¶ The Byble,

which is all the holy Scripture: In whych are contayned the Olde and Newe Testament, truelye and purely translated into Englishe By Thomas Matthewe,

1537.

¶ And now Imprinted in the Yeare of oure Lorde, M. D. XLIX.

¶ Esaye. I.

¶ Hearcken to, ye heauens, and thou earth geue eare: For the Lorde speaketh.

Imprinted

at London By Thomas Raynalde, and William Hyll dwelling in Paules Churcheyarde.

¶ These thinges ensuinge are ioyned wyth thys present volume of the Byble.

¶ A Kalendar wyth an Almanack.

An exhortation to the studye of the holy Scripture gathered oute of the Byble.

The summe and contente of all the holy Scripture bothe of the Olde and Newe Testamente.

A description and successe of the kynges of Iuda and Ierusalem declaringe when and vnder what kynges euery Prophete lyued. And what notable thinges happened in theyr tyme.

A Table for to fynde many of the chefe and principal matters conteyned in the Byble.

The names of all the Bokes of the Byble, wyth the contente of the Chapters.

A Brief rehersall declarynge howe longe the worlde hathe endured from thee Creation of Adam, vnto thys Presente Yeare of oure LORDE. M. D. XLIX.

And also Prologues to the .v. Bokes of Moyses, and before the Prophete Jonas, and also before the Epistell to the Romaynes, wyth certayne other. And after euery Chapter of the Boke are there added many playne annotations, and expositions of soche places as vnto the symple and vnlearned seme harde to vnderstande.

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The yere hath .xii. monethes .lii. wekes & one day. And it hath in all .iii. C. and .lxvi. dayes, & .vi. houres.

An exhortacyon to the studye of thee holye Scrypture gathered oute of the Byble.

Christ unto the people. John v

Searche the Scryptures: For they are they that testyfye of me.

Paul to Tymothy. ii. Tymothy. iii

Al Scryptures geuen by inspiracyõ of god, is profitable to teache, to improue, to amend & to instruct in rightwesnes, that the man of god may be perfect & prepared to all good workes.

The same to the. Romay. xv

What thynges so euer are wrytten, are wrytten for our learnyng: that we thorow pacience and comforthe of the scrypture, myght haue hope.

Salomon. Prouerbe. xxx.

All the word of God is pure and cleane, it is a shyld unto them that put their trust in it. Put nothynge unto hys wordes, leaste he reproue thee and thou be founde a lyar.

Moses to the people. Deu. xii.

Ye shall not do euery man what seameth hym good in hys owne eyes: But whatsoeuer I commaunde you, that take hede ye do: and put noughte therto, ner take oughte therfrom.

The Lorde unto Josua. Josue. i.

Let not the boke of thys law depart out of thy mouth: But recorde therin daye & nyght, that thou mayest be circumspect to do accordyng to all that is wrytten therin. For then shalt thou make thy way prosperous, and then shalt thou haue understandyng. Turne therfrom nether to the ryght hande, ner to the left: that þ mayest haue understandynge in al that thou takest in hande.

The same to the people. Exodi. xiii.

And thou shalte shewe thy sonne at that tyme, sayinge: Thys is done because of that whyche the Lord dyd unto me when I came out of Egypte. Therfore it shal be a sygne unto the upon thyne hande, and a remembraunce betwene thyne eyes, þ the Lordes lawe maye be in thy mouthe. For wythe a stronge hand the Lord broughte the oute of Egypte.

Moyses. Deutero. xxxi

Se that thou reade thys lawe before all Israell in theyr eares. Gather thee people togeather, bothe men, wemen, and chyldren and the strangers that are in thy cyties: that they maye heare, lerne, and feare the Lorde youre God, to kepe all the wordes of thys lawe.

The summe and contente of al the holy scripture, both of the Olde and Newe Testament.

Deute. vi. I. Timo. ii. Gen. xvii. Exodi. xv. Genesis i. Psalm. x. Exodi. xxxiiii. Jeremy. x. Roma. ix. Esay. lxiiii. Jeremy. x.

FIrst the holy writinges of the Byble teache vs, þ ther is one god, almyghty, that hath nether begynninge ner endyng: which of his owne goodnes dyd create al thynges: of whom al thynges procead, and wout whom ther is nothyng: which is ryghtewes & mercyful: & which worketh al thinges in al after his wil: of whō it may not be demaūded wherfore he doth this or þ.

Gene. i. Sapi. ii. Roma. v.

Then that this very God did create Adam the first mā after his owne Image & similitude, & did ordene & apoint him Lord of al the creatures in þ erth. Which Adā by the envy of þ devel, disobeyng the commaundemente of his maker dyd fyrst synne, & brought sinne into this world, soch & so great, þ we which be sprong of him after þ flesh, are subdued vnto sinne deeth, & dānaciō, brought vnder the youck & tyranny of the devel.

Ephe. ii.

Gen. iii. xii. xxii. Esaie.

And further that Christ Jesus his sōne was promesed of god þ father, to be a saviour to this Adam, Abrahā, Isaac, Jacob, David & the other fathers: which shuld deliver thē frō theyr sinnes & tyrannye of the devel, þ with a quyck & lyvyng fayth wold beleve this promes, and trust to this Jesus Chryst, hopyng to have this delyveraunce of & by hym. And truly thys promes, is very oft rehearsed in þ bokes of the old testament, ye & þ old testamēt is this promes, as it is called the newe, whych teacheth that thys promes is fulfylled.

And that in the meane seasō whyle the fathers loked for saluacyon & delyveraunce promesed, because mānes nature is soch that he not onlye cannot, but also wil not cōfesse hym self to be a synner, & specially soch a synner þ hathe neade of the sauyng health promesed, þ law was gevē were through men might know syn, & þ they are sinners: whē they se that they do none of the thynges that þ law cōmaundeth, wyth so glad & wyllynge a mynde as God requyreth: but rather agaynst their wylles, wythout affectyon, & as thoughe they were cōstrayned wyth the feare of that hel whych the law threatnethe, sayinge: Cursed be he that mayntayneth not al þ wordes of this lawe to kepe them. And þ this law was geven, to thyntente that synne & the malyce of mens hert beig therby þ beter knowē, men shuld the more fervently thyrst þ cōmyng of christe, whiche shulde redeame them from theyr sinnes: As it was fygured vnto the Jewes by many ceremonyes, hostes, and sacryfyces: whych were ordeyned of God, not to thyntente to take awaye synnes, but to shewe & declare that they shuld be put away by fayth in the saluation promesed thorowe Chryst and whych now are put awaye by the comynge of that Chryste, whych is the very hoste of the father that taketh awaye all synne.

Last of all by the Bokes of the newe Testament, we are taught, that that Chryst whych was promysed & shadowed in the olde Testament, is sente of the father, at soche tyme as he had determyned wyth hym selfe, at soche tyme (I saye) as all wyckednes florysshed. And that he was sent not for any mans good workes (for they al were synners) but to thyntent þ he wold truly shew the aboūdant ryches of hys grace, whych he had promysed.

¶ In the newe Testamente therfore it is most evydently declared, þ Jesus Chryst the true lambe and hoste, is come to thyntent to recōcyle vs to the father, payinge on the crosse the punyshment due vnto our synnes: & to delyver vs from the bondage of the devyl (vnto whom we served throughe synne) and to make vs the sonnes of god, syth he hath gevē vs the true peace & tranquylyte of consciēce, that we no longer do feare the paynes of hell: which feare is put away by the fayth, confydence and assuraunce that the father geveth vs drawinge vs vnto his sonne. For that fayth is þ gyfte of God, wherby we beleve that Christ is come into thys worlde to save synners: whych

whych is of so great pyth that they whych haue it, desire to performe al ye duties of loue to al mē, after the exāple of christ. For faythe ones receiued god geueth his holy ghost, wherwith he tokeneth & marketh al yt beleue: whyche is the pledge & earnest, that we shal surely possesse euerlastyng lyfe, & that geueth witnes vnto our sprete, and graffeth thys faith in vs yt we be the sōnes of god: powryng therwith that loue into our hertes which paull
1. cor. xiii. descrybeth and setteth out to the corynthians. By that faith and confydence in christ whych by loue is myghty in operacyon, & that sheweth it selfe thorow ye workes of loue, sterying men therto, by that (I saye) we are Justyfyed: that is, by that fayth, chrystes father (whyche is become oures also thorow ye chryste our brother) counteth vs for ryghtewes & for hys sōnes: imputyng not our synnes vnto vs, thorow hys grace.

To conclude, he came to thintēt yt we beyng cleansed frō our synnes, and sanctyfyed vnto god the father: that is halowed vnto the vse of the father to exercyse good workes, renuing & forsaking ye workes of the flesh, shuld frely serue hī in ryghtwesnes & holynes al our lyfe lōger: thorow good worckes whyche God hath ordeyned to thintēt yt we shuld walke in them. declaryng oure selues therby to be surely called vnto this grace whych workes whosoeuer hath not, declareth that he hath not fayth in chryst.

Unto whom we must come, & folow hym wyth a chearefull herte, that he maye instruct & teach vs, for he is our maister, meake & hūble of hert: he is our exāple of whom we must learne the rule of Good lyuyng: further, he is our prest, hye byshop, & only medyator: whych now sytteth on the ryght hād of God the father, is our aduocate & prayeth euer for vs: whych wyl vndoutedly obtaine whatsoeuer we desyre, ether of hym, or of hys father in his name: yf we beleue that he wyll do it when we requere it: For so hathe he promysed. Let vs therfore no doute, although we some tyme synne, wyth a confydence to come vnto him, and with a lyuyng & vndoutyng faythe, that we shall obtayne mercie. For therfore came he to thintent to saue sinners: nether requireth he anye thinge moare of vs, then to come vnto him with out feare.

This is that Christe Jesus, which after he hath killed the mā of sinne wyth the breath of his mouth, shal sit in his mayestie & Judge al men, geuing vnto thē that shalbe on his righte hād. Come ye blessed children of my father, inherite ye the kingdom prepared for you frō the beginninge of the worlde: And vnto thē that shalbe on his left hād, Departe frō me ye cursed, into euerlastinge fire: which is prepared for the deuel & his angels. Thē shal the end come & he shall deliuer vp ye kingdom to god the father.

To thintent that we shulde knowe thys, by the goodnes of God workyng by his holy sprete, are the holy wrytynges of the Byble geuen vs. That we shuld knowe (I say) & beleue that ther is one God: and Jesus Chryst whome he hath sent: and that in beleuyng we shuld haue euerlastyng lyfe thorow hys name.

Another foundacyon then thys can no man lay. And saynt paul desyreth that he be holden accursed whych preacheth any other fayth & saluacyon, then only by Jesus chryst: yee although it were an angel of heauen.

For of hym, and thorowe him,
and for hym, are all thinges:
to whom, wyth the father
& the holy ghost, be honour & glorie for euer more.
Amen.

¶ A descripcion and successe of the kinges of Iuda and Ierusalem / declarynge when and vnder what kynges euery Prophete lyued. And what notable thynges hapened in their tymes, translated out of the Hebrew.

DAuid raygned ouer Israel three hundred nyne and twentye yeare of theyr enterryng into the lande, whyche was the fowre hundred yeare of theyr passinge out frõ Egipte, and the .ii. M. viii. C. lxxviii. yeare after the creacion of ỹ world. And he raygned .xl. yeare & begat Salomõ. Salomõ buylt the tẽple. And in his dayes, Jonathan, Iddo & Ahia, Silonites were Prophetes. And his sonne Rehoboam raygned after him .xvii. yeare. Semeiahu & Iddo prophecyinge. And after him Abiahu his sõne raygned .iii. yeare: & Iddo was the Prophet. Asa his sõne raigned after him .xli. yeare: Asariahu the sõne of Obad, Hanani the sear, & Iehu the son of Hanani prophecyinge. After him raygned his son Iosaphat .xx. yeare. Iehu ỹ son of Hanani. Obadia. Micha, Iriel the sonne of zachary, & Eleazar the sõne of his vncle, prophecying. Iorã his sõne succeded him in his kingdõ, & raygned .viii. yeare, & ỹ Prophet was Elia. After hym raigned Ahaziahu his sõne one yeare: & Eliza was prophet. After this, Athalia the mother of Azahu did aryse: & destroyed the kinges stocke, and ther was none lefte, but the little chyld Joas: and Athalia raygned .vi. yeare, and they kylled her, and Joas raigned .xl. yeare. After him raygned hys sõne Amaziahu .v. xxix. yeare. The prophetes were Amos, & Amazea brethrene: and Amos the father of Esay. After hi raygned Vziahu and hys sonne two and fyftye yeare, The Prophetes were Hosea Esay. Amos. Husiahu Micha Morasthites. Then hys sonne Ahas raygned after hym .xvi. yeare. And Hosea, Amos, Mycha and Obad dyd Prophecye. Hys sonne Ezechias raygned after hym .xxix. yeare. Hosea, Esaye. Amos, Mycha were prophetes. Whome succeded Manasse raygnyng .lv. yeare. Johell, Nahum, & Abacuck were the prophetes. After hym raygned Amon hys sonne .ii. yeare. And Hosay was prophete, whose sonne Iosiahu raygned after hym .xxxi. yeare. The prophetes were zephania, Jeremy. & Holda, Jehohas hys sonne raygned after hym .xi. yeare: Jeremy and Vria were prophetes. The third yere of his raygne Nabuchad nezer kynge of Babylon toke hym captyue, and he dyed in hys pryson ỹ it myghte be fulfylled whych was sayde, the buryall of an Asse shalbe buryed. And he transposed Hierusalẽ & al the gouernours, & toke captyue .vii. M. the Ben Jamins: and the other trybes, whyche were all valiaunte men of warre. After hym raygned hys sonne Jehoachim thre monethes & .x. dayes. Jeremy prophecying, & Nabuchadnezer kyng of Babilõ caryed hym away prysoner. & .xviii. M. wyth hym: and made Zedekia ỹ brother of his father, the sonne of Iesiahu kyng, whyche raygned .xi. yeare: Jeremye & Ezechyel prophecying. The .v. yeare of hys raygne, the host of Babilon came agaynst Jerusalem, & in the .xi. yeare of hys raygne the cytye was takẽ captyue, & Iurye was altered from her lãd: thys was the .viii. C. & thyrd yeare of theyr entryng into ỹ lãd: & the .iii. M. iii. c. viii. yeare of the creacyon of the worlde, & ther was now left of Dauids stocke but only Jechonyah, which begat Salathyel, Malkyrã, Pedaiaw, & Semaryã. Nabuchadnezer raygned vntyll the .xxxviii. yeare of trãsmygracyõ of kyng Jehoachim & Euilmerodach, hys sonne raygned .xxiii. yere, & ỹ first yere of his raygne he brought Jehoachim out of pryson & after thys dyed in Babell, after the deathe of Zedekia. Moreouer. Belchezer raygned .iii. yeare and Salathyell dyed: and after hym hys sonne Zerobabell raygned: ỹ was ther .lii. yeare of the destructyon of the temple: and the .lxx. yeare of ther domynyon of Babilõ. Whyle Daryus Medo raigned, ỹ Chaldees kyngdõ was destroyed, &

Zerobabel ascended into Hierusalē the fyrst yeare of Chores kyng of the Persiās and the transmigration wyth him. Then was Iehosua the sonne of Iezozadac the great preest, & Haggai, Zacharia, & Esdra were prophetes. But Ahasuerus raygning, dyd let the worcke of the house of the tabernacle, & indeuored to subuert Israel. But the holy, whych is blessed, deliuered the worlde both of him, & also of Haman. The .xviii. yeare of the Medians, which was the .lxx. yeare of the destruction of the tēple, Esra the Scrybe ascended into Hierusalē, & thee other transmigration with hym, & he buylt the walle of Hierusalē, & restored the house of the tabernacle: & Zerobabel returned into Babel: & dyed there. After hym raygned hys sonne Mesullā, & in his dayes the kyngdom of Grece had the dominion. The .lii. yeare of the Medians & Persians dyed Haggay, zachary, and Malachi, & at that tyme ceassed, prophecyinge in Israel. This is the yere from the creation of the world .iii. M. iiii. C. & .iiii. Frō hence forth geue thyne eare, & herkē to the wordes of wyse mē: Alexander Macedo kynge of Grece raygned .xii. yeare, & dyed at Mesullā: and after hym raygned hys sonne Hanania. The .C. xl. yeare of the Grecians dyed Hanania and Mathathia the sonne of Iohatha, beynge thee sonne of Symeon. And after hym raygned hys sonne Berechia. In hys tyme was Seluchus and Antiochus, whych buylte Antiochia, and Ptholome whych wrote Pentatuchon (that is the .v. bokes) The .C. lxx. yere of the Grecians, Berechia dyed. After hym raygned his sonne Hasadia. In his dayes there was a great trouble agaynst Israell, that was in the tyme of Nacanor kynge of Grece, the chyldren of Hasmonim, whych were called the Machabytes, steppyng forth, kylled him & al his hoost. Thys was the .C. lxv. yeare of the Grecians. And Iohanā, the sonne of Simon, the sonne of Mathathia, thee sonne of Hasmoni raygned .xxxv. yeare. And when Hasadia was dead, after hym raygned Iesaia and Ianai the sonne of Iohanan the great preast raygned .xxvii. yeare. And when Ianai was dead, Aristobolus hys sonne stode vp after hym, and raygned .xiii. yeare, and was slayne. After him raygned Antigonus his sonne .xx vi yeare, and was slayne the .C. thyrde yeare of the raygne of the stocke of the Machabytes. After hym raygned Herode, the sonne of Antipater seruaūt of the Machabytes, whych makynge an insurrection, al that were of hys maysters stocke, and continued so .xl. yere. After hym Agrippas the sonne of Herode raygned: and agayne after hym raygned hys sonne Munabas, The .C. li. yere of the Romaynes raygne, whych was .iiii. C. xl. yeare of the temple, & caried Israel and many of the stocke of Dauid and Iehuda into Spayne.

(.:.) ❨.:.❩ (.:.)

To the Christen Readers.

¶ The grace and peace of God be geuē vnto you by Jesus Christe.

As the bees diligently do gather together swete flowres, to make by natural craft the swete hony: so haue I done ẏ principal sentēces conteyned in ẏ Byble. The whych are ordeyned after the maner of a table, for the consolation of those which are not yet exercysed & instructed in the holy Scripture. In the whyche are manye harde places, as wel of ẏ olde as of ẏ new Testamēt exposided gathered together, concorded, & cōpared one wyth another to thintent that the prudent Reader (by the spryte of God) maye haue alwaye pure and cleare vnderstanding. Wherby euery man (as he is bound) may be made ready, stronge & garnyshed to answere to al them that aske him a reason of his faith Thys is also profytable for the particular & general exhortacions whych we make to certayne personages, or cōmune people: & for to answere truely to Heretykes, & to confound the aduersaryes of the worde of God. In the which also we may fynd (that whych helpeth greatly the study of the readers) the openyng of certayne Hebrue tropes, translations, symylytudes, & maners of speakynges (whyche we cal Phrases) conteyned in the Bible. And for the more easely to fynde the matters desyred (because that disorder engendreth confusyon) I haue proceded after thee order of an Alphabete: to thintēt that none be depryued of so precious a treasure: the whyche ye shall vse to the honoure and glorye of God, & to the edifieng of his Church. Howbe it good Reader, yf thou fynde not the thinges in this table expresed, in the same letters of the Chapters wherein they are assygned: vouchsaue to loke in the letter goinge nexte before: or in the letter nexte folowinge.

A table of the pryncypal matters conteyned in the Byble, in whyche the readers may find & practyse many commune places.

¶ A

Abhomynacyon.

Abhomynacyō before God are Idoles & images, before whom ẏ people do bow thē selues. Deut vii. d. xxvii. c

That man is abhomination, that forsaketh the true God, to serue Idolles, & that doth despyse the treuth for prophane doctrynes. Esay. xli. f

We ought not to folowe the abhomynacyons of the Gentyles. Leui. xviii. d that is, Idolatrers. Exo. viii. f

That which men estewe to be excellēt, is abhomynacyon before God. Lu. xvi. d

The trāsgressours of goddes commaundementes are abhomynacyon Leuit. xxvi. c

The abhomynacion standynge in the holy place, is Jerusalē assieged of her enemies. Mathe. xxiiii. g. Mar. xiii. b. Luk. xxi. d

¶ Abrogacyon.

Abrogacion, that is to abolish, or to make of none effecte: And so the lawe of the cōmaundementes which was in the decrees and ceremonyes, is abolysshed. Eph. ii. d Col. ii. c. Gala. iii. b, Roma. vii. b

The sacrifices, feastes metes, and al outwarde ceremonyes are abrogated. Ose. vi. c. Esa. i. c. ix. a. i. Samu. xv. e. Jere xxxi. f. Baru ii. Mich. ii c. vi. c. Amos. v. f. zach. vii. b. & all ẏ order of presthode is abrogated. Ebr. vii. d

¶ Abstinence.

The abstinence of a Christen man is to withdrawe hym selfe from synne. Tobi. i. b. Thes. iiii. a. i. Peter. ii. a

To them that kepe abstinence wisdō is geuē Dani. i. d. and bodely health, Eccli xxxvii. d

An example of abstynence in John Baptist Mat. iii. b. Luk. i. d.

¶ Abuses.

The abuses that be in the church ought to be corrected by the Princes. Roma. xiii. a. An example of Hezekiah, which destroyed the serpente. iiii. Re. xviii. a. Also of Jehosaphat. ii. Paralip. xx. g. Also of Josiah. iiii. Reg. xxiii. a, and. ii. Para. xxxiii a. xxxiiii. f

The mynysters ought to preache agaynst abuses. Exāple in John Baptiste, Mat. xiiii a. Also in S. Paul which rebuked the abuses of the Corinthians: for hauynge sectes. i. Corin. i b c, also because that they suffered a fornicator amōg thē. v. a. Also because that they accused one another before vnfaythfull Judges. vi. a. b also because ẏ they sate with the Gentiles in their temples, and ate wyth them of their sacrifices. viii. a xb. Also because ẏ they abused ẏ supper of ẏ Lorde. xi. e. Also because ẏ they doubted of ẏ resurrectiō. xv. & that they prayed in a tōge ẏ mē vnderstode not. xiiii. b.

Any maner of mere tradicion of mē are abused. Mat. xv. a. Esay. xxix. d. Mar. vii. a

A table of the principall matters

¶ Acception.

Acception of personnes, is to haue respect to the condicion of the man, or to hys nacyon: which thing is not godly. Deu. x. d. ii. Para. xix. c. Roma. ii. b. x. d. Ephe. vi. b. Colos. iii. d. Act. x. f. And y same thig also, ought not to be in vs. Iames. ii. a. Iudas. i. c. eccl. xx. c. xlii. a

¶ Accusacyon.

One ought to accuse his brother to y churche, yf he do not amed after he hathe had brotherly monicion. Mat. xviii. c

No accusacio ought to be receaued agaynst y minister, vnder two or thre witnesses. i. Timo. v. c. We are accused before god, by y malyce of Satan. Iob. i. b. Apoc. xii. c. Also by oure owne naughtines. Ie. ii. d. Also bi our owne conscience Ro. ii. c. Also bi y scripture Ioh. v. g let vs ther fore accuse our selues. prou. xviii c

¶ Adam

By Adam we are al sinners, of whom we haue y inclinacyon to do euel. rom. v. c d, And by him we are subiect to death. i. Cor. xv. c.

Adam was a figure of Christ to come, that which is called Adam. Roma v. c

¶ Adulterye.

Adultery is the violacion of the faith promysed in mariage, the which thing is forbidden by. Exod. xx. c. Leui. xviii. c. Deute. v. d

Adulterers are stoned to death. Deuterono me. xx. xxvii. d

If the adulterers be not punished by men, God wil punish the. Ieremy. v. c. vii. b. An example of Dauids sonne, which died for y adultery of Dauid, ii. Re. xii. b

Susanna had leuer dye then to commytte adulterye. Daniel, xiii. c

He that beholdeth his neighbours wyfe lusting after her, hath alreadye committed aduitery with her Mat. v. d

Many are adulterers. Eze. xxii, c. Ieremy xxiii. b. Ose. iiii. c. ii. Pet. ii. c

They that haue only mynde to do adultery are punyshed. Gen. xii. b. xx. a

Adulterers haue no part in the kyngdome of God. i. Corin. vi. b Heb. xiii a

Adultery is cau se of procuryng of another mans death. ii. Re. xi. c. Mat. xiiii a. Mat. xi c

Adultery diffameth thee persone, prouerb vi. d. Ecclesyast. xxiii. d

One aught to beware of adulterars Deu. v b

God witnesseth agaist adulterars. ma. iii. b

A specyall sacrifyce for the suspecyon of adultery. Num. v. b. c. d.

One maye forsake hys wyfe for cause of adultery. Math. xix. b.

¶ Aduocate

Note, that I fynd not in all the Bible this worde aduocate: but only in. i. Io. ii. a: in y which place it is sayd that Christ is oure aduocate toward the father.

¶ Affliction.

Affliction after the maner of y scrypture, is called burnyng, probacyon made by fyre, a burning furnes. i. Pet. iiii. b. Psal. lxvi. lxv

God threteneth to sed afflyctions to them whych haue truste in any other then in hym only. Deu. xxxi. b Iosu. xxiiii, c. and before he forgaue the chyldre of Israell, forsakinge theyr Idolatryes. Iudg. x. c

We ought to succure them that are afflycted. Ecclesiasti. vii. b

¶ Angels.

The angels assiste before god. Iob. xxv a. xxxviii. a. Dani. vii. c. Mat. xviii: and be mynyster to men. Psal. ciii a. Heb. i. Also they do rebuke sinners. Iudg. ii a & to comfort y afflyct. Gen. xxi. b xvi. xiii c. Dan. vi, f. Also, they teache y ignorant: example of the angel whych taught Elyah what he shulde say to y seruauntes of Ochoziah. iiii. Re. i. a: Also of Da. ix f. also of Ioseph Mat. i. c ii. d also of Cornelius. Actes, x. a. Also of zachariah. Lu, i, a. Also of Mary, Lu. i. a

By the angelles god scourgeth hys people ii. Re. xxiiii, iiii Re. xix. d, act, xxii, d

¶ antychryst.

Antichrist is not the proper name of a person but of an office: for many are antichristes, i Ioh/ii/c: also he calleth him self god/sitting in his seate/Ezech/xxviii, i/Mat, xxiiii, c,

Antichrist is spoken of before by Dany. xii, c Mat, xxiiii, b, Apoc, xx, c

Antichryst speaketh against god. Dan, vii f

Antichrist chaungeth the lawes, the dayes, & time. Daniel, vii, f, i Tim, iiii, a, ii, tymo, iii a ii, Petr. iii, a Iudas, i, f

Antychryst is receaued of many men Iohn v, g ii. tessola, ii, a

Antychryst doth many false myracles, ii, tessalon, ii, c Apocal. xiii, c

Antychrist is he that denyeth the father & the sonne, i, Iohn, ii, c

Antichrist is come, i, Iohn, ii, c, iiii a, for to throw downe, to kyl, and to destroy, Iob x. c to kepe them that are bounde in pryson, to make the people subiecte in his furye, and strike the wyth an vncurable wounde Isa. xiiii, b, vnder the fygure of the destruction of Babilon, for to destroye the worlde. zachar, xi, b, Danyell, xi, f

antychryst absolueth for money, Esa, v, c, Prouer. xvii, c

antychrist calleth good euel, and the euell good. Isa, v, c. prou, ii, a. xx, c

antychryst is worshipped of y prynces & kinges of the earth. apoc. xiii, d

antychryst shalbe slaine by the spirite of y mouthe of chryste, Esa, xi, a, ii. Tessa, i, b, and destroyed by the lyght of the comyng of christ apo, xix, d. xx. c

antichrist is called a foolysh sheppard, & an Idol, zacha. xi, d, the man of sinne and sonne of perdycyon ii, Tessa. ii, a

antychryst is in concupyscences of wemen/ Danyel, xi. f

¶ Apostell,

an apostel, is an Ambassador, a Messenger, or one sente, and after this maner christ is oure apostel, sente of his father. Hebr. iii. a

The apostles are the lyghte of the worlde. Mat/v. b the salt of the erth Mat ii. g, Dispensators of y misteries of god, i. cor, iiii/a/ seruauntes of christ, i/cor/iiii. Helpers and worckers with God. i. cor/iii/b/ Wytnesses of the passyon and resurrectyon of christ/Luke. xxiiii. d, act. i b, ii, d

Amonge whyche saynte paull reckened hym selfe the leste/i. Corynth/iiii/b and bare

worshyce

worthy of that name.i.Corin.xv.d

The Apostles are sent, as christ was by his father, John.xx.c, with power to comforte.ii.cor.v.d x.c.xiii.c. and as shepe among wolves. Mat.x.b to preache the gospel. Mat.iii.b.to al nacyons. Mat.xxviii.d, and to heale the sycke Mat.x.b, and to bere wytnes of christ. John.xv.d.Act.i.b. whose fayth christ proued. Mat.viii.c. To whom also he shewed before their fastynges and afflyctyons, which shulde happe vnto them, after his death Mat.ix.b, y which thing came so vnto them. Actes.iiii.a.b.b

¶ Armoure of christen men.

The armoure of Christe men are spiritual, mighty by the power of God.ii.Corin.x.b Lett vs arme vs wt the gyrdel of trueth, lette vs be clothed with y brest plate of rightwesnes, and shodde wt shewes prepared by y Gospel of peace, and aboue all let vs haue the shylde of fayth. Ephe.vi.c. and y helmet of hope of saluacyon.i.Tes.v.b. Also the swerd of the spryte, y whych is the worde of god. Ephe.vi.c. Isa.lix c. Hebrew.iiii.c. And let vs contynually watch in prayer. Ephe.vi.c i.pe.v.b, absteining frõ all thynges that be contrarye to the lawe of the Lord.i.Corin.ix.d

¶ Ascencyon of Chryste.

Chryste was receaued in a cloude, ascendinge visybly into heauen, lyftynge vp his handes, and blessyng his dyscyples. Mar.xvi.d.luk xxiiii.g. Acte.i.a: For to delyuer vs oute of captyuyte, and to geue vs many gyftes. Psal lxviii.d Ephe.iiii.b. Hebrue.vii,d, to appeare before the face of God for vs. Hebrues, ix.f. Rom.viii g, and to prepare vs a place, which ii.a. John.xiiii.a.

Christ ascended into heuẽ, sitteth on y right hãd of God.i.Pet.iii.d.Heb.x.c.xii.a: From whẽce he shal not come vnto y time of y restytucion of al thinges. Act.iii,d: therfore let vs loke for those thinges which are aboue, wher chryst is syttynge on the ryght hãde of God. Colos.iii,a.

Christ is ascended in to heauẽ, because hys bodelye presence letted y apostles to receaue the spyryt of comforte. John.vii.c.xvi.b

At the ascencyon all power was geuen to Christ, i, Pet.iii,d, Ephe.i.e

¶ Almes

We must do almes to al men wt oure owne goodes. Tobi.iiii.b.prouer,iii,b,Luk.xiii,b and secretly.mat.vi,a: An exãple to do almes Act.x,a,ii,cor.viii.c.ix,a

To geue for goddes sake dothe not make a man poore prou.xxviii.b

He y geueth nothing, abideth not in charyte.i.Ioh.iii.c. Let vs therfore distribute our bred vnto y poore. Isa,lviii,b, For Chryste doth coũt it done vnto hym Mat,xxv.d

¶ Aulter,

An aulter was neuer cõmaunded to be made, but only to god, as apereth of Abraham. Ge.xii,b,xiii.d. Also of Isaac. Ge,xxvi.f. Also of Iacob, gene.xxxiii.b.xxxv,a. Wherfore Iosias did destroy al y aulters y were made to the honour of Images, iiii.Regũ.xxiii,c. So we haue no aulter but christ. Hebr.xiii.b

¶ Annoyntynge.

The annoyntynge of Christ. Dani.ix.g

The anoyntyng of christ is the holy gost, the which al faithful men do receaue.i.John ii,d, and whyche dothe teach vs all thynges for oure health. We haue then no more corporal annoyntynge made of oyles, but spyrytuall by the holy goost.

¶ B ¶ Baptyme,

To Baptyze, is to wete or to wash. Iudith xii,b, Mat,iii,b, Mar.vii.a

Baptime is an outward signe representing in vs renewing of the spryte, and mortifying of our mẽbres in Jesus Christ, by y whyche we are buried in death wt him, Roma,vi,and co.ii,b

They that are baptized in Christ, haue putt on christ Gala,iii.d,

By baptyme we are receaued inrolled and writte in the holy assemble of christ. Act,ii,f,

The disciples did baptize, but christ did not John,iiii,a

Paul also sayd that he was sent, not to baptyze, but to preache,i,corin.i.ii

We are baptized in y name of y father, and of the sonne, and of the holy goost. Mat.xxviii, d,

The Apostles baptyzed in y name of christ, Act,x.g,

Baptime bryngeth not grace wt it, as apeareth by Symon the sothsayer, Act,viii,d

Paule beleued and receaued y holy goost, before he was baptysed, Act,ix,c,

Cornelius the Centuryõ receaued y holye goost, before he was baptyzed. Act,x,g

The gelded man of Quene Candace beleued (and therefore had grace) before he was baptyzed. Act,viii.c

Agaynst them that saye y iustyfycacyon is made thorow baptime, serch to y Rom.iii,d iiii,a,c. Eph.ii,b, Gala.ii.d,iii.a. wher saynt Paul sheweth y, that is done thorow fayth, and not by any worcke whatsoeuer it be.

The scrypture some tyme attributeth y to baptime whych parteyneth to fayth, that is to wete to be buryed in Christe, Roma.vi.a. to put on chryst. Galat iii.d

The fountaine of the new byrth. Tite.iii b

The washyng away of synnes. Act.xxii,d

Saynt Peter shewed y we are saued by baptyme not by the washing away of y fylthe of y flesh, but by the examynacyon of a good cõscience in God.i,pete,iii.d

The ceremonye of baptyme (beynge ordeined of god) was mynystred by John Baptist Jo,i c/Mat/xxi.c there is but one baptyme Eph iiii.a. To baptyze, for to teache.i,Corin vi,a, Heb/vi/a

to be baptysed, is taken for to dye/ Mat,x f/Lu.xii/f

¶ Beatytude, or blessednes.

Beatytude, is an euerlastynge lyfe/ whych cõsisteth in the only knowlege of god/ and of Chryst sente by him/ Joh/xvii/a

Beatytude conteyneth fulnes and aboundance of all goodnes. psal.xvii.b.xvii.d xxxvi.b, Isa, lxix.c.lxv.c. Apoc/vii/d.

Beatytude is prefygured by the good banquetes of whych Isay speaketh/xxv.c

the blessed shall se the kynge in hys glorye, Isay/xxxiii.d c Job/iii a

Beatitude is incõprehensyble to mortall men, Isa.lxiiii,d i.cor,ii b

Blessednesse is geuen vs by Chryst onelye. Luk,xxii,c

A table of the principall matters

No mã is receaued into blessednes/except he be purged by fayth. apoc. xxi. g

Blessed are they whose synnes are pardoned. psal. xxxii. a Rom. iiii. a

Blessed are the poore in sprete, Math. v. a Luk. vi. c. reade the whole chapter

Blessed are they that suffer for righteousnes sake. i. Petr. iii. iiii. c

Blessed is mary, bycause she beleued, lu. i. e

Blessed are they that do here the worde of God/ & kepe it. Luk. xi. d

¶ To blesse

To blesse, is to geue thãkes/ or prayse, Gene. xlviii. b. i. cor. x. d. xiiii. c. Luk. ii. c

To blesse/ is to increase/ to geue abũdaũce, & to make goodes to increse. ge. xxx. d. xxxix a

To blesse/ is to geue power to & increase. Gene. i. e. ix. a

To be blessed, is to be delyuered frõ all maner of cursinges by Chryst. ỹ is to saye from synne, frõ death and from hel. Gen. xii. a. xxii d. Gala. iii. b. c. Psal. vi. c.

Blessed are the houses of ryghtewes men. Prou. iii. d

Blessed at al faythfull men of God, Deutr. xv. a. Ephe. i. a. Esa. lxi. c. Psal. xxi.

The blessing of ỹ prestes. at cursed of God Malach. ii. a

Lett vs blesse god wt all oure hertes. psal. ciii. a. Eccli. xliii. d. Eccli. xxxix. b. All wares Tobi. iiii. d. Judit. viii. c. in euery place. psal. ciii. d. Eccli. xxxix, c. i. tim. ii.

Al ỹ creatures of god are good. and blessed by the worde of God. & prayer, i. Tim. iiii. a

Let vs blesse our persecuters. Rom. xii. c. i. Cor. iiii. c. Luke. vi. c

Blessed is the mã ỹ trusteth in ỹ Lorde god Je. xvii. b.

Cursed at they. which at blessed of mẽ. Luk, vi. d

¶ Blasphemye,

Blasphemy, is to wythstand ỹ trueth, whyche a mã knoweth: as did ỹ pharisees, attrybuting ỹ workes of christ to ỹ deuel. Matt. xii. b. Mar. iii. c. Luke. xi. c. And to take vpon him aboue ỹ might of god, as did pharao. exo x. c. And Senaherib. iiii. reg. xix b. Also Holofernes. Judith, vi. a. Also Nabuchodonosor Dani, iii. b. also ỹ hygh prestes. Mat. xxvii a

The blasphemer was stoned. Leui. xxiiii. c,

The blasphemy against ỹ holy gost, shall neuer be forgeuẽ. mat. xiii, c mar, iii. b, lu. xii. b

The name of god is daily blasphemed. Isa lii, b, for which cause god punisheth ỹ worlde. Isa. v. f, Num. xi, g. psal. xcviii. Apo iii. b

Therfore let al blasphemy be put out of vs Ephe, iiii, g. Colos. i. ii. b

The names of blasphemi at in ỹ crounes of Antichrist Apoca. xiii. a

¶ A bodye.

A body, for a thyng. true. & without shadowe, & after this maner dwelleth in chryst all the fulnes of ỹ dyuinite bodely (ỹ is to saye, truly) Colos. ii. c. Heb, x. b

A natural bodi, is he that is led by his affectyons: not vnderstanding the thynges of thee sprete of god. i. cor. ii. d. x v f

A sprituel body, is he that is led by ỹ sprete of god Roma. viii. b

Synne ought not to dwell in our bodyes, to obeye the desyres of it, Roma: vi. a b, But must be destroyed by the sprete of god. in ther same chapter.

We are one body and one sprete, Ephe, iii, a iiii. a Ro. xii. b, i. cori. xii. b

The church is the bodye of christ. Ephe. i. d

The body of christ is signified by ỹ breade Math. xxvi. c. i, corin xi. c. Mar. xiiii, c. Luke xxii. b: as the rocke was Christ. i, corin, x a

¶ To beleue.

The scryptures at lefte vnto vs, to thyntent that we shulde beleue that Jesus is the Christ or ỹ annoynted sonne of God. & that we/ in beleuynge it, shulde haue euerlastinge lyfe. John. xx. g

We cannot beleue vnlesse we here preachĩg Rom. x. c. Wherfore he that commeth to god must beleue in hym. Hebr. xi, b d

they that are borne of god do beleue, and they to whom it is geuen Mat. xiii, b. xvi. c. Mar. ix b. Lu. viii. b. John, i, b John. iii, a, i John. v. a. Also they that be geuen to chryst, by thee father, and drawen by hym, and also they ỹ haue harde him: Joh, vi, d. and they to whom god hath geuen wysdom to vnderstande. i. John, v a & they whom god hath called by his mynysters. Act, xii g/ for he geueth ỹ faith vnto al mẽ. Act, xvii/ g vnto whõ God openeth the hert to vnderstãd, at ỹ preaching of his word Act. xvi/ c/ Also al they ỹ are predestined of god/ Actu/ xiii/ g which at planted of god/ Mat/ xv/ b/ Mar/ vii b/ which at ỹ seed of christ. Mar, xiii c. which at taught of god Joh, vi, e. vnto whom ỹ dore of ỹ faith is opẽ, Actu/ xiii. b: by these thinges it appeareth ỹ to beleue is the gyfte of God.

Thorow beleke in chryst, are we iustyfyed frõ our synnes, Act, x. g. xiii, f, gala. ii, d/ and made the children of god, John, i, b

He that beleueth in christ, shal not dye, ỹ is he shal not be condẽned, & the wrath of God shal not abyde vpõ him, John, iii, b, d, b, d, vi e, xi, e, Mar, xvi, d, But he shalhaue ioy and honour, i, pet, i, b ii, b, Esa, xx, b, a

¶ A byshoppe,

A bishop, is an ouersear, a watcher ouer any maner of thing whatsoeuer it be, of whyche thĩg loke the word minister

¶ Brethren

Chryst calleth vs, brethren, Mat, xxviii, b, Hebr, ii, c

al christen men are brethrẽ, Mat, xxiii. a. Among whom christ is the fyrst begotten. Ro viii. f after whose example we ought to geue our lyfes. i, John. iii. b

We ought not to hate oure brother leuit. xix. d But forgeue hym. Mat. xviii. c. luk. xvii a. For he that hateth hys brother. is in darknes. i. John ii b

Concorde amonge brethren, is acceptable to god and man Eccli xxv a Let vs then loue brotherlye Rom. xii. c i pet i d ii c iii b, and let vs not begyle oure brother in oure busynes i tes iiii b.

Our brother ought not to be destroied, for metes sake. Rõ. xiiii. c. Lett vs therfore take hede ỹ we offẽd him not, i. corin. viii. d

¶ Beggers.

Beggyng is forbydden, Deu. xv a

Ther shuld be no beggers in ỹ world/ yf mẽ kept the cõmaundementes of god, Deu. xv a

¶ Borne agayne.

We at borne a new, by ỹ word of God/ whyche

che hath ben preched unto us.i.Pet.i.d, For yf a mā be not borne agayne (þ is in doctrine, by þ holy gost) he cānot entre into the kingdō of heuē, & beleue in Chryst. Jo.iii.a. Therfore they þ ar so borne ought to put away al malice & as new borne childrē desier the milk of þ word of god.i ,Pet.ii.a

¶ Bread.

Bread for al that is necessary to this presēt lyfe. Gen.xviii.a. Mat.vi,b: which ought to be eate with þ sweate of oure face Gene. iii.d And geuen to the poore. Esa.lviii.c. An exāple in Heliseus.iiii.Reg.iiii.g.

The bread of lyfe, is the fleshe of christ, whiche is geuē us to eate through fayth, beleuinge þ he gaue hym self unto the death, for þ satisfaction of our synnes. Jo,vi.e. The which bread sygnyfyeth, that all we ar but one body i.Cor.x.d

¶ Bloude.

Thys word bloud doth sygnyfye synne, concupiscence, and al that is not of the spirite of god Psal.li, John,i.b. It is also the lyfe of euery man. Leuiti.xvii.c.

Ther was nothing pourged in the old lawe with out bloude. Leui.xvii.c. Heb.ix.f

The bloud of Christ asketh remissiō of oure synnes, but the bloude of Abell asked vengeaunce. Hebr,xii.f.

By the bloud of Christ the redempcyon, remyssyon & purgacion of oure synnes is made ephe. i.b Heb.ix.c.d.x.c.xiii.d,i.Pet.i.a. and i.John.i.f.Apocal,i,b

¶ Bondage.

God hath delivered us frō the bondage of þ deuel. Deuter.v.a which thinges mē ought to teach their childrē, that it is done by christ vi.d. Let us therfore serue synne nomore. Ro xvi.b,c,d

The cyrcumcysyon & other workes of the lawe are seruytude or bondage. Gala.ii,a b a. From whyche we are delyuered throughe christ. Hebr,ii,d

¶ C

¶ The commyng of Christ in the flesh,

The commyng of christ was promised, gen xlix.b. Deuteronomie. xviii.c. Danyel,ix.g. Esai.vii.c.xi.a. Hag,ii.b.zach.ii.c,

The comming of chryst was desyred Esaye. xlv.b.lxi.a.and was fulfylled when the tyme was fulcome. Gal.c.iiii.a,

By the commynge of Christ we are delyuered from euell.zopho iii.d,tyte.ii,d.iii.b.Act iii,d, Colos.i.b.and do receaue all goodnesse. Esay.lxii, Jere.iii.a.Luk.ix.g.xix.b. John, iii.b.xii.g.

The comminge of Christ against deth, sinne, and helle Abacuc.iii.a.though that he be humble, simple, gentyll & withoute pryde. Esai.xi.a, Jere.xiii.b.zach .ix b.

¶ The commynge of chryst into us,

Christe cometh into hym that loueth him, and that kepethe hys worde. John.xiiii.c.Apoca.iii.d.

¶ The cōmyng of Christ to Judgment.

Christ shal come to iudge good men & euil. Acte.x.f.Roma,xiiii.b.ii.Cor.v.b.Psal.xcv, Eccli.xi.Eccl.xii.Accompanied wt þ elders of his people, & wythe the angelles.Mat.xiii.ii tessa.i.Dani.vii.of thet whyche daye and houre are to be uncertayne.Math.xxiiii.i. tessa. v.ii,tessa,ii.a,Acte.i,b.And,it is at hād. Esay xiii.ii.phil,iiii.i.John.ii/ii,Pet.iii. Hebru.x.apoca,xxii. We must then desyre it.Heb.xi g,& wait for it Math.xxiiii.luk.xii.For in þ same day we shal haue the croune of rightwesnes.ii.tim.iiii b. Of which þ similitudes are Mat.xxv,a.ii.tessa,ii,a,i,tessa iiii,d.ii.pet.iii b,Judas.i.g.

¶ Fre choyse or fre wyll,

This word:fre choise, or, as some mē cal it) fre wyll, is not in all the holye scripture: but is inuented by proude men, which wolde set up their owne right wesnes, & put downe the rightwesnes of God. Upon the whyche also they haue grounded their merytes, attrybutynge ryghtwesnes & saluacyon to their workes. By the which thynge, they denye þ merites of the passion of Chryst, by whych we are iustyfyed. Rom.iii.c Gala.ii d Now to shew that their inuencion is false, dampnable, & against god: loke prouer,xvi,a b,xxxvi, b, Jere,x.d,xiii,b,xvii,b,xxiiii,c,xxx,b, Also Ose, xiii,c, Also Roma, vii, viii,ix,xi,also.ii, corin i,and, iii,also Gala,v,Ephe.i, ii ,a & Hebru, xiii,

¶ Couetousnesse,

Couetousnesse is þ rote of all euell.i,tymo, vi, whiche is Idolatrie, Ephe,v,b, Colos,iii, It is forbiddē us very straytelye, Luke.xii, b Ephe,v/a Hebre,xiii,a,

There is nothynge more wycked then the couetousse man: for he selleth hys owne soule Eccli,x,b,

He that hateth couetousnes, shal lyue lōg. pro,,xviii,c

The lord is angry with us, for the iniquitie of oure couetousnes, Esa,lvii,b

Cursed be he that getteth any thig into hys house by couetousnes. Habacuc.ii,c

Couetousnes doth hurt to his neighbour, as apperethe by Jezabell, whyche made Nabothe to dye for hys vyneyard/iii/ Kyng.xi. a, Prouerbe,i,b, Also by Judas the traytor, Mat/xxvi/b

Couetousnes dyffameth him that foloweth it/prou/xv/b/Eccle/xxxi/a

The gouerners of the people shuld be with out couetousnes.exo.xviii,c

He that pylleth shalbe pylled/esa/xxxiii/ a

He shal dwel wt god/that is wythout couetousnesse/esa/xxxiii/b/c

The couetous man is neuer content/ eccle v/b.

The couetous man darre not eate hys helpful/ecclesyaster,vi,a

They shall study after couetousnes, Jereme vi:c.viii:d esay,lvi.b,lvii.d Amos:i a

Prynces: prestes Prophetes, and al þ worlde is full of couetousnes.esa.lvi.a: Jere.vi. c viii.b,xxii,c,ii.pet,ii.c,and pyllars of the people. Miche iii a

The couetous people haue not the kyngdō of God, ephe v b

the couetous people do fal into þ snares of the deuel.i tymo.vi b

Let us therfore be wythout couetousnesse hebr.xiii,a

¶ Ceremonyes.

Because of the truste that the Jewes had in ceremonyes / God detested them Psal.l c

Esaye.i.c. Iere.vii.c. Amos v,f. Miche. vi.b, zach,vii.b

The ceremonies ar cast of for their weknes & vnprofytablenesse: but they were sometyme true. Deu,v,a x.c. for to brynge me to greter truste Hebr.vii.c,x.c, for the ceremonyes of Chrysten men are spiritual thynges.i.Corin x,g.Eph,v.c,Colos.iii.c

¶ Charytie or loue

God is charyte.i.Iohn.iiii.c.

The charite of god is declared vnto vs: for he hath sent his sonne. Iohn.iii.b.g i, Ioh.iiii.b

The charite of god is shede forth in our hertes.Roma.v.a.

God had shewed his charite / in geuyng hys sonne vnto ẏ deeth for vs sinners.Roma.v.b

No thing ought to separate vs frõ the charite of god,Roma.viii.g.Canti,viii..c

All thee commaundementes do lede vs to charyte.i.Timo.i.a,and.i.Corin.xvi.c.and.i.Iohn,ii.a.Roma,xiii.

The praises of charite at wrike.i.corin,xiii.

Let vs be roted in charitie.Ephe.iii.b.too beare one w another iiii.a.& to grow more & more in it.iiii.b philip,i,b

We oughte to prouoke one another to charite. Hebr.x,c.&.i,tessa.iiii.b,&.i,tymo.iiii.c, ii.tessa,i,b

The charytye of God is in hym ẏ kepethe hys worde.i.Iohn.ii. a. and in hym, whyche hath confidence in the daye of iudgement: for perfyte charyte,castethe out all feare.i,Iohn iiii,c.d

The charyte of god is to kepe his cõmaundementes.i.Iohn.v.a

Charyte couereth al synnes.Prouer,x.b.i Pe.iiii.b.

God loueth vs in a perpetuall charyte.Iere.xxxi.a

The Ipocrytes for to folowe their inuencions,do leaue iudgement and charyte bad one Luke,xi.

¶ Character or marcke.

Character,is the marcke that Antychriste puttethe in the hande or forehede of hys. Apoca.xiii.c.

None maye in the kyngdome of Antychryste, reygne chaunge or receaue benefyces, yf he haue not hys Character or marcke. Apoca. xiii.b

He that worshyppeth ẏ Image of Antichriste,or he ẏ bereth hys Character in hys forehead or in his hãd,shall drynke of the cuppe of godes wrath.apo,xiiii.c

A great woo is vpõ them,that bere ẏ Character of Antichrist.Apoca.xvi.a

The beaste,the false prophete,they whiche beare the Character,& they which worshippe hys Image,are slayne by the swerde,that procedeth out the mouthe of hym that sytteth on the horsse.Apo.xix.d.

¶ Chastyte.

Chastyte is the gift of god.Sapi.viii,d whiche is not geuen to al men.Mat.xix.b

He that can not lyue chast,ough to mary, i.cor,vii.a

Chastite is greatly cõmended of S.Paull. i.corin.vii.d.e.An example of chastite in Ioseph ẏ patriarch.Gene.xxxix.b.Also in zarah Tobi.iii.c.also in Iudyth.Iudyth.viii.a Also in Susãna,whych loued rather to die,then to leaue her chastyte.Dani,xiii.c

¶ To chastyce.

God doth chastyce vs for oure inyquytyes. Tobi.xi.c xiii/a For he doth chastice his. Iere.x xi.c.Hebr.xii,b.Apoca.iii.d.An example in Dauid.ii.Reg.xxiiii,

Circumcysyon sygnifiethe the nacyon of ẏ Iues.Gal.ii.b.Eph.ii.c,wherof Christ is called the mynyster that is,to saye a preacher sent to the Iues.Roma.xv.b

The carnal circumcysion,was the sygne by ẏ which they were receaued into ẏ people of god.gen,xvii.b,ẏ whych saued not.Rom.iiii a,gala.iii.a:for Abraham was ryghteous by faith,before he receaued it,genesi.xv.b

Circumcisyõ is nothyng:but the faythe in Chryst which worketh by charitie.i.cor.vii. d.Gala.v.a.vi,d,then it is not necessary.Gala.ii,a v/a,But the circũcisyõ of the hert Iere iiii.a,roma.ii.d.Deute.x,d.xxx.d,Colos ii e.phylyp.iii,a,Wherfore Steuẽ blamed ẏ vncircumcysed in herte Act,vii,g

¶ Concupiscence,or luste,

Concupyscence,is that euel inclinacyon & nature which we haue of the olde Adam, whyche draweth vs to euell,Gene,viii,d,whyche Paull had not knowen to be synne,yf ẏ lawe had not sayd:thou shalte not lust,Rom vii,b, & that whyche fyghtethe againste thee sprete of god,Gala,v,d,

Concupyscences ought to be mortefyed, colos,iii a,and Hebr,ii,Pet,i,a,ii,b,iii,a

Al that is in the worlde,is cõcupiscence of the flesh,& concupiscence of the eyes,& the pride of lyfe,i,Iohn,ii,c

The blasphemers bringing in new sectes,do folow their owne concupyscẽces,ii,Pet,ii,b

The prestes were stoned for their whorishe concupiscence,Dani/xiii.

Cõcupyscẽce is forbiddẽ vs/exo/xx/c/ Deu v,c/vii/d/An exãple in paul/Act/xx.g

After that concupiscence hath conceaued(ẏ is to saye hath delyuered)she bryngeth forthe synne. Iames/i/a/Let vs not therfore couet any euell thynges/i/Cor/x:b/Eccle/xviii/d. Roma.vi/b

He ẏ couetethe another mannes wife/is an adulterer,Mat.v b:prouer/vi:c. eccli xxv b/

¶ Confessyon

Confession/for geuynge of thãkes & praysinges to god/i/Chro/xvi b/ii/chro/xx/e iii reg/viii/d/Mat/xi/d/psal/xcv/a/cxviii a

To confesse/for to recognysse/Leuiti/vi/g Iosua/vii/e/Mat/x/d/Whosoeuer therfore shall confesse Chryst before men/the same wil be confesse(that is to saye recognisye)before his father Luk./xii d

Confession/for knowledging of our sinnes which we do,only to god,lokynge for absolucyon of thẽ by chryste.Dan/ix/a psal/xxxii a cvi/a.li/a/i/Ioh,i/d/iiii/a c

Iudas/whyche confessed hym selfe to the prestes of the lawe/and not to God is dãned Math.xxvii.a

Paul confessed hym self to Tymothe, and to all the readers or hearers of hys Epystle/ that he was a persecutor of ẏ church of christ i,timothe,i,c

None

None were baptysed of Iohn, whiche confessed not their synnes to God, knowledging the selues to haue nede of the redempcyon of Christ. Mat.iii.b

What our confessio of oure synnes oughte to be before me, is shewed. Act.ii.f.xix.d

Confession is reconcyliacion & agremet wyth oure brother. Mat.v.d. Lu.xii.g

To confesse oue synnes one to another, is to comforte oure selues, or to aske councel Iames.v.g

To shew hym selfe to y prestes, Luke.xvii.b. Is not auricular cofessio: but to offre an oblacyon after the lawe. Leuit.xiii.a,xiiii.a

¶ Chryste.

Christ is the Image of the father.ii. Corin iiii,a.colos.i.c.Heb.i,a. In whom at the tresures of wysdo & of knowledge, & fulnes of y diuine power.colos.i.g,ii.a.b

Christ was prefigured in Isaac.gene.xxii,b and in the brasen serpent Num.xxi.c

Christ is the propiciacion & reconciliacyon for oure synnes.Rom.v.b,Iohn.i.a,iiii,c, y sauior of y worlde.luk ii.b.ii.Iohn.iiii c Isa xxviii:d.xlix b.gene,xlix.b. Our hope, wisdo, ryghtwesnes, holynes, and redempcyon. Colos.i.d,&.i.cor.i,d, Our aduocate.i.Iohn.ii a Hebr,ix.Roma.viii.g

By christ god hath geue vs victory of synne of death and of hel,i.corin.v g

By christ, the father hath recocilled all thinges to hym selfe Colos.i.a

An exhortacion, that we shuld go to chryste by trew faith, Hebr.iiii.d.x.d,xiiii.b.phylip, ii.a.i,pet.ii.b.Rom,xiii,d Isa.xi.a

Chryst is death. Mat.xxvii.f.for to manyfest his charitye to vs. Rom.v.b.And to make satisfactyon for our synnes Rom.iiii,d,vi,b Hebr.ix.g.Isa.liii.a.That we beleuinge in him shuld haue euerlasting life, Iohn.iii.b,& that afterwarde we shulde lyue to him, and not to synne.i corin.v.c

Chryst is rysen agayne, the fyrst of all the that shall ryse agayne.i.Cor.xv.c.d,apoc.i.b. colos.i c:for his resurrectyon is oure iustyfycatyon, Roma.iiii,d

Chryste shall appere agayne, y seconde tyme Heb.ix.g, With whom we shal appere in glory Colos.iii.a

Chryste shewed before to his Apostles . y he shuld not be alwayes corporally wythe them Mat.xvi.b: But that he shoulde be with the by hys spirete, vnto the ende of y worlde Mat, xxviii,d

Christ is y foudacion of y church.i.corin,iii. c,eph.ii,d. Loke in the worde ascencyon,

¶ The Chrysten.

The Antiochians were fyrst called christe Act.xi.d

The chrysten are taught of God. Isa. liiii. d.Iohn.vi,d

The pureness of the chrysten, for y knowledg of the Gospel. Isa.xi.b

The Ioye of the christe for their deliuerace through Christ Esa.ix,a

The geuinges of thankes of the chrysten for the mercy of God, whych cometh vnto them by christ.Esa,xii.a

¶ The Crosse.

The crosse/is al maner of aduersitie & trybulacio: which euery ma oughte to beare after christ, al y daies of his life. Mat.xvi,d, Mar.viii d,luk,ix.c/or he shal neuer come into the kingdo of christ. Mat.xx.c.Mat.x.c

If any ma beare not his crosse, he canot be the disciple of christ, nor the wynner of hys word. Mat,x,d.Eccli,ii.a

Paull reioyseth hym of the crosse: that is of the afflictyons whych he suffer for chryste Gala.vi,d

The preaching of y crosse is the power of the faithful.i.Corin i.c

¶ Churche.

The church is the body of christ eph.i.d.colos.i/d/ The house of god.i.tim,iii,d y spouse of christ, Psal.xlv. For y whych christ hath geuen him self. Ephe.v.d.

The church of god is free from synne, death and hel.esay.xx/d

In the churche is remyssyon of synnes.esa, xxxiii.d/

Christ is the foundacion of the churche,i corin.iii,c.the head. Eph/i/d/colos/i/d/

The church canot be destrued by y powre of hel. Mat,xvi,c

In the churche are many admynystracyons i,cor/xii/a.

In the churche al is holy zach.xiiii,d/

Paul hath geue one maner of doctryne in al churches/i/cor/xiiii/f

The church is defended by christ zach,xiiii a

The faithful gathered together in one house at a church. Roma.xvi,a.Colos,iiii,d/

¶ Chyldren.

Children ought to be chastised. eccle,xxx/a. d.pro/xiii.d.xix,c,xxii,c.xxiii.d,xxix,c

We ought to commaunde chyldre to kepe y worde of God. Deut.xxxii g

the payne for dysobedyent children. Deut/xxi,d.pro,xx,c

The office of childre toward their fathers, ephe.vi,a.Colo,iii.d

they are y right children of god, which are ledd by the spirete of god.Rom,viii/c/ And of Abraha/which do folow his faith in christ,ro iv/d, By y whiche faith we ar made y childre of god/Gala,iii/d Iohn/i/d/ We ar the heires/rom/viii/c/ Let vs then be holy/ Deut/ xiiii/a: the world knoweth not y chyldren of God/i/Iohn/iii/a

¶ Cursyng.

God doth curse the blessynges of the preastes, and blessethe their cursynges. Mala.ii/ a. An example in Balam. Deut.xxiii.a. Iosua xxiiii/b/

We ought to blesse them that curse vs, i. petri,iii,a. An example in christ,i.petri,ii,d, Item in Dauid,ii,Reg,xvi,d,also in S.paule i,Corin,iiii,c

Cursynges to the that kepe not y comaundementes of god, Deut,xi,d,xxvii.d, Leuiticus xxvi,d

They that ar accursed for Christ ar happy/ Math/v/a/but they may not curse theyr persecuters. Ro.xii.c

¶ The commune welth.

The comune welth dyd florysshe, prospere and go well forwarde, when the ryghteouse

 dyd

vpõ rapyne. Prou.xxviii.b.xxix.a.b

The cõmune welthe is kepte by good counsel, & not by tyranny force and cõstraynynge. Prou.xi.b

¶ D ¶ The Deuell.

The Deuel, that is to saye an euel speker & accuser.

The infidels are the sede of the deuel. Mat.xiii.a.f. John.iii.b, Holden in captiuytie at his wyl.ii.Tim.ii.d.

The domynaciõ which ẏ deuel had vpõ vs, is destrued by christ.hebr.ii.d.i, John.iii.b

The deuel knew christ, but christ forbode hi to preache it. Mat.viii.d. Marcl.iii.b.b.a, luk.iiii.g.viii.d, the same did paul. Act.xvi.d.xix.c. For to shew that we ought not to haue frindship wt the deuels.i.cor.x.c

¶ Disciples.

They ar the disciples of christ, which do abide in the faith. John.viii.d

We ar knowẽ to be ẏ disciples of christ, yf we haue loue one to another. John.xiii.d

He cãnot be christes disciple, that loueth more his parentes then him. Mat.x.d

He ẏ wilbe christes disciple, let him loke (as he ẏ wil build a house, or beginne warre) whether he haue ẏ gyfte of God for to endure for christes sake.lu.xii.f.xiiii.

¶ Dysobedyence.

The disobediẽce of Adã hath made vs sinners, and dysobedyent before God. Roma.v.d

The disobedyẽt to ẏ word of god, are accursed.deu.xxviii.b. Jer.xxvi.a.xxiii b.exo.xxvi.c and shal shortelye dye. Deute.xxx.d. An ensample of the Prophete.i, Reg.iii.d. And he ẏ obeyed not vnto the sentence of the Judge geuynge iudgemente, accordyng to the lawe, was slaine. Deutero xvii.c

Achan beyng dysobedyent is stoned. Josua vii.d. And the Jewes caryed into captyuytye, iiii.reg.xvii.b.c.

¶ Dronckenes,

A mã ought to be ware of drõckenes. Luke xxi.f Ephe.v.d. Prou.xxxi.a

The inconueniences of drõckenes. Prouerb xxiii.d, Ecclesiasti.xxxi.b.c.d

Noe being drõcken is mocked of his sõne. Gene.ix.c

Loth being drõken committeth incest or thamful lechri. wt his daughters, Gene.xix.f

Benhadad being dronckẽ & a contempner of God is dryuẽ away from God by Ahaz.iii. Reg.xx.c

Ela beyng droncken is slaine of his seruaũt zambri.iii.Reg.xvi.c

Amnõ beyng droncken is slayne of Absalõ, ii.Reg.xiii.f

Dronckardes shal not possesse the kingedõ of heauen.i.Corin.vi,b ¶ Death.

Death is prophecied to thee transgressours of the word of god, Gene,ii.c.deut.xxx.d, And for the synne of one man. roma,v.c, It is ordened that al shal dye. Hebre.ix,g. The remembraũce wherof is bytter. Eccli,xli,a. And thee daye incertayne. Lu,xii.c

A mã shuldest not aske any thynge at ẏ dead for the confirmacion of our faith: for the gospel is sufficiẽt for to lerne to lyue well. Luke.xvi,g. Esay.viii,d, Deute.xviii.a.b. Agaynste the which Saul did, thynckynge ẏ he woulde inquyre at the dead: but they were deuelles.i, Reg.xxviii,a.b

The prestes ought not to be assiste at ẏ burialles or funeralles of thee dead. Leui.xxi,a

¶ The death of Chryst.

Christ died Joh.xix f. shewyng vs his loue i.Jo.iii.c. to thyntent that the grace of God were in vs, heb.ii/b, He hath swalowed & destroied death, to thintẽt that we beleuig this, shuld be cities of euerlasting life John,iii,b,& i.pet.iii.b, & ,ii timo.i.c. He hathe also destroyed ẏ power of the deuil, for to deliuer vs frõ ẏ bondage of the lawe. Joh.xii,c, Hebr,ii.d. Satisfying by his death only, for al oure synnes, to thyntent that we shuld nomore returne vnto them againe, Rom. v.d

Of the effecte of the death of Christ, loke.ro viii/d/Heb.ix,d/Colos.i.c.ii.Corin.v,c.Rom v.d.Apoca.i/b

To die wt Christ, & to be baptised in his death, & buryed wyth him, is to be iustyfyed and pourged frõ synne: & to die frõ synne, making it to take an ende in vs, Roma,vi,a,b, Itẽ to dye wt Christ, from the elementes & ordynaunces of thys worlde. is, not to be bounde vnto tradycyons, which forbydde vs to touch this or to eate that. Colos.ii,d

They shall dye that beleue not in Chryst (ẏ is to say by the interpretaciõ of saint John) that ẏ wrath of god abydeth vpõ them. John iii/d but not to dye, is to haue euerlastyng lyfe. Joh.vi.e, They then ẏ beleue in hym, shall neuer die. Joh,v d, viii,f,xi.d

¶ E ¶ Electyon.

Our electiõ is by grace, & not by workes. Ro.ix/e/xii/a

Few ar elect or chosen, Mat.xx.b,xxii,b

We ar elect of god the father, thorowe hys good wil.i.Pet,i,a/ before the constytucyõ of the world, ẏ by ẏ grace & meryte of christ. we shuld haue helth, seruynge all men by charite Joh.xv.c/eph.i,a.&,ii,tes,ii,d

The elect cãnot be accused, for asmoch as god iustyfyeth them, roma/viii/f

¶ Enemyes.

Loke in ẏ loue of vs toward oure enemyes,

¶ Enuye.

Enuy ought to be put out frõ al men. gala,v b/i.pe/ii/a. prouer.xiiii, dis ẏ enuious mã. prouer xxiii,a bringeth vs to pouertie, prou.xxviii b/to folye Sapp. vi.d/ & dothe persecute hys neyghbour: an example in Saul/whych thorow enuy persecuted Dauid.i/Re,xviii/b/ in ẏ Phylystynes, whych thorow enuye stopped the welles of the seruaũtes of Abrahã. Gene/xxvi.c/in rachel against Leah/gen. xxx/a/ in the chyldren of Jacob against Joseph/Gene xxxvii/b/in ẏ sacryfices of ẏ tẽple agaist christe Mat,xvii/b/Against this saint paull sayth: that charite enuieth not.i/cor xiii/b

¶ Eucharistia.

How Eucharistia is ordened of god/i corin xi.e. Wherof loke vpõ thys word supper,

¶ Excommunycatyon.

Excommunycatyon, is the separacion and reiectyon from the holy assemble of our Lord Jesus Chryste/ thee whyche thynge is done by the churche agaynste open and obstynate synners/

synners. Mat.xviii.b

The maner of Paul for excommunicatyo i.cor.v.b.ii.Cor.ii.b

Or ÿ is excõmunicate ought not to be repu ted as an enemy, but as a brother. ii.tess.iii.c

we ought to eschue him ÿ is excõmunicate after the first & second correctiõ/titum/iii/c

The reason why Paul dyd excommunicate.i.Timo.i,d

They ÿ confessed Christ/ were thrust oute of the Sinagoge, that is, were excõmunicate Joh.ix c

¶ F. ¶ Fleshe

Flesh, is sometime takẽ in a good part, ÿ is to wete for softenes, ii. Cor.iii.a. Ezech. xi.d

Al ÿ doth not procede of the spirte of God is fleshe, Gen.vi.a/Hebr.ix.b.Colo.ii.d. Gal v.c. Jo,iii.a.i.Pet.ii.b

Flesh & bloud (that is) all they that folow their concupiscẽces/ shal not possesse ÿ kyngdom of God.i.Corin,xv,c

The fleshe cãnot please God.Ro.viii,b.c, the flesh fighteth against ÿ spirte.gal.v.c

The workes of the fleshe are adulterye/fornicatiõ/ vnclenes, wātonnes/ Idolatry, &c. Gal.v.c:and,ii,Cor,xii.g.

A Christẽ man ought to crucifye him self, that is to saye, mortyfye hys fleshe, & his concupiscences. Gal.v.d

The fleshe is to weake. Mat,xxvi.d

The fleshe is takẽ for the body. Jo.i.b.Ro ix.a/i.Petri,iiii.a

To eate flesh is no synne.i.Tim.iiii.a:An example of Eliah.iii.Re.xvii,a/ to whõ god dyd sende in the mornyng and in the euening bread and fleshe.

¶ Fables

Fables ought to be eschued by the prechers of the gospell.i.Tim.iiii.b

Yf Israell serue straunge goddes, he shal be put in a fable:that is to saye, into mockinge.iii.Reg.ix.b

The Jewes despising the cõmaundemẽtes of God/ are as a fable. Deut.xxviii.d

The Apostles teaching christ, folowed not fables.ii.Petri.i.c

Let vs not here the fables of any prechers i.Timo.i.a

Let vs not tary in the fables, nor in ÿ commaundementes of men. Titum.i.d

¶ Famine or honger

Famishmẽt to thẽ which kepe not the commaundemẽtes of God. Leui,xxvi.d/Deutero xxviii.d/and.c xii.d

Famyne for synnes.iii.Reg,viii.d. Of famyne. Deute.viii.a.Genis.xii.c.xxvi.c.xli g xlvii.d,ii.Reg.xvii c,xxi.a.xxiiii.b.iii.Regũ xviii.a,iiii.Reg,vi.f.vii.b.viii,a, Ezech.iiii b/xii.e.Osee.ix.a.Act.xi.d

Famine of the word of god.Ose.v.b.viii.d

¶ False

The false prophetes are knowen by their frutes, of whõ we ought to be warre. Math. vii.c. We ought not to beare false wytnesse. Exod.xx.c.xxiii.a

¶ The faythful

The faythfull are called the house of God/ i.Pet.ii.a [illegible] Also ÿ [illegible] of the kingdom [illegible] sonnes of God. John.i.a. [illegible] little ones in Christ, chyldren, young men, yong fathers olde men.i,John,ii.b/iii,a. Also truely free, John.viii.d, Saintes.Ephe.i.a

The faythful know how to vse all creatures without synne. Titum.i.d

the faythfull ought to haue no aliaunce wt the vnfaythful.ii.Cor.vi.c.

the faythfulnes requyred in the mynisters i.Cor,iiii.a:that thei may teache that, which Christ hath cõmaunded. Math,xxviii.d:that is the gospell. Mar.xvi.d

the faythfull ought alwaye to be ready to geue a reason of their fayth.i.Pet.iii.c

the cõuersatiõ of the faythful in good workes, titum.iii.c.d/i.Pet.iii.b/ii.Pet.iii.c

¶ Fornication

Fornicatiõ ought to be eschued.i.Cor.x. b and,i,thes,iiii,a,Hebr,xii,d/ therfore ought euery mã to haue hys owne wyfe.i,Cor,vii a for the fornicatours synninge agaynst their owne body, shal not haue the kingdõ of God i.Cor,vi,b,d/Hebr,xiii,a

We must flye the felleshyp of fornicatours. i.Cor,v,d/after the example of him that paul excommunicated,i,Cor,v,a/& the Israelites which cõmitted fornication with the daughters of Moab, among whych Phinehes kylled zamri, Num,xx v:b

to cõmit fornicatiõ with straunge goddes/ is to cõmyt Idolatrye, & to forsake god. Exo xxxiiii,b,c.Deu,xxxi.d, Judges.ii,c,viii,g

God called the fornication of the people, & the murmure which they dyd agaynst hym in sydelyte, Num,xii.i,d

Signes to knowe the fornicatiõ of a woman by, Eccle,xxvi,b

¶ Fayth

the defynicion of fayth, Hebre,xi,a

We must geue fayth to ÿ promeses of god ii.Para,xx,c, For yf we doo not put fayth to hys worde, it profyteth nothinge to heare it, Hebr,iiii,a

Fayth commeth by hearyng. Rom,x,c/whiche is a worke of God in vs. Eph,i,d, and,i, thess,ii,c, John,v,e/of whych Christ is ÿ author and fynysher,i.Cor,xii,d/ &,i,timo,i,c/ it is than a gyfte of God,phili,i,d,ii,pet,i, a

the fayth is necessary for him that cõmeth to Christ Hebre,xi,d

the ryghteous lyueth by fayth. Haba,ii, a the fayth iustifyeth gen,xv.b, Rom,i,iii,d iiii,c,d,b,ix,a, Act,xiii,xvi. John,iii, Gala ii,c,iii,a.b/v,a,i,petr,ii,d,Esa,xxvi

By fayth we lyfte oure selues vp agaynst our synne, Colos,ii,b,& are saued, Eph.ii a,b/ii,tim,iii,d:And we know God,i. John ii,a:And we haue alwaye in vs a trust toward God the father, Ephe,iii,b/& are his chyldren gala,iii,d: Blessed of hym, by whose power we are kepte.i,petr.i,a

By fayth we resyste the deuyl.and ouercome hym and the worlde,i. John/ii/b/i/petr v/c: For it is oure shylde/ Eph/vi/c/& brestplate.i,thess/v/b

paul warneth vs to be strong in the fayth, i,Cor,xv/g. Act,xiiii.a

the fayth wherof S. paul hath so much spoken, is ÿ whych worketh by charite, secretly prouokyng vs to good workes, galathi.v/a Whyche is the rocke and foundacyon of the churche

church, agaynst the which the powers of hell shal not preuayle. Mat. xvi. c: For the ende of our fayth, is the helth of our soules. i. Petr. i b: as appeareth by the thefe which is saued by the same. Luk. xxiii. f

The fayth which Christ requyred in al his myracles, was to beleue, that he coulde geue that, which was required of him, as appeareth by the leper. Mat. viii. a. And by the two blinde men, Math. ix. d

Yf the fayth be lyuely, sure, & strong, as a grayne of mustard sede, nothing shalbe impossyble to hym that hath it: for he shall ouercome all thynges to the glorye of Christ. Math xvii. c

All that is not done of fayth is synne. Ro. xiiii. d

They y haue receaued the fayth & y holye ghost, & also tasted the gospell of god, yf they do forsake it, & blaspheme it, wyllyng to be saued by other sacryfyce then y of Christ: do abyde for iudgement of God, without mercy. Hebre. vi. b. x. e. ii. Pet. ii. d

He that teacheth this lyuely fayth in Christ/ buyldeth the buyldynge & doctrine of God. i. Timo. i. a/ of the which we ought to desyre y increase. Luk. xvii. b. & continuaunce. Col. i. c. Iob. xv. a/ for she is in euery place assured. ps cxxi viii/ Though she be proued thorowe dyuerse temptacions/ i. Pet. i. b

The fayth in trybulatiō, causeth pacience. James. i. a. Let euery mā se therfore whether he continue in the same, ii. Cor. xiii. b: Fayth maketh vs to obtayne y whych we desyre in prayer. Mat. xxi. b. Mar. xi. c/ & by the which we are of the nōber of y saynctes, in receuinge remission of our synnes. Act. xxvi. e

Fruyte.

The fruite of rightwesnes & of syn. Ro. vi. d

God wyll multiplye theyr fruite, that kepe hys commaundementes. Deu. xxviii. a

Our affections throw the law do fructyfye to death. Rom. vii. b/ therfore to the intent that we shoulde fructyfye vnto God, by good workes, we are delyuered from the Curse of the lawe. Rom. vii. a

The fruite of maries wōbe (which is christ) is blessed. Luke. i. d

Fastynge.

The fasting wout ypocrisy. Math. vi. b/ & that the Lord requyreth. Esa. lviii. b, for he y fasteth without ceasyng frō synne, is lyke vnto hym which is purifyed for touchyng of the dead, & toucheth it agayne. Ecc. xxxiiii. d. Esa lviii. a. & after lyke maner, fastynges y ob'ati vs do profet nothing y obstinate people. Ier xiiii. b. Fastynges without workes of mercy do profet nothing, zach. vii. b.

Fasting ioyned with prayer. Tob. xii. b, examples. Dan. ix, a. Act. xiii. a. xiiii. d. ii. cor. vi b. Lu. ii. f. Mat. xvii. c. Tob. iii. b Iudg. xx. d. i. Reg. vii. b. ii. Esdr. i. a. ii. Reg. xii. b

Ypocrites do call God in the teth with theyr fastynges. Esaye. lviii. a

Father and Mother

To honour father & mother, is for to good vnto thē, & minisstring vnto thē, thinges necessary for thē. Mat. xv. a. Mat. vii. a. A man ought thē to do this. Exod. xx. b. Leuit. xix. a.
Deut. v. b. in obeying of thē, Pro. xxiii. c. Eccle. iii. a. Colos. iii. d. Ephe. vi. a, without cursing or striking of thē. Exo. xxi. b. Leu. xx. b for God dyd punishe the people of Israel, because they disobeyed theyr parentes. Ezec. xxii a: but for al that/ they muste not obeye them more then Christ. Mat. x. d

The parentes ought to teache the word of God vnto theyr chyldren. Deut. xi. c

G

To do good

We can do no good without Christ. Iob xv, a: for that which is done without faith is synne. Rom. xiiii. d

We must do good to thē that hate vs, mat v. g. Luke. vi

He that doth good, is of God, i. Ioh. iii. c

We ought to do good all wayes Gala. vi b. Tessa. iii. c.

In doynge good, we do stope the mouthes of wycked men. i. Pet. iii. c

There is none that doth good. Psa. xiiii. a liii. a, Rom. iii. b

good

None is good, but only god. Luk. xviii. d. Iud. xi. b

God is good to al thē that be right in herte. Psal. lxxiii, a. cxxv, a: & to thē that trust in hym. Psal. lxxiii. a

God

God is one, & the father of al, which is aboue all, by all, & in vs all: not dwelling in temples made with mens handes. i. Cor. i, viii, b, Ephe. iiii. b, Ro. xi. d. Act. xvii. f

It is God that iustifieth for ther loue of Christ. Ro. viii, g. by whose Election we are sanctified, thorough the holy ghost. i. Pe. i a

God is a spyryte, Iohn. iiii, c. That is, the beginning & the ende. Apoc. i. c. xxii. c. y heed of Christ. i. Cor. xi, a/ which is wel pleased in Christ hys sonne. Mat. iii. whych is in christ and christ in god hys father. Ioh. xiiii, b. whō neuer man saw, nether can se nor knowe, but Christ. Ioh. i. b. iiii, c, vi. c, i. Timo, vi, c

Goddes.

The Iudges are called goddes. Exo. xxii, b. d

The hearers of Goddes worde, are called goddes. Ioh. x. g

The goddes, are Images & Idols made with mens hādes. Deu. iiii, b/ whose vertue & propertie the Psalmist sheweth, Psal. cxv. Baru. vi. b/ Sap. xiii. b. And they are many in nōber, iii, Re. xviii. g/ but to vs is one only god i. Cor. viii. b, wherfore the straunge goddes ought to be cast out, and one onely God worshypped of vs. Iosu. xxiiii, f

Gyftes of god

All that we haue is the gyfte of god, in the parable of the talentes, Mat, xxv, b. Lu, xix, b i, Cor. iii, b. Iames. i. c. ii. petr. i, a,

It is than of god y we be saued, Ephe. ii, a

It is thā of god to vnderstand the scriptures. Luk. xxiiii. g/ to y whych Christ openeth oure vnderstandinges. i, Cor. xiiii, b

Christ hath geuen many gyftes to the Edefying of hys church, Ephe. iiii, b

Euery man hath hys proper gyfte of god i, Cor, vii, b

god requyreth the gyftes that be geuen wyllingly Exo, xxv, a. xxxv, a

Gospel

gospell, is asmoche to saye, as gladde tydinges

Tidinges. Lu. ii. b / the power of God, to the health of al them that beleue. Ro. i. a b. i. Cori. xv. a: The wysdō of god. Mat. xi. c. i. Cor. ii. b the ministratiō of the spiryte & of ryght cousnes, i. Cor. iii. b: euerlastīg lyfe thorow christ the which God hath euerlastingly promysed Ephe. i. a ii. Tim, i. c. Tit. i. a, The secret lōge tyme hyd, Colo. i. b. Ro. xv. b / whych thing to open & declare Christ is come. Mark. xvi. b. & hath sent hys apostles. Mat. x. c / to preach it to all creatures. Mark. xvi. b. whych thynge was done. Col. i. c: to the whych (notwythstādinge) all men obeyed not. Rom. xii. c. Esaye. liii. a. The symplytude of the sede. Mat. xiii. a / prouith the same

By the gospel is declared y glory & maiestie of christ. ii. Cor. iiii. a / the whych cōmaunded hys apostles to teache al y he had taught thē. Mat. xxviii. b. Mar. xvi. b / without taking any thing. Mat. x. a / but soch thinges as ar necessary to the lyfe. Mat. x. b / i. Cor. ix. a. b.

The gospel increaseth it selfe more & more / by good workes. Colo. i. a: The which Esaye shewed before, to be preched in diuers tōges Esa. lxviii. c / the which thing was done. Act ii. a. b. And by y preching of it, y church is gathered together in al y world. Esai. lx. a. And the consciences made glad. Pro. xii. b

The terryble Judgement of god agaynst y despysers of the gospell. ii. Tessa. ii. c

The byshop doth the office an Euangeliste ii. Timo. iiii. b

They that set forth the gospel / whosoeuer they be: ought not to be let Luk. ix. f

By y preching of y gospel, yt we do beleue it with the hert, we accōplyshe the commaundementes of god. Deut. xxx. c

¶ Gentyls

They are Gentyls or Grekes / whyche are not of the circumcysyon. Rom. i. b / Christe is the lokynge for of the Gentyles. Gen. xlix. b. Esaye. ii. b

The gentyles are called to Christe, by thee preaching of the Apostels. Esay. lxvi. f: to the glory of god. Esa. xliiii, a / Psal. xviii. g. lxxx vi and conuerted to hym. Psal. cxiii. Esay. ii. a. zacha. viii. b / ix. a. xiiii. b / of whome he is also the head. ii. Reg. xxii. b

Paule monisheth vs, not to folowe y workes of the gentyls. Ephesi. iiii. b / for they are farre from Christ, & pertayne nothinge vnto hym. Ephesi. ii. c, because they do not folowe righteousnes. Rom. ix. e / And therfore doth God forbidde the Jewes to haue any cōuersation with them. Leuit. xviii. b. Deuter. vii, a. Josue. xxiii. a. Exod. xxxiiii. b. ii. corin. vi. c: And that they do not receaue theyr customes about the dead, Deut. xiiii. a

Christ prophecied y entring of the gētyles into y church. Mat. viii. b / & that they shulde haue trust in him, after y they had hearde the iudgemēt & gospel of helth. Mat. xii. b. & put asyde the seruing of Idolles. John. iiii. c. for Christ is sent vnto them. Act. ii. f, xxviii, g / & the dore of fayth opened. Act. xiiii. b / whō also Christe calleth hys shepe. John. x. c chosen by grace. Roma. x. b / puryfyed by fayth. Act. xv, b / conuerted by God. Act. xi. c / knowing the secrete mystery of grace. Colos. i. b. Then a man ought not to esteme them abomynable Act. x. c: but preached the gospell vnto them. Mat. xvi. b / as S. Paul dyd. Actu. xiii. g / for he is theyr minister. Rom. xv, b / their apostle Rom. xi. b. theyr teacher. Gala. i. c. i. Tim ii. b: & theyr mayster. ii. Timo. i. c

¶ Glorye

The glory of Christ is declared by the gospell. ii. Corin, iiii. a: the whych he sheweth to them whō he hath chosen. Roma, ix, e

All honour & glory to God onely, Ap, iiii b, Philip, iiii, b, Judas, i, g, to whose glorye / we ought to do all thinges, i, Cor, ix, g: whether we lyue or dye, Rom, xiiii, b: for al that is done to the glory of Christe, commeth of thee holy ghost, i, Cor, xii, a

Christe is the hope of our glory, Colo, i, d, The whych the holy goost doth promes vs after trybulations, i, Pet, i, b, all thoughe they be not worthy of thys glorye, Rom, viii, d, ii Corint, iiii, b

Let vayne glory be farre frō vs, Gala, v, d Philip, ii, a, for they whych seake glory, cannot beleue in Christ, Jo, v, f, g, as apereth by the chefe of the Jewes, Jo, xii, f,

¶ Glotony

Glotony, is the worke of darkenes, Rom xiii, b: let vs not therfore be geue vnto it / as Esau, Hebre, xii, b: But let vs strete agaynst it / the prayer that is wrytten / Eccle, xxiii, a. the which is no corporall thinge: but spirituall. Psalm, liii, b, xvii, xlvii, lxxix, lxxxiiii, cxvii i, Petri, iii

¶ Grace

By the grace of god, cometh our redemption / the delyueraunce from synne, & our purgation, Ro, vii, b, Ephe, i, b, Titus, iii. a, gala ii, b, Act, xiii, f, by whych we are saued, not by workes, Ephe, ii, a, b, John, i, b, Otherwyse grace were no grace, ro, xi, a: let vs cease therfore frō euel workes, & wayte for the euerlastinge lyfe, Tite, ii, c, b / which is geuen vs by grace, Rom, vi

God had purposed before the beginninge of the worlde, for to geue vs grace throughe Christ, ii, timo, i, a

Grace ought not to be receaued in vayne ii, Cor, vi, a, but we ought for to encrease in y same, ii, Pet, iii, b, for fearfull iudgemēt shal he haue, which refuseth it. Hebre, x, c: whych thing they do, that wyl be iustyfyed by theyr workes, gala, v, a, let vs therfore trust in the same grace onely, whych is offered vs, by the gospell, i, Pet, ii, c

A man oughte to geue thanckes, after he hath eaten, Deut, viii, b, An example in christ Math, xxvi, c, Mark, xiiii, c, and in paul, Act, xxvii, f

¶ Gelosye

the lawe of gelosye, Nume, v

the gelose and droncken woman, Ecclesi, xxvi, b

¶ H. Head

Head, for chapter, beginning, or principal cause of a thing, psal, xl, b

Head / for prynces / powers and kynges / Exo, xxviii, b, i, Reg, xv, d, psalm, xviii, f, Esa i, b, Amos, ix, a

Christ / is the head of the church, Eph, i, d iiii, b, v, d, Colo, i, c / ii, b

Christ is the head of man i, Cor, xi, a

Mā is y head of y womā, i, Cor, xi, Ephe, v

the

The head of the serpent is broke by Christ and not by the woman. Gene.iii.c

¶ Herte

A fleshy hart, that is to saye, a harte easy & apte to teache. Ezech.xi.and.ii.Cor.iii.a.

The hart of man is euel. Iere.xvii.b. Gen vi.a.viii.d

God doth know y^e depenes of the hert, doth proue it & behold it.i Reg.xvi.b.iiii.Re.viii b.Act.xv.b,i.Thess.ii.a.i.Iohn.iii.d. Apoca ii.b.Eccl.xxiii.c. Ierem.xvii.b

God openeth the councel of the hartes.i. Corin.iiii.a

Out of the harte procede euill thoughtes Math.xv.b.Mark.vii.b

The herte is circumcised of God, to the intent that it shuld loue none other, nor put truste in any creature nor worke, but in god onely. Deut.xxx.b

The hert is renewed of God, Ezech.xi.d xxxvi.f/ Ierem.xxiiii.f.iii.Reg.xviii.f

The herte must fyrst be opened of God, before any man can geue hede too the worde of God.Act.xvi.c

Let vs not saye in our herte, that for our righteousnes God hath geuen vs euerlasting lyfe.Deut.ix.a

In our hertes let vs synge Psalmes, Himnes, and songes. Ephe.v.d

God hath writen hys lawes in the hartes of his faythful. hebr.viii.b.x.c

Lett vs not folowe the thoughtes of oure hartes: but let vs only do y^t whych God hath commaunded. Num.xv.d

¶ Housholde

Abraham commaunded hys houshold to kepe the waye / iudgement & righteousnes of God gene.xviii,c

He that careth not for his housholde, is an infydele.i.Timo.v.a.Mat.xxvii.d

¶ Holy dayes

The Lord hateth the holy dayes. Esa.i.d Amos.v.f

Paul rebuketh them that kepe ther holye dayes/gala.iiii.b

Of the Iewes holy dayes, loke, Leu.xxiii a.Exod.xxiii.b.Deut.xvi.a, Exodi.xxxiiii.c Leuit.xvi,f.xxiii.d,in whyche holye dayes it behoued thē to offer thinges appoynted. Nu xxviii.a

Al dayes are, by Christ made vnto vs lyke. Col.ii.f.Math.xii.a.Mark.ii.d

¶ Hatred

Hatred is forbidden, Leuit.xix.d

Al Christē mē are hated for Christ. Mat.x c. And they shuld do good to thē that hate thē Exo.xxiii.a. Mat.v.g.Luk.vi.e. An example in Dauid.ii.Reg.xix.a. Itē in christ.Lu.xxiii a. Item in S.Steuē.Actu.vii.g. Therfore a man ought to hate no mā: for he that hateth his neyghbour, is not in the lyghte of the gospel: but a murtherer.i.Ioh.ii.b.iii.c

¶ Heresye

Heresye for a secte Act.xxvi.a. Loke wherfore that ther must be heresyes.i.Cor.xi.d

A mā ought to flee frō heretikes. Tit.iii.c

¶ Herytage

The faythful people is y^e herytage of God Ephe,xv,d,Deut,iiii,c,ix,d,xxxii.b, xxxiii,a, iii,Reg,viii,f,x,a

The heritage of the kingdō of heauē, is geuen vs by promesse, not by the workes of the lawe. Gala,iii,c,d,Math,xxv,d

Christ hath bought and regenerate vs, to thintent that we shuld enherite the kingdom of heauen, Tite,iii,b, the whych is kepte for vs in heauen.i,Pet,i,a

Christ is the enheritour of al,Heb,i,a,Lu, xx,c,wythe whō we are also enyres, beynge by fayth the chyldren of God, gala,iiii,b

¶ Honour

Honour to father & mother, Exodi,xx,b, deute,v,b,is to mynister vnto them thinges necessary to lyue by,Mat,xv,a,whyche thing thorowghe couetousnes,the Pharises hadde made of none effecte, or lyttle regarded,Mar vii,a.Mat,xv,a

Honour also is dewe vnto kynges,i,Pet, ii,c,to the elders.Leuit,xix,b/also to them y^t do helpe forth the gospel,by any mynystratiō i,Cor,xvi,c

Let vs geue honour vnto all men,for god des sake,i,Pete,ii,b,geuing honour to them that honour belongeth.Rom,xiii,c

He that honoureth not Christ,by beleuing in hym,dyshonoreth hys father whiche sente hym, Iohn,v,d

¶ Humylyte

To hūble,for to punish a slay,iug,iii,b iiii,b

To humble, is for to submyt a mānes selfe vnder the mightie hand of God, & to caste al his care vpon him,i,Pet,v,b

He that hūbleth hym(y^t is,thinketh lowly & maketh no estimatiō of him selfe)shalbe exalted of God.ii,Reg,vi,d,Luk,i,e,Let vs therfore haue humylyte in hert,without preferring of our self aboue any mā, by arrogance, Eph,iiii,a,Col,iii,b,v,b,Of y^e whych thing Christ doth warne vs,in the parable of y^e gestes,lu,xiiii,b,and of the lyttle chylde,Math xviii,a,Mar,ix,e,luke,ix,f

Let the hūble Christen mā vexed with dyuers afflictiōs reioyce,for in that is he great before God,Iames,i,b, and therfore shall be be exalted,Math,xxiii,b,Luk,xiiii,c,An exāple of the publicane,Lu,xviii,b

The prayse of humylyte,Pro,xvi,c

¶ The holy Ghost

The holy ghost is the holy & deuyne power, by y^e which mēs hertes are renued frō heuē. i Re,x,c/to thintēt they may cōprehend y^e thinges of God,i,Iohn,ii,e:And whyche geueth witnes vnto our hertes y^t we are of god.Ro, viii,c:by the which also we do cal vpō the father with cōfydence,gal,v,c:and know that god doth dwell in vs.i,Iohn,iii,d

Of the graces & gyftes of y^e holy goost,i, Cor,xii,a,xiiii,c

The holy goost in the scripture(by a Metaphore)is called diuerse names,according to the graces y^t are geuē vs:that is to say,water/Esay/xliiii/also fyer/Iere/xxiii/Act,ii also wynde/Act/i/also oyntment/i/Ioh/ii also an exhorter & cōforter/ioh/xiiii.v.xvi,c

¶ Healthe

God is oure health/Exo/xv/a,Psa/xxv/ at whō we ought to aske it/Ier/xvii/b/thorow Christ/Iudas/i/g/In y^e power of whō is oure

our helth. Mat. xxx, d, which is the creator & sauiour of ẏ world. Hebre. ii. c. v. c & i. John viii, c, & i, Tim, iiii, c, & ii. Tim. ii. v: ẏ which is come for to saue vs. Mat. viii. b. Lu, xix, b, Job/iii/b/thorow mercy & not by our workes or merites: to thincke ẏ no mā shuld boast him selfe/Eph/ii/a/b/Tite/iii/b. And there is helth in none other but in him/ act/iiii/b

Helth for victory. Jud/xv/d/&/ii/re/xxiii b/also/iiii/Re/v/a/An exāple in Saul/which dyd ascribe his helth, ẏ is to say his victory to god/& not to his owne strēgth/i/re/xi d: for the helth of mē is vayne/psalm/lx/c

¶ I Ipocrysye

Preachers ought to reproue that Ipocrysye of mannes workes/Esa/lviii/a, as ẏ prophete dyd Esa/xxix/d/e

Ipocrytes wyl neuer knowledge their synnes Malachye/iii/b

The hope of Ypocrites is vayne, Job/viii c/xx/a/xvii/b

The iudgemēte/confusyon/& di payre of Ipocrites/ Job/xxvi/b

Agaynst Ipocrytes that do only glorifie thē selues of thee name of God/& denye them in theyr dedes. Esay. xlviii. a

Agaynst these Ipocrites: whych do iustyfye them selues by theyr outwarde dedes. Esaye. lxvi. a.

A prayer agaynst Ipocrysye. Psal. cxxxix. Of ypocrysye loke. prou. xii. c. xiiii. b. xxx.

Christ geueth eyght cursinges agaynst the Ipocrytes: specially because they shut vp the kingdō of heauē, &c. And that they make a cōuert worse then them selues, &c. loke vpō the text al togyther. Mat. xxiii. b

¶ Idols or Images

An ydol is nothing, & hath no godly power in it, i. Corint. viii. b. x. c. And therfore is there none agremente betwene the temple of god & ydolles. And for this cause dyd Asa put downe ẏ ydolles. ii. Para. xv. b. & Josias. iiii Reg. xxiii. b. Agaynst whyche loke in amos. viii. a. Sap. xiii. b. Abac. ii. d. Esay. xl. c. Psal. lxxxxvii. Note these tytles Abominaciō and Adoraciō or Worshipping.

A mā ought to make no Images, Exo. xx. a Leu. xxvi. a. Deu. iiii. c. d. v. a: for god hateth thē. Deu. xvi. And whosoeuer maketh thē, is cursed of hym. Deu. vii. a. b. c. d.

The Jewes as wel as the gētyls had trust in theyr Images, thinking for to haue helpe of them in theyr tribulations. Deut. xxxii. e. And therfore God commaunded them too be taken downe, broken and burnt, Deuter, vii. a, b. c. d

Micah had made an Image for hī selfe, but the chyldrē of Dan toke it frō him by force, & worshipped it long time. Jud. xvii. a, b. c. d. e f. frō whēce Idols had theyr beginninge, & ẏ euels of Idolatrye. Sapie. xiiii. b. Idolaters shal not possesse the kingdō of god. i. cor. vi. b Let vs therfore cast aside al Idolatry, to thintent ẏ we perish not, as the Jewes did. i. Cor x. b. i. Joh. v. for ẏ prophet dothe ascrybe the destructiō of the people to Idolatry. Ezech. vi. a. xiiii. b. Jere. xliiii. a, especially of ẏ priestes. Ezech. viii. b

¶ Inuencyon

All inuention agaynst the Lord God is accursed. Esa. iii. b, & punished, psa, lxxxix, other by derth. deu. xxviii b, or els by a plage. Jud ii. b. The priestes are caste oute of the house of God, for theyr inuencions. zacha. ix. e

¶ Innocencye.

None is innocēt before God. Exo. xxxiiii a. Nu. xiiii. c, neuertheles he ẏ kylleth an innocēt in ẏ sight of mā, is accursed. deu. xxvii b, & shal not abyde vnpunished, ii. Re. xii. b

The Iniurye that one doth vnto innocentes. Eccle. iiii. a.

The innocencye of Tobi. Tobi. ii. b. Job sheweth forth hys innocēcie. Job. xxxi. a

¶ Inuocation or calling vpon.

To thē ẏ call vpō the name of god, be helth. Ro. x. c. he calleth not truly vpō the name of God, which beleueth not in him. Ro. x. c. and therfore dyd Enoch first cal vpō the name of God. gen, iiii, d, Itē Abrahā, gen, xii, c, xiii, a Also Jacob, gen, xxxiii. d, Also Moses, Exod, xxxiiii, a, Deu, xxxii, a, also Sampson. iudges xv, d, xvi, g, To call vpon or inuocate the name of God ouer anye man, is for too blesse or praye for hym. Nu, vi, d

God when he is called vpō in trybulatiōs doth heare, ii, Reg, xxii, a, And those at faythfull which do call vpon hym with a pure and cleane hert, ii, Timo, ii, d

Elyah doth mocke thē ẏ cal vpō the Idoll Baal, iii, Reg, xviii, e

¶ Judgement

God doth iudgement to the fatherles, wydowe & straunger. Deut, x, d

The terrible iudgement of god, agaynste those which beleue not the gospel, ii, tess, ii, c and those that withdrawe the faythful from the truth of the gospel, gal, v, b, whych god doth suffre to be done vnto thē which wil do that, that they lyke best. Psal, lxxxi.

God beginneth iudgemēt at his owne house: for he sēdeth tribulatiōs & afflictiōs vnto his church, i, Petr, iiii, b, prou, xi, for our correction, to thintent that we be not cōdemned wyth the world, i, cor, xi, g, Then to iudge is to punish, gen, xv, c, deut, xx ii, e, i, Reg, iii, c,

He that beareth Christ, & beleueth his gospel is not iudged, Joh, v, d, & he that beleueth it not, is iudged already, Joh, iii, c, because he despyseth the word of the gospel, Mat, xiii, c Jo, xii, g, Then shal euery man be iudged accordinge to hys fayth, Mat, xvi, d

¶ The general iudgement

Of ẏ general iudgemēt, psa, xcvii, Esa, ii, c, xvii, a, lxvi, e, ẏ whych is nighe, Ro, xiii, b, & shal come as a thefe in ẏ night, for it is vncertayne, we must therfore watch, mat, xxiiii, d, Lu, xvii/f. which day is only knowē of ẏ father/mat/xiii/d/zach/xiiii/b: Of which the signes ar: mat/xxiiii/c: mat/xiii/c/lu/xxi/e/ In ẏ which day christ shal apere w his āgels/ to thē ẏ wayte for helth: mat/xxv/c: Heb/ix/g & shal make opē the coūcel of mēnes hartes. i Cor, iiii, a. In ẏ which day also/ ẏ apostles & sayntes shal iudge. i. Cor. vi/a/mat/xix/d by feare of which S. Joh. did induce ẏ pharisies to the chaūge of lyfe/Mat/iii/b Luk, iii/b

¶ Humayne iudgement

The iudges ought to do righteous iudgemēt/deu, i, b, c, xvi, d: without iudging accordīg to ẏ outward aperāce. Pro, xxiiii, c. Eccl. xi a, nor yet peruerting, deu, xxiiii, b, xxvii, c for in

iudgement

iudgemẽt, a man shuld not agre to the voyce of many, for to come by ye truth. Exod. xxiii. a The law also doth forbid for to iudge of ye first except he be knowẽ to be such a one. Jo. vii. e for he that iudgeth his brother, iudgeth the law. Jac. iiii. c, let vs not iudge thẽ accordig to ye outward shewe. Jo. vii. c, nor before the tyme. i. cor. iiii. a. The signes & wonders, whiche god dyd before Pharao, are called iudgementes. Exo. vii. a. xii. Judgemẽt for law, order & right. Deu. xviii. a.

¶ Judges

The office of a Judge. Exo. xviii. a. Le. xix c. Deut. i. a. who mẽ must obeye vnder ye payne of death. Deut. xvii. c

A righteous iudge ought not to accept persone. Exo. xxiii. a. Leu. xix. c. nor be mercyful to the fatherles in a wrongful cause, Pro. iii. a Eccl. iiii. b, but iudge accordinge to the lawe of the people. Deu. xvii. b, but many are blynded through gyftes. Ecc. xx. d. An exãple in ye children of samuell. i. Re. viii. a, iii. xc. xxi. c. b

Christ is ordened of God his father, to be Judge of ye quick & of the dead, of ye good & of the euel. Act. x. g. Ro. xiiii. b. Hebr. xii. f. To whõ it is geuẽ to geue iudgemẽt. Joh. viii. b.

¶ Justification.

To be iustified, is to be saued, redemed frõ al iniquitie, pourged, washed, sactified, regenerat & renued by ye spirite of god, & ye ryne therof imputed vnto vs for the loue of christ: but forgeuẽ by his grace to thintẽt ye we shul be no good workes. Tit. ii. d. iii. b. Act. xiii. f, ii. Cor. v. d. vi. c. The which thing is done by faith. Ro. iiii. b. v. a. For a mã must be first a new creature in christ, before he do any good workes. Lu. x. g. Tit. i. d, Ephe. ii. b, To thẽ ye wyl be iustified by ye very lawe of god it selfe, Christ is dead in vayne. Gal. ii. d. & his grace doth profet thẽ nothing. Gal. v. a, then in as much as god doth iustifie, no mã cã accuse vs Rom. viii. g

¶ K. Keyes.

The keyes are the law & the word of God, by the which we do shut & opẽ the kingdõ of heauẽ, that is to say the church. Mat. x vi. c

Christ only geueth ye keyes to bynd & lowse by his word. Joh. xx. f. Isa. xxii. f. Apoc. iii. b,

Whosoeuer is fylled with the holy ghost, hath power to shew by the word of god, that they (which do beleue ye remissiõ of synnes is done by Christe) are absolued (which is to open, & ye they which do not beleue it, are bounde (which is to shutte) Johã. xx. d Math. xviii c, John. xxi, c

¶ Kynge

What maner a mã & king shuld be. Deut. xvii, d. i. Reg. x ii, c, whose hert is in the hand of God. Prouer. xxi. a.

A righteous king is the strẽgth of his realme. Prou. xxix. a, b, Sapi, vi, d, Eccl, x, a

The king ought to rede ye boke of deuteronomy ye is to say the law of God, & to kepe it to ye only. Deu, xvii, b, An example in Josiah iiii, Reg. xxii, c, & preache it to the people: An example in Salomon, iii, Reg. viii, f

Kynges be happy by being mercy. Prou, xxv. a, An example in Dauid, Ezekiah & Josiah, Eccl, xlix, a, Yet in Josaphat and Asa, iii, Reg, x v. b. xvii, f

Let vs honour the kynge, i, Pet, ii, c, and praye for hym. i, Timo, ii, a

Kyng Jeroboam because he suffred Images, & susteyned ydolatrye in his realme: inducing his people to haue trust in other thinges then in God, is terrably threatned, iii, Reg, xxiiii, b, c, xvi, a, b

The worste desyre for to Raygne, An example of ye firre bush, Jud, ix, b, whose power is set out, i, Re, viii, b: A man shuld take hede of theyr displesur, Pro, xvi, b: for thei haue done fornicatiõ, wt ye whore of Babilõ, apo, xvii, a, vnder thẽ is none other thẽ cursednes, eccl, x & yf thei cõtinue in their wickednes thei shal be punished with the people, i, Reg, xii, b

The Christen men are the kinges & sacrificers of god the father, cõfyrmed by Jesus christe, apoca, i, b, v, c, and, i, petr, ii, b

¶ Kyngdom

The raygne of christ is descrybed in ye blessing of Juda, Gen, xlix, b, & Esay, xxxii, a

God shall raygne for euermore, Exod, xv, c, And also the raygne of Christe, Esay, ix, b, Danie, vii, g

Of the kingdom of Christ, loke Luk, xiii, c, Mat, xxv, c, act, xiii, b, & ii. Tessa, i, b

They ar depriued of ye kingdõ of god, which do obeye vnto theyr flesh, Gal, v, d, which do begyle theyr brethrẽ, i, Cori, vi, b, And that are corrupt by vyces, i, Cor, xv, f

The kingdõ of heauẽ, or the kingdõ of god is the knowledge of the gospel, or the church gathered together by the gospel, Mat, xiii, g The misteries of which they do vnderstãd, to whõ it is geuẽ, Math, xiii, b, Lu, xi, b, For the preaching of the which kingdõ, some do chaste thẽ selues, that is, lyue chastely, Mat, xix, b: the which thing they cannot do, excepte it be geuen them of God, Sapi, viii, b

The kingdõ of heauẽ cõsysteth not in meat or drincke / nor yet in wordes / but in power which doth make subiect the hertes of mẽ vnto God / Ro / xiiii / c / i / Cor / iiii / d / and by the same meanes the kyngdom of God / is wyth in the faythfull / of whych Christ is ye strẽgth Luke / xiiii / e

They ye go to the kingdõ of heauẽ wt violẽce pluck it vnto thẽ / Mat / xi / b / ye is such as haue so great desyre vnto it / ye they despise their own lyfe & forsake all ye father & mother / for ye great mind ye they haue to receaue ye gospel of Christ / & to be partakers of the kingdõ of heauẽ. To se the kingdõ of heauẽ / is to possesse / haue / & be partaker of it / Jere / iii / a

¶ L.

¶ The loue of God toward vs

God is ye god of peace & loue: ii / cori / xiii, b

God loueth all / & hateth nothinge of ye he hath made / Sap / xi / and doth delyuer vs frõ euel / Jsa / xliii: a / lviii / b / Joh / iii / b / Rom / v b / Ephe / v / a / c: apoc / i: b

god chastiseth thẽ whõ he loueth: pro / iii b / Heb / xii / b / apoca: iii: d

god loueth vs wythout forgettyng vs Esay / xlix / b / Jerem: xxxi. a

Loue is the fyrst and the greatest cõmaũdemẽt: Mat: xxii. d

¶ Our loue towarde god

Let vs loue god / for he hath loued vs fyrst i / Jo / iiii / d Let vs loue god / & he shall

loue

loue vs. Prouer. viii. b, Ose, xiiii, b Mala. i, a.

God kepeth them that loue hym. Eccl. ii. b.

We must loue with the hole hert. Deu. vi, b Psa. lxxviii, b Mat, xxii, b Luke. x. c

Let vs loue God with worke & dede. Deut x. c. Eccl. ii. b. John. xiiii, b, c

Let vs loue God ernestly. Eccle. xiii. c. Ro. viii. b

¶ Our loue toward our neyghboure

Euery beast loueth his lyke. Ecc. xiii c. xvii. b

God teacheth vs to loue one another. Jo, xiii. b, i, Tes, iiii, c

He þ loueth his brother, is translated from death to lyfe. i. Joh, iii, c, iiii, c, Ecc, xxvii, c

He which loueth his brother hath fulfilled the law, Rom, xiii, c, Gala, v, c

He that loueth hys father, or hys mother, his sonne or his daughter more thā christ, is not worthy of hym. Mat, x, d

Let vs loue one another, as Christ hath loued vs. John, xiii, d, xv, b

To loue oure neyghbour as oure selfe. Luke. xx. Marke, xii, Leuit, xix, d, Roma, xiii, c/ & i, Corin, x, f

Al thinges ought to be done by loue, i, Cor vi, c, & . i, Pet, i d. Let vs therfore loue affectuously in supporting one another. Tobi, iiii c Mala, ii, c. Rom, xiii, c, xv, a, Gal, vi, a, Ephe, iiii, a. Philip, ii, a. In helpyng one another, Eccl. vii, d, Isa, xxviii, c, Mat, vii, b, Gal, v, c Ephe, v, a, i, Petr, iiii, c, i, Joh, iii, s

¶ Our loue toward oure enemies.

We ought to loue our enemies, Mat, v, g with a good hert, Job, xxxi, c, Prouer, xvii, a, xxiiii, c, Eccl, viii, b, x, a. Also with the mouth prayng for thē. Mat. v, g. Isa, liii, d, Ro, xii, c, An exāple of christ. Lu, xxiii, e of S. Steuen Act, vii, g, Also w workes we oughte to doo good to them þ hate vs, Mat, x, g, Prou, xxv, c i, c, Ro, xii, d: An example of Dauid, ii, Reg, i, b, also of Abraham, Gen, xviii, c, d

¶ Loue or dilection.

The loue of God towarde vs inestimable. Ose, ii, a For he hath loued vs first. i. Joh. iiii c. & hath geuen vs hys sonne/that we myght haue lyfe. John. iii. b. Ephe. ii. b/the whyche sonne hath geuen hys lyfe for vs. John. xv. b Gala. ii. Ephe. v. a

The false prophetes whych wold draw vs frō the loue & trew trust which we oughte to haue in God/ought not to be harde/but ought to be put to death. Deut. xiii. a

An admonition to loue. i. Joh. iiii b Josu xxiii. c. Eccle xiii. e: to thintent that we shuld loue God wyth al our harte/& wyth all oure soule/it purgeth oure hartes of all extervor truste Deute. xxx. b. Loke in the tytle of loue and charitye.

¶ Laboure.

The prayse of labour Ecc. vii. b/x/d/Prouerbe/xii/b/xiii/a/xx/xxviii/c

Exhortacions to labour/i/Tes/iiii/c/ii Tessa/iii/c/Prou/x/a/xii/b/d: For the lyfe of man is perpetual laboure/Job/viii/a/of whych we shuld liue. Prou/v/c: Layde vpon thē for their synne Gene/iii/d/zach/xiii/b/ An exāple in Adam/Gen/iii/d/Also in Paul i/Cor/iiii/c/i/Tes/ii/b/labouring night & daye to thintent þ he might be chargeable to none: ii/Tessa/iii/b Act/xviii/a/xx/g, But we shuld not laboure to be riche: Pro, xxiii/a

¶ Leuen

Men shuld cast forth the leuen of olde malyce/i/Corin/v/a

Leuen for euel doctrine & example, Math xvi/a/Mar/viii/Lu/xii/a/Gala/v/a, wherof a man must take hede/Mat/xvi/a

Ther was no leuē in the oblatiōs/Le. ii, b

He þ dyd eate leuen in thee celebratiō of þ passouer/dyd dye/Exod/xii/c/xiii/a/b

¶ Lybertye

Christen men are fre/i/pet/ii, c Joh/viii c/An example of S. Paul/i/Cor/ix, c

Of the lybertie which is gottē vs by christ Esaye. xliiii. c, Also of the lybertie of the gospel, Gala, ii, a, whych a man shulde not make an occasiō to the fleshe, Gala, v, b/i, Pet, ii. c,

Lybertie to eate of al thinges, i, cor. viii, b

¶ Lawe

The law is þ power of synne: by which we feale the passiōs of synne in vs: i. Cor. xv. g. Roma. vii. a. loke. Roma. iiii. c. viii. b

The lawe which cōteyned the decrees & cōmaūdemētes: is abolished thorow Christ. Ephe. ii. b. ii. cor. iii. b. Act. xv. for it broughte no mā vnto perfectiō. Heb. vii. b. c. The whiche thing S. paul shewethby the symplitude of the heyre & of the alegory of chyldrē of Sara & Agar. Gala. iiii. a. c

The law is not geuē vnto þ faythful. gal v. d: for by the lawe of þ spirite of lyfe: we dye to the lawe of synne. Rom. vii. b. viii. a. gal. ii. d: but it is geuē to the vnrighteous, manslayers, &c, i, Timo, i, b By the whych a man hath knowledge of synne, Rom, iii, c

The ende of the law is christ, Roma, x, a whych only hath fulfylled it, i, Cor, i

The lawe and the prophetes cōteyned in the fyrst and the second cōmaundement. Mat xxii, d

The law is fulfylled in louing our neyghbour, gala, v, b Rom, xiii, c

The law was þ shadow of thinges, which shuld be geuen vs thorow christ Heb, x, a

The lawe & prophetes were redde vpō the Saboth dayes, Act, xiii, c

Synne was in mē before the law was geuen loke Rom. v. b. vii. b

God cōmaūdeth to reade the law daye and night: to thintent þ we may knowe what be forbidden. Josu. i. b. x. f. The whiche a man ought to haue in his hert/& before hys eyes. Leu. xix. b. Deu. xi. c Wherunto we be monished by Moses to hearken/to thintēt to kepe it, Deu. xxxi. a: and by Josua. Josu. xxiii. a

What the lawe of the gospel is: & what it geueth. psalm/xix

The lawe is holy/iust/& good/Ro/vii, c Yf a man vse it lawfully. i. timo, i. b. And it is spiritual & fulfylled by the spirite/Ro/vii, c/ Wherunto þ wysdō of þ fleshe cannot be subiect/Roma

The lawe of Christ is the lawe of perfecte libertie/Jam. i, b, ii. c, which is more excellēt than the law of Moses/ii/Cor, iii/c

He þ kepeth al the lawe & amendeth in one point is culpable of the whole/James/ii, b

Ther is but one lawgeuer. James. iiii: b

The wages or rewarde of them that kepe the lawe, and the payne of transgressors

gressours. Baruch. iiii. c

For the law of sacrifices. Loke Leuit. vi. & vii. a. xii. g. Deu. xv. b, b, Num. v, c, xix. a, b

The law commaundeth thinges vnpossyble for our strength. Deut. v. a. Exo. xx. c. Ro. vii viii. ix. Ioh. vii. Act. xv. Mat. v. xx. Galath v

Agaynste them that make false and wicked lawes. Esa. x. a. The [illegible] not iustifieth not Gal. iii. b. Ro. iii. iiii. [illegible] we satysfye the lawe Rom. viii. Gala. iii

¶ Lyght.

The lyght which is called daye, is created of God. Genesis. i. a

God is lyght. i. Iohn. i, c, which dwellethe in the lyght that no man cā attayne. i. Ti. vi. c

Christ is the lyght that lyghtenethe al mē Ioh. i. a. viii. b. ix, a. i. Iohn. i. b: Whych mouethe vs to beleue in hym, that is þ light. Iohn. xii. f

The apostles are the lyghte of the worlde Math. v. b.

He that hateth hys brother is not in light i. Iohn. ii. b

The worckes of lyght. Ephe. v. b

The armoures of lyght. Rom. xiii. b

¶ Lecherye.

¶ A prayer against lecherie. Ecclesi. xxiiii. a Loke this worde. Adulterye, or aduoutry, or fornicacyon. Also Ephe. v. b

¶ Lyfe.

God hath geuē lyfe, or þ liuing soule, or þ spirite of lyfe Gene. ii. b

Of the lyfe of mā, loke Iam. iiii. b. i. Corin, vii. c. Iob, vii, a, xiiii. a. psa. xxxix. Deu, xxx. b

Longe life is promesed them that honoure their father and mother Exo. xx, c. Deut. v. b, Ephe, vi a

Christ is the lyfe Iohn, xiiii. a, Collos. iii, i. Iohn. i, a. whych hathe destroyed death: to thintent that we shuld be the inherytours of euerlastyng lyfe. i. Pet. iii. b

Christ is þ bred of lyfe which geuethe euerlastyng lyfe, Luke. vi, c

Christ hath euerlasting life in his hand, as þ father hath: ergo he is God Io. v. b

The life eternal that was promised, is declared vnto vs by the preaching of þ Gospel. Ephe. i. a. ii. Timo. i. a. i. Io. ii. b. The whyche they haue þ know christ. Io. xvii a

¶ Lyuyng God.

The lyuyng god was the othe of þ fathers Ruth. iii. c Iudg. viii. b. ii. Reg. ii b

¶ To lyue.

Faythfull men that be departed, do lyue in god. Mat. xxii, & Luk. xx. b

Because þ christ doth lyue, we shal al lyue Io xiiii. c

We do all lyue & dye to the glory of God. Rom. xiiii. b

The christē man lyueth not to him selfe but vnto Christ. ii. Co, v. c

To lyue in god, is to dye frō sinne. Ro. vi b

To lyue in pleasures is death. i Tim. v c

¶ Manslaughter.

Manslaughter is forbyddē. Exo. xx c. xxiii. a Deu. v. b, Mat v. c. xix c. Manslaughter is reuenged of god. Gen. ix, a: An exāple of þ Iewes. Exe. xxii, a, The wilful murtherer ought to be put to death, by þ rulers: deu. xix. c Manslaughter cōmeth of wrath & enuye as is to se of Cayn. Gene. iiii, a, & of the Iewes whyche procured the death of Christ. Math, xxvii. b. Item of couetousnes, as Iezabell dyd for the vyneyard of Naboth. iii, Re. xxi, a, Ile of Lechery. After that maner did Dauid cause Urias to be slayne. ii, Reg. xi, c, & Herode, Iohn Baptiste. Mat, vi, c, Also of ambiciō, as Herode caused the children of Israell to be slayne, Mat, ii, c, and Abimelech his. lxviii. brethrē, to thyntent þ he might raygne al alone. Iud, ix, a. Likewyse dyd Athaliah cause al the kynges bloud to be put to death, iiii, Reg, xi. He þ hateth his brother is a manslayer, & hath not eternal lyfe abyding in hym, i, Ioh, iii, c,

¶ Man

He is an olde man, whiche is not fylled wt the holy ghost but is led by his owne affectiōns. Col, iii, b, euel by nature Gen, vi, a, viii b, fylthy. Iob, xxv, b, a lyar. Esai, ix, b, Psal, c xvi. The sonne of wrathe. Ephesi, ii, a, vayne Psal, lxii. Iob, xvi, b. He is a new mā, which is ful of God, created lyke god in the ryghteousnes & holynes of trueth. Colos, iii, Ephe, iiii, beuklp, i, cor, xv, f, a new creature, gal, vi b. made after the ymage & symylytude of god Gen. i, b. v, a, ix Sapi ii, b: And after that maner is Moyses called the man of God, Deut, xxxiii, a, Iosu, xiiii. b

¶ Mayster

Christ is our mayster & none other. Mat, xxiii, a, whych hath suffred many thinges by the Iewes: thys is no maruayle thē, that we hys disciples do suffre. Mat, x, c,

Christ forbiddeth to be called Rabi, þ is to say, my Master. Mat. xxiii, b: let vs not then couet to haue degrees of scole. Iac, iii, a Our lying maysters are descrybed, ii, Pet, ii, a

¶ Mariage

Mariage is institute of God, gen, ii, b: frō which none shuld be refused, for to auoyd fornication, i, Cor, vii, a for it is honorable. Hebr, xiii, a. The prayse wherof is, Prou, xviii b: The forbidding of marriage then, is þ doctryne of deuyls. i, Timo, a. And he þ breaketh it is punished by death. Deu, xxii, b: & bitterly reproued. Mala, ii, c. Raphael teacheth Tobi. how a mā shuld mary. Tob, vi. b, An example of chast matrimony in Sara. Tob iii. c

The holy estate of matrimony is strayter then any other: for it may not be separat but for aduoutry. Mat. xix. b

¶ Mary.

Mary is called happy, because she beleued Luke. i. b

Mary commaunded to be done al þ christ shuld saye. Ioh, ii, a

Mary prayed God with other. Act. i. a

¶ Mediator

Onely Christ is mediator betwene God & man. i. Timot. ii. b Hebre, iiii, b, vii. c, b, viii b. ix, f/xii/f/i/Ioh/ii/a/iiii/b/Ephes/iii/b Roma. b/a/viii/Iohn/x/b

¶ Membres

By the vnitie of our mēbers: we are moued to cōcorde. i, Cor. xii. c. for we are the mēbers one of another Roma. xiii. b

Our mēbers as wel outward or inwarde shoulde not be applyed or geuen vnto synne

Rom. vi,b.for they are the temple of the holy gost.i.Cor.vi.d

ℭ Merite.

In lokyng ouer the Byble, as well as ther new as ŷ old testamēt, I haue not founde thys worde merite. Merite then is nothing: for to merite, is to bynd god vnto his creatures & to obscure ŷ merite of Jesus christ, by which only we ar saued/not accordyng to our workes or merites, but according to his holy purpose & grace, which was geuē vnto vs before al tyme, ii, Timo.i.b. Tit.iii.b/ It is then by grace ŷ we are saued through faithe, & not of vs, but by ŷ gift of god, to thyncke that none do bost himself. Ephe.ii. Roma,iii iiii, For ŷ tribulaciō of this world, ar not worthy of ŷ glory that shalbe shewed vnto vs. Rom. viii. And yf we haue pacience in thē, that cometh of god, i.corin.iiii. How thē can we glorye/ ŷ we do merite ŷ thīge which is none of oures, in as moche as God doth and accomplyssheth in vs the good wyll. Phili ii.

ℭ Masse.

This word masse is not in ŷ Byble, translated by S. Jerom, nor in none other ŷ we haue and therfore could I not tel what to note therof, but to send the reader to the souper of our lord Jesus christ, i, Corin.xi.Act.xx.b.c

ℭ Mynystracyon.

Of ŷ mynystraciō of the poore christē sayntes loke. Ro, xv.b.ii,cor.viii.b.ix.a.b

The mynistraciō of ŷ attonemente made by christ receaued of paul.ii.Cor.v.d

The mynystracion of the word, is the preaching of the gospel of grace. Act.xx.e. christ came to be a mynister, geuynge his life for oure helth.ma.xx.g.mar x.g.ŷ which also is ŷ mynister & bishop of ŷ sayntes sitting on ŷ ryght hād of hys father. Eph,viii a

Dyuers mynystracyons be geuē in ŷ church Eph.iiii.b.i corin.xii,a

ℭ Minister or bishop.

Who ought to be ministers of god, leu.xxi c

Christ geueth rules or ordinaunces to ŷ mynysters of the worde. Mat.x.a

The mynysters shuld fede their flocke and not deuoure it Joan.xxi.c

In ŷ ministers shuld be great charite, ŷ whiche is declared, by ŷ christ asked peter thre times, peter louest thou me. John.xxi.c

What ŷ loue of a minister oughte to be, toward them ŷ he preacheth to.phylipp.i.a

The minister ought to preache the worde of god.i Peter.iiii.c.

If ŷ mynyster do preach any workes necessary for ŷ remyssyon of synnes he is abominable and excommunycate. Galat.i b

The mynysters ar warned to suffer al thynges for christ. Math x.c. Joan.xii.d

No man maye be a mynyster, yf he loue not Chryste better then hys father & mother mat. x/b

The minister ought to praye, that the holy goost myght work in the hertes of ther beleuers, & do dewly his office, not leauing it vndone for mynystrynge to the poore, Act. vi.a/ And geue thākes when he perceaueth ŷ ŷ worde of god doth bryng forth frute. phil.i,a.i tes i.a, without seking of his owne. Phil i.c/ Or vnhonest lucre. Tyte,i.a.&.i, Tessa.i.a. Whych thyng doing, men ar bound to ayde him mat x,b. Rom.xv.c. Gala.vi.b.i.Tessa.v.c, after ŷ ensample of the Phylyppyans, which did helpe saint paul. Phylypp.iiii.b

A man ought to pray vnto god, ŷ he vouchsafe to geue good mynysters Math ix.d. whō men are bond to loue.i.tessa.v.c And honour them.i, Tessalo.ii,b

ℭ Myracles,

The prophet which wil withdraw mē through miracles, from ŷ true loue, ought not to be hearde, but slayne. Deuteronome, xiii a

The power to do miracles, is geuen by the sprete of god, i. Cor.xii,b/acte iii b, vii c/ for the confyrmacyō of the worde. Mar, xvi b, act xiiii,a. Heb.ii/a. Loke in, iiii.Reg.iiii, of many myracles.

A mā oght not to reioyce that he hath power to do myracles, but because that he hathe his name wryten in heauen. lu.x,c

ℭ The mercy of god toward vs.

God is ryche in mercy, eph,ii.a.&.ii. cor/i a,ii,re.xxiiii,c,psal.xxxiii, Joel ii.b. The prayse wherof is Ecclesiasti,xvii,d,xviii,a, An example in Dauid, ii, Reg, vii.d

Samuel setteth the mercye of God before the people, whych asketh after a kynge, i, Regum, xii,b

God hath deliuered hys people thorow mercy. Exo,x ,c, Ezechi.xx vi,e, And geueth vs al thinges by mercy, wythout our strēgth deu viii,d,&,i.Reg,xii,d

Mercy to them that chāg their lyfe from euel vnto good Deu,xxx,a,xxxi,a, Ezech. xvi/ xviii.e, Ose.xiiii,c, Esay, lv,b. Whō god hath predestynate & foresene to do it. Rom.ix,c, An e mple in S,paul,i, Tymo,iiii,c, also in the gentyles, Roma,xi b

ℭ The mercy of men toward men,

Mercy is more then sacryfyce. Mat/ix,b/ xii,a,mar.ii,c, Ose,vi,c, prouer,xxi,a, Let vs then be mercyful wt a glad wil. Rom,xii,b/as our father in heuē, Lu,vi,f. forgeuing one another, eucē as god hath done vnto vs thorow christ, eph.iiii,g, to thintent also that we may helpe the necessyte of our neyghboure Col,iii b, for mercy is promesed to thee mercyfull /i/ Re,xv,a,& blessyng, prouerb, xi,d,xxii,b, Mat xxv,d

He that dothe no mercye, shall receaue iudgement wythout mercye. Jam.ii,c, wherof the pharyses are rebuked, Mat,xxiii,c, luc xi,f

the prayse of mercy prouer.xiiii,c.xix/c/ An exāple of mercy in Dauid/i/reg/xxiiii/b.

ℭ Mortyfycacyon.

A mā must mortyfye ŷ mēbres of ŷ bodye of synne/ Col:iii/a/& ŷ euery daye for Chrystes sake/Ro/viii.g

paul after the example of Christe/ doth beare the mortyfyinge of Christ in hys body/ beyng euery daye sette forthe to dye for hys brethren/ii/Corin:iiii/c

ℭ Murmuryng,

Let vs not murmure agaynst god/to thincke that we perysshe not as the chyldren of Israel/i/Cor/x/b/Let vs then do all thyng without murmurynge/phylip/ii/b/ For a man

ought to shonne it. Sapien.i, Of murmuring loke. Nume.xi.a.c.xiii.d,xiiii,a.xvi.f.xx.a xxi d.xxxii.b, Also Exod.xvi,a,xvii.a. Also Deute xo.i,d,e

Meates

God dyd shewe unto Peter in a visio, ẏ it is lawful unto ẏ faithful, for to eate of al maner of meates Actu.x.d. Roma.xiiii.a

Meates are ordeyned of God, for to take them wyth the geuynge of thanckes.i, Timo iiii.a

The meate is sanctyfyed, by ẏ worde of God and prayer.i.tymo,iiii.b

For ẏ choyse of meates, a mā oughte not for offend his brother. Roma.xiiii,b

To teache that men are bound for to abstey ne from certayne meates, is ẏ doctryne of de uyls,i,tym.iiii,a

N

The name of god.

The name of god oughte not to be taken in vaine.exo.xx.a and Deu.v.b

The callers upon the name of God oughte to separate them selues from all iniquyte/ ii Tymo,ii,c. As Enos dyd, in whose tyme, men beganne to call upon thee name of God gene iiii.d

There is none other name geuen unto mē/ wherby thei can be saued, but the name of Je sus Chryste, Act.iiii.b. Thee whyche we praye that it may be declared, celebrate/ and glory fyed thorow out al the worlde Mat, vi b, psal viii/ as Dauid dyd.ii.Reg.vii.d/ For thee lo ue of whyche God dothe not forsake the peo ple that knowledge theyr synne/i/ Reg/xii/ d.

The name of god is blasphemed thorow our euel lyuyng. Rom.ii.d.i.tymo.vi.a

He that blasphemeth the name of god/is do ned to deathe Leuy,xxiiii.b.for it is he onelye that shulde be called upon. Iere.xxiii.b/Phy lyp.ii.b. An example in Abraham Gene.xii/c/ xiii ,a: Also in Isaac. Gen.xxvi.f. Also in Mo ses Deuter.xxxii.a. Whosoeuer therfore doth call upon the name of god shall be saued. Joel ii,g

Newe.

The newe testamente is the remyssyon of sinnes by ẏ bloud of Chryste Mat.xxvi.c,mar xiiii.c,luke,xxii,b,by the which god hath pro mised to geue new lawes in our hertes, & not to haue remēbraunce of our synnes.hebr,viii b,x,c.gen,iii.c,of ẏ which Paul hath receaued the dispensacion ii,Corin.iii.b

We ought to be a new creature ẏ beleueth in Christ galat, vi,d. & walcke in the newnes of lyfe.roma,vi.a.doing al his workes by ẏ spi rit of god.Roma,viii,b

Let us therfore do on ẏ new man, which he hath create in us, Ephe.iiii.e.to thintēte that we may lyue in rightuousnes and holynes.

Neghboure,

Whosoeuer hath necessytye or nede of oure helpe. is our neghbour: whō we ought to hel pe. as christ teacheth us by ẏ parable of the sa marytane, Luke,x,e.takynge care and charge of hym. Eccle.xvii/b/ wythoute despysynge of hym. Mala.ii.b, and sclaunderynge hym/ Eccl.xix.b and iudgyng hym. Iam,iiii.b, but pleasynge hym unto hys edyfyng. Rom.xv.a, And louyng him as our selfe. Leu,xix,c/ Mat xxii,d,for in so doynge the lawe is fulfylled/ Rom,xiii,c

O

Oblacion, or offering,

Oblacyon for synne pleaseth not god psal/ xl.Heb.x.b for Chryst is ones offred in one ob lacyon for oure synnes, & for oure sanctyfyin ge. Heb.x.g.he nedeth therfore nomore to be offred.heb.vii,x.c

Christ hath geue hym self for us unto God/ an oblacyon & sacryfyce.ephe. v.a. By ẏ why che we are santyfyed, hebr,x,c

Of the oblacyōs of the olde testamēt loke le ui,vi.c,ix a.xxii,e.Num.vii.a.xv.c,xxix,a

Obedyence.

A mā must obey unto ẏ voyce of god.exo.xv, g.Deute.xxx.d for he that obeieth it is blessed Deutro. i.b, and he that obeyeth it not is cast of. An e ample in Saull.i Reg.x viii,c. Item of Acan Josu.vii,d.let us then be chyldren of obedyence.i.pet i.c,specyally to god more thē mē.Act,v.e. Also to our parentes exo,xx.b,leu xix,a deu. ,b,Tobi,iiii,a, An example in chry ste Lu.ii,g.Philii,b. Also to our superioures exo xvii,a.hebr.xiii,c,an e ample in the Isra elites,Deu,xxxiiii.d

God had leuer that we obeyed his cōmaun dementes then too doo sacryfyce unto hym.i, reg.xv.e, Eccle.iiii,d.whyche we do when we ar chosen of god.i,pet.i a

P

Prayse,

Geue prayse unto god.apoc.xix.a

god is oure prayse, whom we shoulde lau de, knowledgynge that all that we haue, com methe of hym Exo/xv.a,deut/ /d,an example in thee Israelytes, Josue,xxii b.also in anna i/Reg/ii/a/ Also in Salomon,iii,reg.viii/b Also in Dauid ii.reg,vii,e,xxii.a. Also in thee apostles.Luk,xxiiii.

a mā oughte to offre the sacryfyce of prayse unto god thorow christ heb,xiii.c

prayse shalbe unto euery man from god /i/ Cor iiii/a

Prayse is dyscommendable in a mannes owne mouth,prouer,xxvii,a/for he ẏ praiseth hym selfe is not commended, but he ẏ is prays ed of god,ii,corint:x/b

Prayer.

The prayer ẏ christ teacheth us.Mat/ vi b Lu/xi/a/

The prayer of the chrysten oughte to be con tynuall and feruent/the whyche thynge chri ste shewethe us by a symylytude/Luke/ xi/a/ xviii/a. To the whyche thyng also he doth ex hort us/mat/vii:a/ Also S. Paul rom/ xii/c, Eph,vi,c col.iiii/a.and.i.tess v d. And S. pe ter lykewyse i.petr.iiii,b for thee contynuall prayer of thee ryghteouse is verye accepta ble to god, Iam v d, An ensample in Elyas iii.Regum.xviii.a. And therefore shoulde we praye purelye in euerye place, whoute wrathe or dyssencyon.i Tymot,ii,e John,iiii,c psal. cxli,

Peace

peace dothe sygnyfye the ioye of conscience & suretnes agaynste the deuell our aduersary: and

And generally the aboundaunce of al spirituall goodnes, because our synnes are forgeuen vs by christ. Of whiche thyng loke esaye. lii. Jere. xxiii. Ose, ii. The whych thinge also. S. Paul doth wisshe vnto thē that he writeth vnto, Rom. xv. c. Ephe, i, a. ii, tessa. iii. d, Of whyche god is ẏ author i. Tess. v. d, i. Cor. xiiii, f, and, iii, d And christ ẏ preacher. eph, ii, d

Peace be with you, is a maner of gretynge very familiar amōg ẏ Jewes. For whiche we say, God saue you, or god spede you, i re. xv a Gene xliii, c. Judg. xix. a.

Chryst desireth peace to his apostles. Luke. xxiiii. f, Jo. xiiii/ d. xvi f. xx. c. which thing cā not be comprehended by mannes reason. Phylyp, iiii. d

We ought to haue peace with al men. roma xii, d. Hebre, xii. Ephe. iiii, a. i, pet. iii. d, wyth them that do cal vpō ẏ name of ẏ Lord. ii. tym ii. d, And wᵗ the mynysters of the worde of god i. Tess, ii, c. For the Lord hath called vs to peace ẏ vnytye. Collos. iii. d

Poore.

We shal haue alwayes poore amōg vs. Mat xxvi. b Deu. xv. b. To whom men ought to do good. lu. xiiii, e rom. xii. d. xv. f. ii, cor. viii. ix a b c, But we shal not haue christ alwaies corporally wᵗ vs Jo. xii. a/ Mat xxvi, b although that he were made poore for vs, ii. Corin. viii b, Let vs then haue pytie vpō thē Prouer. xxi. b. For the which is done vnto ẏ poore is done vnto chryst. Mat. xxv, d

Pacyence,

Pacyence is praysed. prouer: xvi, d/ ꝛ necessarye for christen men, hebr. x. g. For it engendreth tryall, Roma. v a An example in the prophetes Jaco. v. c. Itē in Job, xii. a. Itē in Tobi. ii, b, Item in paul, i, cor. iiii, c. Also in ẏ tessaloniceners. ii Tess. i. b, We ought thē to be pacyent, in supportyng one another, ꝛ not hasty to reuenge. i. Tess. v. c. Collo iii. b. i, b Jam v. b. For he that hath charyte is pacient. i, cor xiii And doth exercyse him selfe in good workes. Jam. i, a

Persecutyon.

Persecution to them that will lyue after the worde of Chryst. ii. Timo. iii, c wherof christ doth warne vs Mat. x. b. c: For it withdraweth (yf the faith be not lyuely frō the word of god, Mat. xiii, b, But he that is persecuted in one cytye, let hym flye into another, Mat. x. c knowyng that the persecutyons come of god psal. xxxix. From whyche he can delyuer men. An example in, S. paull/ ii/ Tym. iii. c. A man muste then take them pacyentlie. i. Corin/ iiii c. and praye for hys persecuters, Matth, v/ g/ Ro. xii. c

Perseueraunce or continuance.

Perseueraunce in the truth is geue of christ vnto the faithful. i cor. a. To ẏ which he doth councell vs. Jo. xv. For he that continewethe vnto ẏ end (although ẏ he be greatly persecuted) shalbe saued Mat. xvi. c xxiiii/ b

Pestylence.

God doth send pestilence, whē men do dyspyse hys worde/ Deu xxviii. d, leuiti/ xxvi/ d/ iiii. Regum. viii/ d

Dauid did chose pestilēce, to thyntente that he myght dye wyth other/ ii/ Regum. xxiiii/ c

The which ceased after that he had knowledged hys synne, ii/ Re, xxiiii, c

Prieste.

Loke vpon the worde Sacryfyar, hereafter in the letter. S.

Predestynacyon,

The predestynate are sayncttes or holy people/ made lyke to the Image of thee sonne of God, And called/ iustyfyed ꝛ glorified by hym Roma, viii. f

God hath predestinat before ẏ makyng of ẏ worlde for to redeme vs by the bloude of hys sōne/ for to saue ꝛ make hys children by adopciō accordīg to ẏ purpose of hys wil. for to declare his mercy more clerely vnto the worlde/ by the which he hath reconcyled vs vnto hym selfe, by thee meanes of hys dere sonne Jesus christ Eph/ i/ a, ii, timo, i, c. i pet. i. d Loke Ro ix. c/ xi. e Osee, ii, d, i, cor, i. d gala. i. c. i, petr, d e. prouer. xv. a. d. xx. d. Amos iii, b. Jeremye/ x/ Lamē iii, e/ eccli, xii. b ix d. i, re, ii, a b d x d. iiii re. xii, d Jo, vi, d: xiii, b mat. x, c esa lxii, a, iiii es iii a, Then ẏ carnal ꝛ sensual people can not cōprehend ẏ electiō ꝛ predestynaciō of God because thei striue for to saue thē selues, by their owne workes ꝛ merites, which cānot be. But ẏ children of god do wayt for their health, by Jesus christ i Cor ii d

Preachers.

To preach/ is to prophecy ꝛ expoūd ẏ word of god. i. pe/ iiii/ c, which thing no mā oughte to do/ except he be sent Roma x c

Preachers of the worde of god ar promesed Esa. lii c

Anna a prophetesse preacheth that Chryst is come. Lu ii f

Those preachers that preach any other thīge/ then the gospell of chryste/ are to be refused. ii/ John. i. c. the wyckednes of whome is set out. ii pet. ii a. b c

Praye,

Chryst prayethe for vs. John. xvi. f. xvii/ d/ heb, ii d/ ix f for he knoweth that he is hearde of his father John/ xi e. He ẏ wyl pray/ oughte to forgeue/ Mat xi c

A mā must pray wᵗ voyce ꝛ wᵗ mynd i, Corin xiiii/ c ꝛ wyth great trust psal. xx v. for yf two or thre be assembled together in ẏ name of christe, they shal obtayne all that they require Jame/ i a/ Matth. xviii c, So that they praye in fayth and knowledge theyr synne/ iii/ Reg/ viii/ d/ e f

Prynces.

Prynces are the mynysters of god Rom. xiii a b which ought to be wyse/ discrete ꝛ experte Deute, i/ b. To whom Ezechiel maketh an exhortacyon Ezec, xii f. xvi/ c, Also Sophe/ iii/ a Also Amos vi. a ꝛ Mich iii a c

Euil prynces haue euel mynysters, prouer/ xxix/ b Eccle: x. a

Christ is the prynce of ẏ pastoures/ i/ pe, v b And ẏ head of al prīncypalite. Colos: ii b

The prynce of this worlde is thee deuell/ which is vanquysshed ꝛ ouercome by Chryste John xii/ e Eph ii a

Prophecye.

Prophesye is the gyfte of god/ geuen by ẏ holy goost: ꝛ not by the wyll of anye man Ro xii b i, Cor/ xii/ d ii petr i b The whyche sprete

beare the wytnes of christ. Apocal, xix.c: The which is sometyme geuē to euell men. Matt. vii,d. An example in Saul.i reg.xviii. Also of Cayphas. John.xi,g. for them that wyll not beleue.iii.Reg.xxii.c.d.

Ther are two sygnes of true prophecye: the one yf the thynge which the prophete hathe shewed before, do come to passe. Deut.xviii,c, The other yf he do not withdrawe the people from the true worshyppyng: which is to serue in sprete & trueth one god only. Deutr.xiii Suche prophetes can not speake, but suche thinges as god hathe put in their mouth.iii.Reg xxii.c. And are not wythoute autoryte. Mich iii.a and that in the syghte of kynges.iiii. Reg.v.c

To prophecye, for to teach in expoundynge the mysteryes of the holy scrypture.i.Coryn/xi.a.xii.d.xiiii.f

Paul doth put dyfference betwene a Prophet & a teacher, for a prophete is he that teacheth the thyng which god hath opened vnto hym by hys sprete to ye edyfying of ye churche.i.co.xiiii. but a teacher is he that teacheth ye only word of god, hauing first bene taughte it by men: which thynge for al yt, he cannot do withoute the gyfte of God, for it is one and ye same sprete which worketh all thynges in al men.i.Cor.xii.b

Sometyme prophetes haue bene called seers.i.Re.ix.b. By whome God was wonte to answare those that asked counsel at them.i.re.xxviii.a. & to wythdrawe them from their Idolatry.iii.Reg.xvi,b

Foure hundreth false prophetes dyd counsel king Achab, for to make warre agaynst Ramoth Galaad, but Micheas the prophete of the lord, being but one man all one dyd counsel the contrary.iii.Reg.xxii.a

A man ought not then to despise prophecies i.Tes,v.d

But rather pray for to haue such a gift.i cor xiiii.a

Agaynst the lyeng prophetes, Ezech.xiii.c

Jeremi cōplaineth of false prophetes Jere xxiii,b. Of whō a mā ought to take head. Mat vii b. For their doctrine & ye doctrine of ye prestes is ful of lyes & couetousnes. Jere.viii Because they preached of nothyng: but for lucre or gaynes.iii.Regū xiii.b

¶ Prouidence.

The prouydence of god toward hys seruaūtes, Psal.cxlv.b. Prou.xv.a.xix.c. Mala.iii,b A man maye not then denye the prouidence of God.xxxii,b.d. For Esaye reproueth thē that denye it.xl.cap.g

By the prouydence of god al thinges happē vnto vs Eccli.xi.b. An exāple in ye Samaritanes, which wold not beleue ye lepers ye shewed them ye great plēty to come, by ye prouydence of god.iiii.Reg vii b,c. Also by ye prouidēce of god, Abymelech dyd not lye wt Sara. genesys. xx.b. Also by ther prouidence of god, ther people of Israel dyd lacke nothing. Deu.ii/b Also by ye prouidēce of god, Isay dyd send Dauid into ye host of Saul.i reg xvii.b For other exāples of goddes prouydence, loke.i.Reg.xix, c.xxvi.b.xxix.b.xx.c. Also.ii.Reg.xxvii.g.iii Reg,xiii,c.xvii,a.iiii.Reg.v.a.viii,a

Ther is nothing that comforteth a faythful man more thā to cōsyder that nothyng happeneth vnto hym/ wythout the prouydēce of god, yea euen vnto the falling of one heare of hys head. Mat.x.d. And he that beleueth not the prouidence of god/ is not worthy to lyue psalm.xiiii

¶ prudence

Prudence is sometyme takē in the scripture for a certayne subteltye/ by the whych ye carnall mā doth gouerne hym self warely in his busines, Lu.xvi. which S. paul calleth worldely wysdō/ which is death before god. Ro.viii a. Bar.iii,c. by the which a man shuld not gouerne hym self prou.iii.a, wherof also Jonadab was full.ii.Reg.xiii,a

It. prudence is takē for an aduysemēt/ by whych any mā taketh hede to ouerpasse ye same thyng to the which he is called: to thinke that he might serue the glory of God and the profet of hys neyghboure. And thys to do/ Christ doth warne vs. Math.x.b. It.i.peter i,petr.iiii b

Prudēce & wisdō or sapience, are ioyned cōmenly together in ye scripture: wherof wisdō or sapience/ doth cause one to vnderstād those thynges whych be of god.i.Cor i.&.ii,a, & prudence to perseuer or contynue styl in ye same. Eph.i.prou.xiiii.b: to ye which we are exhorted.prou.i.a,iii.b/vii.a,ix.a,xvi.b, An example in Dauid,i.reg xviii.b.c

¶ psalmes

We must synge vnto God wyth the Psalmes, Hymnes and spiritual songe, with geuing of thankes in the spyryte & hert. Judg.v,a.i cor. xiiii,c/eph.v,d. Col.iii,c. Psal.viii,d,x/a/ Judit.xvi/a

¶ Publycanes,

Publycanes are those that do gouerne the cōmune threasures/ specyally tolles or taxes, The which were sometyme in great reputacyon among ye romanes, but odyous to ye pharisies, because they dyd gather trybute of the Jewes in ye names of ye emperour of Rome: And therfore dyd they caste in the apostles teathe, that christe dyd eate wt the publycanes, Luke v.f, And because he was theyr frende/ Lu.vii c. Of Publicanes loke, Mat,xviii,b.xxi,c. Lu iii,c.

¶ Purgatorye

This word purgatory is not in ye Bible, but ye purgaciō & remissyō of our sinnes/ is made vs by ye abundaūt mercy of god, luk.i/g. Mat i/a. only by christ. Mat i.a by ye shedīg of hys bloud mat.xxvi/c. mar.xiiii/c. Lu.xxii.b Act xiii.g. eph.i.b. Heb.i,a.ix.d,i.petr,iii,c.i Joh i c/ii,b. Apoc/i/b For he is ye reconcylyng of al ye sinnes of ye whole world.i/Jo.ii.a iiii/c and hath shewed him self taking on him our flesh, & also dying, bering our sinnes vpō his back, for to do thē away.i Jo,iii.&c iiii d i.pet/ii/ To thinke ye he might purge vs of sinnes (in ye which thys world was borne Gal.i a.i/tym i.b) ye beleue in hī which is ye same Jo.i.b once offered for al So ye ther remaineth none other which cā frō hence forth pourge vs of our sinnes. Hebr/ix.g.x.c he then ye wyll pourge hys synnes/ through fyer/ or by any other meanes thē by ye passiō of christ/ denieth his said passiō as it is to see by ye places before aleged: and shal be greuouslye punyshed/ because he hath despysed

despysed to greater a grace, Hebr.x.e

¶ iii, Ryghtuous,

No man is ryghtuous in the syght of God Job.iiii,b ix,a,xxv.b.Eccle.vii,a, Abrahã is reputed ryghtuous because he beleued,gen,xv a. He that is not ryghtuous,hauinge perfayt charite,is not of God,i.Jo.iii,b

To the ryghtuous is no lawe geuen: for he doth al,thyng frely by the spryte of god Gal,v b.i,Tym.i.b

The ryghtuous lyueth by fayth.Rom.i.c/ Hebr.x,g.vpõ whom y eyes of the Lorde do loke,i,pet.iii.b.whose prayer also is very acceptable. Jam.v & psal/xv.b

The ryghtuous ar with moche a do saued in this worlde y is,escape tribulaciõs for y name of christ,i,Pet,iiii.d.by y which he is proued Eccli.ii,a,xxvii,a Prouer.xvii,a

¶ Mannes ryghtwesnes.

Ther is no ryghtwesnes in mã:no not in y most holy.Job.iiii,d.ix.a.xxv.b.Esay,xliii,b Let vs not thẽ attrybute it vnto our righteousnes,y god geueth vs y enheritaũce of y euerlasting life.deut.ix.a,For they y wyl stablyshe their owne ryghtwesnes by workes,are not subiect to the iustyce of god.Roma.x.a.

The ryghtwesnes of god is made knowẽ vnto vs by hys workes Job.xxxvi,a.xxxviii/a/ christ is our ryghteousnes.i.cor.i.d.esa.xlii/ b.xlv.b.liii.b.the whyche is geuen vs of God through christe.philiph.iii.c The whych also we shuld wayte for by fayth.Gal,v.a

They ar free frõ iustyce, y is to say haue no ryghtwesnes,whych ar seruauntes to synne. Roma,vi.For there is no felowshyppe betwene ryghtwesnes & vnryghtwesnes.ii.cor,vi/ c/ For the wrath of mã doth not y ryghtwesnes of god. Jam.i.c.y frute,wherof oughte to be sowen,in peace, Jam iii.d

¶ Rulers.

Euell rulers passe not vpon y causes of thee poore.prou.xxix.b And for al y men must be obedyent vnto them,Marc,ii,not withstãding y thei be ingodly,i.Pet.ii,c.Col.iii,d. ephe,ii.b.But so that they commaũde nothynge against god.Act.v.c Of the obedyence dew vnto y rulers loke.ro.xiii.a b.c To y which christe payed trybute,Mat,xvii.d What y rulers shuld be,exo,xviii.d.deu.xvi,d. That is to sai, such as Jethro sayd vnto Moses exo.xviii /d Deut.i,c To the which men owe reuerence/ exo.xxii.d,prouer.xvi.b.xvii.d.xix.b xx a.And not to detracte or speake euell of thẽ exo.xxii. d,nor to esteme their offyce light Eccle.vii,a.

¶ Rabi.

Rabi in Hebrew sygnifieth(my master,Jo.i.)whiche thynge one shulde not desyer to be called,Mat.xxiii,a

¶ Reason

A man shulde not trust vnto y iudgment of hys owne proper reason,Deut,xii,a,prou.iii a,xii,c.xiiii.b

A reason oughte to be geuen to all thẽ that do demaũde,of the hope that we hope in Christe.i.pet.iii,c

A reason shalbe geuen by euery one of vs,before y iudgment seat of Christ.ro.xiiii,b

¶ Redempcion.

The redempcion which shulde be made by y blood of Christ,was ordeyned before thei making of the worlde.i.Pet,i/b Of our redẽpcion loke Eph,i.b Hebr.ix.c

Christ is the redemer of al men,i.Cor/i/d,i timo.ii,b,The which hath geuẽ hys lyfe for y redẽpcion of many Mat.xx,d Mat.x.c whych was prefigured in y delyueryng of y children of Israel exo,xv,c,Deu ix.d.ii,Re,vii.d

¶ Refuge.

God is our refuge.ii.reg.xxii.a.Psal,x.b/ xlvi.a.xciiii,b/cxliiii,a/Jere/xvi,d. The cyties of refuge,Josu.xx.g Num,xxxv.a/ Deut iiii/a/xix/a

¶ Rule

We shuld contynue in one rule/ thynkyng/ loking & beleuyng one thing: y is to say,y we cãnot haue y euerlastig life y is promised vs/ by any exterior or outwarde work. Phyl/ iii, b/ Thys is the rule of Chryst.And he y foloweth it/ y peace of god shall rest on him Gal.vi b.ii/Cor/x.b, The rule for an elle,a yarde/or a perch,ought to be true & iust.Leui/xix,g.

¶ Relygyon.

Relygyon,for obseruyng (not of cloistre rules but of thynges ordeyned of god.Exo/xii/ b,Leui,vii,b xvi.g Num.xix,a,Relygyon,for the secte of the Pharises/which were proude ypocrites & ful of Ceremones, of whyche,S. Paul was at the fyrst/ Act/ x.vi/b

Cornelius beyng captayne of the Italyans armye/is called a relygyous mã & yet he had made no monastycal vowes Act.x a The true relygyõ of the Chrysten standeth not in the obseruaũce of habytes or of vowes:but in vysyting of y fatherlesse & wydowes in their tribulacyõs,& in kepyng a mãnes selfe pure frõ the wyckednes of thys worlde.Jam/i/

¶ Remyssion.

The remyssyon of synnes,thorow christ onlye.Act.ii.f.Colos.i,f/whych hath bene preached by the apostles,as Dauid had shewed before.Psal.xix,

¶ Rest.

No rest vnto them which obey not the commaundementes of God,Deut/xxviii/g/ Reste is promysed to them/which beare the youcke of Christ.Mat/xi/d

We shal entre into y reste of god, yf we beleue in him.hebr/iiii/a/Apo/xiiii/c: for after tribulacion god geueth rest/ii,tessal/i/c

To reste/for to dwell in peace woute busynes.psal.xv

To rest or slepe/for the natural death iiii/ reg.iiii.psal/xiii/i/cor/xv/i.tes.iiii. Actu.vii

Resurrection.

We ought to beleue y resurrection of christe/as he him self hath shewed it:luc,xxiiii.a/ ro.x.b Joh,xx,c mat.xxviii,a.And Dauid told be it before psa.xvi,xlix,Actes,ii b c the vertue & strẽgth of y resurrectiõ of christ,Ose,vi a/i cor.xv.c rom.iiii,d vi a.i pet.i.a the whiche thing hath bene wytnessed by signes and myracles.Actes.iiii.g the wyl of y father,is to rayse vp thẽ that beleue in him,Joh,vi,d,y which thing Job knew,xix,d,Also Daniell, xii,a,Also Judas Machabeus,ii.mach.xii,g,

What,how,& when it shalbe,loke,i,cor,xv d.Philip/iii,d.i,tess,iiii,d,and how the faythful do desyer it,loke ii/Cor/v/a

¶ Retrybucyon/or geuyng.

God geueth vnto euery mã accordig to their fayth & ryghtwesnes i/re.xvi.b/ii re.xxii/b

¶ Ryches.

God is ryche/rom/x/c/which maketh ryche.and maketh poore i.reg.ii.b

God hath chosen the poore of this world, riche in fayth. Jam.ii.a. The faithful are made riche by Jesus christ.i Cor.i.a.ii.Cor.viii.b Of ryches loke.i.timo,vi.b. Riches euel gotte do perysshe. Prou.xviii.b

The temporal ryches/whych christ calleth the wicked mãmon (as the cause of al iniquyte men ought for to geue vnto the poore.lu.xvi.a:for a mã can not serue God and ryches Mat.vi,c,Luc.xvi.c

¶ Rome.

Rome the proper name of yͤ concubine. Nachor,Ge,xxii.b

Balam prophecyed of Rome. Num.xxiiii/b.

The Romaines condempned no mã, without he were heard. Act.xxv.c. And dyd not let paul to preache the gospel, vnto al thẽ yͤ came to him in his house. Act.xxviii,c,g

¶ S. Soule.

Soule,for euery liuing mã.ro.xiii.a.i,pe.iii b,& for yͤ life.Leu.xvii,c,and.xi.h, John.ii/c/christe is yͤ bishop of our soules.i,pe.ii,d/of whõ yͤ ministers shal geue accoũt. Hebr.xiii.c The soules of thẽ yͤ were slaine for yͤ word of god, were shewed to John. Apoc.vi.c

¶ Supper,

The supper of our lord,is a holy memory & geuing of thankes,for yͤ deth of christ.ma.xxvi c.mar.xiiii,c.lu.xxii.i.cor.xi.e.x.b,the supper ought to be done in charite.i cor.xi,d for who so euer cometh thither vnworthely (yͤ is Paul saith)dãneth hi self.i.cor.xi,g.Bodely punishmẽt, cometh to thẽ yͤ take yͤ supper vnworthely,i.cor.xi,g.The vse of yͤ supper was in yͤ tyme of S.Paul sumwhat corrupte,for whych cause many were punished,i cor.xi,e g

¶ Strength,

God is our Strength.exo.xv.a.ii reg.xxii a.Jos.xxii.c,yͤ which Naaman Confessed,i,reg.v.a.Pharao resisted the strength of God,yͤ yͤ power of god myght the better be knowen,ex ix.c.Ro,ix.b

¶ Swerde.

God is sayd to whet his swerd,whẽ he wyl punish Deut.xxxii.f. The swerde is set of god agaynst thẽ that worship Images. Deut.xxxii b & kepe not hys commaundementes Leu.xxvi b. He yͤ stryketh wt the swerde shal perish wt yͤ swerde.Mat.xxvi,e Apoc.xiii,c.The ryghte of the swerd,Gen,ix.a.Exo.xxi.b.Leui.xxiiii c.deu,xix,b Wherfore yͤ rulers do beare thee swerd,loke.Ro.xiii.b

The swerd of the spryte cuttyng on both sydes,is the worde of god,which a man oughte to take for to ouercome our enemy,Heb,iiii c.Apo,xix.c.ephe.vi c.The swerd,death,& debates shewed before thẽ which shal maynteyne the gospel. Mat,x.b

¶ Sacrifyce or host.

Christ is the sacryfice. Heb vii b,viii.a, offred once for vs,x.b,which must be offred nomore.for through hi ar our cõsciẽces pourged frõ synne,which thing no sacrifice could do/heb,x.a.The sacrifices & offringes which prefigured christ/ceased at the cõming of him heb.viii.a.ix.c.God beyng cõtent wyth the only sacryfyce of christ/doth refuse al other offringes & oblations/Hebr,x.b

They whych wyllyngly do forsake the gospell/cã by no sacrifyce be pourged from their synnes.Hebr,vi.b,x.e

Good chueresse is called a sacryfice or an hoost/phil,ii,c,To geue vnto yͤ poore,is a sacryfyce acceptable to god.Heb.xiii.c.phi.iiii b.Let vs offre vnto god through christ,the sacryfyce of thankes geuyng.Heb.xiii.c

Loke vpon the sacryfyces of the olde testament,Leu,iii.a.b.v.b.vi.a.Nu.xv.c.xvii.a.

¶ Sweare

An oth is a cõfirmatiõ of thinges,which ar in questiõ amõg mẽ,by the callyng vpõ of the name of god.heb.vi.c,which thing ought to be vnto god. Nu xxx.a.deu.vi.b,x.b/Voute swering by yͤ name of straũge goddes.Ex.xxiii c.& for yͤ profet of our neyghbour. An exãple in paul.ii.cor.i.d:And to yͤ iudge yͤ receaueth yͤ oth of such a one,to whõ a mã hath geuẽ any thing to kepe.Exo.xxii.b. Our Lord also hath sworne by him self gen.xxii.c: But a mã must not sweare in vayne.Deut.v.b/nor forsweare hi self.Le.xix.c:for cursed be he yͤ sweareth by yͤ name of god,& lyeth-zach.v.a. We shuld thẽ be so true one of vs to another,& careful to say yͤ truth:yͤ our cõmunicatiõ shuld be ye,ye,nay,nay,Mat.v.f.Jam.v.c.Eccle.xxiii.b

¶ Stryfe

Stryfe is a worke of the fleshe,Gene.v.d.Stryuers haue theyr rule.Exo.xx.c.Of them that moue stryfe.Prou.x.b.xv,b,vii,c,xviii,a.xiii.b.xvi.c

A mã is bounde to pacifye stryfe & debates. An exãple in Moses.Exo,ii b

¶ To slee.

Manslaughter is forbidde.Gen.ix.a.Exo xx.c.Deut.v.b

The proude mã was slayne,which disobeyed yͤ iudgemẽt of yͤ Judges,yͤ iudged accordig to the law of god.Deut.xvii.c.He yͤ sleyeth a mã ought to be slayne.Le.xxiiii,b.Nu.xxv.b. He yͤ sleyeth with yͤ swerd/ought to be slayne wt the swerd.Gen.ix.a.Mat.xxvi,e.apo.xiii,c God cõmaũdeth to slee the prophete,which thorow miracles dothe drawe yͤ people frõ his word,whether it be brother,sõne,daughter or wife.Deu.xiii,a.b,He yͤ sleyeth his brother secretely,is accursed of god.Deu.xxvii.b God kylleth & quickeneth what him lust.Deu xxxii.e.f.Men kylle those that maye be a destruction vnto the people.Deut.vii.c

He sleyeth hys brother,that is angry with hym,or by worde or sygne dothe curse hym. mat.v.c.i.Joh.iii,c

¶ Synne

Al yͤ is done without fayth is synne,& so is al iniquite,Ro,xiiii,d,i,Jo,iii,a,b,d,And he yͤ beleueth not yͤ gospel is a synner.i.Pe.iiii,a.There is none fre from synne,& therfore al haue nede of Christ to saue them.iii.Reg.viii c.Prou.xx.b.Esa,lix g Eccles.vii.c.Ro.iii.c.i.Joh.i.c,Christ is without synne.Jo.iii.a i.Pe,ii.d:But god laying al our synnes vpõ him.hath made hym synne(yͤ is to say/a sacrifyce for the satisfactiõ of our synnes)and euẽ so by synne(that is by the sacryfice offred vp on the

on ẏ tree of ẏ crosse) he hath takē away cōdēp nacyon & done awaye oure synne. ii. Cor. v. d. Ro. viii, a. i. pe. ii, d. Synnes ar not imputed to thē ẏ beleue psal, xxxiii, for they that are purged thorow faith. prouer. xv. d. Synnes be forgeuē by god onlye. Exo. xxxiiii, a xliii. c, mat. ix. a / The syn irremissible or not able to be forgeuē, is ẏ synne agaīst ẏ holy gost. ma, xii, c for whych a mā ought not to pray. i. Io v d which shal not be forgeuē in this worlde nither in ẏ worlde to come. that is to saye, neuer. Mar, iii. b

Victory is geuen vs of god thorow chryste, agaynst synne. hel, & death. i, Corin. xv. g. paul dothe warne vs for to wake frō the sleape of synne, & to put it awaye that it raygne not in our mortal body & ẏ thorow ẏ decyple therof our hert be not hardened in vnbelefe. ro. vi. b eph v. c. heb. iii, c. xii, a. Io ii a

He that hath synned hath christ to his aduocate. i, Io. ii. a, To whō we shuld confesse our synnes, i. Io, i. a, for god may make vs wythe out synne & spot. Iudas, i. g. An exāple of thee prodigal sōne. lu. xv c. Also of the sinner. lu vii f. Also of the theafe. Mat xxvi.

¶ Stone.

God geueth water out of the stone Exo. xvii b. Num, xx. b

Christ is the stone of offence to them whyche stumble (that is, are offended at the word, not beleuing it) i, pet. ii, b

Christ is the stone vpon the which thee Iewes did loke vpō thorow fayth, beleuynge ẏ he shuld afterwarde come, out of whome they did drawe out the spiritual drynke. i. Cor. x a The stone, that is to saye, the faythe that one hath in Christ, is the foundaciō of the church. Mat, xvi, c

¶ Saboth or rest.

The Saboth or daye of rest, as touchynge ẏ obseruacion therof after the letter was very straytly cōmāded to ẏ Iewes, exo, xvi c / xx b. xxxi, a xxxiiii, xxx / a / Leu, xix, a, xxiii a xxvi a / deu v / b Iere, xvii, c. be cause ẏ god did rest vpō the seuēth daie, that is, ceased from the makyng of any mo newe creatures genesys / ii / a Exo. xx, b, Also in the remembraunce of ẏ rest, that he had geuen to the chyldrē of Israel / in delyueryng them out of the captyuytye of Egypte Deut / v b Also that the seruauntes and beastes might rest, Exo / xxiii, b

Thys iudycyall ceremonie is ceased: for we must no lenger obserue dates, gal / iiii / b mat. xii, a. but ẏ sprete of truth cōteined vnder this shadowe we ought alwaies to haue amōg vs: That is to rest & to refraine our selues frō ẏ workes of our mind or wil / esa. lvi / a, lviii, b, ẏ which thīg ought to be perpetual wt vs, esa lxvi / g, heb iiii. b, in applying our selues vnto ẏ workes of fayth / that is / to help one another by charite, & c. mat / xii / a / lu / vi, a

¶ Sacramēt.

Sacramēt somtime for a mistery / a thyng secrete vnknowē or hydde: ẏ which for all ẏ / is opened in a certayne tyme / whē it is ẏ pleasure of god. i / Corin / iiii / a / Col / i / d / eph / i / b iiii / a / b / g / i / tym / iii: b

¶ Sacryfyce.

Sacryfyce in ẏ scripture signifieth generally all ẏ was offered on the aulter. whereof is spokē, exo. xxix. f Leui. ii. b vi c d, xxiii c Num Num. v. vii, c, xv, a, xvi, c, xvd, xviii, a, xix. c, xxix. xviii. a. Deu / xvii. a Iosu, xxii. b.

Also ẏ scripture calleth somtyme synne, sacryfyce: as appereth Ose iiii. And after ẏ maner ẏ death of christ (because it was a sacrifice) is called synne. Ro. viii. a. It is also to eate ẏ sacrifices of ẏ dead, is to eat of the thinges prisked & offred vnto Idols, Images & dead thinges. psa. cvi. c. as it is. i. cor, viii, a. x. b. & Sacrifices dyd not let ẏ punishment of Eli. i. Reg. iii. c. for God regardeth not ẏ sacrifices of the wicked. Eccl. xxxiiii. c, but rather mocketh thē. Osee. v. b, Esa. i c. The bred & wyne receaued in ẏ supper of Christ, ar no sacrifice (for christ was offred ones sufficiētly for our sinnes. heb x. b) but an holi memory of ẏ death of christ. Mat. xxvi. No sacrifice thē is lefte vs after ẏ death of christ. Heb. viii. a. ix. c, but the sacrifice of rightwisnes. psal. iiii. b, & of thākes geuing, psal, l. b. Loke what sacryfyces god requyreth now Mich, vi. b. Mercy & to loue god & a mās neybour, is a thing that passeth al sacrifices, Math. v. ix. b. xii. a. Mar. xii. c. Lu. v. f. The sacrifice of ẏ faythful. Mal iii. a

¶ Prestes

Of prestes, loke Leu, x. b. xvi, a, xxi, c, xxvi, a Exo, xxix. g / i, para, ix, a, God was the herytage of ẏ prestes, Deu. xviii, a, The ordre of presthode is trāslated: ẏ is to say, abolished, ceassed & fynished, in soch wyse as ther must now be no more, heb, vii, b / for we ar all prestes to god, ẏ we shuld offre our owne selfes, a spiritual sacrifice euē as christ offred hī self, which thing wilbe acceptable vnto god, through Iesus Christ, i, pet, ii, Apoc. i. b, v, c, The prestes of Baal, iii, Reg, xviii, e

The ryches of prestes, Eze, xlvi, f. theyr couetousnes, mala, i. c. Esa, lvi, b, Their treason Da, xiiii. b, d, Their coūcel against christ, mat xxvi, a, Lu, xii, ix, their enuy mat, xxvii, c their euel wyl, mat, xxi, b, their malyce: for they haue ben alwayes far frō charytie, as christ shewed in ẏ parable of the Samaritā, Luke, x, f And therfore they shalbe destroyed accordīg to the prophecye of Asariah, ii. par, xv, a / for christ is our only prest. After ẏ order of Melchisedec, euermore lyuīg in heuē / for to praye for vs to god his father / Heb / v / vi / vii / viii a / psal / cx

¶ Saynte or holy

The word saynt or holy: is takē diuersly in the byble: ẏ is to saye / for the holy place of ẏ tēple / in the which ẏ people of ẏ Iewes ought to praise god: psa / xx / xxi / cl, the which hath ben euel vnderstād of ẏ Sophisters, which haue glosed ẏ place / psa / cl / for ẏ prayēg to saintes / cōtrary to S. Ierome which hath trāslated it. Laudate dominū in sancto eius: ẏ is to vnderstand / prayse god in hys holy place / or holy Christe / whych is the saynt of sayncte. Sainctes is takē also for al thē ẏ ar righte in hert / by ẏ fayth of Iesus christ / wherby they be sanctyfyed / Io / xvii / Ro. i / i. Cor i / ii. Cor ii / ephe, i. b, phil. i. Here & there amōg ẏ psalmes. As in the psal. cxlix. Al faythful mē than ar sayntes deu. xxxiii, a. Nu xv b Exo xix a Ro viii. e xvi a. b Ephe, i. a philip iiii b Phil i a b Heb iii a Of whō christ beyng set on ẏ ryght hand of hys father is the mynyster Heb: viii And for whō we are bounde to praye with cōtynual prayer & feruente in sprete Ephe. vi. e

The

The sayntes do praye for theyr synnes. psal xxxii. To whõ god is mercyful, al thoughe he punishe thẽ somtyme. psal. lxxxix. Let vs then be sayntes in our conuersation. i. pet. i. c, for god is holy. Leu. xi g. xix. a xx. b. x i. b. Loke how we ought to helpe the sayntes. Ro. xii. c Cor. xvi. a. Cor. viii. a

¶ Satan

Satan is an aduersary. Mat. viii. b. Satha doth blynd the hertes of thẽ vnbeleuers To thintent that they shuld not beleue the gospel ii. cor. iiii. a. takinge payne for to wdrawe the faithful frõ ẏ knowledg of it. i. tes. iii. b. Loke of Sath. Iob i. b. xii. a. Lu. x iii. c. i. cor. v. b.

¶ Scãdalon, in English sclaūder or offence

Scãdalõ is a greke worde, which signifieth a hindraūce or let: & is trãslated vnto spiritual thinges: for euen as he ẏ hitteth agaynst a stone, is let, So may some mã pluke backe, withhold & withdrawe his neyghbour, teachinge in matters of faith any thinge cõtrary to the word of god, by the which he is sclaūdered / ẏ is to say, lette or plucked back frõ the trueth wherof is spokẽ Mat. xviii. a. A mã may also offend or sclaunder his brother, as touching charyte: that is to saye, when a man doth not thinke vpõ the necessite of him, or ẏ he troubleth the cõmune pece, or geueth euel exãple / wherof ye may se, i. Cor. viii. b. Mat. xvii. b

To sclaūder or offend also, is to geue an occasion of falling, thorow tribulation or anye other meanes, how soeuer it be, which thing christ shewed before to his apostles, mat. xxvi c.

¶ Seruauntes.

We are al the seruaūtes of God, by grace to thintẽt that by ẏ helpe of him, we shulde do ẏ workes of righteousnes. Ro. viii. b. Ro. vi. b which thing christ sheweth in two parables. lu. xii. e. f. How seruaūtes ought to behaue thẽselues toward their masters, Eph. vi. a. Colo iii. b

¶ Sygne

Christ hath left vs. ii. signes, for to shewe & protest our faith before his church, ẏ is to say the water of Baptyme. Mat. xxvi. b: & the bred and wyne of his holy supper. Mat. xxvi. c

¶ Sorowe

The sorow & heuynes, by the whyche a mã is sadde, that he hath offended God, maketh hym holsomly to chaũge hys lyfe: but the sadnes which springeth of worldly affectiõs bringeth death. ii Cor. vii. c

¶ Sycle

Sycle wherof is spokẽ, Ge. xxiii, Exo. iii. is after Iosephus mynde. iiii. dragmas, whiche amounteth, as Budeus sayth. x. shyllynges sterlinge.

¶ T Tree

A tree, by a similitude, is euery mã. Math iii. c. xii c. Mar. viii. c. Lu. vi. f. If he be faythful, he is a good tree, bringing forth good frute as wel in doctrine as by worke. Mat. vii. c But yf he be without the frute of fayth, he is wycked. Iudas. i. b

¶ Tythes

The tithes were sactifyed to god. le. xxvii. d God cõmaunded that the mynisters, straungers, fatherles, & wyddowes shuld be norished wyth the tythes. Deut. xiiii. b

The tythes were as wel take of the people as of ẏ ministers. Deu. xii. b, xiiii. c. The pharises leuing mercy, fayth, & ẏ principal workes of the law, vndone, were diligẽte to paye the tythes. Mat. xiii. c

¶ Teachers.

Teachers in the church of christ. i. cor. xii b. Ephe. iiii. b

The Christian is taught of god. Ioh. vi. e. Heb. viii. b. i. Iohn. v. b. Esa. liiii. b. We oughte to teache ẏ word of God one to another Deu. v, b. xi. c. i. Thess. v c

Agaynste the questyonary doctors or teachers. i. Tim. vi. b

Which is the holsome lernyng. Tit. ii. a, & which the deuelishe. i. Tim. iiii. a. They ẏ bringe other learning thẽ Christes, are not to be receyued. ii. Ioh. i. c, agaynste them speaketh Paul. ii. Timo. iii. b

He ẏ teacheth any other thing thẽ ẏ worde of God, is accursed, Gal. i. b. i. Cor. xv. a

¶ Trust

He that trusteth in god, is blissed. Ier xvii b. prou. xvi c. the Israelites trusting in theyr owne strength, were vanquished of the Beniamites. Iudg. xx. c. d

Let vs haue trust ẏ we shalbe saued by the bloud of Christ. Heb x. d / to whõ we ought to go, with great cõfydence. Heb. iiii. d. the Iewes haue truste in theyr Images, in tyme of tribulation. Deut. xxxii, c

God taketh away all trust frõ the trãsgressors of his cõmaũdemẽtes. Deu. xxviii. g. the sure trust is, to beleue ẏ god wyl neuer forsake his. ps. xxxv. c. Exãples of trust, in Asa. ii Chro. xiiii. c. Chro. xviii. b. in Iudas Machabeus. i. Mach iii. b

¶ Theffe

A man must not robbe. Exo, xx. c. Leui. xix. b: for theues are accursed. zach. v. a. And therfore they shal not haue ẏ kyngdõ of god. ii. cor vi. b. Let theues therfore labour wyth theyr handes, for to helpe the poore. eph. iiii, f.

Al ẏ pastours are theues & bribers which wyl bring mẽ by any other way vnto healthe then through christ. Ioh. x. a. then one shulde not haue any cõuersatiõ w thẽ. prou. xxiiii. b.

¶ Tabernacles.

A tabernacle, tent, or pauiliõ, is the habitatiõ or place, wherin mẽ of warre do vse to lye which doth signifye ẏ the people of god do in such wyse dwel in ẏ church, that they haue alwayes battayl agaynst synne, ẏ world & ẏ deuyl. i. Io. ii. c, which thing belõgeth to ẏ mortifying of ẏ old mã, psa. xv. Itẽ tabernacle is somtyme takẽ for a defenced cytie, psa. xxxi,

Itẽ for the body in the which ẏ soule dwelleth, ii. Pet. i. c / which thyng S. paul calleth an earthly manction, ii, Cor. v, a, Also the tabernacles of God, are the godly cõgregatiõs of people, in the holy church of Christ, Num xxiiii, psalm, lxxxiiii, prou, xiiii, the allegory of the two tabernacles of Moyses, Heb, ix, b Of the materyal tabernacle / loke Exo, xxv, a, xxvi, a, xxxv, a, xxvi.

¶ Temple

Temple in the olde testamẽt, was a certain place, where god requyred to be prayed vnto, serued & honoured. iii, Re, vi, a, viii. a: But s. paul sayth, ẏ god doth not dwel in the tẽples made of mẽs hãdes, Act, vii, f, xvii, f, iii, Reg, viii, c, Esay, lxvi, a / because euery christẽ mã is the holy temple of God, i, Cor, iii, c, ii, Cor vi, c. Ephe, ii, b.

God shall destroye hym ẏ doth pollute or vyolate his temple, i, Cor, iii, d, For our membres are the tẽple of the holy goost, i, cor, vi b

¶ Temptation

To tẽpte is to proue, gen, xxii, a. Exo. xv. f xvi, a. deu. viii. a Tẽptatiõ for affictiõ. deut. vii. c. Job. ii. c. vii, a, The ryghteous ar pued through tẽptaciõs. ecc. xxvii, a. Ju. viii. b, Baru. ii. a. An exãple in Ezekiah, which was forsake of the Lord for to proue him. ii, par. xxxii

Itẽ of Elias the which beynge famished/ was sent to a womã ẏ was likewise famished for to be norysshed of her. iii. Reg. xvii. b. c: Item of Job. iii. a

In ẏ tyme of tẽptatiõ, a mã ought to cõmit him self al wholi vnto god. psa. lxxi. A mã ought not to tẽpte god. Deu. vi. c. mat, iiii. b: to thincke ẏ he perishe not, as the Jewes dyd, ii Cor. . b: Exo. xvii. a. b. Nu. xiiii. b. Christ tẽpted of the deuyl. Mat. iiii. a. To thintent ẏ he might helpe thẽ ẏ be tẽpted/ Heb. ii. d. iiii. d

Euery mã is tẽpted of his owne cõcupiscẽce and not of God. Jame. i. b: but god wyll not suffre vs to be tẽpted aboue ẏ we may beare. i Cor. x. c: for he delyuereth vs frõ temptation and affliction. ii. petr, ii. b

Christ cõmaundeth his to watch & pray, to thincke ẏ they fal not into tẽptatiõ. mat. xxvi b. To entre then into tẽptatiõ/ is to cõmyt a thinge agaynst the fayth and trust whych we ought to haue in god. mat, vi. b

¶ Testamẽt

Thẽ olde testamẽt (ẏ is to say the couenãt made chefely wt the Jewes. Ro. ix, a) was cõsecrate by bloud. Exo. xxiiii. c. Hebr, ix, e, but they had a vayle before theyr hertes, so ẏ they could not vnderstand it. ii. cor. iii. d

The new testamẽt is promysed to ẏ true beleuers. Jer. xxxi, f. Bar. ii. g/ & cõsecrat by the bloud of christ. Mat. xxvi. Mar. xviii. b: Luk xxii. b: of which he is ẏ mediatour. Heb, viii, b. The new testamẽt cõsisteth not in ẏ letters & ceremonies (ẏ is to say visible & carnal thinges) but in the sprete, which is geuẽ thorowe fayth, ẏ which doth wryte his lawes in oure hertes. ii. Cor. iii. b

¶ Tribulation

Tribulatiõs to come vnto thẽ, which beleue in christ, i, pet, i, b, iiii. d, Jo, xvi, a. &, i, tes iii. b. The whych neuertheles we cãnot endure, wtout the grace of god Phil. i. d. for by thẽ we ar proued. i. pet. iiii. c, & do enter into the kingdõ of heauen. Act. xiiii. d. ii. tessa. i. c

tribulatiõ doth engendre pacience. Ro. xii c, d, a/ & ẏ wayght of glory. ii. Cor. iiii. d: for thorow tribulatiõ god doth constrayne hys, for to returne vnto ẏ chaũge of lyfe. esa. xxvi c. f. pet. b, c. In the tyme of tribulatiõ, a man ought to prayse God, psa. ii. iiii. An example in Paul & Silas. Act. xvi. e, And to glorye in them. gala. ii/ ii. Cor. vi. a, vii. a. ii, timo, ii, b, putting his trust in god. Esay, viii, c: for it is he only whych dothe delyuer vs, i, Regũ, x, c, Exod, ii, d

The prayer of hym that is in trybulacyõ/ psalm. xliii

To the persecuters & troublers, eternall payne, & to thẽ that be troubled, rest, ii, tess, i c: wherfore no tribulatiõ oughte for to separate vs from the loue of god. Rom, viii, g

¶ Treuth

Christ is truth/ Joh, xiiii, f, & hys gospel, ii, pet, i, c, by ẏ whych we ought to serue god wtout faynyng (that is to saye/ wythout trusting in any other, vnder ẏ colour of the seruyng of hym) Josu, xxiiii, c. i, Reg, xii b

truth ought to be in the Judges/ Exo, xviii e: for a man ought to do nothing agaynste it Miche, vii, b

¶ U, Unbelefe

the hertes of the vnbeleuers be so blynded, that they se not ẏ lyght of the gospel, ii, Cor, iiii, a, For which thing they shal faule into ẏ terryble iudgemẽt of god, ii. thes, ii, c: whych is euerlasting payne, ii, tessa, i, c, i, pet, iiii, d & therfore we ought to haue no parte with thẽ ii, cor, vi, c The wordes of vnbeleuers touchyng ẏ knowledge of god, Job, xxii, b, Ezechi, b, e

¶ Vengeaunce

Vengeaunce belõgeth vnto god, deu, xxxii f, Rom, xii, d

Vengeaũce is forbiddẽ, Pro, xx, c, Ecc, xviii c, iiii, b, viii, a. Christ taketh vengeaunce of hym ẏ deceaueth hys brother, i, thes, iiii, b and that doth despyse christ. Hebr, x, e,

¶ Vertue or power

the vertu or power wherwith god doth saue vs, is the gospel. Roma, i. b the power of god is the health to the faythful, i, Cor, i, c & kepeth thẽ in fayth, i, petr, i, a

to be clothed wt the vertue frõ aboue, is to receaue the holy ghoste, Lu, xxiiii, g, Act, i. b

¶ Virgyne

What S. paul wold ẏ men shuld do, as cõcernyng virgynes, i, cor, viii, e. f, g Loke vpõ the law of virgynes & of virgynyte, Le, xxi, c Exo, xxii, c/ Jud, xi, g. x i, b, d/ nu, xxx, deu, xxii, c

¶ Vyne

Christ is the true vyne. Joh, xv/ a

¶ To vysyte

to vysyte for to remẽbre/ exo/ . i/ a/ . . ./ luk i/ g To vysyte for to take care/ Ose / . . / d To vysyte for to take vengeaũce / esa/ / e

¶ Unytye

Unytye is cõmended vnto vs. Phil. i, d. ii. a. i. petr, iii. b

The Unyte of Christes people commeth of christ. Jo. : vii. d/ which was in ẏ prymatyue church/ act, iiii. f. whych is praysed/ eph. iiii a: we are all one in Chryst. Gala. iii. d

¶ Uocation or callynge

Uocacyõ what it is/ Ro. xii. b/ we ar called of god, Ro. ix. a: ii, tim, i. c. ii. pet. i, a/ as apeareth in the parable. Mat. xx. a. the callyng of the gentyles & of the Jewes. Ro. xv. c

God hathe predestynate those whõ he calleth. Ro viii. f/ Gal. i/ a/ and they heare whẽ they be called/ Jo. x. c

God hath called vs vnto hys glory through Jesus Christ. i. pet. v. c

¶ Uoyce

the voyce of god ought to be herd. exo. xv. g deu. xiii. a. xxvii. b. xxx. b. One could not heare ẏ voyce of Hãnah when she prayed. i. Reg. i. b

We ought to shõne the newnes of voyces & vnprofytable questiõs, i tim, vi, b, d

¶ Vowes

Uowes cõmenly are prayers psal/ lx/ prayses & geuyng of thankes/ psal, lvi

Uowes ar takẽ many tymes for ẏ gyftes/ ẏ mẽ were wont for to offre: ẏ is to say/ certayne outward thiges & ceremonyes/ as to shaue they heare/ & to taste no wine, which thig ẏ Rechabytes had vowed/ Jere/ xxxv/ a/ the whych thig a mã may kepe or leue vndone as ẏ auoyncige doth teach a mã/ which of thẽ is most to set forth ẏ glory of god: but yet after

soch a maner ẏ a mã do put some tyme or holynes in ẏ worke. An exãple of hym, which made his head to be shaue in Cenchree. Act. xviii. c

To vowe unto God, is comenly taken for to sanctifye or cõsecrate, in Leuit. xxvi

Vowes are fre & at the liberte of man. An exãple of Hannah, which vowed for to geue vnto God, the sonne which God had geuen her. This vowe was not perpetual: for Samuell was the minister of Eli, which ought to haue ministred in ẏ tẽple frõ the. xxx. yere, to ẏ. L. (according to the law of god, which is wrytẽ Nu. iiii.) And thẽ afterwarde it was lawfull for hym to wythdrawe him selfe, as the story doth declare: for afterward he dwelt in ẏ possession of hys father in Ramoth, & was Iudge many yeares in Israell. i. Reg. vii. g

Helcanah willing for to offre his vowe (ẏ is to say his volũtary offring, whych we call cõmẽly deuotiõ, wẽt vp into Sylo. i. Reg. i. c to vowe for to swere. i. Re. xiiii. b ¶ Vsurie

God forbiddeth to geue in vsury, any maner of thing whatsoeuer it be. Deu. xxiii. c

Nehemiah kepte the people, which wolde haue geuẽ thẽselues to vsury. Nehe. v. b. god doth forbyd vsury to be done vpon his poore people. Exod. xxii. b

A man ought to norysshe his poore brother without takyng vsury of him. Leui. xxv. f. He that geueth not his money vnto vsury, & taketh no gyfte of the poore & nedye man, shall dwel in the tabernacle of god. psalm. xv

To leave for vsury is agaynst iustyce, Ezech. xviii. b

Vsury doth dysplease God, Ezech. xxii. c

¶ W Worshyppe.

To worship one god only, Exo. xx. a. Deu. v. a. x. d. psa. lxv. a. lxxxvi. b. Isa lxvi. g. Mat. iiii. b. Act. xvi. f. i. cor. xiiii. c. Apo. xiiii. b. xxii b. In spirite & truth. Iohn iiii. b. Wythoute Images. Exo. xx. a. xxxiiii. b. Leuit. xix. a. xxvi, a. Deut. xxvii. c

Let vs worship with the hert, & not wẏ lyppes. Isa. xxix. b. Math. xv. b. Mar. vii. a. And in all places. Iohn. iiii. b. psalm. ciii. cv. i. par xvi. b/ Isa. xii. a

To worship is sometyme takẽ for to do reuerẽce by certẽ outward sygnes, as ge. xviii. a xix. a. xxiii. a. xlviii. b. i. re. xx. g. xv b. mat. ii a

To worshyp, for to geue thanckes to god. Iudg. vii. b. Exo. iiii. b. Gen. xxiiii. b

The angel wold not be worshypped of Io. Apo. xix. b. xxii. b. Al they ẏ are not wrytẽ in ẏ boke of lyfe, do worship ẏ beast. Apo. xiii. a. c For the which they are punyshed. Apo. vi. c.

¶ To walcke

To walcke or to treade in the scripture, is put for to lyue, or to cõtynue in a strõge faith psa. xv. l xxiiii. c. Ro. viii. a: therfore is it said of Enoch ẏ he walked before God. Gen. v. d: Also of Abraham. Gen. xvii. a

To walcke in the waye of the Lorde, is to kepe hys cõmaundemẽtes iii. Re. iii. b: ẏ whyche God teacheth. Deu. viii. b/ and requireth Deut. x. c. xi c

To walcke in lyght, is to beleue in christ Ioh. xii. e

To walke in truth, is to loue God withall our hert, and withal our soule. iii. Reg ii. a.

To walke after ẏ maner of mã, is to be carnal, & to lyue in stryfe & dissencion. i. cor. iii. a

To walcke in the spirite, is to mortifye the dedes of the fleshe. Gal. v. c ¶ Weake

The weake in ẏ fayth, shuld not be disdayned of ẏ strong. Ro. xiiii. a. xv. a. i. Thes. v. c

To ẏ weake Paul became weake. i. cor. ix. d ii. Cor. xi. d: whõ a man ought not to offende by eatyng of meate. i. Cor. viii. c. d.

God choseth the weake thinges, for to cõfound the strong. i. Cor. i. d: An exãple in paul ii. Cor. xii. d ¶ Wronge

Rather to suffer wrong, thẽ a mã to pleate in law against his brother. i. cor. vi. b for christe forbiddeth ẏ reuẽging of wrong. mat. v. f & therfore shuld we despyse it. Eccl. x. a: Leuit hauing any mynd of it. Leu. xix. d. An exãple in Ioseph. gen. l. c God punisheth ẏ wrõge done vnto his, ii. re. xxi, b. c ¶ wrath of god

the wrath of god vpõ manye, for ẏ synne of one only, Ios. xxii. d. by ẏ which pharao was destroyed. Ge. xv b. For ẏ wrath of God is vpõ ẏ vnbeleuers. Col iii. b. Ioh. iii. d. An exãple in the Iewes. i. Tes. ii, d, Iu. ii, b Nu, xi. a Deu. ix. c/ Exo. xxxii. c

the ryche mẽ of thys world, do heape vp for thẽselues. ẏ wrath of god. Iam. v. a. By nature we are ẏ childrẽ of wrath. Eph ii. a, but thorow Christ we are deliuered frõ the wrath to come, i. tess. v. c ¶ wrath or passiõ of mã.

Let vs cast asyde wrath frõ vs. Rom. xii. d Eph. iiii. g. Coll. iii. b, Eccl. vii. b. xi. b. Prou. xvii. a: for he ẏ is angry wẏ hys brother, kylleth hym. Math. v. c

If any mã be angry against hys brother, after he hath prayed, he ought to recõcyle hym selfe, i. tim. ii. c: for the wrathe of mã foloweth not ẏ righteousnes of god. Ia. i. c

Let wrathful mẽ be ouercome wẏ swetenes, prou. xv. b. wẏ whõ we shuld make no alyaũce prou. xxii. a: nor chyde with thẽ, Eccl. viii. b

¶ The worlde

the world made by the word of god. Io. i a/ in the which we haue nothing/ i/ Cor. ix/ f and which passeth away wyth the concupyscences therof/ vii/ c/ i/ Io. ii/ c

the world is ful of wickednes, i. Ioh. v. d/ ẏ is to say/ ẏ lust of ẏ fleshe, ẏ desier of ẏ eyes & pryde of lyfe, i. Io. ii. c. The frẽdship of whiche is enemy to god. Ia. iiii. a. For he ẏ loueth this world loueth not god, i. Ioh. ii. b. & knoweth hi not. Ioh. i. a. xvii. d. Let not vs then loue ẏ world, nor ẏ which is in it. i. Ioh. ii. b

the world hateth ẏ faithful & why. Io. xv a i. Io. iii. c. The which thorow fayth do ouercome it. i. Io. v. a. b. also they shal iudge it. i. Cor. vi. a ¶ The word of god

The worde of god ought to be in our hert Deut. v. b. xi. c. xxxii. g

the prayse of the word of god. prou. xxx. a

An exhortatiõ for to heare ẏ word of god. Esaye. lv. a

Men oughte not to doo but according to the worde of god/ wythout any addynge vnto it/ or dymynyshyng from it. Deu. iiii. a. xii d. Num. ix. b

the worde of god abydeth euermore: that is the gospel whych is preached vnto vs. Esa xl. a/ i/ pe. i. d. the which is the word of truth. Ephe. i. c. Of eternall lyfe/ Actu/ v/ d/ and of recon:

reconcylyatiõ.ii.Cor.v.d by y whiche we do ouercome the wicked.i.Joh.ii.b. And haue a meane & maner of lyuing.Esa.viii.b.xxviii.d

The word of god is an offence or stublinge blocke to the unbeleuers, Rom.xi,b

Men ought to shõne these, y do wythdraw men from the word of God. Rom,xvi.c.

The word of god, which christ calleth vnholy thinge & precious stones, ought not to be preched nor told to dogges, y is to say, aduersaries nor impugners: nor too swyne/y is/ mockers & and despysers of it. mat.vii.a.Pro. xxiii.b.xx.b.c/but yet thei shall not escape vnpunished. mat/x.b.heb.ii,a.esa xxviii.a.xxx.c Deut.viii.b.iii.Reg.xiii.c,

The word of god abideth not in vs, yf we beleue not in christ. Joh.v.f. Let vs praye that y it may dwel in vs. Col.iii.c & y it may be preached & declared ouer al.ii.Tess.iii.a/ by what occasyõ soeuer it be.ii.tim.iiii.a, For it is y lyght to se by.psa.cxix.g.i.Pet.i.b y sonteyner of wysdõ.esa.lv.a.Ecc.i.a: the fode of y soule Mat.iiii.a.Jere.xv.c.the helmet of helth and swerd of the spirite Eph.vi.c

¶ Whore

Ther ought to be no whoremõger nor whore, in the people of God Deut.xxiii.c. A man shuld then flye frõ an harlot.prou.xxiii.c.for he that ioyneth hymselfe with an harlotte is one body wyth her.i.Corin.vi.d

The whores & the publicanes do enter into the kingdõ of god, & beleue the gospell: but y Pharises beleue not. Mat.xxi.c

The dryñk of the great whore, with whõ y kinges of the erth haue done fornicatiõ. Apo xvii.a

¶ Wysdom

The wysdõ of god is rych & profound.ro.xi d. which is Christ.Lu.xi.g.as is interpreted. Mat.xxiii.d.i.cor.i.d. In whõ y treasures of wysdõ & of knowlege are hydde. Collo.ii.a.

Of wysdõ, loke Jam.i,a.iii.b.Job.xxviii,a xxxii.b.pro.i.a.ii.c.iiii.a.viii.ix.xiiii.a.Bar iii.b.i.cor,xii.a. We ought to be fylled wyth al wysdõ in goodnes, & to be symple in euell. Rom.xvi.c

¶ Wytnesse

A man ought to beare no false witnes. Exo xx.c.Deut.v.b

The wytnesse whych god hadde made vs of hys sonne, is that by hym only we haue euerlastyng lyfe.i.John,v.c

At y witnes of two or thre witnesses y Idolatrer was stoned. Deut.xvii.a

The punishmẽt of a false wytnes. Deu.xix d Prouer.xix.a.xxi b.c

The holy goost is a wytnes y we be conuerted, & our synnes forgeuẽ by christ, Act.v.f

The witnesses of y resurrectiõ. Lu.xxiiii.g Joh.xv.d.actu.i.b.ii.e.a.f

¶ Watche

Christ cõmaũdeth al mẽ to watch.mat.xxiiii d.xxvi.c.Mar.xiii.d.xiiii,d. Luk xii.e.xxii.d Apoc.iii.a.at al tymes. Mat.xxv,a,Ro.xiii,c i.Cor.xv.xvi.c.i.Tessa.v.a.i.Pet.iiii.b, v.c. Colo.iiii.a.after y exãple of paul.ii.cor.vi.a.

¶ Wydowe

A man ought to do no hurt unto wydowes Exo.xxii,b.deu.xxiiii.d: but rather to norysh thẽ.Deu.xiiii.d/ & to leaue thẽ the leauinges of theyr corne, grapes & olyues/Deut.xxiiii. d/without taking of theyr clothes to pledge In the same chapter c.

Of wydowes loke, Deu.x.d,xvi.a.xxvii.c i.Timo.v.a,b.i.Cor.vii b,Act.vi.a

The Pharises vnder the coloure of prayer dyd vndo the wydowes. Mat,xxiii.b. Mark xii.b.Lu,xx,g,

¶ Wyne

Wyne reioyseth the hert of mã, Judit,ix b Psalm,ciii,b,Eccle,iii,b

A man ought not to drinke ouer moch wyne, Ephe,v,b, Prouer,xx,a,i,timo,iii,c, v,d, Tite,ii,a

The wyne of cõpunction, what it is, psal, lx,a

¶ Waye

Christ is the way, by whych men go to the father, John,xiiii,a

The way of god is righteous, Deut,xxxii,a Apo,xv,b/Rom,xi,d, wherfore we oughte to folowe it,ii,Re,xxii,c: whych thing the Idolatrers do not, Exo,ix.b,c,Deu,ix,c

¶ Wyll,

God hath made al thinges by his own wyl Ephe,i,b,Apo,iiii.d, The whych is immutable, prouer,xix.c, And the which no mã can resyste. Gen,l,c, An exãple of Ahab,ii,par,xviii g, also of Balam/Nu,xxii,d

The wil of god ought to be done & knowẽ Rom.xii,a,Eph,v,d, For he that doth it is a Christẽ man, Mat,vii,c.an exãple in Josue and Caleb/Num,xxxii,b

It is the wyll of God y we be sanctyfyed & purged of our synnes by christ, Heb,ii,c, To thintent that we be holy,i,Tessa,iiii,a,b,c. & that wyth wel doyng we do stoppe the mouthes of the wycked,i,Pet,ii,c

We ought to pray y the wyl of god be done Mat,vi,a.after the exãple of christ. Joh.iiii, d, Mat,xxvi.also of Paul,ii.Tessa,i,b,Hebre xiii,d, also of Epaphras,Coloss,iiii,c

al ought to be cõmitted to y wyl of god, James,iiii d,an exãple in Joseph,Gen,xlv,b.i, & also of Paul/Rom/xv,g,i,cor/xiii/c/xvi a

a mã ought not to do hys owne wyl/Eccle xviii/d but the wyl of god: for he y doth that abydeth euermore/i/Jo/ii/c & he that doth it not shalbe beatẽ/Luk/xii/f

¶ Wages

a man ought not to wythholde the wages of the labourer/Deut/xxiv/b/& iiii/c

One & the same wages is geuẽ to the first & to the last/to thintent y a man may se/that nomã hath any thinge/but by the only grace of God/Math/xx/a

The wages promised to thẽ that suffer for christ, Mat/v/b/Yf they cõtynue in the fyre of tribulation:i/cor/iii/b/d

¶ Z. ¶ Zele

zele/what it sygnifyeth/after y scripture iii,Reg,xix/b

zele/for vengeaunce/Esa/xlii/c

The zele of God agaynst the euel mẽ deut xxix b

The zele of Moyses agaynste the Idolatrers/xxxii.f

The zele of Jehu for the honour of God when he slewe al the Prestes of Baal, iiii Regum.x.b.c

The zele of Phinehes/whiche slewe these two y played the harlottes, Num,xxv,b

The zele of Eliah/iii,Reg/xviii,b

¶ An ende of the Table of the principal matters conteyned in the Byble.

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¶ the Reuelation, or Apocalipsis of Saynte Iohn,	Chapters.xxii

¶ All these thinges are the boke of lyfe/the couenaūt of the hyest/ and the knowledge of the truth. Eccles.xxiiii.c

¶ A bryef rehersal of the yeares passed sence the beginning of ÿ world, vnto this yere of our lord.M.ccccc.xlix.both after ÿ maner of the reckeninge of the Hebrues, and after the reckening of Eusebius and other Chroniclers.

			Unto	
After the rekonīg of ÿ Byble, ÿ of ÿ Hebrues seuen.	i	Frō the creation of the world	Noes floudde	M.ccccc.lvi
	ii	Frō Noes floudde	Abraham	cc.xcii
	iii	From Abraham	the departīg of Israel (Egypt	cccc v
	iiii	Frō ÿ departīg of Israel forth of	Buildīg of ÿ tēple	cccc.lxxx
	v	Frō the buyldyng of the temple	the captiuite of Babil	cccc.xi
	vi	Frō the Captiuite of Babilon	the cōming of christ	ccccc.xviii
the ages of the world are	vii	Frō the comming of Christ	this present yeare	M.D.xlix
	Which are counted			

			Unto	
After the rekonīg of Eusebi us ÿ other Chronycler- kyn lyke	i	Frō the creation of the world	Noes floudde	ii.M.cc.xlii
	ii	Frō Noes floudde	Abraham	ix.C.xlii.
	iii	Frō ÿ byrth of Abrahā (Dauid	Dauid	ix.C.xli
	iiii	Frō ÿ beginning of the raygne of	the captiuite	cccc.lxxxv
	v	Frō the Captiuite of Babilon	Christe	ccccc.lxxxix
	vi	Frō the byrth of Christ.	this present	M.ccccc.xlix

Unto the Reader W.T.

Though a man had a precious Juel, and a ryche, yet yf he wyste not the value therof, nor wherfore it serued, he were nether ye better nor rycher of a strawe. Euē so, though we reade the scripture and bable of it neuer so moch, yet yf we know not the vse of it, and wherfore it was geuen, & what is therin to be sought, it profyteth vs nothinge at all. It is not ynough therfore to reade & talke of it, but we must also desyre God daye and nyght, instantly to open our eyes, and to make vs vnderstand, and feale wherfore the scripture was geuen, that we may applye the medicine of the scripture, euery man to his owne sores, vnlesse thē we entend to be ydle disputers, & braulers about vayn wordes, euer gnawenge vpon the bytter barcke without, and neuer attayninge vnto the swete pyth within, and persecutinge one another for defending of lewde ymaginations and phantasyes of oure owne inuention.

he scrip re where re it is od.

Paule in the thyrd of the second Epystle to Tymothe sayth, that the scripture is good to teache (for that ought mē to teach) and not dreames of theyr owne making, as the pope dothe) & also to improue, for that scripture is the touchstone that tryeth all doctrines, and by that we know the false from the true. And in the .vi. to the Ephesians he calleth it the swerde of the sperite, bycause it kylleth hypocrites & vttereth and improueth theyr false inuentions. And in the .xv. to the Romaynes he sayth: all that are wrytten, are wrytten for oure learninge, that we thorow pacience and cōfort of the scripture myghte haue hope. That is, the ensaumples that are in the scripture, comforte vs in al our tribulations, and make vs to put our truste in god, and paciently to abyde hys leysure. And in the .x. of the fyrste to the Corinthiās he bryngeth in examples of the scripture to feare vs & to brydle the fleshe, that we caste not the yoke of the lawe of God, from of our neckes, & fal to lusting and doinge of euyll.

So now the scripture is a lyght and sheweth vs the true waye, both what to do, and what to hope: and a defence from all errour, and a comfort in aduersite that we dyspeare not, and feareth vs in prosperite that we synne not. Seke therfore in the scripture as thou readest it, chefely & aboue all, the couenauntes made betwene God and vs. That is to say: the law and cōmaundementes which god cōmaundeth vs to do. And then the mercye promysed vnto al them that submyt them selues vnto the lawe. For al the promises thorow out the hole scripture do include a couenaunt. That is: god byndeth hym selfe to fulfyll that mercy vnto the, onely yf thou wylt endeuour thy selfe to kepe hys lawes: so that no man hath hys parte in the mercy of god, saue he only that loueth hys lawe and consenteth that it is ryghteous and good, & fayne wolde do it, and euer mourneth because he nowe and then breaketh it thorow infyrmytie, or dothe it not so perfectly as hys harte wolde.

And let loue interprete the lawe: that thou vnderstande thys to be the fynall ende of the lawe, & the hole cause why the lawe was geuen: euen to bring the to the knowledge of God, howe that he hath done all thyng for the, that thou myghtest loue him agayn wyth all thyne harte, and thy neyghbour for hys sake as thy selfe, & as christ loued the. Because thy neighboure is the sonne of god also, and created vnto his lykenes as thou arte, and bought wyth as dere bloud as arte thou. Whosoeuer feleth in hys herte that euery man ought to loue hys neyghbour as Christ loued hym, and consenteth therto and enforseth to come therto: the same onely vnderstādeth the law a ryght and can interprete it. And he that submytteth not him selfe in the degree he is in, to seke hys neyghboures profyte as Christ dyd hys, can neuer vnderstande thee lawe, though it be interprete to hym. For that loue is the lyght of the lawe, to vnderstande it bye.

And behold how ryghteous, how honest, & how due a thinge it is by nature, that euery man loue hys brother vnfaynedly euē as hym selfe: for hys fathers sake. For it is the fathers great shame and hys hye dyspleasure, yf one brother hurte another. If one brother be hurte of another, he may not aduenge hym selfe, but must cōplayne to hys father or to thē that haue auctorite of hys father to rule in hys absence. Euen

so yf any gods chyldrẽ be hurt by any of hys brethrẽ, he may not avẽge hym selfe wt hand or hert. God must avenge. And the governers & ministers of the lawe ẏ God hath ordeyned to rule vs by, cõcernyng our outward cõuersatiõ of one wyth another they must avẽge. Yf they wyl not avẽge, but rather mayntayn wrõge & be oppressers thẽ selues, thẽ must we tarye paciẽtly tyl God come which is euer ready to rape tyrauntes frõ of the face of ẏ erth, assone as theyr synnes are rype. Cõsyder also what wrath, vẽgeaunce and plages god threateneth to thẽ ẏ ar rebellious and disobediẽt.

Thẽ go to & reade the storyes of ẏ byble for thy lerning & cõfort, & se euery thinge practysed before thyne eyes: for according to those ensamples shall it go wt the & all mẽ vntil ẏ worldes ende. So ẏ into (whatsoeuer case or state a mã be brought accordīg to whatsoeuer ensãple of ẏ bible it be) his ende shalbe accordīg as he ther seeth & readeth. As god ther warneth yer he submit, & suffreth lõge yer he take extreme vẽgeaũce, so shal he do wt vs. As they ẏ turne, ar ther receaued to mercy, & they ẏ maliciously resist perishe vtterly, so shal it be wt vs. As they ẏ refuse the coũsell of God, perishe thorow theyr owne coũcel, so shal it be wyth vs vntyl ẏ worldes ende. As it wẽt wt theyr kinges & rulers, so shal it go with oures. As it was wt theyr cõmon people, so shal it be wt oures. As it was wt theyr spiritual officers, so shal it be wt oures. As it was wt theyr true prophetes, so shal it be wt oures vntyl the worldes ende. As they had euer amõg thẽ false ꝓphetes & true: & as theyr false ꝑsecuted the true, & moued the princes to sle thẽ, so shal it be wt vs vntyl ẏ ende of the world. As there was amõg thẽ but a fewe true herted to god, so shal it be amõg vs: & as theyr ydolotrye was so shal oures be vntyl ẏ ende of ẏ world. Al mercy ẏ was shewed ther, is a ꝓmyse vnto the yf ẏ turne vnto god. And al vẽgeaũce & wrath shewed ther, is threatened to the yf thou be stouborne and resyst. &c. And this lerning & cõforte shalt thou euermore finde in ẏ playne texte & literal sence. Nether is ther any story so homely, so rude yea or so vyle (as it semeth outwarde) wherin is not exceedynge great comforte. And whẽ some which seme to thẽ selues great clerkes say: they wote not what more profyte is in many gestes of the scrypture yf they be read wout an allegorie, thẽ in a tale of robynhode, say thou, ẏ they were wryttẽ for our consolatiõ & cõforte, that we dyspeare not yf such lyke happẽ vnto vs. We be not holyer thẽ Noe, though he were once dronke. Nether better beloued thẽ Jacob, though his owne sonne defyled hys bed. We be not holier thẽ Lot, though his doughters, thorow ignorãce deceaued him, nor peraduenture holier thẽ those doughters. Nether ar we holier thẽ Dauid, though he brake wedlocke & vpon the same commytted abhominable murther. All those mẽ haue witnesse of the scripture that they pleased god & were good men bothe before that those thinges chaũced them & also after. Neuerthelesse soch thynges happened them for our ensample: not that we shuld counterfayte theyr euyl, but yf, whyle we fyght wyth our selues enforsing to walke in the law of god (as they dyd) we yet fal likewyse that we dispeare not but come agayne to the lawes of god and take better holde.

We reade sens ẏ tyme of christes death, of virgins ẏ haue ben brought to ẏ comen stues, & ther defiled, & of martyrs that haue ben boũde, & hores haue abused theyr bodyes. Why? The iudgmẽtes of god ar bottõlesse. Soch thinges chaũced, partelye for ensãples, partly god thorow synne healeth synne. Pryde can nether be healed nor yet appeare but thorow soch horrible dedes. Paraduenture they were of ẏ popes secte & reioysed fleshly, thinkinge ẏ heauẽ came by dedes & not by christ, & ẏ the outwarde dede iustified thẽ & made thẽ holy, & not the inward spirite receaued by fayth & the cõsent of the harte vnto the lawe of God. As thou readest therfore thinke that euery sillabe pertayneth to thyne owne selfe & sucke out ẏ pith of the scripture, & arme thy selfe against al assaultes. Fyrst note wt strõge faith ẏ power of god in creating al of nought. Thẽ marke ẏ greuous fal of Adã & of vs al in hĩ, thorow the light regarding of the commaundement of god. In the .iiii. chap. God turneth hym vnto Abel and then to hys offringe, but not to Cayn and hys offerynge. Where thou seest that though the dedes of thee euyll appeare outwardlye as gloryouse as thee dedes of thee good: yet in the syghte of God whyche loketh on the harte, the dede is good because

of

cause of ỹ mã, ⁊ not the mã good because of his dede. In ỹ.vi. God sendeth Noe to preach to ỹ wicked ⁊ geueth thẽ space to repẽt: they ware hard herted, god bringeth thẽ to nought, ⁊ yet saueth Noe euẽ by the same water by which he destroyed them. Marke also what folowed the pryde of the buyldinge of the tower of Babel.

Cõsider how god sendeth forth Abrahã out of his owne cõtre into a strãge lande ful of wicked people, ⁊ gaue him but a bare ꝑmise wt him, ỹ he wold blesse him ⁊ defende him. Abrahã beleued, ⁊ ỹ word saued ⁊ delivered him in al parelles: so ỹ we se how ỹ mãs lyfe is not maintained by bread only (as christ saith) but moch rather by beleuing ỹ ꝑmises of god. Behold how soberly, ⁊ how circũspectly both Abrahã ⁊ also Isaac behaue thẽ selues amõg the infideles. Abrahã byeth that which myghte haue bene geuẽ him for nought, to cut of occasiõs. Isaac whẽ his welles whiche he had digged were takẽ frõ hi, geueth rowme ⁊ resisteth not. Moreouer they eat ⁊ sowe ⁊ fede theyr catel, ⁊ make cõfederatiõs, ⁊ take perpetual truce, ⁊ do al outward thinges, euẽ as they do which haue no faith: for god hath not made vs to be ydle in this world. Euery mã must worke godly ⁊ truly to ỹ vtmost of ỹ power ỹ god hath geuẽ him: ⁊ yet not trust therin: but in goddes worde or promesse, ⁊ god will worke with vs ⁊ bringe ỹ we do, to good effecte. And thẽ whẽ our power wil extẽde no further, goddes promysses wyl worke al alone. How many thinges also resisted the promysses of god to Iacob? ⁊ yet Iacob cõfurteth god wt his owne promisses, saying: O god of my father Abrahã: ⁊ god of my father Isaac, o lord which saydest to me, returne to thyne owne cõtre ⁊ vnto ỹ place where ỹ wast borne, ⁊ I wyl do ỹ good. I am not worthy of ỹ leste of those mercyes, nor of ỹ trouth whych ỹ hast done to thy seruãt. I wẽt out but wt a staffe, ⁊ came home wt.ii. droues, delyuer me out of ỹ handes of my brother Esau, for I feare him greatly ⁊c. And god delyuered hym, ⁊ wyl lykewise al ỹ cal to his ꝑmisses wt a repẽting hart, were they neuer so great sinners. Marke also ỹ weake infirmities of ỹ mã. He loueth one wyfe more thẽ another, one son more thẽ another. And se how god purgeth him: Esau threateneth hym: Laban begyleth him: The beloued wyfe is longe barẽ: his doughter is rauisshed: hys wyfe is defyled, ⁊ ỹ of his owne son. Rahel dieth, Ioseph is takẽ away, yea, ⁊ as he supposed, rent of wilde beastes. And yet how glorious was his ende? Note ỹ wickednesse of his childrẽ, yea ⁊ the synne of thẽ, ⁊ how god thorow theyr owne wyckednesse saued thẽ. These ensamples teache vs, ỹ a mã is not at once perfect ỹ fyrste day he beginneth to lyue wel. They ỹ be strong therfore, must suffer with the weake, and helpe to kepe thẽ in vnite and peace one with another vntyl they be strõger. Note what the brethrẽ sayd whẽ they were tached in Egipt, we haue verely synned (sayde they) agaynst our brother in ỹ we sawe the anguishe of his soule whẽ he besoughte vs, ⁊ wold not heare him: ⁊ therfore is this tribulaciõ come vpõ vs. By which ensample ỹ seist how ỹ cõsciẽce of euil doyẽges fedeth mẽ out at the last. But namely in tribulatiõ ⁊ aduersite: theyr tẽptatiõ ⁊ also desperatiõ, yea, ⁊ the very paynes of hel find vs out: there ỹ soule feleth the fearce wrath of god, ⁊ wissheth mountaynes to falle on her and to hyde her (yf it were possible) from the angrye face of God.

Marke also how great euyls folowe of howe lyttle an occasion. Dina goeth but forth alone to se ỹ doughters of the cõtre, ⁊ how great mischeffe ⁊ trouble folowed? Iacob loued but one sonne more thẽ another, ⁊ howe greuous murther folowed in theyr hartes? These ar ensamples for our learninge to teache vs to walke warely ⁊ circũspectly in the world of weake people, that we geue no mã occasions of euyl.

Finally, se what god ꝑmysed Ioseph in his dreames. Those ꝑmysses accõpanied him alwayes, ⁊ wẽt downe wt him euẽ into ỹ depe dõgeon, ⁊ brought him vp agayn ⁊ neuer forsoke him tyl al ỹ was ꝑmised, was fulfilled. These ar ensamples wryttẽ for our learning (as paul saith) to teach vs to trust in god in ỹ strõge fyre of tribulatiõ ⁊ purgatory of our fleshe. And ỹ thei which submit thẽ selues to folow god, shulde note ⁊ marke soch thinges, for their lerning ⁊ cõfort is ỹ frute of ỹ scripture, and cause why it was wryttẽ: ⁊ wt soch a purpose to rede it, is ỹ waye to euerlasting lyfe ⁊ to those ioyful blessinges ỹ ar ꝑmised to al naciõs in ỹ sede of Abrahã, which sede is Iesus christ our lord, to whõ be honour ⁊ prayse for euer, and vnto God oure father thorow hym. A M E N.

The creacio of the Worlde

The fyrst boke of Moses called Genesis.

¶ How heauē & earth, the lyght, the fyrmamēt, the sunne, the mone, the sterres, and al beastes, foules, & fysshes in the see were made by the worde of god. And howe man also was creat.

The fyrst Chapter.

A

Hebr. xi. d. Eccl. xviii. a. Ieremi. x. b. Psal. cxxxv. a. Esa. xliiii. d. / Borde and empty.

IN the begynnynge * God created heauen & erth. The erth was voyde & emptie, and darkenesse was vpō the depe, and the sperite of God moued vpon the water.

Thā God sayd: let ther be light: & ther was light. And God sawe the lighte that it was good: & deuyded the lighte frō the darcknesse, & called the lyght the day, and the darcknesse the nyght: & so of the euenyng & mornyng was made the fyrst day.

For heauen. ... It is an Hebrewe worde signifieth the ... spredyng abrode.

And god sayd: let ther be a fyrmamēt betwene the waters, and let it deuyde the waters a sonder. Than God made ȳ fyrmament, & parted the waters which were vnder the fyrmamēt, frō the waters that were aboue the firmamēt: And it was so. And God called the fyrmamēt Heauen. And so of the euening and mornyng was made the seconde daye.

Psalm. cxxxv. a. Psa. viii. c.

And God sayde: * let the waters that are vnder heauen gather thē selues vnto one place, that the drye land may appere. And it came so to passe. And God called the drye lande the earth, & the gatheringe together of waters called he the see. And God sawe that it was good.

And God sayd: let the erth bring forth herbe & grasse that sowe seed, & frutefull trees that beare frute euerye one in hys kynde, hauinge theyr seed in them selues vpon the earthe. And it came so to passe.

B And the erth brought forth herbe & grasse sowing seed euery one in hys kynde, & trees bering frute, & hauing theyr seed in them selues euery one in hys kinde. And God sawe that it was good, and then of the eueninge and mornyng was made the thyrde daye.

Psalm cxxxv. a. Deu. iiii. c. Iere. xxxi. f.

Than sayd God: * let there be lightes in the fyrmamēt of heauen to deuyde the daye from the nyghte, that they maye be vnto sygnes, seasons, dayes and yeares. And * let thē be lyghtes in the fyrmamēt of heauē to shyne vpon the earth: And so it was. And God made * two great lyghtes. A greater lyght to rule the day, and a lesse lyght to rule ȳ nyght: & he made sterres also. And God put them in the fyrmamēt of heauen to shyne vpon the earth, & to rule ȳ daye & ȳ nyghte: & to deuyde the lyght frō darknesse. And God sawe that it was good: & so of the euening and mornynge was made the fourth daye.

iiii. esd. vi. d

And God sayde: * let the water bringe forth creatures that moue & haue lyfe, & foules for to flee ouer the erth vnder the fyrmament of heauen. And God created

C great whalles and al maner of creatures ȳ lyue & moue, which the waters brought forth in theyr kindes & al maner of fethered foules ī theyr kyndes. And god sawe ȳ it was good: & God * blessed thē saying: Growe & multyplye and fyll the waters of the sees: & let the foules multiply vpō the earth. And so of the euening and mornynge was made the fyfth daye.

And God sayd: let the erth bring forth lyuinge creatures in theyr kyndes, catell and wormes and beastes of the earthe in theyr kindes, and so it came to passe. And God made the beastes of the erth in theyr kyndes, and catell in theyr kyndes, and al maner wormes of the earth in theyr kyndes: and God sawe that it was good.

And God sayd; lette vs make man in oure symylitude and after our lykenesse:

D that he may haue rule ouer the fish of the see, and ouer the foules of the ayre, & ouer catel, and ouer all the earthe, and ouer all wormes that crepe on the erth. And God created mā after hys lykenes, after the lykenesse of God created he hym: male & female created he them.

And God blessed them, and God sayd vnto them: Growe and multiply and fyll the earth, and subdue it, and haue domynion ouer the fysshes of the see, and ouer the foules of thee ayre, and ouer all thee beastes that moue on the earth.

And God sayd: see I haue geuen you al herbes ȳ sowe sede, which are on al the erth, & all maner trees ȳ haue frute in thē, and sowe sede: to be meat for you and for all beastes of the earth, and vnto al foules of the ayre, and vnto all that crepeth on the erth wherein is lyfe, that they may

may haue al maner herbes and grasse for
to eate, and eue so it was. And * God be-
held al that he had made, and loo they we
re excedyng good, and so of the euenyng
and mornynge was made the syxte daye.

¶ The Notes.

a Here is blessing take for encreasing and mul[illegible] plyenge.

b That is, after the shape & ymage whyche was before appointed for the son of god. The chefe part [illegible] man also, whyche is the soule, is made lyke vnto god in a certayn proporcion of nature of power & workyng, so that in y^t we are made lyke vnto god.

¶ The Chapter that wet before is here repeted [illegible] the halowyng of the Saboth daye, the foure floudes of paradyse. The settyng in of man in paradyse, the tree of knowledge is forbidden him, howe Adam named al creatures: the creacion of Eua, the institution of mariage.

The .ii. Chapter

A THus was heue & erth fynys-
shed w^t al theyr a apparel, &
in the seueth day God ended
his worke which he had ma-
de, and rested in the seuenthe
day fro al his workes which he had made
And * God b blessed the .vii. day & c san
ctyfyed it, for in it he rested frome all hys
workes which he had created and made.

These ar the generatios of heue & erth,
whe they were created, in the tyme whe y^e
lord God created heaue & erth and all the
shrubbes of the feld before they were in y^e
erth. And al the herbes of the felde before
they sprange, for the Lorde god hath yet
sent no rayne vpo the earth, neyther was
ther yet any ma to tylle the erth. But ther
arose a myste out of the ground, & wate-
B red al the face of the earth: The the Lord
God * shope ma eue of the d mould of y^e
earth, & brethed into his face the brethe of
lyfe. So * ma was made a lyuing soule.

The Lord God also planted a garde in
Eden from the beginninge, & ther he sette
man whom he had fourmed. And the Lord
God made to sprynge out of the earth all
maner trees, bewtyfull to the syghte, and
pleasaunt to eate and the * tree of lyfe in
the myddes of the garde: and also the tree
of knowledge of good and euill.

And ther spra̅ge a ryuer out of Eden to
water the garde & there deuyded it selfe, &
grewe into foure principall waters. The
name of the one is * Phison he it is y^t com
passeth all y^e land of Heuila where golde
groweth. And the gold of y^t coūtrey is pre
cious, ther is foūd Bedellio & a stone cal-
led Onix. The name of y^e secode ryuer is
Gihō, which copasseth al y^e land of Inde.
And y^e name of y^e thyrd ryuer is Hydekel, C
which runneth on the east syde of the Assy-
ryans. And y^e fourth riuer is Euphrates.

And the Lord God toke Ada, & put him
in y^e garde of Ede, to dresse it & to kepe it
And the lord God comaūded Ada saying
Of al the trees of the garde se thou eate:
But of y^e tree of knowledg of good & bad
se y^t thou eate not: For euen the same day
thou eatest of it thou shalt f dye y^e death

And the lorde God sayd: It is not good
that ma shuld be alone, I wil make hi an
helper to beare hym copanye. And after y^t
the lord God had made of the erth al ma-
ner beastes of the felde, & al maner foules
of the ayre, he brought the vnto Adam to
se what he wold call the. And as Ada cal- D
led al maner lyuig beastes, eue so ar theyr
names. And Adam gaue names vnto all
maner cattell and vnto the foules of thee
ayre, and vnto all maner beastes of thee
felde. But ther was no help founde vnto
Adam, to beare him companye.

Then the Lord God caste a slomber on
Adam and he slepte, And the he toke out
one of hys rybbes, and in stede thereof he
fylled vp the place wythe fleshe. And the
Lord God made of the rybbe which he to
ke out of Ada * a woma: & broughte her
vnto Adam. Then sayd Adam: Thys is
once bone of my bones, & fleshe of my flesh
Thys shalbe called woman: because she
was take of the ma. * For this cause shal
a man leaue father & mother, & cleue vnto
his wife, & they shalbe one flesh. And they
were ether of the naked bothe Adam and
hys wyfe, and were not ashamed.

¶ The Notes

a The apparell of heue is y^e sterres & planetes. [illegible]

b Blesse here is take for magnifieng & prayse [illegible] as it is Psalm. [illegible]

c Sanctifiyng in this place is asmoch to say as to dedicate and ordeyne a thinge to hys owne vse as Exodi. [illegible] and [illegible]

d Slyme: dust or claye.

e Eden signifieth pleasures.

f [illegible] of wordes doth signifye [illegible] as it is Psal. [illegible]

¶ The serpet deceaueth the woma. The serpent, the woma & the man are cursed, and dryuen out of Paradyse, Christ oure sauiour is promysed.

The .iii. Chapter.

BUt y^e serpet was sotyller the
al the beastes of y^e feld, whi- A
che the lorde god had made:
& sayde vnto the woma: yea,
hath god sayd in dede, ye shal
not eat of al maner trees in y^e garde? And

Marginal references: * [illegible] xvii. a, [illegible] xxxix. a, [illegible] vii. b, [illegible] iii. a (beside Gen. 1 close); * iii. ca. vii b (beside "blessed"); * Sap. x. a, Iob. viii. b, Ecclesi. xxxvi. b; * i. Co. xv. f (beside "shope ma"); Prou. iii. c, Apoca. ii. a (beside "tree of lyfe"); * Ec. xxiiii. d (beside "Phison"); * Ec. xvii. a, i. Cor. xi. a (beside "a woma"); * Ge. iii. a, Math. xix. a, Marc. x. a, Ephe. v. f, i. Cor. vi. d (beside "For this cause").

dayes of Kenā were .ix. hūdred ⁊ .x. yeare,
⁊ thā he dyed. And Mahalaliel lyued .lxv.
yere, ⁊ begat Jared. And Mahalaliel af-
ter he had begot Jared lyued .viii C. ⁊ .xxx
yeres, ⁊ begat sōnes and doughters: and
all the dayes of Mahalaliel were .viii. C
nynetie and .v. yere and then he dyed.
And Jared lyued an hūdred ⁊ .lxii. yere
C and begat Enoch: ⁊ Jared lyued after he
begat Enoch .viii hūdred yere, ⁊ begat sō-
nes ⁊ doughters. And all the dayes were
ix. C .lxii. yere, and then he dyed. And E-
noch lyued .lxv. yere, ⁊ begat Mathusala
And *Henoch a walked wᵗ god after he
*ec.xliiii.c Hebre.xi.a had begot Mathusala, iii. hūdred yere, ⁊
begat sonnes and doughters. And all the
dayes of Henoch were .iii. C .lxv. yere and
then Henoch lyued a godly lyfe, and was
D no more sene, for God toke hym awaye.
And Mathusala lyued an hundred ⁊
lxxxvii. yere and begat Lamech: and Ma-
thusala after he begat Lemech lyued .vii
hundred and .lxxxii. yere, and begat son-
nes and doughters. And all the dayes of
Mathusala were .ix. hundred .lxix. yere, ⁊
then he dyed
And Lamech lyued an. C .lxxxii. yere ⁊
begat a sōne and called hym Noe, sayng:
This same shall cōfort vs: as concernīge
our worke and sorow of our hādes which
we haue aboute the earth that the Lorde
hath cursed. And Lamech lyued after he
had begot Noe .v. hūdred nynetie and .v.
yere and begat sonnes and doughters.
And all the dayes of Lamech were .vii. C
lxxvii. yere, and then he dyed. And when
Noe was .v. hundred yeare olde, he begot
Sem, Ham and Japheth.

C The Notes.

a. To walke wyth God is to do hys wyll ⁊ leade a lyfe accordynge to hys worde.

C The cause of the floud. God warneth Noe of the comyng of the floud. The prepayring of the arcke.

The .vi. Chapter.

A And it came to passe, whē mē
began to multiply vpon the
erth, ⁊ had begot the dough-
ters the a sōnes of god saw
the doughters of men ẏ they
were fayre, and toke vnto theym wyues,
whiche they best lyked amonge them all.
And the Lorde sayde: My spirite shal not
all waye stryue wᵗ man, for they are flesh
*Ge.vi.iii.b Neuertheles I wyll gyue thē yet *space
an hundred and .xx. yeares. There were
tyrauntes in the world in those dayes.
For after that the chyldren of God had
gone in vnto the doughters of men, and
had begotten them chyldren, the same chil-
dren, were the myghtyest of the worlde, ⁊
men of renowne. And whē the Lord sawe
that the wyckednes of man was increa-
sed vpon the erth, and that all the ymagi- B
nacyon and thoughtes of his * herte was *ge.viii Es.lxv
only euyl continually, he *repēted that he
had made man vpō the erth, and sorowed
in his herte. And sayde: I wyll destroye
mankynde whiche I haue made, from of
the erth, both man, beast, worme and foul
of the ayre, for it repēteth me that I haue
made them. But yet Noe founde grace in
the syght of the Lorde.
* These are the generacyons of Noe. Ecc.xliiii
Noe was a ryghteous mā ād vncorrupt
in his tyme and walked with God. And
Noe begat .iii. sonnes: Sem, Ham, ⁊ Ja-
pheth. And the earthe was corrupte in the
syght of God, and was full of myschefe.
And God loked vpon the earth, and lo it
was corrupt: for all b *fleshe had corrupt
his waye vpon the earth.
Then sayde God to Noe: *the end of
al fleshe is come before me, for the erth is
full of theyr myschefe. And lo, I wyll de-
stroy them wᵗ the erth. Make the an arke C
of pyne tree, and make chaumbers in the
arcke, and pytch it within and without wᵗ
pytch. And of this fassion shalt ẏ make it
The length of the arcke shall be .iii. hū-
dred cubytes, and the bredth of it .l. cubi-
tes, and the heyth of it .xxx. cubytes. A wi-
dow shalt thou make aboue in the arcke,
And within a cubyte cōpasse shalte thou
fynysh it. And the dore of the arcke shalte
thou sette in the syde of it, and thou shalt
make it with .iii. loftes one aboue another
For beholde I wyll brynge in a floode of
water vpon the erth to destroy all fleshe
frō vnder heauē, wherin breth of lyfe is:
so that all that is in the erth shall peryshe. D
But I wyll make myne appoyntmēt wᵗ
the, that both ẏ shalte come into the arcke
and thy sonnes, thy wyfe and thy sonnes
wyues with the.
And of all that lyueth, whatsoeuer flesh
it be, shalt thou brynge into the arcke, of
euery thynge a payre, to kepe them alyue
with the. And male ⁊ female se ẏ they be,
of byrdes in theyr kynde, and of beastes
in theyr kynde, ⁊ of all maner of wormes

of the earth in theyr kynde: a payre of eue
ry thynge shall come vnto the to kepe thē
a lyue. And take vnto the of all maner of
meate that may be eaten and laye it vp in
stoore by the, that it may be meat both for
the and for them: and Noe dyd according
to all that God commaunded hym.

The Notes.

a The sōnes of god ar the sonnes of Seth, which had instruct ⁊ norished thē in the feare of god. The sonnes of men, are the sonnes of Cayn, instructe of him to al wyckednesse.

b Al fleshe, that is al mē ẏ lyue fleshly, as in ỹ. viii. of the Romaynes.

c The ende of all fleshe, that is, the ende of al mē is come before me.

¶ The entraūce of Noe ⁊ thē that were with him into the arcke. The rysinge of the floud wherwyth all thynges dyd perysshe.

¶ The. vii. Chapter

A AND the lord sayd vnto Noe:
Go into the arcke bothe thou
⁊ al thy housholde. For the ha
ue I sene a righteous before
me in this generation. Of al
cleane beastes take vnto the seuē of euery
kynde, the male ⁊ female, and of vncleane
beastes a payre, the male ⁊ his female, ly=
kewise of the byrdes of ỹ ayre seuē of eue
ry kynde, male ⁊ female to saue sede vpō
al ỹ erth. For seuē dayes hēce wyl I send
rayne vpō the erth. xl. dayes ⁊. xl. nightes
⁊ wyl destroy al maner of thinges that I
haue made, frō of the face of the earth.

And Noe dyd according to al that the
B lord cōmāded him: ⁊ Noe was. vi. hūdred
yere old, whē ỹ floud of water came vpō
Mat. xxiiii. ỹ erth: ⁊ Noe wēt ⁊ his sōnes ⁊ his wyfe
Luc. xvii. f. ⁊ hys sonnes wyues wt hym, into ỹ arcke
i. Pet. iii. d frō ỹ waters of ỹ floud. And of b clēane
beastes, ⁊ of ỹ beastes ẏ were vncleane, ⁊
of byrdes ⁊ of all ẏ crepeth vpō the erth,
came in by copples of euerye kynde vnto
Noe into ỹ arke, a male ⁊ a female, euē as
God cōmaūded Noe. And the. vii. daye ỹ
waters of the floud came vpon the earth.

In ỹ. vi. hūdred yere of Noes lyfe, in ỹ
second moneth, in ỹ. xvii. daye of the mo=
neth, ẏ same day were all the c fouūteynes
of ỹ great depe brokē vp, ⁊ ỹ windowes
d of heauē were opened, ⁊ ther fell a ray=
ne vpō the earthe. xl. dayes ⁊. xl. nyghtes.

And the selfe same day wēt Noe, Sem,
C Ham, ⁊ Japheth, Noes sōnes, ⁊ Noes wy
fe, ⁊ the. iii. wyues of his sonnes with thē
into the arke: both they ⁊ al maner of bea
stes in theyr kynd, ⁊ all maner of catell in
theyr kynd, ⁊ al maner of wormes ẏ crepe
vpō ỹ erth in theyr kynd, and al manēr of
byrdes in theyr kynde ⁊ al maner of fou=
les whatsoeuer had feders. And they ca=
me vnto Noe into ỹ arke by couples, of al
fleshe ẏ had breth of lyfe in it. And they ẏ
came, came male ⁊ female of euery fleshe
accordig as god cōmaūded him: ⁊ ỹ lord
shut the dore vpō hym. And the * floude
came. xl. dayes ⁊. xl. nyghtes vpō the erth Eccl. xxxix. e Sapie. x. a
⁊ the water encreased ⁊ bare vp the arke,
⁊ it was lyft vp frō the erth. And the wa=
ters preuayled ⁊ increased exceedingly v=
pō the erth: ⁊ the arcke wēt vpō the toppe
of the waters. And the waters preuayled
exceedingly aboue measure vpō the earth,
so that all the hye hylles which are vnder D
al the partes of heauen were couered: euē
xv. cubytes hye preuayled the waters, so
that the hylles were couered.

And all fleshe ẏ moued on the erth, both
byrdes, catell and beastes peryshed, wyth
al that crepte on the earth ⁊ al mē: so that
al that had the breth of lyfe in ỹ nostrels
of it thorow out al that was on drye land
dyed. Thus was * destroyed all that was Sapie. x. b
vpon the earth, both mā, beastes, wormes
and foules of thee ayre, so that they were
destroyed frō the earth: saue Noe was re=
serued only and they that were wyth hym
in the arcke. And the waters preuayled
vpon the earth an hundred and. l. dayes.

The Notes.

a They are righteous before god that loue theyr neybours for gods sake, vnfaynedly hauing the spirite of god, which maketh thē the sonnes of God ⁊ therfore are accepted of god as iust and righteous as it is in Gene. xviii. c.

b Cleane beastes is soche as they myght lawfully eate, ⁊ the vncleane ar those that they myght not eate, as it appereth in Leuit. xi. a. ⁊ Deute. xiiii.

c The fountaynes of the great depe &c. that is, al the waters that were on the erth sprange vp

d The windowes of heuē opened etc. ẏ is, al waters aboue the erth descēded ⁊ increased the floud.

¶ After the sēding forth of the raue ⁊ ỹ doue, Noe wēt forth of the arcke. He offreth sacrafice. The malice of mans harte.

The. viii. Chapter.

AND god remēbred Noe A
⁊ al ỹ beastes ⁊ al ỹ ca=
tel ẏ were wt him in the
arcke. And god made *
a wind to blowe vpō ỹ Gene. i. a
erth, ⁊ thee waters cea=
sed: ⁊ the * foūtaynes of the depe and the Gene. vii. b
windowes of heauē were stopt, ⁊ ỹ rayne
of heauē was forbidden, and thee waters
returned frō of the erth, and abated after
the ende of an hundred and. l. dayes.

And the arcke rested vpō the moūtayns

of Ararat the.xvii.daye of the.vii. mo-
neth. And the waters wēt away, & decrea
sed vntyll the.x.moneth. And the fyrste
daye of the.x.monethe, the toppes of the
mountaynes appered.

And after the ende of.xl.dayes Noe ope
ned ye window of the arcke whych he had
made, & sent forth a rauē, which wēt out,
euer goyng & coming agayne, vntyl the
waters were dryed vp vpon the earth.

Thē sent he forth a doue frō hym, to we
te whether ye waters were fallē frō of the
earth. And whē the doue could fynde no
restyng place for hyr fote, she returned to
B hym agayne vnto the arcke, for thee wa-
ters were vpō the face of al the erth. And
he put out hys hande, & toke her, and pul
led hyr to hym into the arcke.

And he abode yet.vii.dayes more, and
sent out the doue agayn out of the arcke,
& the doue came to hym agayn about euē
tyde, & beholde, there was in hyr mouth a
lefe of an olyue tree whych she had pluc-
ked: wherby Noe perceaued that the wa-
ters were abated vpon the earth. And he
taryed yet.vii.other dayes, and sent forth
the doue, whyche from thence forth came
nomore agayne to hym.

C And it came to passe, the sixte hundred &
one yere & the fyrst day of ye first moneth,
that the waters were dryed vp vpon thee
earthe. And Noe toke of the hatches of ye
arcke & loked: & behold, the face of ye erth
was drye. So by the.xxvii.daye of the se
cond moneth the earth was drye.

And God spake vnto Noe saying: Co
me out of the arcke both thou & thy wyfe
& thy sonnes, & thy sonnes wyues with ye.
And al the beastes that ar with the what-
soeuer fleshe it be both foule & catell & all
maner wormes that crepe on thee earthe,
D bringe out wt the, & let thē moue * growe
* Gen.i.d and.ix.a. & multiply vpō the earth. And Noe came
out, & his sonnes, & his wife, & his sonnes
wyfe with hym. And al ye beastes, & al the
wormes, & al the foules, and all that mo-
ued vpon the earth, came also oute of the
arcke, all of one kynde together.

* Leu.xi.a. And Noe made an aulter vnto the lord,
& toke of al maner of * clene beastes, & all
maner of clene foules, & offered sacrifyce
vpō the aulter. And the Lorde ᵃ smelled
a swete sauour, & sayd in hys hert: I wyl
hence forth nomore curse the erth for mās
sake, for the ymagination of mans herte
is euyl, euen frō the verye youth of hym.
Moreouer I wyll not destroye frō hence
forth al that lyueth as I haue done. Ney
ther shal sowinge tyme and haruest, cold
and hete, somer and wynter, daye & night
ceasse, as longe as the earth endureth.

The Notes.

a The lordes smellinge of sauoure, is the alowāce of the workes of the faythfull, as in Exod.xxix. Leuit.i.iii.iiii.

¶ God blesseth Noe and his sōnes. He forbiddeth to eat the bloud of beastes, & forbiddeth the shedinge of mās bloud. The law of the swerd. He maketh a couenaunt that he wyl destroye the world nomore by water, and geueth the raynebowe as a token & confirmacion of the same. Noe is dronken, & Ham vncouereth hym, and getteth hys curse.

The.ix. Chapter.

A And god * blessed Noe & hys
* Ge... sonnes & sayd vnto thē: In-
crease & multiply & fyl ye erth
The feare also and drede of
you be vpō al beastes of the
erth, & vpō al foules of the ayre, & vpō al
that crepeth on ye erth, & vpō al fysshes of
the see, which ar geuē vnto your handes,
And al that moueth vpō the erth hauing
lyfe, shalbe your meate: Euē as the grene
herbes so geue I you all thing. Only the
* fleshe wyth hys lyfe which is his blou * Ge...
de se that ye eate not.

* For verely the ᵃ bloud of you wherin * Le...
your lyues ar, wyl I requyre: Euē of the
hāde of all beastes wyll I requyre it, & of
the hand of mā and of the hand of euery
mans brother wyll I requyre the lyfe of
mā: so that he whych shedeth mās bloud,
shal haue his bloud shed by man agayn:
for God * made mā after hys owne lyke- * Ge...
nesse. Se ye ye encrease, & waxe, and be oc-
cupied vpō the erth and multiply therin.
Furthermore god spake vnto Noe and B
to hys sonnes wyth hym, saying: See, I
make * my bond wt you and your sede af- * Ge...
ter you, and wt all lyuinge thinge that is
with you: both foule and catel, and al ma
ner beastes of ye erth, that is with you, of
al that cometh out of the arcke, whatsoe-
uer beaste of the earthe it be. I make my
bond wyth you, that hence forth al fleshe
shall not be destroyed wyth the waters of
any floud, and that hence * forth ther shal * Esa...
not be a floud to destroye the earth.
And God sayd: This is the toke of my
bond

bond which I make betwene me and you
and betwene all lyuynge thynge, that is
C wyth you for euer: I wyll sette my bowe
in the cloudes, and it shalbe a signe of the
appoyntmẽt made betwene me & the earth:
so that when I bringe in cloudes vpõ the
earth, the bowe shal appere in the cloudes
And than wyll I thynke vpon my testa-
mẽt whych I haue made betwene me and
you & all that lyueth whatsoeuer fleshe it
be. So that hence forth * there shalbe no
more waters to make a floud to destroye
all fleshe.

* Ecclesi. xliiii.

The bowe shalbe in the cloudes, and I
wyll loke vpon it, to remember the euer-
lastynge Testament betwene god and al
that lyueth vpon the earthe, what soeuer
fleshe it be. And God sayde vnto Noe:
This is the sygne of the testament which
I haue made betwene me and all fleshe
that is on the earth.

The sõnes of Noe that came oute of the
arcke were Sem: Ham & Japheth. And
Ham he is the father of Canaã. These ar
the.iii. sonnes of Noe, and of these was
all the worlde ouerspred.

And Noe beynge an husband man wẽt
D forth & plãted a vyneyarde, & drãke of the
wyne & was drõke, and lay vncouered in
the myddest of his tent. And Ham the fa-
ther of Canaã saw his fathers preuyties
and told his.ii. brethren that were without.
And Sem & Japheth toke a mãtell, and
put it on both theyr shulders & wẽt back-
warde, and couered theyr fathers secrets,
but theyr faces were backward, so ỹ they
sawe not theyr fathers nakednes.

As sone as Noe was awaked from his
wyne and wyst what his yongeste sonne
had done vnto hym, he sayde: Cursed be
Canaan and a seruaũt of all seruauntes
be he to his brethren. And he said: Blessed
be the Lorde God of Sem, and Canaan
be his seruaũt. God b increase Japheth
that he may dwell in the tentes of Sem.
And Canaan be theyr seruaunt.

And Noe lyued after the floude thre
hundred and fyftie yere: so ỹ all the days
of Noe were.ix. hundred and fyftye yere,
and then he dyed.

¶ The Notes.

a. Here is al crueltee forbidden mã: so that he wyll not let it be vnaduenged in beastes, much lesse in ours neyghbours.

b. To increase, that is to reioyse or to be in peace & of good chere, as it is Ge. xxvi. c & Psalm. iiii. a.

¶ The genealogye of Japheth, Sem and Ham.

The.x.Chapter.

These are the generatiõs of ỹ A
sonnes of Noe: of Sem, Hã
and Japheth, whiche begat
the chyldre after the floude.

* i. par. i. a

The sonnes of Japhethe
were: Gomyr, Magog, Madai, Jauan,
Tuball, Mesech and Thyras. And the
sonnes of Gomor were: Ascenas Riphat
and Togarma. And the sonnes of Jauã
were: Elisa, Tharsis, Cithim and Doda
nim. Of these came the Iles of ỹ gẽtyles
in theyr contreys, euery mã in his speach,
kynred and nacyon.

The sõnes of Ham were: Chus, Mis-
raim, Phut, & Canaã. The sõs of Chus,
were Seba, Heuila, Sabta, Raima and B
Sabtema. And the sons of Raima were
Sheba, & Dedã. * Chus also begat Ne-
rod which begã to be myghtie in the erth.
He was a myghtie hunter in ỹ syght of ỹ
Lord. Wher of came ỹ prouerbe: he is
as Nẽrod ỹ myghty hũter in the syght of
the Lorde. And the begynnĩg of his kig-
dome was * Babel, Erech, Achad & Chal
ne in the lãde of Synear: Out of ỹ land
came Assur, & buylded Niniue, & the citie
Rehoboth, and Calah, & Ressen betwene
* Niniue and Calah. That is a greate
cyte. And Mizraim begat Ludi, Enamim C
Leabim, Naphtuhim, Pathrusim and Ca-
sluhim: frõ whẽce came the Philistims, and
the Capththerymes.

* i. par. i. b

* Gen. xi. b

* Jona. i. a

Canaã also begat Sidon his eldest sõne
& Heth, Jebusi, Emori, Girgosi, Hiuy, Arki,
Sini, Aruadi, Zemari & Hamathi. And af-
terward sprãg the kynreds of the Cana-
nites. And the coostes of the Cananites we
re frõ Sydon tyll ỹ come to Gerara & to
Asa & tyll thou come to Sodoma, Go-
morra, Adama, Zeboim, euen vnto Lasa.
These were the chyldren of Hã in theyr
tonges, landes, and nacyons.

And Sem the father of al the chyldren
of Eber, and the eldest brother of Japhet
begat chyldren also. And his sones were
Elã, Assur, Arphachsad, Lud & Arã. And
the chyldren of Aram were: Uz, Hul, Ge-
D ther and Mas. And * Arphachsad begat
Sala and Saala begat Eber. And E-
bar.ii. sõnes. The name of ỹ one was Pe
leg, for i his tyme the earth was deuided

* i. par. i. b

the name of hys brother was Jaketan.
Jaketan begat Almodad, Saleph,
Hyzarmoneth, Jarah, Hadoram, Usal, Dy-
kela, Obal, Abimael, Seba, Ophir, He-
uila, & Jobab. All these are the sonnes of
Jaketan. And the dwellyng of them was
frõ Mesa vntyl thou come vnto Sepha
in a mountayne of the east lande. These
are the sonnes of Sem in theyr kinredes
languages contrees and nacions. These
are the kynredes of the sonnes of Noe in
theyr generations & nacyons. And of the
se came the people that were in the world
after the floude.

The buyldynge of the tower of Babel. The confu-
syon of tonges. The generacion of Sem, the son of
Noe vntil Abram which goeth with Lot vnto Harã

The .xi. Chapter.

A And all the world was of one
tonge & one language. And
as they came from the east,
they fouñd a playne in the lãd
of Synear, & ther they dwel
led. And they sayde one to another: come
on, let vs make brycke and burne it wyth
fyre. So brycke was theyr stone & slyme
was theyr morter. And they sayde: Come
on let vs buylde vs a cyte & a towre that
the toppe maye reache vnto heauen. And
let vs make vs a name, for parauenture
we shall be scattered abrode ouer all the
earth. And the Lord came [a] downe to [b] se
the cytie and the towre which the chyldre
of Adam hadde buylded. And the Lorde
sayde: Se the people is one, & haue one
tonge among thẽ al. And thys haue they
begon to do and wil not leaue of from al
B that they haue purposed to do. Come on,
let vs descende, and myngle theyr tonge
euẽ ther, that one vnderstonde not what
another sayeth. Thus the Lord skattered
them from thence vpon al the earth. And
they left of to buylde the cytie. Wherfore
the name of it is called Babell, because
that the Lorde ther cõfounded the tonge
of al the world. And because that the lor-
de from thence skattered them abrode v-
pon all the earth.
These ar the generatiõs of Sem: Sem
was an hundred yere olde and begat Ar-
phachsad .ii. yeare after the floude. And
Sem lyued after he had begot Arphach
sad .v. hundred yeare and begat sonnes &
doughters.
C And [c] Arphachsad lyued .xxxv. yeare &
begat Sala, & lyued after he had begat
Sala .iiii. hundred yere & .iii. & begat son
nes and doughters: And Sala was .xxx.
yeare olde and begat Eber and lyued af-
ter he had begot Eber .iiii. hundred & thre
yere, & begat sonnes & doughters. When
Eber was .xxxiiii. yere olde, he begat Pe-
leg, and lyued after he had begot Peleg,
foure hundred and .xxx. yeare, and begat
sonnes and doughters.
And Peleg when he was .xxx. yere olde
begat Regu, & lyued after he had begotte
Regu .ii. hundred & .ix. yere, & begat sõnes
and doughters. And Regu when he had
lyued .xxxii. yere begat Serug, and liued
after he had begot Serug .ii. hundred &
vii. yeare, & begat sonnes & doughters.
And when Serug was .xxx. yere old he
begat Nahor and lyued after he had be-
got Nahor .ii. hundred yere, & begat son-
nes and daughters: And Nahor when he
was .xxix. yere old, begat Terah, & lyued
after he had begot Terah, an hundred &
.xix. yere, & begat sonnes and doughters.
And when Terah was .lxx. yeare olde
he begat Abram, Nahor and Haran.
D And these are the generatiõs of * Te- * i. Par. i. Jo. xxiiii.
rah. Terah begat Abram, Nahor & Ha-
ran. And Haran begat Lot. And Haran
dyed before Terah hys father in the land
where he was borne, at Ur in Chaldea.
And Abram and Nahor toke thẽ wyues.
Abrams wyfe was called Sarai. And
Nahors wyfe Milca the doughter of Ha
ran which was father of Milca and of
Jesca. But * Sarai was baren, and had * Gen. xvi.
no chylde.
Than toke Terah Abram [‡] his sonne ‡ Jos. xxiiii. & ii. Esd. ix.
and Loth hys sonne Harans sonne, and
Sarai hys daughter in lawe, hys sonne
Abrams wyfe. And they went wyth hym
from Ur in Chaldea, to go into the lande
of Chanaan. And they came to Haran &
dwelled ther. And whẽ Terah was .ii. hũ-
dred yere olde and fyue he dyed in Haran

The Notes

a God is counted to come downe, whẽ he doth any thing in the erth amõg mẽ that is not accustomed to be done, in maner shewing him self present amõg men by hys wonderfull workes, as it is in Psalm. xvii. b. and c. first. a

b To se the cytie, not that god seeth not at all tymes, but onely that he maketh hym selfe both to be sene and knowen in hys wonderfull workes amõge vs.

c. Here the seuentye Interpreters leaue out thys generation of Caynan, the whyche after the recon-nynge of the Grekes begat Sala, when he was xxx. yeare of age. Luke. iii. d.

Abram to

¶ Abram is blessed of God, & goeth wyth Lot into a straunge lande that appered to hym in Canaan. And god promyseth to geue the same lande to hym and to hys sede. And afterward goeth Abram into Egypte and causeth Sarai hys wyfe too saye that she is hys syster. And she was rauished of Pharao, for whych the lorde plageth hym.

The .xii. Chapter.

A Then the lord sayd vn-
Act, vii, a. Heb, xi, c to Abrā. Get[a] the out
of thy countrey & frō
thy kynred & oute of
thy fathers house, in
to a lād which I wyl
shew the. And I wyl
make of ŷ a mighty people, & wyl[a] blesse
the, & make thy name great, ŷ thou mayst
be a blessing. And I wyl blesse thē ŷ blesse
the, & curse thē ŷ curse the. And in the shal
be blessed all the generations of the erthe.
B And Abram went as the lord bad hym,
and Lot went wt hym. Abram was .lxxv.
yere olde, when he wēt oute of Harā. And
Gen. xiiii. c Gene. xiii. a Abram toke Sarai hys wyfe, & Lot hys
brothers son, with al * theyr goodes whi-
che they had gottē and[b] soules whyche
they had begottē in Haran. And they de-
parted too goo into the lande of Canaan
And whē they were come into the land of
Chanaan, Abrā went forth into the land
tyl he came vnto a place called Sichem &
vnto the oke of Move. And the Canany-
tes dwelled then in the lande.
* Ge. xv. d. gene. xvii. b deu, xxxiiii, b, Gen. xiii. b Then the Lord appered vnto Abram, &
sayd: vnto thy * sede wyl I geue this lād
And he buylded an aulter there vnto thee
C Lorde whych appeared to hym. Then de
parted he thence vnto a mountayne that
lyeth on the east syde of Bethell and pyt-
ched hys tente: Bethell beyng on the west
syde and Ay on the easte, and he buylded
there an aulter vnto thee Lorde, and cal-
led on the name of the Lorde. And than
Abram departed and toke hys iourneye
southwarde.
After thys there came a derth in the lā
de. And Abram went downe into Egypt,
to soiourne ther, for the derth was sore in
the lande. And when he was come nye for
to enter into Egypt, he sayd vnto Sarai
hys wyfe. Beholde, I know that thou art
a fayre woman to loke vpon. It wyll co-
me to passe, therfore when the Egiptians
se the, that they wyll saye: she is his wife
*ge. xx. a. d And so shall they sley me, and saue thee.
Say * I praye the therfore that thou art
my syster, that I maye fare the better by
reason of the, and that my soule may lyue
for thy sake.
As soone as he came into Egypte, the
Egyptians sawe the womā that she was
very fayre, And Pharaos lordes saw hyr
also and praysed hyr vnto Pharao: So
that she was taken into Pharaos house,
which entreated Abram wel for hyr sake,
so that he had shepe oxen and he asses mē
seruauntes, mayde seruauntes, she asses
and camels.
But god plaged Pharao and his hou
se wyth greate plages, because of Sarai
Abrams wyfe. Then Pharao called A-
bram & sayde: Why hast thou thus dealt
wyth me? Wherfore toldest thou me not
that she was thy wife? Why sayedst thou
that she was thy syster, and causedest me
to take hyr to my wyfe? But now lo, there
is thy wyfe, take hyr & be walking. Pha-
rao also gaue a charge vnto hys mē ouer
Abram, to leade hym out, wyth hys wyfe
and all that he hadde.

¶ The Notes.

a To blesse, is here to be made happy and fortunate. And to make great hys name, is to aduaunce and extolle hym aboue other people.

b Soules here are taken for hys seruauntes and maydens, whyche were very manye as ye may se in Genesis, xiiii. c

Abram & Loth depart out of Egypt. And Abram deuided his land & catel with his brother Lot. Here agayn is promysed to Abram the land of Canaan.

The .xiii. Chapter

Than Abram departed out of A
Egypt both he & hys wyfe, &
al that he had, & Loth wythe
hym vnto the south. Abram
was very ryche in catel, siluer
& golde. And he went on his iourneye frō
the south euen vnto Bethel, & to the place
wher his tente was at ŷ fyrst tyme betwe
ne Bethel & Ay, and vnto the place of the
* aulter whych he made before. And ther *gen. xii. b
called Abram vpon the name of the lord.
Lot also whych went with hym hadde
shepe, catell and tentes: so that thee lande
was not able too receyue them that they
myght dwel together, for the * substaūce *ge. xxxvi
of theyr ryches was so great, ŷ they could B
not dwell together. And there fell a stryfe
betwene thee herdmen of Abrams catell,
and the herdemen of Lots catell. Moreo-
uer the * Canaanytes and the Pheresytes *gen. xii. b
dwelled at that tyme in the lande. Than
sayde Abram vnto Lot: Let there be noo

stryfe (I pray the) betwene the & me, & be-
twene my herdmē & thyne, for we be a † bre
threñ. Is not al the hole lãd before yͤ? De-
part I pray the fro me. If thou wilt take
the left hand, I wyl take the right, or yf yͤ
take the right hand I wyll take the lefte.
C And Lot lyft vp hys eyes & beheld al the
cōtre about Jordane, which was a plētu-
ous cōtre of water euery where, before the
Lord destroyed Sodome & Gomorra, e-
uē as the garden of the Lorde, and as the
lande of Egypt tyll thou come to zoar.

Than Lot chose all the costes of Jorda
ne and toke hys iourneye from the easte.
And so departed the one brother from the
other. Abram dwelled in the land of Ca-
naan: & Lot in the cytyes of the playne, &
tented tyll he came to Sodome. But thee
mē of Sodome were wicked and synned
exceadingly agaynst the Lorde.

D
gen.xviii.b. gen.xxv.a gene.xxii.b. actu.vii.a.

And the Lord sayd vnto Abrahã, after
that Lot was departed frō hym: Lyft vp
thyne eyes, & loke frō the place wher thou
art northward, southward, eastward and
westward for al * the land which yͤ seyste
wyll I geue vnto the & to thy sede for b †
euer. And I wyl make thy sede as yͤ dust
of the erth: so that yf a man can nōbre the
dust of the erth than shal thy sede also be
noumbred. Aryse & walke about in the lãd
in the lēgth of it, & in the bredth for I wyl
geue it vnto the. Than Abrã toke downe
hys tente & wēt & dwelled in the okegroue
of Mamre whiche is in c † Ebron, & buyl-
ded there an aulter vnto the Lorde.

¶ The Notes.

a † The Hebrues vnderstonde by thys word bre-
thre al neuews, cosyns & neyghbours, and all that
be of one stocke. Rom. ix. a. Jho. vii. a

b † Euer is not here take for a tyme without ende
but for a longe season that hath not hys ende ap-
poynted. Exod. xii. c

c † Ebrō is the name of a cytie where Adam, Abra-
ham and hys wyfe wyth Isaac &c. were buryed as
in Gene. xxiii. d

¶ Lot is taken prysoner. The victory of Abraham
of the Sodomytes. Lot is delyuered by Abrã. Mel-
chisedech offreth gyftes vnto Abrã. Abram payeth
tythes vnto Melchisedech. Abram holdeth nothing
of the kynge of Sodomes goodes.

The. xiiii. Chapter.

A AND it chaunsed wyth in a whyle,
yͤ Amraphel king of Sinear
Arioch king of Ellasar, Ke-
dorlaomor kyng of Elam &
Thydeal king of the naciōs
made warre wt Bera king of Sodome, &
wt Birsa king of Gomorra, & wt Sineab
king of Adama, & wt Simeabar king of
zeboim, & wyth the king of a † Bela, which
Bela is called zoar. All these came toge-
ther vnto the vale of Siddim, whyche is
now yͤ salt see. Twelue yere were they sub
iect to king Kedorlaomor, & in the. xiii. ye-
re rebelled. Therfore in yͤ. xiiii. yere came
Kedorlaomor & the kynges yͤ were wythe
hym, & smote thee b † Raphayms in Asta-
roth Karnaim & the Susyms in Ham, &
the Emyms in Sabe Kariathaim, & yͤ Ho
ryms in theyr owne mounte Seir vnto yͤ
playne of Pharan, whyche bordeth vpon
the wyldernesse. And the turned they and
came to the well of iudgement whyche is
Cades and smote al the countre of the A-
malechytes, and also thee Amorytes that
dwell in Hazezon Thamar.

Thã wēt out the king of Sodome and B
the kyng of Gomorra, & the king of Ada
ma & the kynge of zeboim & the kynge of
Bela now called zoar. And set theyr men
in aray to fight wt thē in the vale of Sid
dim, that is to say, with Kedorlaomor the
king of Elam & with Thydeal king of yͤ
Nations, & with Amraphel king of Si-
near. And with Arioch kinge of Ellasar:
foure kinges agaynst fyue. And that va
le of Siddim was full of slyme pyttes.

And the kinges of Sodome & Gomor-
ra fled, & fell ther. And the resydue fled to
the mountaynes. And they toke al yͤ goo-
des of Sodome & Gomorra & al theyr vy
talles and wēt theyr waye. And they toke
Lot also Abrams brothers sonne and his
good (for he dwelled at Sodome) and de
parted. Thã came one yͤ had escaped and
tolde Abram the Hebrewe which dwelled
in the okegroue of * Mamre the Amorite gene. xiii.
brother of Eschol & Aner: which were cō- D
federate with Abrã. Whē Abrã hearde yͤ
his brother was takē, he harnessed his ser
uauntes borne in his own house thre hun-
dred & eyghtene, and folowed tyl they ca-
me at Dan. And set hym selfe and his ser
uauntes in aray, and fel vpō thē by nigh
te, & smote thē & chased thē away vnto Ho
ba: which lyeth on the left hãd of Damas
cos, and brought agayn all the goodes, &
also his brother Lot and hys goodes, the
woman also and the people.

And as he returned agayne from the
slaughter of Kedorlaomor & of yͤ kynges
that

that were with hym, than came the kynge
of Sodome too mete hym in thee vale of
Saue, whych now is called kynges dale.
D Than * Melchisedech c kyng of Sa- *Hebr.vii.a
lem brought forth bread & wyne. And he
beyng the Prest of the most hyghest god
blessed hym saying: d Blessed be Abram
vnto the most hyghest God, possessor of
heauen and earth. And blessed be god the
most hyghest, whych hath delyuered thy-
ne enemyes into thy handes. And Abra-
ham gaue hym tythes of all.
Than sayd the kyng of Sodome vnto
Abram: Geue me the e soules, & take the
goodes to thy self. And Abram answered
the kyng of Sodome: I lyft vp my hāde
vnto the Lord God most hyghe possessor
of heauen & earth, that I wyl not take of
al ye is thyne so moch as a thred or a shou
lachet, lest thou shuldest say, I haue ma-
de Abram ryche. Saue only that whych
the yonge men haue eaten and the partes
of the mē which went wt me, Aner, Eschol
and Mamre. Let thē take theyr partes.

The Notes.

a Bela is that cytie ye Lot desyred for his refuge whē he came out of Sodome as in Gen.xix.c
b Raphaims ar counted in the scripture for gyauntes, as in ii Reg.v.b. Esa.xvii.b. whyche lyued of thefte and robbery.
c The Iewes supposed Melchisedech to be Sem the son of Noe, because he lyued after the floude.v. hundred yere, & after the death of Abraham, by goddes prouidence, was king of Salem.
d Blessed be Abraham, that is praysed be Abraham, and praysed be the most hyghest God, as it is in Genesis.xlviii.b
e. Soules ar mē & womē as Gen.xlvi.c & deut.x.d.
The land of Canaan is yet agayne promysed to Abraham. God promiseth him sede. He beleueth & is iustified. The prophecy of the bondage wherin ye chyldrē of Israel shuld be vnder Pharao, & of their delyueraunce from the same

The.xv.Chapter.

A After these dedes: the a word
of god came vnto Abrahā in
a visiō saying: Feare not A-
brahā, I am thy shyld, & thy
reward shalbe exceding great
And Abrahā answerd: Lorde Iehouah
what wylt thou geue me: I go childlesse,
& the cater of mine house, this Eleasar of
Damasco hath a son. And Abram sayde:
Se, to me hast thou geuē no sede: lo a lad
borne in my house shalbe myne heyre.
And beholo, the worde of the lord spa-
ke vnto Abraham, saying: He shal not be
thyne heyre, but one that shal come out of
thyne owne body shalbe thyne heyre. And
he brought hym out of the dores, & sayd:
loke vp vnto heauen, and tell the * sterres B
yf thou be able to nombre thē. And sayde *deut.x.d. Jer.xxiii.d Roma.iii.b
vnto hym: Euen so shal thy sede be.
And Abrahā b beleued the Lorde, & it
was coūted to him for righteousnes. And
he sayde vnto hym: I am the Lorde that
brought the out of Ur in Chaldea to geue
the thys lande to possesse it.
And he sayd: Lord god, wherby shall I
know that I shal possesse it? And he sayd
vnto him: Take an heyfer of thre yere old
& a she gotte of thre yere olde, & a thre yere
olde ram, a turtyl doue and a yong pyge-
on. And he toke all these and deuyded thē
in the myddes, and layd euery pece one a-
gaynst another. But the foules deuyded
he not. And the byrdes fel on the carcases
but Abram droue them awaye. And whē
the sonne was downe, ther fel a slōber vp C
pon Abraham. And loo, feare and greate
darkenesse came vpon hym.
And he sayd vnto Abrahā: know this
of a suertye, that thy * sede shalbe a straū- *act.vii.a
ger in a land that perteyneth not vnto thē
And they shal make bondmen of thē and *exo.xii.f iudith.v.b gala.iii.c
entreate thē euyl * iiii. hūdred yeres. But
the naciō whō they shal serue, wyl I c iud-
ge. And afterward shal they come out wt
great substance. Neuerthelesse thou shalt
goo vnto thy fathers in peace, & shalte be
buryed when thou art of a good age: and
in the fourth d generatiō they shal come
hyther agayn, for the wyckednesse of thee
Amorytes is not yet full.
When the sonne was downe & it was
waxed darke: behold, ther was a smoking D
furnesse, and a fyre brand that e went be
twene the sayde peces.
And that same daye the Lorde made a
couenaūt with Abrahā sayinge: vnto thy
* sede wyl I geue this land, frō the ryuer *gen.xxiiii.a
of Egypte, euē vnto the great ryuer Eu-
phrates, the Kenytes, the Kenizites, ye Cad
monites, the Hethites, the Pherezites, the
Raphaims the Amorites, the Cananites,
the Gergesytes and the Iebusytes.

The Notes.

a The word of the Lorde cometh whē he sheweth any thing vnto vs by reuelation as it is vsed in dyuers places of the scripture, and specially in the prophetes, & is a maner of speche of the Hebrewes
b To beleue, is to haue a sure truste & confidence to obtayne the thinge promysed, & not to haue anye doute in him ye promyseth, as Ro.iiii.a.gal.iii.a.i.b
c To iudge is here to take vēgeaūce, psa.xxxiiii.a
d A generatiō or an age is here takē for an hundred yeare as genesis.vi.b

c ❡ Thys worde went betwene: is taken for burnyng or consumynge.

❡ Sarai geueth Abraham leue to take Agar hyr mayde to wife. Agar despised hyr maystres, for which she she was euel intreated of Sarai, & therfore runneth away. The angel metynge hyr, cōmaūdeth hyr to turne agayn and doth promyse hyr sede. And nameth hyr fyrst chylde Ismael.

The .xvi. Chapter.

A Sarai Abrahās wyfe bare hi no chyldren. But she had an hādmayde, an Egyptiā, whose name was Hagar. Wherfore she sayd vnto Abrā: Beholde ẏ lord hath closed me, ẏ I cānot bere I pray the ª go in vnto my mayde, peraduēture I shalbe multiplied by meanes of her. And Abrahā heard ẏ voice of Sarai Thā Sarai Abrās wife toke Hagar hyr mayde ẏ Egyptiā (after Abrahā had dwelled .x. yere in the lād of Canaā) & gaue hyr to hyr husband Abraham, to be his wyfe.

And he went in vnto Agar, & she cōceaued. And whē she sawe ẏ she had conceaued: hyr maystresse was despysed in hyr syght. Than sayd Sarai vnto Abraham
B Thou doest me vnright, for I haue geuē my mayde into thy ᵇ bosome: & nowe because she seeth ẏ she hath cōceaued, I am despysed in hyr syghte: the Lord iudge betwene the & me. Than sayde Abraham to Sarai: beholde, thy mayde is in thy hand do wyth hyr as it pleaseth the.

And because Sarai fared foule wt her she fled frō her. And the Angel of the lord fouōde her besyde a fountayne of water in the wyldernes, euē by a wel in the way to Sur. And he sayd: Hagar Sarais mayde, whēce comest thou and whether wylte thou go? And she answered: I flee from my maystresse Sarai. And the Angell of the Lorde sayde vnto her: returne to thy maystresse agayne, and submytte thy selfe vnder her handes.

C And the angel of the Lorde sayde vnto her: I wyl so encrease thy seed, that it shal not be nōbred for multitude. And the Lordes angel sayde further vnto her: se, thou art wyth chylde & shalte bere a sonne, and shalt call hys * name Ismael: because the Lord hath herd thy tribulation. He wyl be a wyld man, & hys hande wyl be agaynste

Gene.xvii.c. Judi.xiii.b Math.i.c. Luke.i.b c

D euery man, & euery mans hande agaynst hym. And yet shal he dwel fast by all hys brethrē. And she called the name of ẏ lord that spake vnto her: thou art the god that lokest on me, for she sayd: I haue of a suertye sene here the ᶜ backe partes of hym ẏ seeth me. Wherfore she called the wel the well of ẏ lyuing ẏ seyth me which well is betwene Cades & Bared. And Hagar bare Abraham a sonne, and Abraham called hys sonnes name which Hagar bare, Ismael. And Abrahā was .lxxxvi. yere olde, when Hagar bare hym Ismaell.

❡ The Notes.

a ❡ To go in vnto hyr mayde is to haue carnal copulation wyth hyr, as these wordes, knowe & slepe, do also sygnifye as Gen.iiii.a. and .xix.c.

b ❡ Bosome: after the maner of the Hebrewes is taken for companyeng wyth a woman, & it is also taken for fayth as in Luk.xvi.f. of Lazarus.

c ❡ They se the backeparties of god, ẏ by reuelatiō or any otherwyse haue perseueraūce or knowledge of god.

❡ Abram is called Abrahā, & Sarai is named Sara The land of Canaā is here the fourth tyme promysed. Circumcision is here institute. Isaac is promysed. Abraham prayeth for Ismael.

The .xvii. Chapter.

When Abrā was nynetye yere old & .ix. the Lord appeared A
to hym saying: I am the almyghty God: walke * before Gen.v.d.
me & be vncorrupte. And I wyl * make my bonde betwene the & me, & Gene.vi.
wyl multiply ẏ exceedingly. And Abrā fel on his face. And god talked moreouer wt hym, saying: I am, behold my testamēt is with the, ẏ thou shalt be a father of many * naciōs. Therfore shalt thou nomore be Gen.xvii.
called Abrā, but thy name shalbe Abrahā for a father of many naciōs haue I made the, & I wyl multiply the exceedingly, & wil make nacions of ẏ yea and kynges shall sprynge out of the. Moreouer I wyl make my bōde * betwene me & the, & thy sede B
after the in theyr tymes too be an euerlastyng testamēt, so that I wil be good vn Act.vii.
to the & to thy sede after thee. And I wyll geue vnto the, & to thy sede after thee, the land wherin thou art a straūger: Euen al the lande of Canaan, for an euerlastynge possession and wyll be theyr God.

And God sayde vnto Abraham, Se ẏ kepe my testamēt, both thou and thy sede after the in theyr tymes. This is my testamēt whyche ye shal kepe betwene me and you, and thy sede after the, ẏ ye circumcise all your men chyldren. Ye shal circumcise the foreskinne of your fleshe, & it shalbe a * tokē of the bonde betwixte me and you. Roma.iiii. gen.xxi. Luke.ii. Leui.xii.
And euerye manchylde when it is eyghte dayes * olde, shalbe circumcysed amonge you

you in your generations, and al seruaun-
tes also borne at home or boughte wythe
money thoughe they be straungers & not
of thy sede. The seruaunt borne in thy hou
se, & he also that is bought wyth moneye,
must nedes be circumcised, y my testamente
may be in your fleshe, for an euerlastinge
a♰bonde. Yf ther be any uncircumcised man
chylde, that hath not the forskinne of hys
fleshe cut of, his soule shal perishe fro his
people: because he hathe broken my testa-
C ment. And god sayd unto Abraham. Sarai
thy wyfe shall nomore be called Sarai:
but Sara shal hir name be. For I will
blesse her & geue y a son of her & wil blesse
her: so that people, ye and kynges of peo-
ple shal springe of her. And Abraham fel
upon hys face & laught, & sayd in his hert:
shal a chyld be borne unto hym that is an
hundred yere olde, and shal Sara that is
nynetie yere old bere? And Abraham said
unto god. O that Ismael myght lyue in
thy syghte.
gen.xviii.b / xxi.a Then sayde God: Sara thy wyfe shall
*bere the a sonne in dede & thou shalt call
esa.xxiii.a his name Isaac. And I wyl make my bon
de with him, y it shall be an *euerlastinge
bond unto his sede after him. And as con-
cerning Ismael also, I haue herd thy re-
quest: lo, I wyl blesse hym & encrease him
gen.xxv.b. & multiply him excedingly. Twelue *prin
ces shal he beget and I wyl make a great
nacion of him. But my bonde wyl I make
wyth Isaac, whych Sara shall beare un
to the: euen thys tyme twelue moneth.
D And God left of talking with him, & de-
parted up fro Abraham. And Abraham toke
Ismael his sonne & al the seruauntes bor
ne in his house & al that was boughtwith
money as many as were men childre amog
the men of Abrahams house, & circumcysed
the foreskinne of theyr fleshe, eue that self
same days, as God had sayde unto hym.
Abraham was nynetye yere olde & nyne,
when he cut of the foreskinne of his flesh.
And Ismael his sonne was. xiii. yere old,
when the foreskinne of his fleshe was cir-
cumcysed. The selfe same day was Abra
ham circumcysed & Ismael hys sonne. And
all the men in hys house, whether they we
re borne in hys house or bought wyth mo
ney (thoughe they were straungers) were
circumcised wyth hym.

¶ The Notes.

a♰ The scripture useth to cal the signe of a thing by the name of the thing it self only to kepe y thinge signified, y better in memory, as here he calleth circumcysyon, hys bonde whych is but a token therof, & as Peter calleth baptime christ. i. pet. iii. d.

¶ There appered thre men unto Abraham, Isaac is promysed to hym agayn, at whyche Sara laughed. The destruction of the Sodomites is declared unto Abraham. Abraham prayeth for them.

The .xviii. Chapter.

And the lord appered unto him A
in y okegroue of Mamre as
he sat in his tent dore in y a♰
heate of y daye. And he lyfte
up his eyes & loked, & lo, thre
men stode not far fro him. And when he saw
them, he ran to mete them fro the tente dore, &
fel to the grounde & sayd: Lorde yf I haue
found fauour in thy syght: goo not by thy
seruaunt. Let a lyttle water be fet, & wash
your fete, & rest your selues under y tree.
And I wyl fet a *morsel of b♰bred, to com Judic.xix.b
fort your hartes withal. And than go your
wayes, for eue therfore are ye come to your
seruaunt. And they answered: Do eue so
as thou hast sayde. And Abraham went a
pace into his tente unto Sara & sayd: ma
ke redy attonce thre peckes of fine meale,
kneade it and make cakes. And Abraham
ran unto his beastes and fet a calf y was
tendre and good, and gaue it unto a yong
man which made it ready attonce. And he
toke butter and milcke, and the calfe why
che he had prepared, and set it before them,
and stode hym selfe by them under y tree:
and * they ate. Tob.xii.d / Iudic.xiii.c
And they sayd unto hym: Wher is Sa
ra thy wyfe? And he sayd: in y tente. And B
he sayd: I wyll come agayne unto the as
soone as the frute can lyue. And loo: Sa
ra thy wyfe shal haue a sonne. That herd
Sara, out of the tent dore whych was be
hynde his backe, Abraham & Sara were
both olde and wel striken in age, and it cea
sed to be with Sara after the maner as it
is wyth wyues. And Sara laughed in
hyr selfe sayinge: Now I am waxed olde
shall I geue my selfe to lust, & my lorde Gen.xvii.c
olde also? Than sayd the lord unto Abra-
ham: wherfore doth Sara laughe sayeng,
shal I of a suertye bere a chyld, now whe
I am olde? is ther thinge to harde for the
Lord to do? In the tyme * appoynted wil Jer.xxxii.d / Rom.ix.b
I returne unto the, as soone as thee frute
can haue lyfe, and Sara shal haue a son.

Than Sara denyed it sayinge: I laugh-
ed not, for she was afrayed. But he sayd:
yes thou laughedst. Thē the men stode vp
C from thēce and loked toward Sodome.
And Abraham went wt thē to bryng thē
on the waye. And the lorde sayde: Can I
hyde from Abraham that thyng which I
am aboute to doo, seynge that Abraham
Gen.xviii.c Gen.xxii.d. shall be a * great and a myghtye people, &
all the nacyons of the erth shal be blessed
in hym? For I know hym that he wyl cō-
maūde his chyldren and his housholde
after hym that they kepe the waye of the
Lorde to do after ryght and cōscyence, yt
the lorde may brynge vpō Abraham that
he hath promysed hym.

Gen.xvi.c. Ion.i.a And the lorde sayde: The crye of So-
dome and Gomorra is greate, and theyr
synne is excedynge greuous. I wyll goo
downe and se whether they haue done all
together accordynge to that crye which is
come vnto me or not, that I may knowe.
And the men departed thence and wente to
Sodome warde. But Abraham stode yet
before the Lorde, and drew nere and sayd
Wylt thou destroye ye ryghteous with ye
D wycked? If there be .l. ryghteous within
the cytye, wylt thou destroy it & not spare
the place for the sake of .l. ryghteous that
are therin? That be farre from the, that yu
shuldest do after this maner, to sley the
ryghteous with the wycked, and that the
ryghteous be as the wycked: that be farre
from the. Shulde not the iudge of all the
worlde do accordynge to ryght? And the
Lorde sayde: If I fynde in Sodome .l.
ryghteous within the cytye, I wyll spare
all the place for theyr sakes.

And Abraham answered and sayde: be-
Gen.iii.b hold: I haue taken vpō me to speake vn-
to the Lorde and yet am but * dust and
ashes. What though there lacke .v. of .l.
ryghteous, wylt thou destroye all the cyte
for lacke of .v.? And he sayde: If I fynde
there .xl. and .v. I wyll not destroye them.
And he spake vnto hym yet agayne and
sayde: what & yf there be .xl. founde there.
And he sayde: I wyll not do it for .xl. sake
And he sayde: O let not my Lorde be an-
grye, that I speake. What and yf there be
founde .xxx. there? And he sayde: I wyll
not do it, yf I fynde .xxx. there. And he
sayde: Oh se, I haue begonne to speake
vnto my lord, what yf ther be .xx. founde
there? And he sayd: I wyl not destroye the
for twenties sake. And he sayd: O let not
my lorde be angrye, that I speake yet, but
euen once more only. What yf ten be foū-
de there? And he sayd: I wyl not destroye
them for .x. sake. And the Lorde went hys
waye as soone as he had lefte commenynge
wyth Abraham. And Abraham returned
vnto hys place.

The Notes

a ❡ The heate of the daye is taken for none.
b ❡ By bred in Scripture is vnderstād al maner of fode, meat for mās eating as in .i. Reg. xxviii. d.

❡ Lot receaued two angels into his house. The fylthy lustes of the Sodomytes. Lot is delyuered & desyreth to dwell in the cytie Zoar. Lottes wyfe is turned into a pyler of salt. Sodome is destroyed. Lot is dronke & lyeth with his doughters which cōceaued chyldren by hym.

The .xix. Chapter

And there came .ii. angels to A
Sodome at euen. And Lot
sat at ye gate of ye cytye. And
Lot saw thē, & rose vp to me-
te thē & he * bowed him selfe Ge.xviii.
to ye groūd with his face. And he said: Se
Lordes, turne in I pray you into your ser-
uātes house & tary al nyght & wash you-
re fete, & ryse vp early & go on your waies
And they sayd: nay, but we wyl byde in ye
stretes al night. And he * cōpelled thē exce- luke.xxiiii.
dyngly. And they turned in vnto him, and
entred into his house, and he made them a
feaste and dyd bake swete cakes, and they
* ate. But before they went to rest, the mē Tobi.xii.
of the cytie of Sodome cōpassed the hou-
se rounde about both old & yonge, all the
people from al quarters. And they called
vnto Lot and sayde vnto hym: where are B
the men whyche came into thy house to nyght?
brynge them out vnto vs that we
may do oure lust wyth them.

And Lot went out at dores vnto them,
and shut the dore after him & sayde: naye
for goddes sake brethrē, do not so wicked-
ly. Beholde: I haue two doughters which
haue knowen no mā, thē wyl I bring out
vnto you: doo with them as it semeth you
good: Only vnto these men do nothinge,
for therfore came they vnder ye shadowe
of my rofe. And they sayde: come hether.
And they said: camest yu not into sogeorne Exod.ii.
and wylt thou be now a * iudge? we wyll math.
surely deale worse wyth the thā with thē. actu.vii.
And as they preased sore vpon Lot &
C begāne to breake vp the doore, the men
put forth theyr handes, & pulled Lot into
the

to the house to them and shut to the dore.
And the men that were at the dore of thee
house, they smotte wyth blyndnes * both
small and greate: so that they coulde not
fynde the dore. And the men sayde more-
ouer vnto Lot: Yf thou haue yet here any
sonne in lawe, or sonnes, or doughters, or
what soeuer thou hast in the cyte, brynge
it out of thys place: for we must destroye
this place, because the crye of thẽ is great
* before the Lord. wherfore he hath sent
vs to destroye it.

And Lot wẽt out & spake vnto his son-
nes in lawe which shuld haue maried his
doughters, & sayd: stande vp and get you
out of thys place, for thee Lorde wyll de-
stroye the cytye. But he semed as though
he had mocked, vnto hys sonnes in lawe.
And as the mornyng arose, the angels cau-
D sed Lot to spede hym saying: Stand vp
take thy wife & thy two doughters & that,
that is at hande lest thou perysshe in the a
synne of the cytie. And as he prolonged ye
tyme, the mẽ caught both hym, hys wyfe &
his two doughters by the hãdes, because
the Lorde was mercyfull vnto hym, and
they brought hym forth & sette hym with
out the cytie. whẽ they had broughte thẽ
oute, they sayde: Saue thy lyfe and loke
not behynde the, neyther tary thou in any
place of the countre, but saue thy selfe in
the mountayne, lest thou perysshe. Than
E sayde Lot vnto thẽ: Oh naye my Lorde:
beholde, in as moch as thy seruaunt hath
founde grace in thy syght, now make thy
mercy great, whych thou shewest vnto me
in sauing my lyfe. For I cannot saue my
self in ye mountaynes, lest some misfortune
fal vpõ me, & I dye. Behold here is a cy-
tie by, to fle vnto, & it is a lyttle one, let me
saue my selfe therin, is it not a lytle one, ye
my soule may liue? And he sayd to hym: se
I haue receaued thy request as cõcerning
this thing, that I wil not ouerthrowe this
cytie for the which thou hast spokẽ. Haste
the, and saue thy selfe there, for I can doo
nothyng tyl thou be come in thyther. And
therfore thee name of thee cytye is called
Zoar. And the sonne was vpõ the earth whẽ
Lot was entred into Zoar.

Than the Lord rayned vpõ * Sodome
and Gomorra, brimstone and fyre frõ the
Lord out of heauẽ, and ouerthrewe those
cytyes & al the regiõ, & all that dwelled in
the cyties, & that, that grewe vpõ the erth.
And Lots wyfe loked behinde her, & was
turned into a pyllar of salte. Abrahã rose F
vp early & got hym to the place where he
stode before the lord, & loked toward So-
dome & Gomorra & toward al the land of
that cõtre. And as he loked: beholde thee
smoke of the cõtre arose as it had bene ye
smoke of a fornace. But yet whẽ God de-
stroyed the cyties of the regiõ, he thought
vpõ Abrahã: & sent Lot * out frõ the dã-
ger of the ouerthrowynge, whẽ he ouerthre
we the cyties where Lot dwelled.

And Lot departed out of Zoar & dwel-
led in the mountaynes & hys .ii. doughters
wyth hym for he feared to tary in Zoar: he
dwelled therfore in a caue, bothe he & hys
ii. doughters also. Thã sayd the elder vn
to the yonger: our father is old, & there is
no moo mẽ in the erth to come in vnto vs
after ye maner of al ye world. Come therfo
re, let vs geue our father wine to drinke, & G
let vs lye with him ye we may saue sede of
our father. And thei gaue theyr father wi
ne to drinke that same nyghte. And the el-
der doughter wẽt and lay with her father
And he perceaued it not, neyther when she
laye downe, neyther when she rose vp.

And on the morowe the elder sayd vnto
the younger: beholde, yester nyght laye I
wythe my father. Let vs geue hym wyne
to drincke thys nyght also, & go thou and
lye wyth hym and let vs saue sede of our
father. And they gaue theyr father wyne
to drincke that nyght also. And the yõger
arose and laye wyth hym. And he perceа-
ued it not: neither when she lay downe, ney
ther when she rose vp, Thus were bothe
the doughters of Lot with chyld by theyr
father. And the elder bare a sonne, and cal
led him Moab, which is the father of the
Moabytes vnto thys daye. And the yon-
ger bare a sonne, and called hym Ben Am
mi, which is the father of the children of
Ammon vnto thys daye.

Margin notes: Sap.x.c / ...xi.d — Gen.xviii.c — Luke.xvii.d / Deut.xxix.d / ...xvi.f — Luke.xvii.d / Deu.xxix.d / Esa.xiii.d / Jere.l.f / Jud.vi.d

The Notes.

a The night, is here take for ye euening which is the beginning of the nyght as i.. Prouerb.vii.b

b The synne is take for the synner, as malyce is for the wycked, and righteousnes for ryghteous, as Paul to Tythus the fyrst.

Abrahã went as a straunger into the lãde of Gerar. The kynge of Gerar taketh away hys wyfe.

The .xx. Chapter.

And

A And Abraham departed then-
ce towarde the southe contre
and dwelled betwene Cades
and Sur, and soiourned in
Gerar. And Abraham sayde
Gene. xii. c & xxvi. b of Sara his wyfe, that she was his * sy-
ster. Then Abimelech kyng of Gerar sent
and fet Sara awaye.

And God came to Abimelech by nyght
in a dreame and sayde to hym: Se, thou
art but a dead man for the womans sake
which thou hast taken awaye, for she is a
mans wyfe. But Abimelech had not yet
come nye her, and therfore sayde: Lorde
wylte thou slee ryghteous people? sayde
not he vnto me, that shee was his syster?
yea and sayd not she her self that he was
her brother? with a pure herte and inno-
B cent handes haue I done thys. And God
sayd vnto hym in a dreame. I wote it wel
that thou dydest it in the purenesse of thy
hert. And therfore I kepte the that thou shul
dest not synne agaynst me nether suffred
I the to come nygh her. Now therfore de
lyuer the man his wyfe agayne, for he is
a prophet. And let hym praye for the, that
thou mayst lyue. But and yf thou dely-
uer her not agayn be sure that thou shalt
* gene. ii. c * dye the deth, with al that thou hast.

Then Abimelech rose vp be tymes in
the mornyng and called all his seruaun-
tes, and tolde all these thynges in theyr
eares, and the men were sore afrayd. And
C Abimelech called Abraham & sayde vnto
hym: What hast thou done vnto vs, and
what haue I offended the, that thou shul
dest brynge on me and on my kyngdome
so great a synne? thou hast done dedes vn
to me that ought not to be done. And Abi
melech sayde moreouer vnto Abraham:
What sawest thou, that moued the to do this
thyng? And Abraham answered. I thou
ght that paraduenture the a fear of god
was not in this place, & that they shulde
sley me for my wyfes sake: yette in verye
dede she is my syster, the doughter of my
father, but not of my mother: and became
my wife. And after, god caused me to wa
dre out of my fathers house, I sayde vn-
to her. This kyndenesse shalt thou shewe
D vnto me in al places where we come, that
thou say of me, how that I am thy brother
Then toke Abimelech shepe and oxen,
men seruauntes & wemen seruauntes & gaue
them vnto Abraham, and delyuered hym
Sara his wyfe agayne. And Abimelech
sayd: beholde the lande lyethe before the,
dwell where it pleaseth the best. And vn-
to Sara he sayde: Se I haue geuen thy
brother a thousand peces of syluer, behold
this thinge shall be a b couerynge to thy-
ne eyes, and vnto al that are with the and
vnto all men an excuse.

And so Abraham prayed vnto God, &
God healed Abimelech and his wyfe and
his maydens, so that they bare chyldren.
For the Lord had closed to, al the matry-
ces of the house of Abimelech, because of
Sara Abrahams wyfe.

The Notes

a ¶ The feare of god amõg the Hebrewes is princi pally take for the honoure & fayth that we owe vnto god, & that wyth soch a loue as the chylde hath to the father.

b ¶ Couering and excuse is alone

¶ Isaac is borne: Agar is cast oute wt hyr younge sonne Ismael. The angel comforteth Agar. The couenaunt betwene Abimelech and Abraham.

The. xxi. Chapter

The Lorde visyteth Sara as
he had sayd & dyd vnto her * A
according as he had promy- Gen. xvii... and. xv...
sed. And Sara was wt childe Gala. iiii.
and bare Abraham a sonne in Hebre...
hys olde age euen the same season whych
the Lord had appoynted. And Abraham
called hys sonnes name that was borne Math. i.
vnto hym which Sara * bare him Isaac, io. v...
and Abraham * circumcysed Isaac hys * ge. xvii.
sonne whe he was. viii. dayes old, as god
commaunded hym. And Abraham was an. C.
yere old, whe his sonne Isaac was borne
vnto him. And Sara sayd: God hath ma
de me a laughing stocke: for al that heare
wyl laugh at me. She said also: who wol
de haue sayd vnto Abraham, that Sara
shulde haue geuen chyldren sucke, or that I
shuld haue borne hym a sonne in his olde
age: The chylde grewe and was wened;
and Abraham made a great feast, the sa-
me daye that Isaac was wened. Sara sawe
the sonne of Hagar the Egiptian whyche
she had borne vnto Abraham, a mockinge.
Then she sayde vnto Abraham: put awaye
thys * bondmayde and hyr sonne: for thee B
sonne of thys bondwoman shal not be hey gala. iiii.
re wyth my sonne Isaac: But the wordes
semed very greuous in Abrahams syght
because of hys sonne. Than the Lord sayd
vnto Abraham: let it not be greuous vn-
to the, because of the lad and of thy bond-
maybe

mayde: But in al that Sara hath sayd vnto
the, heare her voyce, for in * Isaac shall thy
seed be called. Morouer of the sonne of
the bondewoman wyll I make a nacyon,
because he is thy * seed.

And Abraham rose vp early in the mor
nynge: & toke bread & a bottell with water
& gaue it vnto Hagar, puttyng it on
her shulders wyth the lad also, and sente
her a way. And she departed, and wandred
vp and downe in the wyldernesse of Ber-
seba. When the water was spente that
was in the bottell, she cast the lad vnder a
bush, and went and satte her out of syght
a greate way: as it were a bowe shote of:
for she sayd: I wyll not se the ladde dye.
And she satte downe out of syghte, & lyft
vp her voyce and wepte.

And God herde the voyce of the chyld
And the angell of God called Hagar out
C of heauen and sayde vnto her: What ayleth
the Hagar? Feare not, for God hathe
herde the voyce of the chylde where he lyeth.
Aryse and lyft vp the lad, & take hym
in thy hande, for I wyll make of hym a
greate people. And God opened her eyes
and she sawe * a well of water. And shee
went and fylled the bottell wyth water,
and gaue the boy drynke. And God was
with the lad, and he grewe and dwelled in
the wyldernesse, and became an archer.
And he dweld in the wyldernes of Pharan.
And his mother got hym a wyfe out
of the lande of Egypte.

And it chaunced the same season, that
Abimelech & Phycoll his chefe captayne
spake vnto Abraham sayng: * God is with
the in all that thou doest. Nowe therfore
sweare vnto me euen here by god, that thou
wylt not hurte me nor my chyldren, nor my
chyldrens chyldren. But that thou shalte
deale with me and the contre where thou art
a straunger, accordyng vnto the kyndnes
that I haue shewed the. Then sayd Abraham:
I wyll sweare.

And Abraham rebuked Abimelech for
D a well of water, whiche Abimelechs ser-
uauntes had taken away. And Abilemech
answered I wyst not who dyd it: Also thou
toldest me not, neyther hearde I of it, but
this day. And Abraham toke shepe & oxen
and gaue them vnto Abimelech. And
they made both of them a bonde together
And Abraham set, vii. lambes by them
selues. And Abimelech sayde vnto Abraham:
what meane these. vii. lambes whyche
thou hast set by theim selues. And he
answered. vii. lambes shalt thou take of my
hande, that it may be a wytnes vnto me,
that I haue dygged this well. Wherfore
the place is called Berseba, because they
sware both of theym. Thus made they a
bonde together at Berseba. Then Abimelech
and Phycol his chefe Captayne rose
vp and turned agayne vnto the lande of
the Philistines. And Abraham planted a
wood in Berseba, and called there on the
name of the Lord, the euerlastyng God &
dwelt in the Philistin land a long season.

The fayth of Abraham is proued in offerynge hys sonne Isaac. Christ our sauiour is promysed. The generation of Nachor Abrahams brother

The .xxii. Chapter.

After these dedes, God dyd * A
proue Abraham & sayd vnto
hym: Abraham. And he answered
here am I. And he
sayde: take thy * only sonne
Isaac whom thou louest, and get the vnto
the lande Moria, & sacrifyce hym there
for a sacryfyce vpon one of the mountaynes
whiche I wyll shewe the. Then Abraham
rose vp early in the mornynge & sadled
his asse, & toke .ii. of his meyney with hym
& Isaac his sonne, & claue wood for the sacryfyce,
and rose vp & gotte hym to the place
whiche God hadde appoynted hym.

The thyrde daye Abraham lyfte vp his
eyes and sawe the place a farre of, & sayd
vnto his yonge men: byde here with the asse
I and the lad wyll go yonder and * worshyppe
and come agayne vnto you. And
Abraham toke the wood of the sacrifyce
and layde it vpon Isaac his sonne, & toke B
fyre in his hande and a knyfe. And they
went both of them together.

Then spake Isaac vnto Abraham his
father and sayde: My father? Here am I
my sonne. And he sayde: Se, here is fyre
and wood, but where is the shepe for sacrifyce?
And Abraham sayde: my sonne:
God wyll prouyde hym a shepe for sacryfyce,
so went they both together: & when they
came vnto the place which god shewed hym
Abraham made an alter there & dressed the
wod, & bound Isaac his sonne & * layd hym on
the alter aboue vpon the wood. And Abraham
stretched forth hys hande, & toke the knyfe
to haue kylled hys sonne, Than the an

gell

* To worship is here to do sacrifice.

gell of the Lorde called vnto him frō hea
uē sayinge: Abraham Abraham? And he
answered: Here am I. And he sayde: laye
not thy handes vpon the chylde, nether do
any thynge at all vnto hym, for nowe I
b know that thou fearest God, in that þ
hast not kepte thyne only sonne from me.
C And Abraham lifted vp his eyes & loked
aboute: And behold: there was a ramme
caught by the hornes in a thykette. And
he went and toke the ram and offred hun
vp for a sacrifyce in the stede of his sōne.
And Abraham called the name of the pla
ce, the Lord wyl se: wherfore it is a comen
sayinge this daye: in the mounte wyll the
Lorde be sene.

And the angell of the Lorde cryed vn
to Abraham frō heauen the seconde tyme
saying: by my self haue I * sworne sayth þ
Lord, because thou hast done this thynge
Psal.cv.b and hast not spared thy onlye sonne, that
Luke.i.g I wyll blesse the and multiplye thy sede
Ecc.xliiii.c as the sterres of heauen and as the * sond
Hebr.vi.c vpon the see syde. And thy seed shal pos
ge.xxvi.a sesse the gates of his enemyes. And in thy
D seed shall all the * nacyons of the erth be
blessed, because thou hast obeyed my voy
ce. So turned Abraham agayn vnto his
Gene.xii.a yongemen and they rose vp and went to
Actes.iii.d gyther to Bersaba. And Abraham dwelt
Gala.iii.b at Bersaba. And it chaunsed after these
thynges, that one tolde Abraham sayng:
Beholde: Milcha she hath also borne chil
dren vnto thy brother Nachor: Hus hys
eldest sonne and Bus his brother, & Ke
muel the father of the Syrians, and Ce
sed, and Haso and Pyldas, and Jedlaph
and Bethuell. And Bethuel begatte Re
becca. These .viii. dyd Milcha bere to Na
chor Abrahams brother. And his concu
byne called Rheuma, shee bare also Te
bah, Gaham, Thaas and Maacha.

❡ The Notes.

a ❡ Only sonne for only beloued, or most chefely be loued aboue other, after the Ebrewe phrase as in the Prouer.iiii.a

b ❡ I knowe that &c. I haue experience that thou fearest God, as in Philippe.iiii.c.

❡ Sara dyeth & is buried in the felde that Abrahā bought of Ephron the Hethite

A The.xxiii. Chapter.

Sara was an hūdred & .xxvii
yere olde (for so longe lyued
she) and then dyed in a head
cytye called Hebrō in the lād
of Canaan. Then Abraham
came to morne Sara, and to wepe for her
And Abraham stode vp from the coorse,
and talked wt the sonnes of Heth sayng:
I am a straunger and a foryner amonge
you, gyue me a possessyon to burye in wt
you, that I may bury my dead out of my
syght. And the chyldren of Heth answe
red Abraham sayng vnto hym: Heare vs
Lorde, thou arte a prynce of God among
vs. In the chefest of our sepulchres bury
thy dead: None of vs shal forbyd the his
sepulchre, that thou shuldest not bury thy
dead therin. Abraham stode vp, and bo
wed hym self before the people of þ land, B
the chyldren of Heth. And he comonde wt
them sayinge: If it be your myndes that
I shall bury my deade out of my syghte,
here me and speake for me to Ephron the
sonne of Zoar: and lette hym gyue me the
double caue whiche he hath in the ende of
hys feld, for as moch money as it is wor
th, let him giue it me in the presēce of you,
for a possessyon to bury in. For Ephron
dwelled amonge the chyldren of Heth.

Then Ephrō the Hethyte answered A
braham in the audyence of the children of
Heth and of all that went in at the gates
of his cytye, sayinge: Not so my Lorde,
but heare me: The felde gyue I the, & the
caue that therin is, gyue I the also: and e
uen in the presence of the sōnes of my peo
ple gyue I it to the to bury thy deade in.
Then Abraham bowed hym selfe before C
the people of the lande, & spake vnto E
phron in the audyence of the people of þ
countre saying: I pray the heare me, I wyl
gyue syluer for the felde, take it of me, &
so wyll I bury my dead there. Ephron ā
swered Abraham sayinge vnto hym: My
lorde, harken vnto me. The land is wor
th .iiii. C. sycles of syluer: but what is that
betwyxt the and me, bury thy dead. And
Abrahā harkened vnto Ephron & weyed
hym the syluer which he had sayde in the
audyence of the sonnes of Heth, euen .iiii.
hundred syluer sycles of currāt money a
mong marchaūtes. Thus was þ felde of
Ephrō wherī þ double caue is before mā D
rea: euē þ feld & the caue þ is therī & all the
trees of þ felde which grow in all the bor
ders round about, made sure vnto Abra
ham for a possessyon, in the syghte of the
chyldren

chyldꝛen of Heth, and of al that wente in
at the gates of the cytye. And then Abꝛa-
ham buryed Sara hys wyfe in the dou-
ble caue of the feld that lyeth before Mã
re, otherwyse called Ebꝛon in the land of
Canaan. And soo bothe the felde and the
caue that is therin, was made vnto Abra
ham a sure possessyon to burye in, of the
sonnes of Heth.

Abꝛahã maketh his seruant to swere & sendethe him to seke a wyfe foꝛ Isaac his sonne. The seruãt was faithful and bꝛought Rebecca, which Isaac toke to hys wyfe.

The .xxiiii. Chapter.

A ABꝛaham was olde and stry-
ken in dayes, and the Lorde
had blessed hym in all thiges
And he sayde vnto his eldest
seruaunt of his house which
had the rule ouer al that he hadde, ‡ Put
thy hande vnder my thye that I may ma
ke the swere by the Lorde that is God of
heauẽ and god of the erth, that thou shalt
not take a wyfe vnto my sonne, of ŷ dou-
ghters of the Cananites, amõge which I
dwell. But shalt go vnto my contre and
to my kynred, and there take a wyfe vnto
my sonne Isaac.

Then sayd the seruaũt vnto hym: what
and yf the woman wyll not agre to come
with me vnto this lande, shall I bꝛynge
thy sonne agayne in to the lande whiche
thou camest out of? And Abꝛaham sayde
vnto hym: beware of that, that thou bꝛige
not my sonne thyther. The Loꝛd God of
heauen which toke me frome my fathers
house and frome the lande where I was
boꝛne: & which spake vnto me & sware vn
Ge. xv. b / xii. b to me sayenge: vnto thy ‡ sede wyl I giue
this lande, he shall sende his angel befoꝛe
the that thou mayst take a wyfe vnto my
sonne from thence. Neuertheles if the wo
man wyll not agre to come with the, then
shalt thou be out of daunger of this oth.
But aboue all thynge bꝛynge not my sõ-
ne thyther agayne. And the seruaunt put
his hande vnder the thye of Abꝛahã and
sware to hym as concernyng that matter.
And the seruaunt toke .x. camels of the ca
mels of his master & departed, & had of al
maner goodes of his master wᵗ hi, & stode
vp, & went to Mesopotamia, vnto the cy
B tie of Nahoꝛ. And made his camels to lye
downe without the cytye by a wels syde
of water, at euẽ: aboute the tyme that wo
men come out to drawe water & he sayde.

Lorde God of my mayster Abꝛaham,
sende me good spede this day, and shewe
mercy vnto my master Abꝛaham. Loo, I
stonde here by the well of water, and the
doughters of the men of thys cytye wyll
come out to drawe water: Now the dãsell
to whom I say, stoupe downe thy pitcher
and let me dꝛynke. If she say: Dꝛyncke,
and I wyll gyue thy camels dꝛyncke al-
so, the same is she that thou hast oꝛdeined
foꝛ thy seruaunte Isaac: yea and therby
shall I knowe that thou hast shewed mer
cye on thy master. And it came to passe
yer he had lefte speakynge, that Rebecca
came out, the doughter of Bethuell, sõne
to Milca the wyfe of Nahoꝛ Abꝛahams
bꝛother, and her pytcher vpon her shoul-
der: The damsell was very fayre to loke
vpon, and yet a mayde and vnknowen of
man. And she went downe to the wel and
fylled her pytcher & came vp agayn: Thẽ
the seruaunt ranne vnto her and sayd: let
me sup a lytle water of thy pytcher. And
she sayde: dꝛyncke my Loꝛde.

And she hasted and let downe her pyt-
cher vpon her arme and gaue hym dꝛynk. C
And when she had gyuen hym dꝛyncke,
she sayde: I wyll draw water foꝛ thy ca-
mels also, vntyll they haue dꝛoncke ynou
ghe: And she poured out her pytcher into
the trough hastely, and ranne agayne vn-
to the well, to fette water: & drewe foꝛ all
his camels. And the felow wõdꝛed at her.
But helde his peace, to wete whether the
Loꝛde had made his iourney pꝛosperous
oꝛ not. And as the camels had left dꝛync-
kynge, he toke a ‡ golden earynge of halfe
a sycle weyghte, and two bꝛacelettes foꝛ
her handes of .x. sycles weyght of gold, &
said vnto her: Whos doughter art thou?
tell me: is ther rowme ĩ thy fathers house
foꝛ vs to lodge in? And she sayd vnto hi:
I am ŷ doughter of Bathuel ŷ sonne of
Milca which she bare vnto Nahoꝛ: & said
moꝛeouer vnto hĩ: we haue lytter & puon
der ynough, and also rowme to lodge in.

And the man bowed hym selfe, & ‡ woꝛ-
shypped the Loꝛde, & sayde: blessed be the
Loꝛde god of my master Abꝛaham whi-
che ceaseth not to deale mercyfully & tru-
ly wᵗ my master, & hath bꝛoughte me the
waye

D way to my masters brothers house. And
the damsell came and tolde them of her
mothers house these thynges. And Rebec
ca had a brother called Laban.
And Laban came out vnto the man,
to the well: for as sone as he had sene the
earynges, and the bracelettes vpon hys
systers handes and herde the wordes of
Rebecca his syster sayinge, thus sayde the
man vnto me, then he went oute vnto the
man. And lo: he stode yet with the camels
by the well syde. And Laban sayde, come
in thou blessed of the Lorde. Wherfore
stondest thou without? I haue dressed the
house and made rowme for the camels.
And then the man came in to the house: &
he vnbrydeled the camels: & brought lyt
ter & prauender for the camels, & water to
washe hys fete & theyr fete that were with
hym, & there was meate set before hym to
eate. But he sayde: I wyl not eate, vn
tyll I haue sayde myne earande. And he
sayde: say on. And he sayde: I am Abra
hams seruaunt, and the Lorde hath * ble
ssed my master out of measure, that he is
become greate and hath gyuẽ hym shepe
oxen, syluer, and golde, menseruauntes,
mayd seruauntes, camels and asses. And
Sara my masters wyfe bare hym a sone
when she was olde: and vnto him hath he
geuen all yͭ he hath. And my master made
me sweare sayinge: thou shalte not take a
wyfe to my sonne amõge the doughters
of the Cananites in whose lande I dwel.
But thou shalt go vnto my fathers hou
se and to my kynred and there take a wy
fe vnto my sonne. And I sayde vnto my
master: what yf the wyfe wyll not folowe
E me? And he sayde vnto me: The Lorde be
fore whome I walke, wyll sende his aun
gell with the and prospere thy iourney yͭ
thou shalt take a wyfe for my sone of my
kynred and of my fathers house. But &
yf (whẽ thou comest vnto my kired) they
wyll not gyue the one, thẽ shalt thou bere
no perell of myne othe.
And I came this day vnto the wel & sayd
O Lorde, the god of my master Abrahã,
yf it be so that thou makest my iourney
which I go prosperous: beholde I stond
by this well of water, and when a vyrgyn
cometh forth to drawe water, and I saye
to her: gyue me a lytle water of thy pyt-
cher to drynke, and she say agayne to me
drynke thou, and I wyll also drawe wa
ter for thy camels: that same is the wyfe
whome the Lorde hathe prepared for my
masters sonne.
And before I had made an ende of spe
kynge in myne herte: Beholde Rebecca
came forth, and her pitcher on her shulder
and she went downe vnto the well & drew
And I sayde vnto her: gyue me drynke.
And she made haste, and toke downe her
pytcher from of her, & sayd: drynke, & I
wyll geue thy camels drynke also. And
I asked her sayinge: whose doughter arte
thou? And she answered: the doughter of
Bathuel Nahors sonne, whõ Milca bare F
vnto hym. And I put the earynge vppon
her face and the bracelettes vpon her hã
des. And I bowed my self, and * worshyp
ped the Lorde, and blessed the lorde God
of my master Abraham which had brou
ghte me the ryghte waye, to take my ma
sters brothers doughter, vnto his sonne.
Nowe therfore yf ye wyll deale * mercy
fully and truly with my master, tell me:
and yf not, tell me also: that I may turne
me to the ryght hande, or to the lefte.
Then answered Laban and Bathuel sa
yinge: The thynges is proceded euen out
of the lorde, we can not therfore say vnto
the ether good or bad: behold Rebecca be
fore thy face, take her and goo, and let her
be thy masters sonnes wyfe, euen as the
lorde hath sayde. And when Abrahams
seruaunt hearde theyr wordes, he bowed
hym selfe vnto the lorde, flatte vpon the
erth. And the seruaunt toke forthe iewels
of syluer and iewelles of golde and ray
ment, and gaue them to Rebecca: but vn
to her brother, and to her mother, he gaue
spyces. And then they ate & dranke, both
he and the men yͭ were wyth hym, & taried
all nyght and rose vp in the mornyng.
And he sayd: lette me depart vnto my
mayster. But hyr brother and hyr mother
sayde: lette the damsell abyde wythe vs a
whyle, and it be but euen .x. dayes, & than
goo thy wayes. And he sayde vnto them:
hynder me not, for the Lord hath prospe
red my iourneye. Sende me away that I
may go vnto my mayster. And they sayd G
let vs call the damsel, and wete what she
sayth to the matter. And they called forth

Rebecca and sayd vnto her: wylt thou go wyth thys man? And she sayde: yea.

So they let Rebecca theyr syster goo wyth her norse and Abrahams seruaunt, and the mē that were with hym. And they g blessed Rebecca, and sayde vnto her: Thou art our syster growe into thousande thousandes, and thy sede possesse thee gates of theyr enemyes. And Rebecca arose and hyr damsels, and satt them vp vpō the camels, and went theyr waye after the man. And the seruaunt toke Rebecca, and went hys waye.

Gene.xvi.d. And Isaac was comyng from the wel of the * lyuinge and seynge, for he dwelte in the south countrey, and was gone oute to walke in hys h meditations before the euentyde. And he lyfte vp hys eyes and loked, and behold the camels were comig. And Rebecca lyfte vp hyr eyes, and when she sawe Isaac, she lighted of the camel, & sayde vnto the seruaunt: what mā is this that cometh agaynst vs in the felde? And the seruaunt sayde: it is my mayster. And thē she toke hyr mantel, and put it about her. And the seruaunt tolde Isaac al that he had done. Then Isaac brought her into hys mother Saras tēte, and toke Rebecca and she became hys wyfe, and he loued her: and so was Isaac cōforted ouer hys mother.

The Notes.

a To put the hand vnder the thygh was an othe whych the Hebrewes vsed in soch thynges as perteyned to the Testamente and promyse of god as in Genesis.xlvii.g

b Earynges are heckinges, eyther to apparel the face and forhead of the woman, or the eares. And brecelettes is to decke the armes or handes.

c To worshyp is here to geue thankes, as in the xxiii. Chapter afore at thys letter. B.

d God blesseth vs when he geueth vs hys benefytes & cursed vs when he taketh them awaye.

e Mercyfully and truly is as moch to saye in this place as to shewe pleasure, gentylnes, or kyndnes, as.iiii. Regum.xx,b

f The ryght hand or the lefte is no more to saye, but tell me one thyng or another, that I may know wher vnto to stycke, and is a phrase of the Hebrew

g To blesse a mans neybour is to praye for hym and to wyshe hym good: and not to wagge two fingers ouer hym.

h Meditations is the exercise of the spirite and lyftynge vp the mynde to god

¶ Abrahā taketh Kethura to hys wyfe, & begetteth many chyldrē. Abrahā dyeth & geueth al his goodes to Isaac. The genealogie of Ismael. The byrthe of Jacob and Esau. Esau selleth hys byrthryghte for a messe of potage.

The.xxv. Chapter.

A Abraham toke hym another wyfe called * Ketura, whych bare hym Zimran, Jecksan Medan, Median, Jesback, and Suah. And Jecksan begat Seba, and Dedan. And the sonnes of Dedan were Assurim Letusim and Leumim. And the sonnes of Midian were Epha, Epher, Hanoch, Abida and Elda. All these were the childrē of Ketura. But Abraham gaue all that he had vnto Isaac. And vnto the sonnes of hys a concubynes he gaue gyftes, & sent them awaye from Isaac hys sonne (whyle he yet lyued) eastward vnto thee easte countrey.

These are the dayes of the lyfe of Abraham whych he lyued: an hūdred and.lxxv. yere, and than fell syck and dyed, in a * lu- Gene.xv.d.
stye age (when he had lyued ynough) and was b put vnto his people. And his sonnes Isaac and Ismael buryed hym in the double caue in the felde of Ephron, sonne of Zoar the Hethyte before Mamre. Whiche felde Abraham bought of the sonnes of Heth. Ther was Abraham buried and Sara hys wyfe. And after the deathe of Abraham, God blessed Isaac hys sonne, whych dwelled by the well of the lyuynge and seynge.

These are the generations of Ismaell B
Abrahās sonne, whych Hagar the Egiptian Saras handmayde bare vnto Abraham. And these are the names of the sōnes of Ismael, with theyr names in theyr kinredes. The eldest sonne of Ismaell Nebaioth, then Cedar, Adbeel, Mibsā, Misma, Duma, Masa, Hadar, Thema, Jetur, Naphis and Kedma: These are thee sonnes of Ismael, and these are theyr na-
mes, in theyr townes and castelles * .xii. gene.xvii.d
princes of nations. And these are ŷ yeres of the lyfe of Ismael, an hūdred & .xxxvii. yeare, and than he fell sicke and dyed, and was layde vnto his people. And he dwelt frō Euila vnto Sur that is before Egipte, as men go toward the Assirians. And he dyed in the presence of al hys brethren.

And these are the generatiōs of Isaac Abrahams sonne: Abraham begat Isaac And Isaac was.xl. yere old when he toke Rebecca to wife, the doughter of Bethuel the Sirian of Mesopotamia and syster to Laban the Sirien.

And Isaac made intercession vnto the C
Lorde for his wyfe, because she was barē and the Lorde was entreated of him, and Rebecca hys wyfe conceaued, and the chil

 dre

dren strove together wythin her. Thē she
sayd: yf it shulde goo so to passe, what hel
peth it that I am wyth chylde? And she
went and axed the Lorde. And the Lorde
sayde unto her: there are c two maner of
people in thy wombe, and twoo nacyons
shall sprynge oute of thy bowels, and the
one nacyon shalbe myghtyer than thee o-
ther, and the eldest shalbe seruaunte unto
the younger.

And when hyr tyme was come to bee
delyuered: behold there were two twynnes
in hyr wombe. And he that came out fyrst
was redde and rough ouer all as it were
an hyde: and they called hys name Esau.
D And afterward hys brother came oute, &
Osee.xii.b hys hande holdynge Esau by the * hele.
Wherfore hys name was called Jacob.
And Isaac was lx. yere olde when she ba
re thē: and the boyes grewe and Esau be-
came a connynge hunter and a tyl mā. But
Jacob was a d simple man and dwel-
led in the tentes. Isaac loued Esau becau
se he dyd eate of hys venyson, but Rebec-
ca loued Jacob.

Jacob sod potage, and Esau came frō
the felde and was faynte, and sayde too
Jacob: let me sup of thy reed potage: for I
am faynte. And therfore was hys name
Abdi.i.a called * Edom. And Jacob sayde: sell me
Hebr.xii.c thys daye thy * byrthright. And Esau an
swered: Loo I am at the poynte to dye, &
what profyte shal this byrthright do me?
gen.xlvii.g And Jacob sayd: * swere to me then thys
daye. And he swore to hym and solde hys
byrthright unto Jacob. Than gaue Ja-
cob Esau bread and potage of reed ryse.
And he ate and droncke and rose up, and
went hys waye. And so Esau regarded
not hys byrthrighte.

The Notes.

a Cōcubynes in the scripture are no harlotes, but
in [illegible] yet bare they no rule in the house, but were
subiectes as seruauntes. As Agar was unto Sara.
Genesis xvi.a, and Bylha. Gene.xxx.a
b To be put among his people, is not only to be
put in a goodly place of buryal, but to be put wyth the
cōpany of ŷ auncient father ŷ dyed in the same fayth
that he dyd.
c By thys.ii. people, is sygnyfyed unto us the lawe
and the gospel as is [illegible] in [illegible]
d Symplicitie is simple [illegible] without craft & deceyt
& cōtinueth in beleuing & [illegible] of gods wyll.

¶ The iorney of Isaac toward Abimelech. The p[romes]
was made unto Isaac & hys sede. Isaac is rebuked
of Abimelech for calling his wyfe his syster. The stri
uing of the shepeherdes for the welles. Isaac is cō
forted. The [couenaunt] betwene Abimelech & Isaac.

The.xxvi. Chapter.

A And ther fel a derth in ŷ
lād, passig ŷ first derth
ŷ fel in ŷ daies of Abra
ham. Wherfore Isaac
wēt unto Abimelech kin
ge of ŷ Philistiās unto
Gerar. Thē ŷ Lord appered unto hym, &
sayd: Go not downe into Egypt, but bide
in the lād which I say unto the: sogiorne
in this land, & I wyl be with the, and wyl gen.xv.d
blesse the: for unto ŷ & unto thy sede I wil and.xvii.d
geue al these * contreys. And I wyll per- Ec.xliiii.d
forme the othe which I swore unto Abra gene.xii.a
hā thy father, & wyl * multiply thy sede as and.xxii.d
the starres of heauē, & wyl geue unto thy
sede al these cōtreis. And thorow thy sede
shal al the naciōs of the erth be blessed, be
cause ŷ Abrahā harkened unto my voyce
and kepte myne ordinaūces, cōmaūdemē
tes, statutes and lawes.

And Isaac dwelled in Gerar. And the
mē of the place asked hym of hys wyfe, & B
he sayd ŷ she was hys * syster: for he fea- gene.xii.c
red to cal her his wife, lest the mē of ŷ pla and xx.a
ce shuld haue killed him for hyr sake, be-
cause she was bewtiful to the eye. And it
happened after he had bene ther lōg tyme
that Abimelech king of the Philistiās lo
ked out at a wyndow, & sawe Isaac spor-
tynge wyth Rebecca hys wyfe. And Abi-
melech sende for Isaac, & sayd: se, she is of
a suertye thy wyfe, & why sayedest thou ŷ
she was thy syster? And Isaac sayd unto
hym: I thought that I myght peraduen
ture haue dyed for hyr sake. Then sayde
Abimelech: why hast thou done this unto
us? one of the people myght lyghtely ha-
ue lyne by thy wyfe, and so shuldest thou
haue brought synne upon us. Than Abi
melech charged all hys people, saying: he
that toucheth thys man or hys wyfe, shal
surely dye for it.

And Isaac sowed in that land, & foūd C
in that same yeare an.C. bushels: for thee
Lorde blessed hym, & the mā waxed migh
ty, & went forth & grewe tyll he was exce-
ding great, that he had possessiō of shepe
of oxē & a myghty houshold: euē so that ŷ
Philistiās had envy at him: in so moch ŷ
they stopped & filled up wyth erth al ŷ wel-
les whych hys fathers seruaūtes dygged
in hys father Abrahams tyme. Than
sayde Abimelech unto Isaac: gette thee
from

from me, for thou arte myghtyer then we
D a greate deale. Then Isaac departed thẽ
ce and pytched his tente in the valey Ge-
rar, and dwelte there. And Isaac dygged
agayne the welles of water whiche they
dygged in the dayes of Abraham his fa-
ther, whiche the Philistians had stopped,
after the deth of Abraham: and gaue thẽ
the same names whiche hys father gaue
them. As Isaacs seruauntes dygged in
the valey, they founde a well of lyuynge
water. And the herdemen of Gerar dyd
stryue with Isaacs herdmen, saynge: the
water is oures. Then called he the wel E
seck, because they stroue with hym.

E Then dygged they another well, & they
stroue for that also. Therfore called he it
Sitena. And then he departed thẽce, and
dygged another well for the whiche they
stroue not: therfore called he it Rehoboth
saynge: the Lorde hath nowe made vs to
wine, and we are *a encreased vpõ the erth
After warde departed he thence and came
to Bersheba. And the Lord appeared vnto
hym the same nyght, and sayde: I am the
god of Abraham thy father. feare not for
I am with the and wyll blesse the, & mul-
tiplye thy seed for my seruaunt Abrahãs
sake. And then he buylded an alter there,
and called vpon the name of the Lorde, &
there pytched his tente. And there Isaacs
seruauntes dygged a well.

Then came Abimelech to hym frõ Ge-
F rar & Ahusath hys frende & Phicoll his
chefe captayne. And Isaac sayd vnto thẽ
wherfore come ye to me, seyng ye hate me
& haue put me awaye frõ you. Thẽ sayd
they: we sawe that * the Lorde was withe
Gene.xxi.c Judit.xi.b the and therfore we sayd that there shuld
be an othe betwyxte vs and the, & that we
wolde make a bonde with the, that thou
shuldest do vs no hurte, as we haue not
touched the, and haue done vnto the no-
thinge but good, & sent the away in peace
for thou arte now the blessed of the Lord
And he made them a feast, & they ate and
droncke. And they rose vp be times in the
mornyng, and sware one to another. And
Isaac sente them awaye. And they depar
G ted frõ hym in peace. And that same daye
came Isaacs seruauntes, & tolde hym of
a well whiche they had digged: and sayde
vnto hym that they had foũd water. And
he called it Seba, wherfore the name of ÿ
cytie is callyd Berseba vnto this daye.

The Notes.

a Encreased: as yf he shuld say, after so great payn[e]s & labours, god hath geuẽ vs peace, & quyetnes, for quietnes doth opẽ & increase the hert, and sadnes restrayneth it: as in Gene. xx. d. Psal. iiii. a.

¶ Jacob stealeth the blessinge frõ Esau by hys mothers counsel. Isaac is sad. Esau is comforted. The hatred of Esau toward Jacob

The. xx vii. Chapter.

A When Esau was. xl. yere olde,
he toke to wyfe Judith the
doughter of Bery an Hethi-
te, & Basmath the doughter
of Elõ an Hethite also, which
were disobedyent vnto Isaac & Rebecca.
And it came to pas that Isaac wexed old
& his eyes were dymme, so ÿ he could not
see. Then called he Esau his eldest sonne;
& sayde vnto hym: my sonne. And he sayd
vnto hym: here am I. And he said: behold
I am olde, & know not ÿ day of my deth:
now therfore take thy weapẽs, thy quy-
uer & thy bow, & get the to the feldes, and
take me some venyson, & make me meate
such as I loue, and brynge it me, & let me
eate that my soule may *b blesse the before
that I dye. But Rebecca herde whẽ Isa-
ac spake to Esau his sonne. And as sone
as Esau was gone to the felde to catche
venyson, & to bryng it, she spake vnto Ja
cob her sonne saynge: Beholde: I haue
herd thy father talkyng to Esau thy bro
ther & sayng: bryng me venysõ and make B
me meate, that I may eate & blesse the be-
fore the Lorde yet I dye. Nowe therfore
my sonne heare my voyce in that whiche
I commaũd the: get the to the flocke, and
brynge me thence two good kyddes, and
I wyll make meate of thẽ for thy father,
soch as he loueth. And thou shalt brynge
it to thy father, and he shall eate, that he
may blesse the before his death.
Then sayd Jacob to Rebecca his mother
behold Esau my brother is rough, and I
am smoth. My father shal paraduenture
fele me, & I shall seme vnto hym as thou
ghe I went aboute to begyle hym, and so
shall he brynge a curse vpon me, & not a
blessynge: & his mother sayde vnto hym:
Upon me be thy *c curse my sonne, onely
heare my voyce: and go & fetch me them.
And Jacob wẽt and fet thẽ, and brought C
thẽ to his mother. And his mother made
meate of them, accordynge as his father
loued. And she went and fet goodly ray-
mẽt of her eldest son Esau, which she had

in ẏ house w her, & put thē vpō Jacob hyr
yongest sōne, & she put ẏ skines vpō his
handes, & vpon the smooth of hys necke.
And she put the meate & bread whych she
had made in the hand of hyr sonne Jacob
And he wēt into his father sayinge: my
father? And he answered: here am I: who
art thou my sonne? And Jacob sayde vn-
to his father: I am Esau thy eldest sonne
I haue done according as ẏ baddest me:
vp & syt & eate of my venison, ẏ thy soule
may blesse me. But Isaac sayd vnto hys
son: how cōmeth it that ẏ hast fōde it so
quickly my sonne? He answered: The lor-
de thy god brought it to my hand. Than
sayd Isaac vnto Jacob: come nere & lette
me fele the my sōne, whether ẏ be my son
Esau or not. Than wēte Jacob to Isaac
D hys father, & he felt hym & sayd, the voyce
is Jacobs voyce, but the hādes are ẏ hā-
des of Esau. And he knew him not, becau
se hys hādes were roughe as hys brother
Esaus handes: and so he blessed hym.
And he axed hym: art thou my sonne E-
sau? And he sayd: that I am. Than sayde
he: bring me & let me eate of my sonnes ve
nison that my soule maye blesse the. And
he brought hym & he ate. And he brought
hym wyne also & he dranke. And his fa-
ther Isaac sayde vnto hym: come nere, &
kysse me my sonne. And he wēt vnto hym
and kissed hym. And he smelled the sauou
Eccle. xl. b / Hebr. xi. d re of hys raymēt and * blessed hym, & say
de: Se, the smel of my son is as the smel
of a felde whyche the Lorde hath blessed.
God geue the of the * dewe of heauē and
of the fatnesse of the earth and plentye of
corne and wyne. People be thy seruaūtes
and nacions bowe vnto the. Be lord ouer
thy brethrē, & thy mothers chyldrē stoupe
vnto the. Cursed be he that curseth the, &
blessed be he that blesseth the.
As soone as Isaac had made an end of
E blessing, Jacob was scace gone out frō ẏ
presence of Isaac his father: thē came E-
sau his brother frō his hunting, & had ma
de also meate, & broughte it vnto hys fa-
ther, & sayd vnto hym: Aryse my father, &
eate of thy sonnes venison, that thy soule
maye blesse me. Than hys father Isaac
sayd vnto hym: who art thou? he āswered
I am thy eldest sonne Esau. And Isaac
was greatly astoyned out of mesure, and

sayd: Wher is he thē that hath hunted ve
nison & brought it me, & I haue eatē of al
before thou camest, & haue blessed hym, &
he shalbe blessed styll. When Esau herde
ẏ wordes of his father, he cryed out great
ly & bitterly aboue measure, & sayde vnto
hys father: blesse me also my father. And
he sayd: thy brother came with subtilte, &
hath takē away thy blessing. Thā sayd he
He may wel be called Jacob, for he hathe
vndermined me now two tymes, fyrste he
toke away my byrthryght: & se now hath F
he taken awaye my blessinge also. And he
sayde: hast thou kepte neuer a blessynge
for me?
Isaac answered and sayd vnto Esau:
behold, I haue made hym thy Lorde, and
all hys mothers chyldrē haue I made his
seruauntes. Moreouer wyth * corne and
wyne haue I stablished hym: what can I
do vnto the now my son? And Esau sayd
vnto hys father: haste thou but that one
blessinge my father? blesse me also my fa-
ther: so lyfted vp Esau hys voyce & * wep Hebr. xii.
te. Than Isaac hys father answered, and
sayd vnto hym: beholde, thy dwelling pla
ce shal haue of the fatnesse of the earth, &
of the dewe of heauē frō aboue. And with
thy swerde shalt thou lyue, & shalt be thy
brothers seruāt. But the tyme wyll come,
when thou shalt gett the masterye, and low
se his yocke from of thy necke.
And Esau * hated Jacob because of the Abdi. a
blessyng that his father blessed hym with
all, & said in his hart: The dayes of my fa
thers sorowe are at hand, for I wyll sleye
my brother Jacob. And these wordes of
Esau hyr eldest sonne were told to Rebec G
ca. And she sent and called Jacob hyr yon
gest sonne, & sayd vnto hym: beholde thy
brother Esau threateneth to kyll the: now
therfore my sonne heare my voyce, make
the redy, & flee to Labā my brother at Ha-
ran: and tary with him a whyle vntil thy
brothers fearcenesse be swaged, and vn-
tyll thy brothers wrath turne away from
the, and he forgett that whych thou haste
done to hym. Than wyll I sende and fet
the awaye from thence. Why shuld I lo-
se you both in one day? And Rebecca spa-
ke to Isaac: I am wery of my lyfe, for fea
re of the doughters of Heth. Yf Jacob ta
ke a wyfe of the doughters of Heth, soch

soch one as these are. or of the doughters
of the lãd, what lust shuld I haue to lyue

The Notes.

a Blesse: that is, that my soule maye wysshe the good, and praye to god for the.

b There are two maner of curses vsed in ŷ scripture. The one is in the soule, that perteyneth to the soule, as synne & wyckednes. And the other to thee body, as all tẽporal mysery and wretchednes, as in Genesis, iii.c. and Deut. xxviii.a.

c By thys worde dewe, is vnderstand of the Hebrewes al that is in the fyrmament, that cõforteth ŷ earth, as the sonne, the mone, rayne & tẽperatnes of wether, as by the fatnes of the earth they vnderstãde all that is brought forth beneth in the earthe, as Exod. xvi.d. and Numeri. xi.b.

d By corne and wyne is vnderstande aboundaũce of all temporall thynges.

¶ Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Ismaelyte. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe

The.xxviii.Chapter.

A Than Isaac called Jacob his
sonne & a blessed him, & char
ged him, & sayd vnto him: se,
thou take not a wyfe of thee
doughters of Canaã, but a=
ryse & get the to Mesopotamia to the hou
se of Bethuel thy mothers father, & there
take the a wife of the doughters of Labã
thy mothers brother. And God almighty
blesse the, increase the, & multiply the that
thou mayst be a nombre of people, & geue
the the blessing of Abrahã, bothe to thy &
to thy sede wyth the, that thou mayst pos=
sesse the land (wherin thou art a straũger)
whych God gaue vnto Abraham. Thus
Isaac sent forth Jacob, to go to Mesopo
tamia vnto Laban, sonne of Bethuel the
B Sirien, and brother to Rebecca Jacobs &
Esaus mother.

When Esau sawe ŷ Isaac had blessed
Osee.xii.b Jacob, & sente hym to * Mesopotamia, to
fet him a wife thece: & ŷ as he blessed him
he gaue him a charge, sayẽg: se, thou take
not a wyfe of the doughters of Canaan:
& that Jacob had obeyed hys father and
mother, & was gone vnto Mesopotamia:
& seyng also that the doughters of Canaã
pleased not Isaac his father: then wẽt he
vnto Ismael & toke vnto the wyues which
he had, Mahala the doughter of Ismael
Abrahams sonne, the syster Nabaioth to
be hys wyfe. Jacob departed from Ber=
seba, and went towarde Haran, and came
vnto a place, and taryed there all nyghte
because the sonne was downe. And toke a
stone of the place, and putte it vnder hys
heade, and layde hym downe in thee same
place to slepe. And he dreamed: & beholde
there stode a ladder vpon the earth,
and the toppe of it reached vp to heauen. C
And se, the angels of God wente vp and
downe vpon it, yea & the Lorde stode vpõ
it, and sayde.

I am the Lord god of Abrahã thy fa=
ther, & the God of Isaac: The * lãd which i.pa.xvii.c.
thou slepest vpõ wyll I geue the & thy se=
de. And thy sede shalbe as the duste of the
earth: & thou shalt spreade abrode: weste,
easte, north and south. And thorowe the &
thy sede shal al the kynredes of the earthe
be b blessed. And se I am with the, & wyl
be thy keper in al places whether ŷ goest,
& wyl bryng the agayn into this land: ne=
ther wyll I leaue the vntyl I haue made
good all that I haue promysed the.

When Jacob was awaked out of his D
slepe he sayd: surely the lord is in this pla
ce, & I was not aware. And he was afray
ed & sayd: how fearful is this place. It is
none other, but euẽ the c house of God, &
the gate of heuẽ. And Jacob stode vp ear
ly in the morning: & toke the stone that he
had layd vnder hys head: & pytched it vp
an ende, & poured oyle on thee toppe of it.
And he called the name of the place d Be
thel, for in dede the name of the cytye was
called Lus before tyme. And Jacob vo=
wed a vowe, saying: Yf God wylbe with
me, & wyl kepe me in this iourneye whych
I goo, & wyl geue me bread to eate, & clo=
thes to put on, so that I come agayn vn=
to my fathers house in saftye: thẽ shal the
Lord be my God, and thys stone which I
haue sett vp an ende, shalbe Godes house
and of al that thou shalte geue me, wyl I
geue the e tenthe vnto the.

The Notes

a Blesse, looke in Gene. xxvii.a

b Loke in the fyrst Chapter of Genesis c.

c He calleth it the house of God, because of the houshold of angels that hether came: so in lyke maner cal the church of lyme & stone the house of god, because the people come thether, which ar the church of god. As saynt Paul teacheth. i. Co. iii.c. & Cor vi. Ephe. vii.

d Bethel, signifieth the house of god.

e The tenth: By tythes the auncient fathers meane all great rewardes as in genesis. xiiii.d.

¶ Jacob cometh to Labã & serueth. vii. yere for Rachel. Lea was brought to his bed in stede of Rachel. He marryeth thẽ bothe, & serueth yet. vii. yeare more for Rachel. Lea conceaueth.

The.xxix.Chapter.

Then Jacob lyfte vp his fete,
& wẽt toward the east coũtre A
And as he loked aboute, be=
hold ther was a wel in ŷ feld

 and

and.iii.flockes of shepe laye therby: for at that well were the flockes watered & ther laye a great stone at the well mouth. And the maner was to bringe thee flockes thyther, & to roull thee stone from thee welles mouth, and to water the shepe, and to put the stone agayne vpon the welles mouth vnto his place. And Jacob sayd vnto thē, brethren whence be ye? And they sayde: of Haran are we. And he sayd vnto thē: know ye Laban the sonne of Nahor? And they sayde: we knowe hym. And he sayde vnto thē: is he in good health? And they sayde: he is in good health: and behold his
B doughter Rahel cometh wyth the shepe. And he sayde: lo it is yet a great whyle to nyght, nether is it tyme that the catel shuld be gathered together: water thee shepe and go and fede them. And they sayd: we maye not, vntyl all the flockes be brought together, and the stone be roulled frō thee welles mouth and so we water our shepe.

Whyle he yet talked wyth thē, Rahell came wyth hyr fathers shepe, for she kept them. As soone as Jacob sawe Rahel the doughter of Laban hys mothers brother, and the shepe of Laban hys mothers brother, he wente and roulled thee stone from the wels mouth, and watered the shepe of Laban hys mothers brother. And Jacob
C kyssed Rahell, and lyfte vp hys voyce & wepte: and tolde her also that he was hyr fathers brother & Rebeccas sonne. Than Rahell ranne and tolde hyr father.

Whē Laban hearde tell of Jacob his systers sonne, he ranne too mete hym, and embraced him and kyssed hym & brought hym to hys house. And then Jacob tolde Laban al the matter. And thē Laban sayde: wel, thou art my bone and my flesh. Abyde wyth me the space of a moneth. And afterwarde Laban sayde vnto Jacob: Thoughe thou be my brother, shouldeste thou therfore serue me for nought? tel me what shall thy wages be? And Laban had two doughters, the eldest called Lea and the yongeste called Rahell. Lea was tender eyed, but Rahel was bewtiful and
D well fauoured. And Jacob loued her wel and sayde: I wyll serue the seuen yeare for Rahell thy yongest doughter. And Laban answered: it is better that I geue her the, than too another man: byde therfore wyth me.

And Jacob serued *.vii.yeres for Rahell, and they semed vnto hym but a fewe dayes, for the loue he had to her. And Jacob sayde vnto Laban: geue me my wyfe that I maye lye with her. For the tyme appoynted me is come. Osee.xii.
E

Than Laban bad all men of that place, & made a feast. And when euen was come, he toke Lea his doughter & broughte her to him: and he went* in vnto her. And Laban gaue vnto hys doughter Lea Zilpha hys mayde, to be hyr seruaunte. And when the mornynge was come, beholde, it was Lea. Than sayd he to Laban: wherfore hast thou played thus wyth me? dyd not I serue the for Rahell, wherfore than hast thou begyled me? Laban answered: it is not the maner of this place, to marye the yongest before the eldest. Passe oute this weke and than shal this also be geuē the for the seruice whych thou shalt serue me yet.vii.yeares more. And Jacob dyd F
euē so, and passed out that weke, & than he gaue him Rahel hys doughter to wyfe also. And Laban gaue to Rahel his doughter, Bilha hys handmayde too be hyr seruaunt. So laye he by Rahel also, & loued Rahel more than Lea, and serued him yet vii.yeares more.

When thee Lorde sawe that Lea was despysed, he made her frutefull: but Rahell was baren. And Lea conceaued and bare a sonne, & called his name Rubē, for she sayd: the lord hath loked vpō my *tribulatiō. And now my husband wyll loue me. And she conceaued agayn and bare a sonne, and sayd: the Lord hath herde that I am despysed, & hath therfore geuen me G
thys sonne also, and she called him* Simeon. And she conceaued yet, and bare a sonne, & sayde: now this once wyll my husbande kepe me companye, because I haue borne him.iii.sonnes: & therfore she called his name Leui. And she cōceaued yet agayne, and bare a sonne sayinge: nowe wyll I prayse the Lord: therfore she called hys name Juda, and lefte bearyng.

¶ Rahel and Lea beynge both baren geue theyr maydens vnto theyr husbande, and they bare hym chyldr. Jacob deceaueth Laban in the conueyinge of the shepe and kyddes. Jacobs rewarde for hys seruyces.

The.xxx.Chapter.

When

gen.xlix. deut.xxvi. i.Para.iiii.

A When Rahel sawe that she ba-
re Jacob no chyldren, she en
uyed hyr syster, & sayd vnto
Jacob: Geue me chyldrē, or
els I am but deed. Thā was
Jacob wrooth with Rahel saying: Am I
in Gods stede which kepeth from the, the
frute of thy wombe? Thē she said: here is
my mayde Bilha: go in vnto her, that she
may beare vpon my lappe, that I may be
encreased by her. And she gaue hym Bilha
hyr hādmayde to wyfe. And Jacob wēt in
vnto her: & Bilha cōceaued & bare Jacob
a sonne. Thā sayd Rahel. God hath geuē
sentence on my syde, & hath also herde my
voyce, & hath geuen me a sonne. Therfore
called she hym Dan. And Bilha Rahels
mayde conceaued agayne, & bare Jacob
another sonne. And Rahel sayde: God is
turned, and I haue made a chaunge with
my syster, and haue gotten the vpperhāde
And she called hys name Nepthali.

B When Lea sawe that she hadde lefte
bearynge, she toke Zilpha hyr mayde, and
gaue her Jacob to wyfe. And Zilpha Le-
as mayde beare Jacob a sonne. Thā sayd
Lea: Good lucke: & called hys name Gad
And Zilpha Leas mayde bare Jacob ano
ther sonne. Than sayde Lea: happy am I
for thee doughters wyll call me * blessed.
And called hys name Asser.

And Ruben went out in the wheat har
ueste and founde * mandragoras in thee
feldes, and broughte them vnto hys mo-
ther Lea. Than sayde Rahel to Lea geue
me of thy sonnes mādragoras. And Lea
answered: Is it not ynough that thou
hast taken awaye my husbande, but wol-
C dest take away my sonnes mandragoras
also? Than sayde Rahell: well let hym sle
pe wythe thee thys nyghte, for thy sonnes
mandragoras. And when Jacob came
from thee feldes at euen, Lea wente oute
to mete hym, and sayde: come in to me, for
I haue boughte the with my sonnes man
dragoras. And he slepte wyth her that
nyght. And God herde Lea, that she con-
ceaued and bare vnto Jacob the .v. sonne
Than sayd Lea. God hath geuen me my
rewarde, because I gaue my mayden too
my housbande, and she called hym Ja-
char. And Lea conceaued yet agayne, and
bare Jacob the syxte sonne. Than sayde
she: God hathe endowed me with a good
dowry. Now wyll my huswande dwel wt
me, because I haue borne hym .vi. sonnes
& called his name Zabulon. After that she
bare a doughter, & called her * Dina. gen. xxxiiii.

D And God remēbred Rahel, hearde her, &
made her frutefull: so that she cōceyued &
bare a sonne, & sayde: God hathe taken a-
waye my rebuke. And she called his name
Joseph, saying: The Lorde geue me yet a
nother sōne: As sone as Rahel had borne
Joseph, Jacob sayd to Laban: Sende * i. Reg. ii.
me away that I may go vnto my owne
place and contre, geue me my wyues, and
my chyldrē for whom I haue serued the,
& let me goo: for thou knowest what ser-
uyce I haue done the. Thē sayde Laban
vnto hym: If I haue found fauer in thy
syght, (for I suppose that the Lord hath
* blessed me for thy sake) apoynte what gen. xxxix.
thy rewarde shal be, & I wyll gyue it the.
But he sayde vnto hym: þu knowest what
seruyce I haue done the, and in what ta-
kynge thy catell haue bene vnder me: For
it was but lyttle that thou haddest before
I came, & now it is increased into a mul-
titude, & the lorde hath blessed the for my
sake. But now whē shall I make prouy-
syon for myne owne house also. And he E
sayd: what shal I then gyue the? And Ja
cob answered: thou shalt geue me nothig
at all, yf thou wylt do this one thyng for
me, and then wyll I turne agayne, & fede
thy shepe and kepe them.

I wyll go about al thy shepe this day
and seperate from them all the shepe that
are spotted & of dyuers colours, & al blac
ke shepe amonge the lābes, & the partye,
& the spotted amonge the kyddes: and the
same shall be my rewarde. So shall my
ryghteousnesse answere for me: when the
tyme cōmeth þt I shall receyue my reward
of the: so þt whatsoeuer is not speckled & p
tye amōg the gootz & blacke amōg the lā-
bes, let that be thefte wt me. Thē sayd La-
bā: Loo, I am content, þt it be accordynge
as thou hast said. And he toke out þe same
day the he gotes þt were ptye & of dyuers
colours, and all the she gootes that were
spotted & partye coloured, and all þt hadd
whyte in them, and all the blacke amōg þe
lambes, and put them in the kyppynge of F
his sonnes, and sette thre dayes yourney
betwyxte

betwixte him selfe & Jacob. And so Jacob
kepte the rest of Labans shepe.
Jacob toke roddes of grene popular,
hasel and of chestnottrees, & pylled whyte
strakes in thē, & made the whyte appere in
the staues: And he put the staues whyche
he had pylled, euē before the shepe, in thee
gutters & waterynge troughes, whē the she
pe came to drincke, that they shulde cōceaue
whē they came to drincke. And ye shepe
conceaued before the staues and brought
G forth straked spotted and partie. Thē Ja
cob parted the lambes and turned the fa-
ces of the shepe toward spotted thynges,
and toward all maner of blacke thynges
thorowe out the flockes of Laban. And
he made hym flockes of hys owne by thē
selfe, whyche he put not vnto thee flockes
of Laban. And all waye in the fyrste buc-
kyng tyme of the shepe, Jacob put the sta
ues before thee shepe in thee gutters, that
they myghte conceaue before thee staues:
but in the latter buckynge tyme, he putte
them not there: so the last brode was La-
bans and the fyrste Jacobs. And the mā
became exceadynge ryche & had many she-
pe, mayde seruauntes, men seruauntes, ca
mels and asses.

The Notes

a Mandragoras: The hebrewes call it an erbe, or rather a rote that beareth the symilitude of mās body. Other call it an appel which being eate with meat causeth conceptiō. Some thinketh yt it pleaseth women because it hath a pleasaunt sauour, or rather for ... because there was not manye of them to gette.

b Ryghteousnesse sygnifieth here true and faithfulnes.

¶ At the cōmaundement of god, Jacob departed frō Laban, & toke hys goodes with hym. Rachel steleth her fathers ymages. Laban folowe Jacob. The couenaunt betwene Laban and Jacob.

The .xxxi. Chapter.

A AND Jacob heard the wordes
of Labans sonnes how they
sayd: Jacob hath takē awaye
al that was our fathers, & of
our fathers goodes hathe he
gottē al thys honour. And Jacob behelde
the countenaūce of Laban, that it was not
toward him as it was in tymes past. And
the lord sayd vnto Jacob: turne agayn in
to the land of thy fathers & to thy kynred
& I wyl be wt the. Thā Jacob sent & cal-
led Rahel & Lea to the felde vnto his she-
pe, & sayd vnto thē: I se your fathers coū
tenaūce that it is not toward me as in ty-
mes past. Moreouer ye God of my father
hath bene with me. And ye knowe howe
that I haue serued your father wt all my
myght. And your father hathe disceaued
me and chaunged my wages .x. tymes
but God suffered hym not to hurte me.
When he sayde, the spotted shall be thy
wayges, then all thee shepe bare spotted
Yf he sayde, the straked shal be thy rewar B.
de, thē bare al the shepe straked: thus hath
God taken awaye your fathers cattell &
geuen them me. For in buckynge tyme I
lyfted vp myne eyes and saw in a dreme,
and beholde: the rāmes that bucked the
shepe were straked, spotted, and partie.
And the angel of God spake vnto me in
a dreame, sayng: Jacob? And I āswered
here am I. And he sayde: lyfte vp thyne
eyes and se, how all the rāmes that leape
vpon the sheepe are straked, spotted, and
partye: for I haue sene al that Labā doth
vnto the. I am the god of * Bethel where ge.xxv
thou annoyntedst the stone, and where
thou vowedst a vowe vnto me. Nowe a-
ryse and gette the * out of this countre, & ge.xx
returne vnto the lande where thou waste
borne.
Then answered Rahel & Lea, and sayd C
vnto hym: we haue no parte nor enhery-
taunce in our fathers house, he counteth
vs euen as straungers for he hathe solde
vs, and hathe euen eaten vp the pryce of
vs. Moreouer all the ryches which God
hath taken from our father that is yours
and youre childrens. Now therfore what
soeuer God hath sayde vnto the, that do.
Then Jacob rose vp, & set hys sonnes &
wyues vp, vpon camels, and caried away
all his catell, & all his substaunce whiche
had gotten in Mesopotamia, for to go to
Isaac his father vnto the lande of Cana
an. Laban was gone to * shere his shepe, ge.xxi
& Rahell had stolen her fathers ymages. i.reg.
And Jacob stale awaye the hert of Laban
the Syrien, in that he tolde hym not yt he
fled. So fled he & all that he had, & made
hym selfe redy, & passed ouer the ryuers, &
set his face streyghte toward the mounte
Gilead. Upon the thyrd day after, was it
told Laban yt Jacob fled. Thē he toke his
brethrē wt hym & folowed after hym. vii.
dayes iourney, and ouer toke him at the
mount Gilead. And God came to Laban
the

D the Sirian in a dreame by night and said
vnto hym: take hede too thy selfe, that
thou speke not to Jacob ought saue god.
And Laban ouer toke Jacob, and Jacob
had pitched hys tēte in the mounte. And
Laban wͭ hys brethren pitched theyr tēte
also vpon the mounte Gilead. Thē sayde
Laban to Jacob: Why haste thou thys
done to steale awaye my hert, and carye a
waye my doughters as though they had
bene taken captyue wͭ the swerde? Wher
fore wētest thou away secretly vnknowē
to me, and dyddest not tell me, ẏ I myght
haue brought the on the way wyth myrth
synginge, tymrels and harpes, and haste
not suffred me to kisse my chyldrē and my
doughters? Thou wast * a fole to do it,
for I am able to do you euyl. But ẏ god
of your father spake vnto me yesterdaye
saying: take hede that thou speake not to
Jacob ought saue good. And nowe
though thou wētest thy way, because thou
longest after thy fathers house, yet wher-
fore hast thou stolē my goddes.

Jacob answered & sayd to Laban: be-
E cause I was afraied, & thought that thou
woldest haue takē awaye thy doughters
fro me. But with whō soeuer thou findest
thy goddes, let hym dye here before oure
brethrē. Seke that thyne is by me, & take
it to the: for Jacob wyste not that Rahell
had stolen thē. Than went Labā into Ja
cobs tēte, & into Leas tēte, & into .ii. may-
dēs tentes: but founde thē not. Thā went
he out of Leas tente, and entred into Ra-
hels tente. And Rahel toke the ymages &
put thē in the camels strawe, & sat downe
vpon them. And Laban searched all the
tente: but found thē not. Than sayde she
to hyr father: my Lord, be not angry that
I can not ryse vp before the, for the disea
se of womē is come vpō me. So searched
he, but found them not.

Jacob was wrooth, & chode with La-
ban. Jacob also answered & sayd to hym
what haue I trespaced or what haue I of
fended, that ẏ folowedest after me? Thou
hast searched all my stuffe, and what hast
thou found of al thy houshold stuffe? put
it here before thy brethrē & myne, & let thē
iudge betwixt vs both. This .xx. yere that
I haue bene with the, thy shepe & thy goo
tes haue not bene barren, and the rammes
of thy flocke haue I not eaten. Whatsoe-
uer was torne of beastes I brought it not
vnto thee, but made it good my selfe, of
my hand dyddest thou requyre it, whether
it was stolen by day or nyght. Moreouer
by daye the hete consumed me, and the col F
de by nyghte, and my slepe departed from
myne eyes.

Thus haue I bene .xx. yere in thy hou
se, and serued the * xiiii. yeres for thy two *gen.xxix.
doughters, & .vi. yere for thy shepe, & thou
hast chāged my rewarde .x. tymes. And ex-
cept ẏ god of my father, the god of Abra-
hā & the god whō Isaac feareth had be
ne with me: surely thou haddest sent me a
way now al empty. But God beheld my
tribulatiō, and the labour of my hādes: &
rebuked the yesterdaye

Laban answered & sayd vnto Jacob:
the doughters ar my doughters, & the chil
drē ar my childrē, & the shepe ar my shepe,
& al that thou seist is mine. And what can
I do this daye vnto these my doughters,
or vnto theyr childrē which they haue bor
ne? Now therfore come on, let vs make a
bond, I and thou together, & let it be a wit
nesse betwene the and me. Than toke Ja-
cob a stone and set it vp an ende, and sayd
vnto hys brethrē, gather stones. And they
toke stones, and made an heape, and they
ate ther vpon the heape. And Laban cal-
led it Jegar Sahadutha, but Jacob cal-
led it Gilead.

Than sayde Laban: thys heape be G
* wytnesse betwene the and me thys daye Iof.xviii. &
(therfore is it called Gylead) and thys to-
tthyll whych the Lorde seeth (sayde he) be
wytnesse betwene me and the when we ar
departed one frō another: that thou shalte
not vexe my doughters neyther shalte ta-
ke other wyues vnto them. Here is no mā
wyth vs: beholde, God is witnesse betwix
te the and me. And Laban sayde more
ouer too Jacob: beholde, thys heape and
thys marcke whych I haue sette here, be
twixte me and the, thys heape be wytnesse
and also thys marke that I wyl not come
ouer this heape too thee, and thou shalte
not come ouer thys heape and thys marc-
ke to doo any harme. The God of Abra-
ham, the God of Nahor, and thee God of
theyr fathers be iudge betwixte vs.

And Jacob sware by him that his fa-
ther Isaac feared. Then Jacob dyd sacri
fice vpon the mounte, and called his bre-
thren

them to eat bread. And they ate bread and tarryed all nyght in the hyll. And early in the mornynge Laban rose vp and kyssed hys chyldre and hys doughters, & blessed them and departed and wente vnto hys place agayne. But Jacob went forthe on hys iourneye. And the angels of God ca= me and mete hym. And when Jacob sawe them, he sayde: thys is goddes hoost: and called thee name of that same place, Ma= hanaim.

The Notes

a Feare is taken for honour, as afore in Gene sis .xxi.c

¶ The visio of the angels. Jacob sendeth presentes vnto his brother Esau. Hym he wrestled w the an gel which chaunged his name & called hym Israell.

The .xxxii. Chapter.

A Jacob sent messengers before hym to Esau his brother, vn
Jos.xxiiii.a to the land * of Seir and the felde of Edom. And he com maunded the sayinge: se that ye speake after thys maner to my Lorde Esau: thy seruaunt Jacob sayth thus. I haue sogerned and bene a straunger with Laban vnto thys tyme and haue gotten oxen, asses and shepe, menseruauntes and wemen seruauntes and haue sent to shewe it my lorde, that I may fynd grace in thy syght. And the messengers came agayne
B to Jacob sayinge: we came vnto thy bro ther Esau, and he cometh agaynst the and iiii.C. men wyth hym. Than was Jacob greatly afrayed and wyst not which way to turne hym selfe, and deuyded the peo ple that was wyth hym and the shepe, oxe and camels into .ii. companyes and sayd: Yf Esau come to the one parte and smyte it, the other maye saue it selfe.

And Jacob sayde: O god of my father Abrahā, & god of my father Isaac: Lord
C which saydest vnto me, returne vnto thy countrye and to thy kynred, & I wyl do al well with the. I am not worthy of y leest of all the mercyes and trueth which thou hast shewed vnto thy seruaunt. For wyth my *a staffe came I ouer thys Jordane, & nowe haue I gotten .ii. droues. Delyuer me from the handes of my brother Esau: for I feare hym: lest he wyl come and smy te the mother wyth the chyldrē. Thou say dest that thou woldest surely do me good and woldest make thy sede as thee sande of the see whyche cannot bee nombred for multitude.

And he taryed ther that same nyght, & D
toke of that whych came to hād, a present vnto Esau hys brother two hundred she gottes, and .xx. he gottes .ii. hūdred shepe, & .xx. rammes: thyrtye mylch camels with theyr coltes .xl. kyne and .x. bulles. .xx. she asses and .x. foles, and delyuered them vn to hys seruauntes, euery droue by thē sel ues, and sayde vnto them: go forth before me and put a space betwixte euerye droue And he cōmaunded the formest sayinge

When Esau my brother meteth the & axeth the sayinge: whose seruaūt art thou and whether goest thou, and whose ar the se that goo before the: thou shalt say, they be thy seruaunt Jacobs, and are a present E
sent vnto my lorde Esau, and beholde, he hym selfe cometh after vs. And so cōmaū ded he the second, & euen so the thyrd, & ly kewise al that folowed the droues sayinge of this maner se that ye speake vnto Esau when ye mete hym, & sayd moreouer: Be hold thy seruaunt Jacob cometh after vs for he sayd: I wyll pease hys wrath with the present that goeth before me and after ward I wyll see hym my self, so peraduē ture he wyl receaue me to grace. So wēt the present before hym, & he taried al that nyght in the tente, and rose vppe the same nyght and toke hys .ii. wyues and hys .ii. maydens, and hys .xi. sonnes, and wente ouer the foorde Jabock. And he toke thē and sent thē ouer the ryuer, and sent ouer that he had & taried behind him self alone

And there * wrastled a man wyth hym F Ose.xii.
vnto the breakinge of the daye. And whē he saw that he could not preuayle against hym, he smote hym vnder the thye, & thee senow of Jacobs thye shrāke as he wrast led wyth hym. And he sayd: let me go, for thee daye breaketh. And he sayde: I wyll not let the go, except thou blesse me. And he sayde vnto hym: what is thy name? He answered: Jacob. And he said: thou shalt be called Jacob noo more, but * Israell. Gene.
For thou hast wrastled wyth God & hast preuayled.

And Jacob asked hym sayinge, tel me G
thy name. And he sayd, wherfore doest y aske after my * name? and he blessed hym Jud.
there. And Jacob called the name of thee place Phniel, for I haue sene God face
b to face, and yet is my lyfe reserued.

And as he wente ouer Phiniell the sunne
rose vpon hym, and he halted vpon hys
thye: wherfore the chyldren of Jsrael eate
not of the senowe that shranke vnder the
thye, vnto this daye: because that he smot
Jacob vnder the thye in thee senowe that
shronke.

The Notes

a ☞ To go wyth a staffe is a maner of speakyng of the Hebrewes, whych sygnifyeth nothing els but to symplee, barely and wythout any ryches or strength as in Mar. vi. b

b ☞ To se God face to face, is to haue a certen and sure knowledge of hym as in Exod. xxxiii. d

❡ Esau & Jacob are agreed, & Jacob came in Sichem.

The. xxxiii. Chapter.

A Jacob lyft vp hys eyes & saw
hys brother Esau come, and
wyth hym. iiii. hundred men.
And he deuyded the children
vnto Lea & vnto Rahell and
vnto the. ii. maydens. And he put the may
dens and theyr chyldrē formost, and Lea
and hyr chyldren after, and Rahel and Jo
seph hindermost. And he wente before thē
and fell on the grounde. vii. tymes, vntyl
he came vnto hys brother.

Esau ranne to mete hym and enbraced
hym and fel on hys necke and kyssed hym
B and they wepte. And he lyfte vp hys eyes
and sawe thee wyues and theyr chyldrē, &
sayd: what ar these whych thou thee hast?
And he sayd: they are the chyldren whych
god hath geuē thy seruaūt. Than came ẏ
maydens forth, and dyd theyr obeysaūce.
Lea also & hyr chyldren came & dyd theyr
obeysaunce. And last of all came Joseph,
and Rahel, and dyd theyr obeysaunce.

And he sayd: what meanest thou wyth
al the droues which J met. And he answe
red: to fynde grace in the sight of my lord
And Esau sayd: J haue ynough my bro-
ther, kepe that thou hast vnto thy self. Ja
cob answered: oh nay, but yf J haue foun
de grace in thy syght, receaue my presente
of my hand: for J haue sene thy face ✚ as
though J had sene the face of god: wher-
fore receaue me to grace and take my bles
syng that J haue brought ẏ, for god hath
geuē it me. And J haue ynough of al thin
ges. And so he compelled hym too take it.
And he sayd: let vs take our iourney and
C goo, and J wyl goo in thy company. And
he sayde vnto hym: my lord knoweth that
J haue tendre children, ewes and kyne wt
yonge vnder myne hande, whych yf men
shuld ouerdryue but euē one day, the hole
flocke wolde dye. Let my lord therfore go
before hys seruaūt and J wyl dryue fay-
re and softely, accordyng as the catel that
goeth before me and the chyldren be able
to endure: vntyll J come to my Lord vn-
to Seir.

And Esau sayd: let me yet leaue some
D of my folke wyth the. And he sayde: what
neadeth it? let me fynd grace in the syght
of my lord. So Esau wente hys waye a-
gayne that same day vnto Seir. And Ja
cob toke hys iourneye towarde Sucoth,
and bylt him an house, and made boothes
for his catel: wherfore the name of the pla
ce is called Sucoth,

And Jacob came peaseably into the cy
tie of Sichem in the land of Canaan, af-
ter that he was come from Mesopotamia
and pytched before the cytye, & boughte a
parcell of grounde where he pytched hys
tente, of the chyldren of Hemor Sichems
father, for an hundred lābes. And he ma-
de there an aulter, and there called vpon
the myghtye God of Jsraell.

❡ The rauisshinge of Dina Jacobs doughter by ẏ men of Sichē. And of the great bloud shedinge done by the sonnes of Jacob.

The. xxxiiii. Chapter

A Jna ẏ doughter of Lea why
che she bare vnto Jacob, wēt
oute to see the doughters of
the lande. And Sichem thee
sonne of Hemor the Heuite lord of the coū
trey, sawe her and toke her and ✚ lay with ii. Re. xiii. d
her and forced ✚ her: and hys hart laye on
Dina the doughter of Jacob. And he lo-
ued the damsell and spake kyndlye vnto
her, and spake vnto his father Hemor say
inge, gette me thys mayden vnto my wy-
fe. And Jacob herde that he hadde defy-
led Dyna hys doughter, but hys sonnes
were wyth the cattell in the felde, and ther
fore he helde hys peace, vntyll they were
come. Then Hemor thee father of Si-
chem went out vnto Jacob, to comē wyth
hym. And the sonnes of Jacob came oute
of the feld as soone as they herde it, for it
greued thē, & they were not a lytle wroth
because he had wrought folye in Jsraell,
in ẏ he had lyen wyth Jacobs doughter,
whych thynge ought not to be done. And
B Hemor comened wyth them sayinge: the
soule

the soule of my sonne Sichē longeth for your doughter: geue her him to wyfe, and make mariages with vs: geue your doughters vnto vs, and take our doughters vnto you, and dwel with vs, and the land shall be at youre pleasure, dwell and doo your busynes, and haue your possessions therein. And Sichem sayde vnto hyr father and hyr brethren: let me fynde grace in your eyes, and whatsoeuer ye appoynt me, that wyl I geue. Aske frely of me both the dowry and gyftes, and I wyl geue according as ye saye vnto me, and geue me the damsel to wyfe.

Then thee sonnes of Jacob answered to Sichem and Hemor hys father deceytfully, because he had defyled Dina theyr syster. And they sayde vnto them, we cannot doo thys thynge that we shulde geue oure syster to one that is vncircumcysed, for that were a shame vnto vs. Onely in thys wyl we consent vnto you: Yf ye wyl be as we be, that all thee men chyldren amonge you be circumcysed, than wyll we geue oure doughter to you and take youres to vs, and wyll dwell wythe you and be one people. But and yf ye wyl not harken vnto vs to be circumcysed, than wyll we take our doughter and go our wayes.

C And theyr wordes pleased Hemor & Sichem hys sonne. And the yonge mā deferde not for to do the thynge, because he had a luste too Jacobs doughter: he was also most set by of all that were in hys fathers house. Than Hemor, and Sichem wente vnto the gate of theyr cytye, and commened wyth the men of theyr cytie sayinge: these men are peaceable with vs and wyl dwel in the land and do theyr occupation therein. And in the land is rowme ynough for thē, let vs take theyr doughters to wyues and geue thē oures: only herein wyll they consent vnto vs for to dwel with vs and to be one people: yf al the mē chyldrē that are amonge vs be circumcised as they are. Theyr goodes and theyr substaunce and all theyr catell are oures, onely let vs consent vnto them, that they may dwel wyth vs.

D And vnto Hemor and Sichē hys sonne, harkened all that went out at the gate of hys cytie. And all the men chyldren were circumcised what soeuer wente oute at the gates of hys cytye. And the thyrd day when it was paynefull to them, ii. of thee sonnes of Jacob Symeon and Leui Dinas brethren, toke ether of thē his * swerd and went into the cytye boldely, and slewe all that was male, and slewe also Hemor & Sychem his sonne with the edge of the swerde, and toke Dina theyr syster out of Sychems house, and went theyr waye.

Than came the sonnes of Jacob vpō the dead, & spoyled the cytye, because they had defyled theyr syster: & toke theyr shepe, oxen, asses and whatsoeuer was in the cytye and also in the feldes. And all theyr goodes, all theyr chyldren and theyr wyues toke they captyue and made hauocke of all that was in the houses.

And Jacob sayde to Simeon and Leui: ye haue troubled me and made me stinke vnto thee inhabitatours of thee lande, both: too the Canaanytes and also vnto the Pherezytes. And I am fewe in nomber. Wherfore they shall gather them selues together agaynst me and sley me, and so shal I and my house be destroyed. And they answered: shuld they deale wyth our syster as wyth an whore?

a * Go lye wyth hys loke in genesis. xix. g.

Jacob goeth vp vnto Bethel, and buryeth hys ymages vnder an oke. Debora dyeth. Jacob is called Israell. The lande of Cana in is promysed him. Rachell dyeth in laboure. Ruben laye wyth hys fathers concubyne. The death of Isaac.

The. xxxv. Chapter

A And God sayde vnto Jacob: aryse and get ye vp to Bethell and dwell there. And make ther an aulter vnto god that apered vnto the, when thou fleddest from Esau thy brother. Thā sayde Jacob vnto hys housholde and to all that were wyth him, put away the * straūge goddes that are amonge you and make your selues cleane, and chaunge your garmentes, and let vs ryse and goo vp to Bethell, ẏ I maye make an aulter ther vnto god whych herde me in thee daye of my trybulatyon and was wyth me in the waye whych I went.

And they gaue vnto Jacob al the straūge goddes whych were vnder theyr handes, and all theyr earynges which were in theyr eares, and Jacob hyd them vnder an ooke at Sichem. And they departed. And the feare of God fel vpon the cyties that

that were rounde aboute them, that they
durst not folowe after the sonnes of Ja-
cob. So came Jacob to Lus in the lande
B of Canaan, otherwyse called Bethel, with
al the people that was wyth hym. And he
buylded ther an aulter, & called the place
Bethell: because that god appeared unto
hym there, when he fled from hys brother
Than dyed * Debora Rebeccas norse,
gen.xxiiii.g. and was buryed beneth Bethel under an
ooke. And the name of it was called the
ooke of lamentation. And God appeared
osee.xii.a. unto * Jacob agayn after he came out of
Mesopotamia, and blessed hym and say-
de unto hym: thy name is Jacob. Notwh-
gen.xxxii.f. standing thou shalt be nomore called * Ja
cob, but Israel shalbe thy name. And so
was hys name called Israell.
And God sayde unto hym: I am God
almyghtye, growe and multiply: for peo-
ple and a multitude of people shal sprin-
ge of the, yea and kynges shall come oute
of thy loynes. And the land whych I ga-
ue Abraha and Isaac, wyll I geve unto
the and unto thy sede after the wyll I ge-
ue it also. And god departed from hym in
the place where he talked wyth hym. And
Jacob set up a marke in the place where
he talked wyth hym: even a pillour of sto-
ne, and poured drinckoffering theron, and
poured also oyle theron, and called the na
me of thee place where God spake wythe
hym, Bethell.
And they departed fro Bethell, & whe
he was but a felde brede fro Ephrath. Ra
C hell bega to travell. And in travelling she
was in perell. And as she was in paynes
of hyr laboure thee mydwyfe sayde unto
her: feare not, for thou shalte have thys
sonne also. Then as hyr soule was a de-
partynge, that she * muste dye: she called
hys name BenOni. But hys father cal-
led hym b✝ BeJamin. And thus dyed Ra
hell and was buryed in thee waye too E-
phrath whyche now is called Bethlehem.
And Jacob sette uppe a pyller upon hyr
grave, whych is called Rahels grave pyl
ler unto thys daye. And Israel went then
ce and pytched uppe hys tente beyond the
mich.iiii.c. * towre of Eder. And it chaunced as Is-
raell dwelte in the lande, that Ruben wet
and laye * wythe Bilha hys fathers con-
gen.xlix.a. cubyne: and it came to Israels eare. The
sonnes of Jacob were .xii. in nombre. The
sonnes of Lea. Ruben Jacobs eldest son
ne and Simeon Levi, Juda, Isachar, & D
zabulon. The sonnes of Rahel: Joseph, &
BenJamin. The sonnes of Bilha Ra-
hels mayde: Dan and Nephtali. The son
nes of zilpha Leas mayde, Gad and Aser
These are thee sonnes of Jacob, whyche
were borne hym in Mesopotamia.
Then Jacob went unto Isaac his fa-
ther too Mamre a principall cytie, other-
wyse called Hebron: wher Abraham and
Isaac sogeorned as straungers. And the
dayes of Isaac were an hudred and .lxxx.
yeres, and than fel he sycke and dyed, and
was c✝ putte unto his people beynge olde
and full of dayes. And hys sonnes Esau
and Jacob buryed hym.

The Notes

a✝ The scripture calleth all maner of ydolles or ymages, straunge goddes, because the worshippers of them esteme them as goddes

b✝ BenJamin: that is the sonne of the righthand And ryghthand is taken for good fortune

c✝ To be put unto his people looke in Gen.xxv.a

¶ The wives of Esau. Jacob & Esau ar rych. The genealogie of Esau. Esau dwelleth in ye hyl Seir.

The .xxxvi. Chapter.

THese ar the generatios of E-
sau whych is called Edo. E- A
sau toke his wyves of ye dou
ghters of Canaa Ada ye dou
ghter of Elon an Hethyte, &
Ahalibama the doughter of Ana, whyche
Ana was the sonne of zibeon an Hevyte,
And Basmath Ismaels * doughter and ge.xxviii.a.
syster of Nebaioth. And Ada bare unto
Esau, Eliphas: and a✝ Basmath bare Re
guel: And Ahalibama bare Jeus, Jacla
and Korah. These ar the sonnes of Esau
whyche were borne him in the land of Ca
naan.
And Esau toke hys wyves, hys son-
nes and doughters and all thee soules of
hys house: hys goodes and all hys catell,
and all hys substaunce whych he had got
in the land of Canaan, & went into a coun
treye awaye from hys brother Jacob, for
theyr * ryches was so muche ye they could Gen.xiii.a.
not dwel together, and that the land wher
in they were straungers, coulde not recea-
ve the: because of theyr catel. Thus dwelt B
Esau in mounte Seir, which Esau is cal
led Edom. These are the generatyons of
Esau father of the Edomytes in mounte
Seir, and these are thee names of Esaus
sonnes: * Eliphas the sonne of Ada thee i.para.i.c.
wyfe of Esau, and Reguell thee sonne of

 Basmath

Basmath the wyfe of Esau also. And the sonnes of Eliphas were, Themā, Omar, Zepho, Gacthā and Kenas. And Thimna was concubyne to Eliphas Esaus son and bare vnto Eliphas Amalech. And these be the sonnes of Ada Esaus wife. And these are the sonnes of Reguel: Nahathe, Serah, Samma and Misa: these were the sonnes of Basmath Esaus wife. And these were ÿ sonnes of Ahalibama Esaus wyfe the doughter of Ana sonne of Zebeon, whyche she bare vnto Esau: Jeus, Jealam and Koah.

C These were dukes of the sonnes of Esau. The chyldrē * of Eliphas the fyrst sōne of Esau were these: duke Themā, duke Omar, duke Zepho, duke Kenas, duke Korah, duke Gatham, & duke Amalech: these ar the dukes that came of Eliphas, in the land of Edom, and these were the sonnes of Ada.

1.par.1.c

These were the chyldrē of Reguel Esaus sonne: duke Nahath, duke Serah, duke Sāma, duke missa. These are the dukes that came of Reguel in the lande of Edō, & these were the sonnes of Basmath Esaus wyfe. These were thee chyldren of Ahalibama Esaus wyfe: duke Jeus, duke Jaclā, duke Korah: these dukes came of Ahalibama thee doughter of Ana Esaus wyfe. These are the chyldrē of Esau, & these are the dukes of thē: whych Esau is called Edom. These ar the chyldrē of Seir the Horite, the inhabitour of the land: Lothan, Sobal, Zibeō, Ana, Dison, Eser & Disan. These ar the dukes of ÿ Horites ÿ chyldrē of Seir in the land of Edom. And the chyldren of Lothan were, Hori and Hemam. And Lothans syster was called Thymna.

The chyldrē of Sobal were these: Aluan, Manahath, Ebal, Sepho & Onam. These were the chyldrē of Zibeon. Aia & Ana, thys was that Ana ÿ founde ÿ mules in the wyldernes as he fed hys father Zibeons asses. The chyldrē of Ana were these. Dison & Ahalibama ÿ doughter of Ana. These ar the chyldrē of Dison, Hemdan, Esban, Jethrā & Cheran. The chyldrē of Ezer were these, Bilhan, Seauā & Akan. The chyldren of Disan were: Uz, & Aran. These ar the dukes that came of Hori: duke Lothā, duke Sabal, duke Zibeon, duke Ana, duke Dyson, duke Ezer, duke Disan. These be the dukes that came of Hory in theyr dukedoms in the lād of Seir. These are the kinges ÿ reygned in the land of Edom before ther reygned any king amōg the chyldrē of Israel. D

Bela the sonne of Beor reygned in Edomea & ÿ name of his cytie was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Bezara, reygned in hys steade. When Jobab was dead, Husam of thee land of Themany reygned in hys steade. And after the death of Husam, Hadad ÿ sonne of Bedad which slewe the Madianites in the felde of the Moabytes, reygned in hys steade, & the name of his cytye was Auith. Whē Hadad was dead, Samla of Masreka reygned in his stede. Whē Samla was dead, Saul of the ryuer Rehoboth reygned in his stede. Whē Saul was dead, Baal Hanan the sonne of Achbor reygned in hys stede. And after ÿ deth of Baal Hanan the sonne of Achbor, Hadad reygned in hys steade, & thee name of the cytye was Pagu. And hys wyfes name Mehetabeel the doughter of Matred the doughter of Mesaab.

These ar the names of the dukes that came of Esau, in the.xii.kynredes, places and names: Duke Thimna, duke Alua, duke Jetheth, duke Ahalibama, duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iram. These be the dukes of Edomea in theyr habitations, in the land of theyr possessions. Thys Esau is the father of thee Edomytes.

C Joseph accuseth his brethrē. Joseph dreameth & is hated of hys brethren: & is sold to the Ismaelites. Jacob bewayleth Joseph.

The.xxxvii. Chapter.

AND Jacob dwelt in the land wherin his father was a strāger, that is to saye in the lād A
of Canaan. And these ar the generatyons of Jacob: whē Joseph was.xvii.yeare olde, he kepte shepe wyth hys brethren, and the ladde was wyth the sonnes of Bilha and of Zilphā hys fathers wyues. And he broughte vnto theyr father an euyll sayinge that was of them. And Israell loued Joseph more than all hys chyldren, because he begatte hym in hys olde age, and he made hym a coote of many colours.

Whē

When hys brethren sawe that theyr
father loued hym more than all hys bre=
thren, they hated him and coulde not spea
ke one kynde worde vnto hym. More=
gene.xlii.b B uer Joseph * dreamed a dreame and tolde
it hys brethren: wherfore they hated hym
yet the more. And he sayd vnto them: hea
re I praye you thys dreame whych I ha=
ue dreamed: Beholde, we were makynge
sheues in the felde: and loo, my shefe aro=
se and stode vp ryghte, and youres stode
rounde aboute and made obeysaunce too
my shefe. Than sayde hys brethren vnto
hym: what, shalte thou be oure kynge or
shalt thou reygne ouer vs? And they ha=
ted hym yet the more, because of hys drea
me and of hys wordes.
And he dreamed yet another dreame
C and tolde it hys brethren sayinge: behold,
I haue had one dreame more: me thought
the sunne and the moone and eleuen star=
res made obeysaunce to me. And when he
hadde tolde it vnto hys Father, and hys
brethren, hys father rebuked him and say
de vnto hym: what meaneth thys dreame
whyche thou haste dreamed: shall I and
thy mother and thy brethren come and fal
on the grounde before the? And hys bre=
thren hated hym, but hys father noted the
sayinge.
Hys brethren wente too kepe theyr fa=
thers shepe in Sichem, and Israell sayd
vnto Joseph: do not thy brethren kepe in
Sichem? come that I maye sende the too
ii.Reg.iii.c them. And he answered * here am I. And
he sayd vnto hym: goo and see whether it
be well wyth thy brethren & the shepe, and
bring me worde agayn. And sent him out
of the vale of Hebron, for to go to Sichē
And a certayn mā founde him wandring
out of his way in the felde, and axed hym
what he sought. And he answered: I seke
my brethren, tell me I praye thee where
they kepe shepe. And the man sayde: they
are departed hence, for I hearde them say
lette vs goo vnto Dothan. Thus wente
D Joseph after his brethren, and found thē
in Dothan.
And when they sawe hym a farre of be
fore he came at them, they toke councell a=
gaynste hym, for too sleye hym and sayde
Mat.xxi.d one to another, Behold thys * dreamer co
Mar.xii.a Luke.xx.c meth, come nowe and let vs sleye him and
cast hym into some pytt, and lette vs saye
that some wycked beaste hathe deuoured
hym, & let vs see what hys dreames wyll
come to.
When Ruben herde that, he wente a=
bout to ryd him oute of theyr handes and
sayde: let vs not kyll hym. And Rubē say
de moreouer vnto thē, shed not hys * blou Gen.xlii.d
de, but cast hym into thys pytte that is in
the wyldernesse, and laye no handes vpō
hym: for he wolde haue rydde hym out of
theyr handes and delyuered hym too hys
father agayne.
And as soone as Joseph was come vn
to hys brethren, they strypte hym oute of E
hys gaye coote that was vpon hym, and
they toke hym and caste hym into a pytte:
But the pytt was emptie and had no wa=
ter therein. And they satt them downe to
eate bread. And as they lift vp theyr eyes
and loked aboute, there came a companye
of Ismaelytes from Gilead, and theyr ca
mels laden wyth spicery, baulme, & myrre
and were goynge downe into Egypte.
Than sayd Juda to hys brethrē, what
auayleth it that we sley oure brother, and
kepe hys bloud secrette? come on, let vs * Actu.vii.b
sell hym to the Ismaelytes, and lette not F
oure handes be defyled vpon hym: for he
is oure brother and oure fleshe. And hys
brethren were content. Than as the Ma=
dianites, marchauntmen passed by, they
drewe Joseph out of the pyt and sold him
vnto the Ismaelytes for .xx. peces of syl=
uer. And they brought hym into Egypte.
And when Ruben came agayne vnto
the pytt and founde not Joseph there, he
arent hys clothes and wente agayne vn
to hys brethren saying: the lad is not yon
der, and whether shal I goo? And they to
ke Josephs coote and kylled a goote, and
dypped the coote in the bloude. And they
sente that gaye coote and caused it too be
broughte vnto theyr father and sayde:
Thys haue we founde: see, whether it bee G
thy sonnes coote, or noo. And he knewe it
sayinge: it is my sonnes coote, a wycked
beaste hathe * deuoured hym, and Joseph
is rente in peces. And Jacob rente hys clo Gen.xliiii.f
thes, and putt sacke clothe about hys loy=
nes, and sorowed for his sonne a long sea
son. Than came all hys sonnes and all
hys doughters to comforte hym. And he

wolde not be cōforted, but sayd: I wyl go
downe into the graue vnto my son mour-
nyng. And thus his father wepte for him
Psa.ciiii.f And the Madianites * sold him in Egipte
Sapi.x.c vnto Putiphar a lord of Pharaos: & hys
chefe marshall.

The Notes

a ✠ Rent hys clothes: it was specyallye vsed a-
monge the Hebrewes too rente theyr clothes when
the glorye of God was contempned as here. where
they feared God soo lytle, as too kyll theyr owne
brother.

¶ The maryage of Juda. The trespace of
her and Onan, and the vengeaūnce of god that ca-
me thee vpon. Juda laye wyth hys doughter Tha-
mar. The byrthe of Pharez and zarah.

The .xxxviii. Chapter

A And it fortuned at that tyme
that Judas went from hys
brethren & gat hym to a man
called Hira of Odollam and
ther he sawe the daughter of
i.Par.ii.a a man called * Sua a Canaanyte: And
he toke her & went in vnto her. And she cō-
ceaued and bare a sonne and called his na
me Er. And she cōceaued agayn and bare
a sonne and called him Onan. And she cō
ceaued thee thyrde tyme and bare a sonne
whom she called Sela: & he was at Che-
syb when she bare him.

And Judas gaue Er his eldest sonne
a wyfe whose name was Thamar. But
this Er Judas eldest sonne was wicked
in the syght of the Lorde: wherfore ye lord
slewe hym. Then sayde Judas vnto O-
nan: go in to thy brothers wyfe and mary
her, and styrre vp sede vnto thy brother.
And when Onan perceyued that the seed
shulde not be his: therfore when he wente
B in to his brothers wyfe, he spilled it on the
grounde, because he wolde not gyue seed
vnto his brother. And the thynge whiche
he dyd, dysplcased the Lorde, wherfore he
slewe hym also. Thē sayd Judas to Tha
mar his doughter in lawe: remayne a wy-
dowe at thy fathers house, tyll Sela my
sōne be growne: for he feared lest he shuld
haue dyed also, as his brethrē dyd. Thus
wente Thamar and dwelt in her fathers
house.

And in processe of tyme, the doughter
of Sua Judas wyfe dyed. Then Judas
when he had lefte mournynge, wente vnto
C hys shepe sherers to Thymnath with his
frende Hira of Odollam. And one tolde
Thamar sayinge: beholde, thy father in
lawe gothe vp too Thymnath, to * shere gen.xxxi.
hys shepe. And she put hyr wydowes gar- deu.xxii.
mentes of from her and couered her with
a clooke, and disgysed her selfe: And satt
her down at ye entrynge of Enaim whych
is by the hye wayes syde to Thymnath;
for because she saw that Sela was grow
ne, and she was not geuen vnto hym too
wyfe.

When Juda sawe her, he thought it D
had bene an hoore, because she had coue
red hyr face. And turned to her vnto the
waye and sayde, come I praye thee let me
lye with the, for he knewe not that it was
his daughter in lawe. And she sayd what
wilt thou gyue me, for too lye wythe me:
Than sayd he, I will sende the a kid from
the flocke, she answered: Than gyue me a
pledge tyl thou send it. Thā said he, what
pledge shall I geue the. And she said: thy
signet, thy bracelet, and thi staffe that is in
thy hande. And he gaue it her and laye by E
her, and she was wyth chyld by hym. And
she gat her vp and went and put her man
tell from her, and putte on hyr wydowes
raymente agayne. And Judas sente thee
kyd by his neyghboure of Odollam, for
to fetche oute his pledge agayne frō the
wyfes hande. But he found her not, Thā
asked he the men of the same place saying
wher is the whoore that satt at Enaim in
the waye? And they sayde there was noo
whore here. And he came to Juda agayne
sayinge: I cannot fynde her, and also the
men of the place sayde: that there was no
whore there. And Juda sayd: let her take
it to her, lest we be shamed: for I sente the
kydde and thou couldest not fynd her.

And it came to passe that after .iii. mo- F
nethes, one tolde Juda sayinge: Thamar
thy doughter in law hath played the who
re, and wyth playing the whore is become
great wyth chylde. And Juda sayd: brin-
ge her forth, and let her be brent. And whē
they broughte her forthe, she sente too her
father in lawe, sayinge: by thee man vnto
whom these thynges pertayne, am I with
chylde, And sayd also: loke whose are thys
seale, bracelet, and staffe. And Juda knew
them sayinge: she is more ryghtuous thā
I, because I gaue her not too Seale my
sonne

G my sonne, But he laye wyth her nomore.
When tyme was come that she shuld be delyuered, beholde ther was ii. twinnes in hyr wõbe. And as she traueled the one put oute hys hande & the mydwyfe toke and bownde a redde threde aboute it sayinge: this wil com out first. But he plucked his hand backe agayne, & his brother came out And she sayde: wherfore hast thou [b] rent a rent vpõ the: & called hym Phares. And
D afterwarde cam out his brother ÿ had the reade threde about hys hande, which was called zarach

The Notes

a [a] To be wycked in the syghte of the lorde, is to walke in wyckednes: knowynge that the lord seeth vs and yet we wyll not repent.

b [b] Rent a rent: that is, wherfore dyddeste thou open the matrix fyrst, or was fyrst borne

God prospereth Joseph Pharaos wyfe tempteth hym He is accused & cast in pryson. God hath mercye vpon hym

The. xxxix. Chapter.

I Oseph was broughte vnto Egypte, & Putyphar * a lord
A of Pharaos: & hys chefe marshall an Egyptyan, bought
pa.xxxvii.g hym of the Ismaelites which brought hym thyther. And the Lord was wyth Joseph, and he was a luckye felow and cõtynued in the house of his master the Egyptyan. And hys master sawe that the Lord was wyth hym, and that ÿ Lord made all that he dyd prosper in hys hand Wherfore he foũde grace in hys masters syghte, and serued him. And hys master made him ruler of his house, & put al ÿ he
B had in his hande. And as soone as he had made him ruler ouer his house, & ouer all that he had, the Lorde blessed thys Egyptyans house for Josephs sake, and ÿ bles-
F synge of the Lorde was vpon all that he had: both in hous & also in the feldes And therfore he left all that he had in Josephs hand, and loked vpon nothynge that was with hym, saue only on the breade whych
Ac.xvi.c he ate. And Joseph was a * godly person and a well fauored And it fortuned after that hys masters wyfe cast hyr eyes vpõ Josep & sayde, com lye wyth me. But he denied & sayde to her: Behold, my master woteth not what he hath in the house w me, but hath committed all that he hath to my hande. He hym selfe is not greatter in ÿ house than I, and hath kept nothing kepte nothing frõ me, but onely the because thou art hys wyfe. How than can I do thys greate wyckednesse, for too synne agaynst God. And after this maner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her companye.

And it fortuned about the same season C that Joseph entred into the house, to doo hys busynes: and there was none of thee housholde by: in ÿ house. And she caught hym by the garmente sayinge: come slepe wyth me. And he lefte his garment in hyr hand and fled and got hym out. Whẽ she sawe that he had left hys garmente in hyr hande, and was fledde oute, she called vnto the men of the house, and tolde thẽ sayinge: Se, he hath brought in an Hebrewe vnto vs to do vs shame, for he came in to me, for to haue slepte wyth me. But I cryed wyth a loude voyce. And when he hearde, that I lyft vp my voyce and cryed, he lyft hys garment wyth me and fled awaye and got hym oute,

And she layde vp hys garmẽt by her, vntyl hyr Lord came home. And she told hym acordynge to these wordes sayinge. Thys Hebrues seruaunte whyche thou D hast brought vnto vs, cam vnto me to do shame. But as soone as I lift vp my voyce and cryed, he left hys garment with me and fled out. When hys mayster herd the wordes of hys wyfe which she told hym sayeng: after thys maner dyd thy seruaũte to me, he wared wrooth.

And he toke Joseph and put hym in * psa.c.iiii.b pryson: euen in the place where the kinges prysoners laye bounde. And there contynued he in preson, but the Lord was w Joseph, & shewed hym mercye, & got hym fauore in the syght of the keper of the preson whych committed to Josephs hande al the prysoners ÿ were in ÿ preson housse And what soeuer was done ther, that dyd he. And the keper of thee pryson loked vnto no thynge that was vnder hys hande, because the Lorde was wyth hym, and because that what soeuer he dyd, the Lorde made it come luckely to passe.

Joseph expoundeth the dreames of the two presoners.

The. xl. Chapter.

A And it chaunced after thys, y^t
the chefe butlar of the kynge
of Egypte and hys chefe ba-
ker had offended theyre lord
y^e kyng of Egypt. And Pha
rao was angrye wyth theym and put thē
in warde in hys chefe marshals house: e-
uen in the preson wher Joseph was boūd
And y^e chefe marshal gaue Joseph a char
ge with them, and he serued thē. And thei
contynued a season in ward.

And they dreamed ether of them in one
nyght: both the butlar and the bakar of y^e
kynge of Egypte which were bownde in y^e
B presone house, ether of them his dreame, &
eche manes dreame of a sondrie interpre-
tacion. Whē Joseph came in vnto them in
thee mornynge and loked vpon them: be-
hold they were sadd. And he asked them
sayinge wherfore loke ye so sadly to daye
they answered hym, we haue dreamed a
dreame, and haue noo man to declare it.
And Joseph sayde vnto them. Interpre-
tynge belongeth too God but telle me yet
And the chefe butlar told his dreame too
Joseph and sayde vnto hym. In my dre-
ame me thought there stode a vine before
me, and in thee vyne were.iii.braunches,
and it was as thoughe it budded, and her
blossoms shot forth: and the grapes there
of wared rype. And I had Pharaos cup
pe in my hand and toke of the grapes and
C wrong into Pharaos cup and delyuered
Pharaos cup in to his hand. And Joseph
sayd vnto him, this is y^e interpretaciō of it
The.iii.braūches ar thre days: for within
thre dayes shall Pharao lyfte vp thyne
heade, and restore the vnto thyne offyce a-
gayne, and thou shalte delyuer pharaos
cuppe in to his hand, after the olde maner
euen as thou dyddest when thou wast his
butler. But thynke on me with the, when
thou arte in good case, and shewe mercye
vnto me. And make mencyō of me to Pha-
rao, and helpe to brynge me oute of this
house, for I was stollen oute of the lande
of the Hebrues, and here also haue I do-
ne nothynge at all wherfore they shulde
haue put me into thys dongeon.

When thee chefe baker sawe that he
hadde well interpretate it, he sayde vnto
Joseph, me thoughte also in my dreame,
that I hadde thre wyker baskettes on my
head. And in the vppermooste baskette of
all maner bakemeates for Pharao. And
the byrdes ate them out of the basket vp
pon my heade.

Joseph answered and sayd: this is the
interpretatiō thereof. The.iii.baskets are D
thre dayes, for thys daye thre dayes shall
Pharao take thy head from the, and shall
hange the on a tree, and the byrdes shal ea
te thy fleshe from of the.

And it came too passe the thyrde daye
whych was Pharaos * byrthday, that he [illegible]
made a feast vnto all hys seruauntes. And
he lyfted vp the head of the chefe buttelar
and of thee chefe baker amonge hys ser-
uauntes. And restored the chefe buttelar
vnto hys buttelarshyp agayne, and he re-
ched the cuppe into Pharaos hande, and
hanged thee chefe baker: euen as Joseph
had interpretated vnto them. Notwithstā
ding the chefe buttelar remembred not Jo
seph, but forgat hym.

Pharaos dreames are expoūded by Joseph. He
is made ruler ouer al Egypt. He hath twoo sonnes
Manasses and Ephraim. The derth beginneth in
Egypt.

The.xl.Chapter.

And it fortuned at two
yeares ende, y^t Pharao A
dreamed, and thoughte
y^t he stode by a riuers sy
de, & that ther came out
of the ryuer.vii. good-
ly kyne and fatt fleshed, and fedd in a me-
dowe, and hym thought that.vii.other ky
ne came vp after them out of the ryuer e-
uell fauored and leane fleshed and stode
by the other vpon the brincke of the ryuer
And the euyll fauoured and leane fleshed
kyne ate vp the.vii.well fauored and fatt
kyne: and he awoke therwith. And he slep
te agayne and dreamed the seconde tyme,
that.vii.eares of corne grewe vpō one stal
ke, rancke & goodly. And that.vii.thynne
eares blasted wyth the wynde, sprang vp
after them: & that the.vii.thynne eares de
uoured the.vii.rancke and ful eares. And
than Pharao awaked: and se, here is hys
dreame. Whē the mornyng came, his spre B
te was troubled. And he sente & called for

all the sothsayers of Egypte and all thee
wyse men therof, and tolde them his drea
me: but there was none of them that coul
de interpretate it vnto Pharao. Thã spa-
ke thee chefe buttelar vnto Pharao say-
inge. I doo remẽbre my faute thys daye,
Pharao was angrye wyth his seruaũtes
& put in warde in the chefe marshals hou
se both me & the chefe baker. And we dreã
med both of vs in one nyght, & eche mãs
dreame of a sondrye interpretation.

And ther was wythe vs a yonge mã,
an Hebrewe borne, seruaũt vnto the chefe
marshall. And we tolde hym, and he declã-
red oure dreames to vs accordynge to e-
ther of oure dreames. And as he declared
them vnto vs, euen so it came to passe. I
was restored to myne offyce agayne, and
he was hanged.

Than Pharao sente and called Jo-
seph. And they made hym haste oute of * Psal. c.iiij. b
pryson. And he shaued hym selfe & chaun
ged hys rayment, and went in to Pharao
And Pharao sayde vnto Joseph: I haue
dreamed a dreame & no man can interpre
tate it, but I haue heard say of the that as
soone as thou herest a dreame, thou dorst
interpretate it. And Joseph answered pha
rao sayinge: God shall geue Pharao an
answere of peace wythout me. Pharao
C sayd vnto Joseph: in my dreame me thou
ghte, I stode by a ryuer syde, and ther ca-
me out of the ryuer. vij. fatte fleshed and
wel fauored kyne, & fedd in the medowe.
And then seuen other kyne came vp after
them, poore and very euell fauoured, and
leane fleshed: so that I neuer sawe they lyke in all the lande of Egypte, in euell fa-
uourednesse. And the. vij. leane and euell
fauoured kyne ate vp the fyrst seuen fatt
kyne. And when they had eaten them vp
a man coulde not perceaue that they had
eaten them: for they were styll as euell fa-
uoured as they were at thee begynninge.
And I awoke. And I sawe agayn in my
dreame. vij. eares sprynge out of one stal-
ke full and good, and seuen other eares
wythered, thynne and blasted wyth wynd
sprynge vp after them. And the thynne ea
res deuoured the seuen good eares. And
I haue tolde it vnto the sothsayers, but
no man can tell me what it meaneth. Thẽ
Joseph sayde vnto Pharao: bothe Pha-
raos dreames are one. And god doth she-
we Pharao what he is aboute to do. The
seuen good kyne ar seuen yeares: and the
seuen good eares ar seuen yeare also, and
it is but one dreame. Lykewyse, the seuen
thynne and euell fauored kyne that came D
out after them, are seuen eares: and the se-
uen emptye and blasted eares shalbe seuẽ
yeares of hunger. Thys is that whych I
sayde vnto Pharao, that God doth shew
Pharao what he is about to do.

Behold there shal come seuen yeare of
great plenteousnes throughe out all thee
land of Egypt. And there shall aryse af-
ter them. vij. yeares of hunger. So that
all the plenteousnes shall be forgotten in
the lande of Egypt. And the hunger shall
consume ẏ lande, so that ẏ plenteous shal
not be once a sene in the land by reason of
that hunger that shall come after, for it
shalbe exceadynge great. And as concer-
ninge that the dreame was doubled vnto
Pharao the secound tyme, it betokeneth
that the thynge is certaynly prepared of
God: and that God wyll shortely brynge it
to passe.

Now therfore let Pharao prouyde for
a man of vnderstandinge and wysdom,
and sette hym ouer thee lande of Egypte.
And let Pharao make offycers ouer thee
land, and take vp the fyft part of the lan-
de of Egypte in the seuen plenteous yea-
res and lette them gather all the foode of
these good yeares that come, and laye vp
corne vnder thee power of Pharao, that
there may be foode in the cytyes, and ther
let them kepe it: that ther may be foode in
store in the land, agaynste the. vij. yeares
of hunger whyche shall come in the lande
of Egypt, and that the lande perysshe not
thorow hunger.

And the sayinge pleased Pharao & all E
hys seruauntes. Than sayde Pharao vn
to hys seruauntes: where shall we fynde
soche a man as this is, that hath the sprit
of God in hym: wherfore Pharao sayde
vnto Joseph: for as moche as God hath
shewed the all thys, there is no man of vn
derstandyng or of wysdom lyke vnto the.
Thou therfore shalt be * ouer my house, Psal. c.iiij. b
& according to thy worde shal al my peo- Actu. vij. b
ple obeye: onely in the kynges seate wyl I j. mach. ij. f
be aboue the. And he sayd vnto Joseph: be- Dani. ij. g
holde

holde, I haue set the ouer all the lande of
Egypt. And he toke of his rynge frō hys
fynger, and put it vpon Josephs fynger,
and arayed hym in rayment of bysse, and
put a golden cheyne about hys necke and
sett hym vpon the best charett that he had
saue one. And they cryed before hym: a Abrech,
and that Pharao had made hym ru
ler ouer all the land of Egypte.

And Pharao sayd vnto Joseph: I am
Pharao, wythout thy wyll, shal noo man
F lyfte vp eyther hys hand or fote in all the
land of Egypt. And he called Josephs na
me b Zaphnath Paena. And he gaue
hym to wyfe Asnath the doughter of Pu
tiphar prest of On. Than wente Joseph
abrode in the land of Egypt. And he was
xxx. yere olde c when he stode before Pha
rao kynge of Egipt. And than Joseph de
parted from Pharao and wente thorowe
out all the lande of Egypte.

And in the. vii. plenteous yeares they
made sheues & gathered vp all the foode
of the. vii. plenteous yeres whych were in
the lād of Egipt & put it into cyties. And
he put the foode of the feldes that grewe
rounde about euery cytie: euē in the same
And Joseph layde vp corne in store, lyke
vnto the sand of the see in multitude out
of measure, vntyl he left nombrynge. For
G it was wythout nōbre. And vnto Joseph
were borne two sonnes before thee yeares
of hounger came, whych Asnath the dou
ghter of Putiphar prest of On, bare vn
to hym. And he called the name of the fyr
* gen.xlvi.c. ste sonne * Manasse, for God (sayde he)
hath made me forgett all my laboure and
all my fathers houhold. The second cal
led he Ephraim, for God (sayde he) hathe
caused me too growe in thee lande of my
trouble.

And when the. vii. yeares of plenteous
nes, that was in the lande of Egypt were
Gen.xli.d ended, than came the. vii. yeres of * derth,
accordinge as Joseph had sayd. And the
derth was in al landes: but in the land of
Egypt was ther yet fode. Whē now all ye
land of Egypt began to hunger, thā cried
the people to Pharao for bred. And Pha
rao sayd vnto al Egypt: go vnto Joseph
and what he sayeth to you that doo. And
when the derth was thorow out al the lād
Joseph opened all that was in the cytyes
and solde vnto the Egyptyans. And hun
ger waxed sore in the land of Egypt. And
all countrees came to Egypte to Joseph
for to bye corne: because that thee hunger
was so sore in all landes.

The Notes.

a ❡ Abrech: that is, tender father or as some wyll bowe the knee.

b ❡ Zaphnath paena: they ar wordes of Egipt: as moche to saye: As a man to whome secret thynges are opened.

c ❡ When he stode before Pharao: that is whē he was admytted of Pharao into hys office, as in i. Regum, xvi. d.

❡ Josephs brethren come into Egypt to bye corne And he knoweth thē and tryeth them. Symeon is put in pryson, the other retorne to theyr father too fetche Ben Jamin. His father is lothe to let hym go but at the last he graunted it.

The. xlii. Chapter.

When Jacob sawe that there A
was corne too be solde in E
gipt, he sayd vnto his sōnes
why are ye negligent? behold
I haue heard ye ther is corne
to be solde in Egipte. * Gette you thyther Gen.xl...
and bye vs corne from thēce, that we may
lyue & not dye. So went Josephs ten bre
thren downe to bye corne in Egipt, for Bē
Jamin Josephs brother wold not Jacob
send wyth hys other brethren, for he sayd
some myssfortune myght happen hym.

And the sonnes of Israel came too bye
corne amōg other that came, for ther was
derthe also in the lande of Canaan. And
Joseph was gouerner in thee lande, and
solde corne to all the people of the lande.
And hys brethren came, and fell flatte on
the grounde before hym. When Joseph
sawe hys brethren, he knewe them: But
made strange vnto thē and spake rughly B
vnto them sayinge: Whence come ye? and
they sayde: out of the lande of Canaā, to
bye vytayle. Joseph knewe hys brethren,
but they knewe not hym.

And Joseph remembred hys * dreames ge.xxxvii...
whych he dreamed of them, and sayd
vnto them: ye ar spies, and to se where the
lande is weake is youre commynge. And
they sayde vnto hym: nay my lord: but to
bye vytayle thy seruauntes at come. We
ar all one mans sonnes, & meane truelye,
and thy seruauntes are noo spies. And he
sayde vnto them: nay verely, but euen to
see where the lande is weake, is youre co
mynge. And they sayd: we thy seruauntes
are. xii. brethren, the sonnes of one man in
the

C in the land of Canaan. The youngeste is
yet wyth oure father, and one no man wo-
teth where he is. Joseph sayde vnto them
that is it that I sayde vnto you, that ye ar
surelye spies. Here by ye shall be proued.
For by thee lyfe of Pharao, ye shall not
goo hence, vntyll youre youngest brother
be come hyther. Sende therfore one of
you and lette hym fett youre brother, and
ye shalbe in prisonne in the meane season
And there by shall youre wordes be pro-
ued, whether there be any trueth in you: or
els by the lyfe of Pharao, ye ar but spies
And he put them in warde thre dayes.
And Joseph sayde vnto them the thyr
D de daye: Thys doo and lyue, for I feare
God. Yf ye meane noo hurte, lette one of
youre brethren be bounde in thee pryson,
and goo ye and bringe the necessary foo-
de vnto your housholdes, and bryng you
re youngeste brother vnto me: that youre
wordes maye be beleued, and that ye dye
not. And they dyd so.
Than they sayde one to another: we
haue verelye synned agaynste oure bro-
ther, in that we sawe the anguyshe of hys
soule when he besoughte vs, and woulde
not heare hym: therefore is thys troubell
come vpon vs. Rubē answered them say
inge. Sayde I not vnto you that ye shul
de not synne * agaynst the ladde? but ye
Ge.xxxvii.b wolde not heare. And now verely see, hys
bloude is a requyred. They were not a-
ware that Joseph vnderstonde them, for
E he spake vnto thē by an interpreter. And
he turned from them and wepte, and than
turned to them agayn and comened with
them and toke oute Symeon from amō-
ge them and bounde hym before theyr ey-
es, and commaunded to fyll theyr sackes
wyth corne, and to putte euerye mans mo-
ney in hys sacke, and to geue them vytay
le to spende by the waye. And so it was
done to them. And they laded theyr asses
wyth the corne and departed thence. And
as one of them opened hys sacke, for too
geue hys asse prauender in thee Inne, he
spyed hys moneye in hys sackes mouthe.
And he sayde vnto hys brethren: my mo-
neye is restored to me agayne, and is euen
in my sackes mouth. Than theyr hartes
fayled them, and were astoyned and sayd
one to another: howe commeth it that god
dealeth thus wyth vs. And they came vn
to Jacob theyr father vnto thee lande of F
Canaan, and tolde hym all that had hap-
pened them sayinge. The Lorde of the
land spake rughly to vs, and toke vs for
spyes to serche the countrye. And we say-
de vnto hym: we meane truely and are no
spyes. We be twelue brethren sonnes of
oure father, one is away, and the yongest
is nowe wyth oure father in the lande of
Canaan. And the Lorde of the countreye
sayde vnto vs: here by shall I knowe yf
ye meane truelye: leaue one of youre bre-
thren here wyth me, and take foode neces-
sarye for youre housholdes and gett you
awaye, and brynge youre youngeste bro-
ther vnto me. And thereby shall I knowe
that ye are noo spyes, but meane truelye:
So wyll I delyuer you youre brother a-
gayne, and ye shall occupye in the lande.
And as they emptyed theyr sackes,
beholde: euerye mans bundell of moneye
was in hys sacke. And when bothe they &
theyr father sawe the boundels of money
they were afrayde.
And Jacob theyr father sayde vnto G
them: Me haue ye robbed of my chyldren
Joseph is awaye, and Symeon is away:
and ye wyll take Ben Jamin awaye. All
these thynges fall vpon me. Ruben an-
swered hys father sayinge: Slee my two
sonnes yf I brynge hym not to the agay
ne. Delyuer hym therfore to my hande, &
I wyll brynge hym to the agayn. And he
sayde: my sonne shall not go downe with
you. For his brother is dead, & he is lefte
alone. Moreouer some misfortune might
happen vpon hym by the waye whych ye
go. And so shuld b ye bryng my gray hed
with sorowe vnto the graue.

The Notes

a To requyre the bloud of the hande of another, is to take vengeaunce of the euell done vnto hym, as in Genesis.ix.a. Psalm.ix.b. and Ezech.iii.c
b Brynge me to my graue: that is, ye shall brynge me to my death, as in Ge.xxxvii.f.

When Ben Jamin was broughte, they returned in Egipte. Simeon is delyuered out of pryson. Joseph goeth asyde and wepeth. They feast together.

The xliii. Chapter.

AND the derthe waxed sore in A
the land. And when they had
eate vp the corne which they
broughte

brought out of the land of Egypte, their
father sayde vnto them: go agayne & bye
vs a lytle foode. Than sayde Juda vnto
hym: the mā dyd testifye vnto vs sayinge
gene.xlii.d * loke that ye se not my face excepte youre
brother be wyth you. Therfore yf þu wylt
send our brother wt vs, we wyl go & bye þe
food. But yf thou wylt not sende hym, we
wyll not goo: for the man sayde vnto vs:
loke that ye se not my face, excepte youre
brother be with you. And Israell sayde:
wherfore delt ye so cruelly with me, as to
tell the man that ye had yet another bro-
B ther? And they sayde: The man asked vs
of our kynred sayinge: is youre brother yet
alyue? haue ye not another father? And
we tolde hym according to these wordes.
How coulde we knowe that he wold byd
vs brynge our brother downe with vs?
Then sayde Juda to Israell hys father:
Send the lad with me, & we wyl ryse and
goo that we may lyue and not dye: bothe
we, thou and also our chyldren. I wyl be
suretye for hym: & of my handes requyre
hym. If I brynge hym not to the and set
gen.xliiii.g hym before thyne eyes * than let me beare
the blame for euer. For except we had ma
de this taryenge: by this we had ben there
twyse and come agayne.

C Then theyr father Israel sayde vnto
them: Yf it must nedes be so now: then do
thus, take of the best fruytes of the lande
in youre vessels, and brynge the man a pre
sent, a curtesye bawlme, and a curtesye of
hony, spyces & myrre, dates & almondes.
And take as moch money more wt you.
And the money that was brought agayn
in youre sackes, take it agayne with you,
peraduenture it was some ouersyght.

Take also youre brother with you and
aryse & go agayne to the man. And God
almyghtye geue you mercye in the syghte
of the man and sende you youre other bro
ther and also Ben Jamin, and I wyll be
as a man robbed of his chyldren.

Thus toke they the present and twyse
so moch more money with them, and Ben
Jamin. And rose vp, wente downe to E-
D gypte, and presented them self to Joseph
When Joseph saw Ben Jamin with thē
he sayde to the rular of his house: bryng
these men home and sley and make redye:
for they shall dyne with me at none. And
the man dyd as Joseph bad, and brought
them into Josephs house.

When they were brought to Josephs
house, they were afrayed and sayd: becau
se of the money that came in oure sackes
mouthes at the fyrst tyme, are we brought
to pyke a quarell wyth vs, and to laye so-
me thynge to our charge, to brynge vs in
bondage and our asses also. Therfore ca-
me they to the man that was the ruler o- E
uer Josephs house, & comened wyth hym
at the dore and sayde.

Syr, we came hyther at the fyrst tyme
to bye foode, and as we came too an inne
and opened our sackes: beholde, euery mā
nes * money was in hys sacke wyth full gene.xlii
weyghte: But we haue brought it agayn
wyth vs, & other money haue we brought
also in oure handes, to bye foode, but we
cannot tell who putte oure money in oure
sackes. And he sayde: be of good chere, fea
re not: your God and the God of your fa
thers hath putte you that treasure in you
re sackes, for I hadde youre moneye. And
he brought Simeon oute to them and led
them into Josephs house, and gaue them
water to washe theyr fete, and gaue theyr
asses prauender: And they made readye
theyr presente agaynste Joseph came at
none, for they hearde saye that they shuld
dyne there. When Joseph came home,
they broughte theyr present into the hou- F
se to hym, whyche they hadde in theyr han
des, and fell flatte on thee grounde before
hym. And he welcommed them courteous-
lye, sayinge: is youre father that old man
whyche ye tolde me of, in good helth? and
is he yet a lyue? they answered: thy seruāt
oure father is in good health, and is yet a
lyue. And they bowed them selues and fel
to the grounde.

And he lyfte vp hys eyes and behelde
hys brother Ben Jamin hys mothers son
ne, and sayde: * is thys your yongest bro-
ther of whom ye sayd vnto me? And said gene.xl
God be mercyfull vnto the my sonne.
And Joseph made hast (for * his hart dyd G
melt vpon hys brother) and sought wher iii.re.iii
to wepe, and entred into hys chamber, for
to wepe there. And he washed hys face &
came out & refrayned hym selfe, and bad
set bread on the table.

And

And they prepared for hym by hym sel
fe, & for the by them selues, & for the Egip
cias which ate withe hun by the selues, be
cause the Egypcians may not eat bread w
the Hebrues, for his an * t abhomynacyon
vnto the Egypcians. And they satt before
hym: the eldeste acordynge vnto hys age,
And the yongest acordynge vnto hys you
th. And the men marueled amonge them
selues. And they brought rewardes vnto
them from before hym but Ben Jamins
parte was fyue tymes so moch as any of
theirs. And they ate and they dronke, &
were dronke with him.

The Notes.

a t Abhomination, that is: it was abhorred of the Egyptians that an Hebrewe shulde eat with them.

¶ Joseph accuseth hys brother of thefte. Juda becommeth suerty for Ben Jamin.

The .xliiii. Chapter.

AND he commaunded the ruelar
A of hys house sayinge: fyll the
mens sackes w food, as moch
as they ca carye, & put euery
mans money in hys baggemo
uthe, & put my syluer cuppe in thee sackes
mouth of the yongest & hys corne money
also. And he dyd as Joseph hadde sayde.
And in thee mornynge as soone as it was
lyght, the men were let go wyth theirasses
And when they were out of the cytie & not
yet ferre awaye, Joseph sayd vnto the ru
lar of his house: vp and folowe after thee
men and ouertake them. and say vnto the
wherfore haue ye rewarded euyl for good
is that not the cuppe of which my Lorde
drynckerh, and doth he not prophesye ther
in? ye haue euyll done that ye haue done.
And he ouertoke them, and sayde the
B same wordes vnto them. And they answe
red hym: wherfore sayth my Lorde suche
wordes? God forbydde that thy seruaun
tes shulde doo so. Beholde: the money
whiche we founde in our sackes mouthes
we brought agayne vnto the, oute of the
lande of Canaan: howe then shulde we
steale oute of my lordes house, ether syl
uer or golde? w whosoeuer of thy seruaun
tes it be founde let hym dye, & lette vs also
be my lordes bondme. And he said: Now
therfore accordyng vnto your wordes he
w whom it is founde, shalbe my seruaunt
but ye shalbe harmlesse.
And attonce euery ma toke downe hys C
sacke to the ground & euerye man opened
his sacke. And he serched and bega at the
eldest and left at the yongest. And the cup
was founde in Ben Jamins sacke. Then
they * rent their clothes, and laded euerye
man hys asse and wente agayne vnto the
cytye. And Juda and hys brethre came to
Josephs house, for he was yet there, and
they fell before hym on the grounde. And
Joseph sayde vnto the: what dede is this
whych ye haue done? wist ye not that such
a man as I can prophesye?
Then sayde Juda: what shall we saye
vnto my Lorde: what shall we speake, or D
what excuse can we make? God hath foun
de out the wyckednesse of thy seruauntes
Behold bothe we and he wyth whom the
cuppe is founde are thy seruauntes. And
he answered: God forbyd that I shoulde
do so, the man wyth who the cuppe is foun
de, he shalbe my seruaunte: but get ye in
peace vnto youre father.
Then Juda went vnto hym and say
de: oh my lorde let thy seruaunte speake a E
worde in my lordes eare, & be not wrothe
wyth thy seruaunte: for thou arte euen as
Pharao. My lorde axed hys seruaunts say
inge: haue ye a father or a brother? And
we answered my lorde, * we haue a father * gen. xlii. a
that is olde, & a yonge ladde whych he be
gat in hys age: and the brother of the say
de lad is dead, & he is al that is left of that
mother. And hys father loueth hym. Then
sayd my lorde vnto his seruauntes bring
hym vnto me, that I may sett myne eyes
vpon hym. And we answered my Lorde,
that thee lad coulde not goo from hys fa
ther, for yf he shulde leaue hys father, he
were but a dead man. Than saydest thou
vnto thy seruauntes * except youre youn gen. xliii. a
gest brother come wythe you, loke that ye
se my face no more.
And when we came vnto thy seruaunt
oure father, we shewed hym what my lor
de hadde sayde. And when our father say
de vnto vs, goo agayne and bye vs a lyt
tle foode: we sayde: that we could not goo
Neuerthelesse yf oure youngeste brother
goo wyth vs then wyl we go, for we may
not see the mannes face excepte our youn
geste brother be wyth vs. Then sayde F
thy

thy seruaunt our father vnto vs. Ye kno
we that my wyfe bare me.ii.sonnes. And
the one went out from me, and it is sayde
ge.xxxvii.f of a suertye that he is * torne in peces of
wylde beastes and I sawe hym not sence
Yf ye shall take thys also away from me
and some myssfortune happen vpon hym,
Gen.xlii * then shall ye brynge my graye head with
sorowe vnto the graue.
Nowe therfore when I come to thy ser
G uaunt my father, yf the ladde be not with
me:seyng that his lyfe hangeth by the lad
des lyfe, then as soone as he seeth that the
lad is not come, he wyll dye. So shall we
thy seruauntes brynge the gray hedde of
thy seruaunt oure father wyth sorow vn-
to the graue. For I thy seruaunt became
suertye for the lad vnto my father & sayd
ge.xliii.b * yf I brynge hym not vnto the agayne.
I wyl beare the blame all my lyfe longe.
Now therfore lette me thy seruaunt byde
here for the ladde and be my lordes bond
man:and let the ladde go home wyth hys
brethren. For how can I goo vnto my fa
ther and thee ladde not wythe me: leste I
shuld see the wretchednes that shall come
on my father.

¶ Joseph maketh hym selfe knowen vnto his brethrē and sendeth for his father.

The.xlv.Chapter.

AND Joseph could no longer
A refrayne before al them that
stode about hym, but cōmaū
ded that they shuld go al out
from hym, & that ther shuld
be no mā wyth hym, whyle he vttered hym
gene.xlii.c xliii.g selfe vnto his brethren. And he * wepte a-
lowde, so that the Egiptians and the hou
se of Pharao hearde it. And he sayd vnto
hys brethren: I am Joseph, dothe my fa-
ther yet lyue? But hys brethren could not
answere hym: for they were abasshed at
hys presence. And Joseph sayd vnto hys
Actu.vii.b brethren:come nere too me, and they came
ge.xxxvii.f. nere. And he sayde:* I am Joseph youre
B brother whome ye solde into Egipte. And
now be not greued therwyth, nyther let it
seme a cruell thynge in youre eyes, that ye
sold me hether. For god dyd send me befo
Gene.l.d re you to saue lyfe. * For this is the secōd
yeare of derth in thee lande, and fyue moo
are behynde in whych ther shall nether be
earynge nor heruest.

Wherfore God sent me before you to
make prouision, that ye myghte continue
in the earth and to saue youre lyues by a
great delyueraunce. So nowe it was not
ye that sent me hether, but God: & he hath
made me father vnto Pharao and Lorde
ouer all hys house, & ruler in all the land
of Egypt. Hast you and go to my father
and tell hym, this sayth thy sonne Joseph C
God hath made me Lorde ouer al Egipt
Come downe vnto me and tarye not. And
thou shalt dwel in the land of Gosan and
be by me:both thou and thy chyldren, and
thy chyldrens children:and thy shepe, and
beastes:and all that thou hast. Ther wyl
I make prouisyon for the:for ther remay
ne yet.v.yeares of derthe, leste thou & thy
houshold and all that thou hast perysshe.
Beholde, your eyes do se, and the eyes
also of my Brother BenJamin, y^t I spea
ke to you by mouth. Therfore tell my fa-
ther of all my honoure whyche I haue in
Egypte and of all that ye haue sene, and
make haste and brynge my father hether. D
And he fell on hys brother BenJamins
necke and wepte, and BenJamin wepte
on hys necke. Moreouer he kyssed al hys
brethren and wepte vpon them. And after
that, hys brethren talked wyth hym. And
when the tydynges was come vnto Pha
raos house that Josephs brethren were
come, it pleased Pharao well and all hys
seruauntes.
And Pharao spake vnto Joseph:saye
vnto thy brethren:thys do ye: lade youre E
beastes and get you hence, And when ye
be come vnto thee lande of Canaan, take
youre father and youre housholdes and
come vnto me, and I wyll geue you thee
best of the land of Egipt, and ye shal eate
the fat of the land. And commanded also.
Thys do ye:take charettes wyth you out
of the land of Egypte, for youre chyldren
and for your wyues:and brynge your fa
ther and come. Also, regarde not youre
stuffe, for the goodes of all the land of E-
gypt shalbe youres.
And thee chyldren of Israell dyd euen
so. And Joseph gaue thē charettes at the F
commaundemente of Pharao, and gaue
them vytayle also to spende by the waye.
And he gaue vnto eche of them chaunge
of rayment: but vnto BenJamin he ga-
ue.iii. hundred peces of syluer and fyue
chaunge

chaunge of rayment. And vnto hys fa-
ther he sent after the same maner, x. asses
laden wyth good oute of Egypte, and. x.
she asses laden with corne, bred & meate: to
serue hys fahter by the waye. So sente
he hys brethren awaye, and they departed
And he sayde vnto them: se that ye fal not
out by the way.

And they departed from Egypt and
G came in to the lande of Canaan vnto Ja
cob theyr father, and tolde hym sayinge.
Joseph is yet a lyue & is gouerner ouer all
the land of Egypte. And Jacobs hert wa
uered, for he beleued them not. And they
told hym all the wordes of Joseph which
he had sayd vnto them. But when he saw
the charettes whych Joseph had sente to
carye hym, then hys spyrytes reuiued. And
Israel sayde. I haue ynough, yf Joseph
my sonne be yet alyue. I wyll goo and se
hym yet that I dye

¶ Jacob with al his houshold goeth to Joseph in to Egypt. The genealogie of Jacob. Joseph meteth hys father.

The. xlvi. Chapter.

A ISrael toke hys *iourney w — Jos. xxiiii. a / Actu. vii. b / Esay. lii. a
all that he had, and cam vnto
Berseba and offred off. ryn
ges vnto the God of hys fa
ther Isaac. And God sayde
vnto Israel in a vysyon by nyght, & called
vnto hym. Jacob Jacob. And he answe-
red: here am I. And he said I am ye myghty god of thy father, feare not to goo dow
ne in to Egypt. For I wyl make of thee
a great [?] people. I wyl goo downe with
ye into Egypt and I wil also bryng ye vp a
gayn, & Joseph shall [?] put his hand vpo
thyne eyes. And Jacob rose vp from Bar
seba. And the sonnes of Israel caried Ja
cob their father, and their chyldren & theyr
wyues in thee charettes whyche Pharao
hadde sente to carye him. And they toke
their catel and the goodes which they had
gotten in thee land of Canaan and came
in to Egypte both Jacob and all hys seed
wyth hym, his sonnes and his son sonnes
with hym, hys doughters & hys sonnes
doughters and all hys seed brought he w
hym into Egypte.

B Thes are ye names of ye chyldre of Israel — Nu. xxvi. a / ... xxvi. a / i. Par. v. a
which cam ito Egipt, both Jacob & his son
nes: *Ruben Jacobs fyrst sonne, the chyl
dren of Ruben: Hanoch, Pallu, Hezron &
Charmi. The chyldren of Symeon: Je-
muel, Jamin, Ohad, Jachin, Zohar and
Saul, thee sonne of a Cananitish woma
The chyldren of *Leui: Gerson, Kahath — i. para. vi. a
and Merari. The children of * Juda: Er — i. par. iiii. a
Onan, Sela, Pharez and Zerah but Er
and Onan dyed in the lande of Canaan.
The chyldren of Pharez, Hezron and Ha
mull. The chyldren of Isachar: Tola,
Phua, Job and Semson. The chyldren
of Zabulon: Sered, Elon, and Jahleel
These be the chyldren of Lea whyche she C
bare vnto Jacob in Mesopotamia wyth
hys doughter Dina. Al the soules of his
sonnes and doughters make. xxx. and. iii.

The chyldren of Gad: Ziphion Hag
gi, Suni, Ezbon, Eri, Arodi and Areli.
The chyldren of * Asser: Jemna, Jesua, — i. par. vii. c
Jesui, Brya and Serah theyr sister. And
the chyldren of Brya were Heber & Mal
chiel. These are the chyldren of Sylpha
whom Laban gaue to Lea his doughter
And these she bare vnto Jacob in nobre
xvi. soules.

The chyldren of Rahel Jacobs wy
fe: Joseph and Ben Jamin. And vnto Jo
seph in the lande of Egypte were borne:
Manasses and Ephraim, whyche * As — Gene. xli. g
nath the doughter of Putiphar prieste of
On bare vnto hym. The chyldren of
* Ben Jamin: Bela, Becher, Asbel: Gera, — i. par. vii. b and. viii. a
Naeman, Ehi, Ros, Mupim, Hupim and
Ard. These are the chyldren of Rahel
whych were borne vnto Jacob. xiiii. sou
les all together. The chyldren of Dan:
Husim. The chyldren of Nephthali: Jahe
zeel, Guni, Jeser and Sillem. These are
the sonnes of Bilha whych Laban gaue
vnto Rahell hys doughter, and she bare
these vnto Jacob, all together. vii. soules
All the * soules that came wyth Jacob in — Deut. x. d
to Egypte whych came out of his loynes
(besyde his sonnes wyfes) were al together
lx. and. vi. soules. And the sonnes of Jo-
seph, whyche were borne hym in Egypte
were two soules: So that al the soules of
the house of Jacob whyche came into E-
gypt are. lxx.

And he sente Juda before hym vnto
Joseph that the waye myghte be shewed
hym vnto Gosan, and they came into the

 land

lande of Gosan. And Joseph made redy
hys charett and went to mete Israel hys
father vnto Gosan, and presented hym
selfe vnto hym and fell on hys necke and
wept vpon hys necke a good whyle. And
D Israell sayde vnto Joseph: Now am I
content to dye, in somoch I haue sene the
that thou art yet a lyue.

And Joseph sayde vnto hys brethren
& vnto hys fathers house: I wyll go &
shewe Pharao and tell hym: that my bre
thren and my fathers house whych were
in the land of Canaan are come vnto me,
and howe they are shepeherdes (for they
were men of catel) and they haue brought
theyr shepe, and theyr oxen, and all that
they haue wyth them. Yf Pharao cal you
and are you what youre occupatyon is,
saye: thy seruauntes haue bene occupyed
aboute cattell from oure chyldhode vnto
thys tyme: bothe we and oure fathers,
that ye maye dwell in the lande of Gosan
For the Egyptians abhorre al shepehar-
des.

The Notes.

a ☞ I wyl make the a great people: that is, I wyl multiply thy sede, that many people shal come thereof.

b ☞ To put hys hande vpon hys eyes is to be presente at hys death and to burye hym, as in Tobye. iiii. d

¶ Jacob cometh before Pharao, & vnto him is geuē the land of Gosan. He sweareth his sonne for his buryall.

The. xlvii. Chapter.

A And Joseph wente and
told Pharao and sayd,
my father and my bre-
thrē theyr shepe & theyr
beastes, & all that they
haue, ar come out of ŷ
lande of Canaan, and are in the lande of
Gosan. And Joseph toke a parte of hys
brethrē: euen fyue of them, and presented
vnto Pharao. And Pharao sayde vnto
hys brethren: what is youre occupatyon?
And they sayde vnto Pharao: shephar-
des are thy seruauntes, both we and also
oure fathers. They sayde moreouer vn-
gen. xviii. a to Pharao: for to * sogeorne in thee lande
are we come, for thy seruauntes haue no
pasture for theyr shepe, so sore is thee fa-
meshement in the lande of Canaan. Now
therfore let thy seruaūtes dwell in the lan
de of Gosan.

And Pharao sayde vnto Joseph: thy fa- B
ther and thy brethren are come vnto thee.
The lande of Egypte is open before the:
In the best place of the lande make bothe
thy father and thy brethren dwell: And e-
uen in the land of Gosan let them dwell.
Moreouer yf thou know any men of acti
uite amōg thē make thē rulars ouer my
catell. And Joseph brought in Jacob his
father and sett hym before Pharao. And
Jacob blessed Pharao. And Pharao ax-
ed Jacob, how olde art thou? And Jacob
sayd vnto Pharao, the dayes of my a ☞ pyl
gremage ar an hundred and. xxx. yeares.
Fewe and euel haue the dayes of my lyfe
bene, and haue not attayned vnto the yea
res of the lyfe of my fathers in the dayes
of theyr pylgremages. And Jacob b ☞ bles
sed Pharao and wente oute frome hym.
And Joseph prepared dwellynges for
hys Father and hys brethren, and ga-
ue them possessions in the land of Egipte
in the beste of the lande: euen in the lande
of Rameses, as Pharao commaunded.
And Joseph made prouysyon for hys fa-
ther, hys brethren and al hys fathers hou
sholde, as younge chyldren are fedd wyth
bread.

C Ther was no bread in all the land, for
the derth was exceadinge sore: so that the
land of Egypte and the lande of Canaā,
were fameshyd by the reason of the derth
And Joseph brought together all the mo
neye that was founde in thee lande of E-
gipte and of Canaan, for the corne which
they boughte: and he layde vp thee mo-
neye in Pharaos house. When moneye
fayled in the lande of Egypt and Cana-
an, all the Egyptyans came vnto Joseph
and sayd: geue vs sustenaunce: wherfore
suffrest thou vs to dye before the, for our
money is spent. Thē sayd Joseph: bringe
your catel, & I wyl geue you for your cat D
tell, yf ye be wythoute moneye. And they
brought theyr catel vnto Joseph. And he
gaue thē bread for horses & shepe, & oxen
and asses: so he fedde thē wyth bread for
all theyr catell that yeare.

When that yere was ended, they came
vnto him the next yere & sayde vnto hym:
we wyll not hyde it from my Lorde, howe
that we haue neyther moneye nor catell
for

for my Lorde there is no more left for my
lorde but euen oure bodyes and oure lan-
des. Wherfore latest thou vs dye before
thyne eyes, and the lande to go to noughte:
bye vs and oure landes for breade: & lete
both vs and our landes be bonde to Pha
rao. Geue vs sede, that we may lyue and
not dye, and that the land goo not to wast.
C Joseph boughte al the land of Egypt
for Pharao, for the Egyptians solde eue
ry man hys land because the derth was so
ze vpon the: & so the land became Phara
os. And he appointed ẏ people vnto the cy
ties, frō one syde of Egipt vnto the other:
only the lād of the Prestes bought he not.
For ther was an ordināce made by Phara
for the * preestes, that they shulde eate the
which was appoynted vnto them: whych
Pharao had geuen them wherfore thei sol
de not their lande,
Then Joseph sayde vnto thee fol-
ke: behold I haue boughte you this daye
F and youre lande for Pharao. Take
there sed and goo sowe the lande. And of
the encrease, ye shall geue the fyfte parte
vnto Pharao, and. iiii. partes shalbe your
awne, for sede to sow the feld: and for you
and them of youre housholdes, & for your
childer, to eate. And they answered: Thou
hast saued our lyues. Let vs fynde grace
in the syght of my lord, and let vs be Pha
raos seruauntes. And Josephe made it a
lawe ouer the lande of Egypte vnto thys
day: that men must gyue Pharao the fyf
te part, excepte the lande of the preastes
only whych was not bond vnto pharao.
And Israel dwelte in Egypte: euen in
the countre of Gosan. And they had theyr
possessions therin, and they grew and mul
typlyed excedyngely. Moreouer Jacob
lyued in the lande of Egypte. xvii. yeare,
so that the hole age of Jacob was an hun
dred and xlvii. yere.
G When the tyme drewe nye, that Israel
must dye: he sente for hys sonne Joseph
and sayde vnto hym: If I haue founde
grace in thy sight, put thy hand vnder my
thyghe and deale mercifullye and truelye
wyth me, that thou burye me not in E-
gypte: but lette me lye by my fathers, and
carye me out of Egypte, and burye me in
theyr buryall. And he answered: I wyll
gen. xxiii. b do as thou hast sayd. And he sayd, Sweare
vnto me. And he sware vnto hym. And
than Israell bowed hym vnto the beddes
head.

The Notes

a¶ The dayes of hys pylgremage was al the ty
me that he lyued, as in Job. xiiii. c. and, Psa. cxviii. c.
b¶ To blesse, is here to prayse and geue thankes
as afore in the. xlvii. of Gene. b and d.
c¶ Thys name Pharao was a general name to
all the kynges of Egypte. So Abimelech was a cō-
men name to all the kynges of thee gentyles, as in
Exodi. xvi.
d¶ To put hys hand vnder hys thye, looke in
gene. xxiiii. a
¶ Jacob lyeth sicke. He desyreth Ephraim and Ma
nasses for hys sonnes and blesseth them.

The. xlviii. Chapter.

After these dedes, tydynges A
were brought vnto Joseph,
ẏ hys father was seke. And
he toke wyth hym his. ii. son
nes. Manasses & Ephraim.
Then was it sayde vnto Jacob: beholde,
thy sonne Joseph commeth vnto the. And
Israell toke hys strength vnto hym, and
satt vpon the bead and sayd vnto Joseph
God almighty apeared vnto me at * Lus gene. xxviii.
in thee lande of Canaan, and blessed me,
and sayde vnto me: beholde I wyll make
the growe and wyll multyplye thee, and
wyll make a great * nomber of people of gen. xxxv. b
the, and wyll geue this land vnto the and
vnto thy sede after the, vnto an euerlastin
ge possession. Now therfore thy two son-
nes Manasses and Ephraim whych we-
re borne vnto the before I came to the, in
to Egypt, shalbe myne: euen as Ruben &
Symeon shall they be vnto me. And thee
chyldren whych thou gettest after them,
shalbe thyne owne, but shalbe called with
the names of theyr brethren in theyr inhe-
ritaunces. And after I came from Meso B
potamia, Rahell * dyed vpon my hande gen. xxxv. c
in the lande of Canaan, by the waye: whe
I had but a feldes brede to goo vnto E-
phrat. And I buryed her there in the way
to Ephrat whyche is nowe called Beth-
lehem.
And Israel behelde Josephs sonnes
and sayde: what are these? And Joseph
sayde vnto hys father: they ar my sonnes
whych god hath geuen me here. And he
sayde: brynge them to me, and let me bles-
se them. And the eyes of Israel were dym
me for age, so that he coulde not well se.

And he brought them to hym, and he kys
sed them, and embraced them. And Israel
sayde vnto Joseph: I had not thought to
haue sene thy face, and yet lo, God hathe
C shewed it me & also thy seed. And Joseph
toke them a waye from hys lappe, & they
fell on the grounde before hym

Than toke Joseph them both: Ephra
im in hys ryghte hande towarde Israels
left hande and Manasses in hys left han-
de, towarde Israels ryghte hande, and
brought them vnto hym. And Israel
stretched out hys ryghthand and [a] layde
it vpon Ephraims head whyche was the
yonger, and hys lyft hand vpon Manas-
ses heade, crossinge hys handes, for Ma-
nasses was the elder. And he blessed Jo-
seph saying: God before whō my fathers
Abraham and Isaac dyd walke, and the
God whych hath fedd me all my lyfe lon-
ge vnto thys daye. And the angell whych
hath delyuered me from al euyl, blesse the
se laddes: that thei may be called after my
name, and after my father Abraham and
Isaac, and that they may growe and mul
tiplye vpon the earth.

When Joseph sawe that hys father
layd his ryght hand vpon the head of E-
phraim, it displeased hym. And he lyft vp
hys fathers hand, to haue remoued it frō
Ephraims head vnto Manasses heade, &
sayde vnto hys father: Not so my father
D for thys is the eldest. Put thy ryght hand
vpon hys head. And hys father wold not
but sayd: I know it wel my sonne, I kno
gen.xlvi.e we it well. He shalbe also a * people & shal
be great. But of a truth his yōger brother
shalbe greater than he and hys sede shall
be full of people. And he blessed them say
inge. At thee ensample of these, the Israe
lites shal blesse and say God make the as
Ephraim and as Manasses. Thus sette
he Ephraim before Manasses.

And Israel sayd vnto Joseph, behold
I dye. And God shall be wyth you and
brynge you agayn vnto the lande of you
re fathers. Moreouer I geue vnto thee, a
Iohn.iiii.a. porcyon of * lande aboue thy brethren,
whyche I gatte oute of the handes of the
Amorytes wyth my swerde and wyth my
bowe.

The Notes.

a The puttinge on of handes was commonly
vsed of the hebrewes, when they commended or of-
fered any thynge to God, as Leuit.i.b

¶ Jacob blesseth al his owne sonnes & sheweth the
what is to come, he apoynteth where he wylde bu-
ryed: and dyeth.

The xlix. Chapter

And Jacob called for hys son
nes and sayd: come together, A
that I may tel you what shal
happen you in the last dayes.
Gather you to gether & here
ye sonnes of Jacob, and herken vnto Is-
raell your father.

Ruben * thou arte myne eldest sonne, gen.xxix
my myght & the begining of my strength
chefe in receauynge and chefe in power.
As vnstable as water waste thou: thou
shalt therfore not be the chefest, for thou * gen.xxxv.
wenst vp vpon thy fathers bedde, and thē i.Par.v
defyledest thou my couche wyth goynge
vp.

The brethren Symeon and Leuy, we
ked instrumentes are theyr wepons. In
too theyr secretes come not my soule, and
vnto theyr congregacyon * be my honour
not coupled: for in theyr wrath they slewe a They cut the ...
a man, and in theyr selfe wyll they [a] hong nowes ...
hed an oxe. Cursed bee theyr wrathe for it the ...
was strong, and theyr fearsnes, for it was B
cruel. I wyll therfor deuyde theym in Ja b knee...
cob, and scater them in Israell.

Juda, thy brethren shall prayse the,
and thyne hande shalbe in thee * necke of i.Par...
thyne enemyes, and thy fathers chyldren
shall stoupe vnto the. Juda is a * lyons Mich...
whelpe. From spoyle my sonne thou arte
come an hye: he layd hym downe and cou
ched him selfe as a lyon, and as a * lionesse Nu.xxiiii
Who dare stere hym vp? The [b] sceptre
shall not depart from Juda, nor a ruelar
frome betwene hys legges, vntyll Sylo *
come, vnto whome the people shal harkē,
He shal bind his fole vnto the vyne, & his
asses colte vnto the vyne braunche, & shal G
wash hys garment in wine and hys man
tell in the bloude of grapes, hys eyes are
roudier than wyne, and hys teeth whytter
then mylke.

* Zabulon shall dwel in the hauen of Josu.xix
the see and in the porte of shyppes, & shall
reache vnto Sydon.

Isachar is a stronge asse, hee couched
hym downe betwene.ii. borders and sawe
that

that reste was good, and the lande that it was pleasante, and bowed his shulder to beare, and be came a seruaunte vnto trybute. Dan shal ✝ iudge his people, as one of thee trybes of Israel. Dan shall be a serpent in the waye, and an edder in the pathe, and byte the horse heeles, so that his ryder shall fall backewarde. After thy sauynge loke I Lorde.

Gad, men of warre shall inuade hym, And he shall turne them to flyght.

Of Asser cometh ✝ fatte breed, and he shall gyue pleasures for a kynge.

Nepthalim ✱ is a swyfte hynde, and geueth goodly wordes. That flowryshynge chylde Joseph, that flowryshyng chyld and goodly vnto the eye: the doughters ranne vpon the wall. The shoters haue enuyed hym and chyd with hym and hated hym, and yet his bow bode fast, and his armes and his handes were stronge, by the handes of the myghtye God of Jacob: out of hym shall come an herde man a stone in

D Israell. Thy fathers god, shal helpe the, and the almyghtye shall blesse the wt blessynges from heuen aboue, and with blessynges of the water that lyeth vnder, and with blessynges of the brestes, and of the wombe. The blessiges of thy father were stronge: euen as the blessynges of my elders, after the desyer of thee hyeste in thee worlde, and these blessynges shall fall on the hede of Joseph, and on the toppe of ye head of hym that was separat frome hys brethren.

Ben Jamen is a rauesshynge wt ✝ wolfe. In the mornyng he shal deuoure his pray and at nyght he shall deuyde hys spoyle.

All thes are the xii tribes of Israell and thys is that whyche their father spake vnto them when he blessed them, euery man wyth a seuerall blessynge. And hee charged them and sayd vnto them. I shal

C be put vnto my ✱ people: se that ye burye in me with my fathers, in ye caue that is in thee felde of Ephron thee Hethyte, in thee double caue that is in the feld before Mãre in the land of Canaã. Which feld Abraham bought of Ephron the Hethyte for a possessyon to bury in. There they buryed Abraham and Sara hys wyfe, there they buried Isaac and Rebecca his wyfe. And there I buryed Lea: whych felde and the caue that is therein, was boughte of thee chyldren of Heth.

When Jacob hadde commaunded all that he wold vnto hys sonnes, he plucked vp his fete vpon the bedde and dyed, and was ✱ put vnto hys people. And Joseph fell vpon hys fathers face, and wepte vpon him, and kyssed hym.

Gen. xxv. a / Acts. vii. c

The Notes.

a ✝ Scepter is here taken for power royall and dygnytye. Here is also prophecyed the commynge of Christ, as in Esaye. ii. d

b ✝ Judge hys people: that is, he shall rule and gouerne them, as Exodi. xviii. d

c ✝ Fat bread, that is plentyousnes of the earth as encreace of corne and other. &c. ther wyth shal fede kynges, and all the men of the earthe, as. ii. Esdras. ix. c

d ✝ Wolfe is here taken in a good sence, and sygnyfyeth a feruent preacher of goddes word as was Paule in whom thys texte is verefyed.

¶ Jacob is buryed. Joseph forgeueth his brethren the Injury that they dyd to hym. And he dyeth.

The. l. Chapter.

A And Joseph cõmaunded hys seruauntes that were Physycions to embawme his father and the Physycions enbawmed Israell. xl. dayes longe, for so longe doth the embawming last, & the Egiptians bewepte hym, lxx. dayes.

And when the dayes of weppynge were ended, Joseph spake vnto thee house of Pharao, sayinge: Yf I haue founde fauoure in youre eyes, speake vnto Pharao and tell hym, howe that my father made me swere and sayd: loo, I dye, se that thou ✱ burye me in my graue whyche I haue

B made me in the lande of Canaan. Nowe therfore let me goo and burye my father and than wyll I come agayne. And Pharao sayd, goo and burye thy father, accordynge as he made the swere.

Gen. xlvii. g

And Joseph wente vp to burye hys father, and wyth hym went al the seruauntes of Pharao that were the elders of his house, and all the elders of Egypt, and al the house of Joseph and his brethren and hys fathers house: onely theyr chyldren & theyr shepe, and theyr cattell lefte they behynde them in the lande of Gosan. And there went wyth hym also Charettes and horsemen: so that they were an exceadyng great companye.

And when they came to the felde of Atad beyonde Jordane, there they made

greate and exceadynge sore lamentacyon.
Eccl.xxii.d And he * mourned for hys father seuen
dayes. When the inhabiters of the lande
of thee Cananites sawe thee mournynge
in the felde of Atad, they sayde: thys is a
greate mournynge whiche the Egypcyās
make. Wherfore the name of the place is
called Abelmizraim, whiche place lyeth be
yonde Jordane. And his sonnes dyd vn=
to hym accordynge as he had cōmaunded
them.

gen.xlix.c Actu.vii.b C And his sonnes caryed hym in to the*
lande of Canaan and buryed hym in the
gen.xxiii.d double caue whyche Abraham had*bou
ght with the felde to be a place to burye
in of Ephron the Hethyte before Mamre
And Joseph retourned to Egypte agayn
and his brethren and all that went vp wt
hym to bury hys father, as sone as he had
buryed hym.

Whē Josephs brethren saw that their
ge.xxxvii.d father was deade, they sayde: Joseph my=
ghte fortune to hate vs and*rewarde vs
agayne all the euyll whiche we dyd vnto
hym: They dyd therfore a cōmaundemēt
vnto Joseph sayinge: thy father charged
vs before his death sayinge. This wyse
saye vnto Joseph, forgeue I praye the, þ
trespace of thy brethren and theyr synne,
for they rewarded the euyl. Now therfore
we praye the, forgeue the trespace of the
seruauntes of thy fathers God. And Jo=
seph wepte when they spake vnto hym.

D And his brethren came and fell before
gene.xlv.d hym and sayde: beholde we be thy seruaū
tes. And Joseph sayde vnto them*feare
not for am not I vnder God? Ye thought
euell vnto me: but God tourned it vnto
good to brynge to passe, as it is this day,
euē to saue moch people alyue. Feare not
therfore, for I wyll care for you, and for
your chyldren, and he spake kyndly vnto
them.

Joseph dwelt in Egypte & his fathers
house also and liued an hundred & x. yere
Nu.xxxii.a Jos.xiii.d ps.cxxviii.a And Joseph sawe*Ephraims chyldren,
euen vnto the thyrde generacyon. And vn
to Machir the sonne of Manasses were
chyldren borne, & sat on Josephs knees.

And Joseph sayde vnto his brethren:
I dye, And God wyl surely* vysett you
and brynge you oute of thys lande, vnto
the lande which he swore vnto Abraham
Isaac, and Jacob. And Joseph toke an
othe of the chyldren of Israell and sayd
God wyl not fayle but vysette you,
se therfore that ye carye my* hebre.xi Exo.xiii Jos.xxiiii
boones hence. And so Jo
seph dyed, whē he was
an hundred and x
yeare old. And
they em=
bawmed hym and putte
hym in a cheste in
Egypte
(.:.)

The Notes.

a I God wyl vysett you, that is, he wyll remem
ber you and delyuer you out of bondage that ye
shalbe in vnder Pharao

The ende of the fyrste boke of Moyses.

¶ A Prologe vpon the .ij. Boke of Moyses called Exodus.

Of ẏ preface vpō Genesis mayst ẏ vnderstand how to behaue thy self in this boke also ⁊ in al other bokes of ẏ scripture. Cleaue vnto the texte ⁊ playn storie ⁊ endeuour thy self to serch out ẏ meaning of al ẏ is described therin ⁊ ẏ true sence of al maner of speakinges of ẏ scripture, of prouerbes, similitudes ⁊ borowed speach, wherof I entreated in ẏ ende of ẏ obediēce, ⁊ beware of sotle allegories. And note euery thing ernestly as thinges praynnig vnto thyne owne hert ⁊ soule. For as god vsed him self vnto thē of ẏ old testamēt, euē so shal he vnto ẏ worldes end vse him self vnto vs which haue receaued his holy scripture ⁊ ẏ testimonie of his sōne Jesus. As god doth al thinges here for thē ẏ beleue his ꝓmises ⁊ herkē vnto his cōmādemētes ⁊ wyth paciēce cleaue vnto hym ⁊ walke ẃ him: euē so shal he do for vs yf we receaue ẏ witnes of christ with a strong faith ⁊ endure paciētly folowing his steppes. And on ẏ other syde as they ẏ fel frō ẏ ꝓmises of god thorow vnbelefe ⁊ frō his law ⁊ ordinācces thorow unpaciēce of theyr owne lustes, were forsakē of god ⁊ so peryshed: euē so shal we as many as do lykewyse ⁊ as many as mock ẃ the doctrine of christ ⁊ make a cloke of it to lyue fleshly ⁊ to folow our lustes. Note therto how god is foūde true at the last, ⁊ how whē al is past remedy ⁊ brought into desperatyō, he thē fulfylleth hys ꝓmyses, ⁊ ẏ by an abiecte ⁊ a cast away, a despysed and a refused person: yea ⁊ by a waye impossible to beleue.

The cause of all captiuite of gods people is this. The world euer hateth them for theyr faith ⁊ trust which they haue in god, but in vayn vntyl they fal frō ẏ faith of ẏ ꝓmyses ⁊ loue of ẏ lawe ⁊ ordinācces of god, ⁊ put theyr trust in holy dedes of theyr owne lust ⁊ pleasure ẃout regard of god or respect of theyr neybour. Thē god forsaketh vs ⁊ sendeth vs into captiuite for our dishonouring of his name ⁊ despising of our neybour. But the world ꝑsecuteth vs for our fayth in christ only (as ẏ pope now doth) ⁊ not for our wicked liuig, for in his kingdō ẏ mayst quietly ⁊ ẃ licēce ⁊ vnder a protectiō do what soeuer abhominatiō thy hart lusteth: but god ꝑsecuteth vs because we abuse his holy testamēt, ⁊ because ẏ whē we knowe the truth we folowe it not.

Note also ẏ mighty hād of ẏ Lord how he playeth ẃ his aduersaries ⁊ prouoketh thē ⁊ stirreth thē vp a litle ⁊ a litle, ⁊ deliuereth not his people in an houre, ẏ both the paciēce of hys elect ⁊ also ẏ worldly witte ⁊ wylye polycye of the wicked wher ẃ they fight agaynst god myght appeare. Marke ẏ lōge suffring ⁊ softe paciēce of Moses ⁊ how he loueth ẏ people ⁊ is euer betwen ẏ wrath of god ⁊ thē, ⁊ is redy to liue ⁊ dye ẃ thē ⁊ to be put out of ẏ boke ẏ god had wryttē for theyr sakes (as paul for his brethrē Ro.ix.) ⁊ how he taketh his own wrōges paciētly ⁊ neuer auēgeth him self. And make not Moses a figure of christ ẃ Rochester: but an ensāple vnto al princes ⁊ to al ẏ are in authorite, how to rule vnto gods pleasure ⁊ vnto theyr neybours proffyte. For ther is not a ꝑfecter life in this world both to ẏ honour of god ⁊ ꝓfite of his neybour nor yet a greater crosse, thē to rule christēly. And of Aarō se ẏ ẏ make no figure of christ vntil he come vnto his sacrifisin, but an ensample vnto al preachers of gods word ẏ they ad nothing vnto gods word or take ought therfro. Note also how god sendeth his ꝓmyse to the people, ⁊ Moses cōfermeth it ẃ miracles ⁊ the people beleue. But whē temptation cometh they fall into vnbelefe ⁊ fewe byde stādīg. Where thou seest that all be not christē ẏ wyl be so called, ⁊ ẏ the crosse tryeth the true frō the fayned: for yf the crosse were not, christ shulde haue disciples ynowe. Wherof also ẏ seest what an excellēt gyfte of god true fayth is, ⁊ impossible to be had ẃout the sprete of god. For it is aboue al naturall power ẏ a mā in tyme of tēptation when god scorgeth him shuld beleue stedfastly how ẏ god loueth him ⁊ careth for hi ⁊ hath ꝓpared al good thinges for him, ⁊ ẏ that scorginge is as ernest ẏ god hath elect ⁊ chose hym.

Note how oft Moyses stirreth thē vp to beleue ⁊ to trust in god, putting them in remēbraunce alwaye in tyme of temptation of the myracles ⁊ wonders which god had wrought before tyme in theyr eyesyght. How diligently also forbiddeth he al that myght wythdrawe theyr hartes from god: to put nought to gods word, to take noughte therefro: to do onely that whyche is ryghte in the syghte of the Lorde, that they shuld make no maner ymage to knele downe before it: yea that they shuld make none

ne altar of hewed stone for feare of ymages: to flee ẏ hethē Idolatres vtterly ⁊ to destroye theyr Idolles ⁊ cut down theyr groues wher they worshipped. And ẏ they shulde not take ẏ doughters of thē vnto theyr sonnes, nor geue theyr doughters to ẏ sonnes of thē. And ẏ who soeuer moued any of thē to worship false gods, how soeuer nye of kynne he were, they must accuse him ⁊ bring him to deth, ye ⁊ wher soeuer thei hard of mā, womā or cytie ẏ worshypped false goddes, they must slee thē ⁊ destroye ẏ cytie for euer ⁊ not bild it agayn. And al because they shuld worship nothing but god, nor put cōfidēce in any thing saue i his word. Yea ⁊ how warneth he to beware of witchcraft, sorcery, inchātmēt, negromātie ⁊ al craftes of ẏ deuel, ⁊ of dreamers, sothsayers and of myracledoers to destroye his word, ⁊ that they shuld suffer none soch to lyue.

Thou wylt happely say: They tel a mā ẏ truth. What thē? God wyl ẏ we care not to know what shal come. He wil haue vs care only to kepe his cōmādemētes ⁊ to cōmyt al chaūses vnto him. He hath promysed to care for vs ⁊ to kepe vs frō al euel. All thinges ar in his hād, he cā remedy al thinges ⁊ wyl for his truthes sake, yf we praye him. In his promises only wyl he haue vs trust ⁊ ther rest ⁊ to seke no farther.

How also doth he prouoke thē to loue euer rehersing the benefites of god done to thē already, ⁊ the godly promises ẏ were to come? And howe godly lawes of loue geueth he to helpe one another: ⁊ ẏ a mā shuld not hate his neybour i his hart, but loue him as him self. Leui. xix. And what a charge geueth he in euery place ouer ẏ poore ⁊ nedy: ouer the straūger frēdlesse ⁊ wedowe? And whē he desyreth to shew mercy, he reherseth wt al the benefites of god done to thē at theyr nede, ẏ they might se a cause at the lest way in God to shewe mercy of very loue vnto theyr neybours at theyr neade.

Also ther is no law so simple in apperāce thorow out al the fiue bokes of Moses, but ẏ ther is a great reason of the making therof, yf a mā serch diligētly. As ẏ a man is forbid to seth a kid in his mothers milke, moueth vs vnto cōpassiō ⁊ to be pitiful. As doth also ẏ a mā shal not offer ẏ syre or dame ⁊ ẏ yōge both i one day. Le. xxii. For it might seme a cruel thing in as moch as his mothers milke is as it were his bloud, wherfore god wil not haue him sod therin: but wil haue a mā shew curtesy vpō ẏ very beastes: As in another place he cōmādeth ẏ we mosel not ẏ mouth of the oxe ẏ treadeth out the corne (which maner of threshing is vsed in hote coūtrees) ⁊ ẏ because we shuld moch rather not grudge to be liberal ⁊ kynd vnto mē ẏ do vs seruice. Or happely god wold haue no soch wātō meate vsed amōg his people. For the kyd of it self is norishing ⁊ the gotes milke is restauratyue, ⁊ both together myght be to rancke ⁊ therfore forbodē or some other like cause ther was. Of the ceremonies, sacrifices, ⁊ tabernacle wt al his glory ⁊ pōpe vnderstāde, ẏ they were not permytted only, but also cōmaūded of god to lead the people in the shadowes of Moses ⁊ night of the old testamēt, vntyl the light of christ ⁊ day, of the new testamēt were come: As childrē ar led in the phātasies of youth, vntil the discretiō of mās age become vpō thē. And al was done to kepe thē frō ydolatrye. The tabernable was ordened to the entēte they might haue a place apoynted thē, to do theyr sacrifices opēly in ẏ syght of ẏ people ⁊ namely of ẏ prestes which wayted therō: ẏ it might be sene ẏ they dyd all thinge according to gods word ⁊ not after ẏ ydolatrie of theyr own ymaginatiō. And ẏ costlines of ẏ tabernacle ⁊ ẏ bewtie also pteyned ther vnto ẏ they shuld se nothig so bewtyfull amōg the hethē, but ẏ they shuld se more bewtiful ⁊ wōderful at home: because they shulde not be moued to folow thē. And in lyke maner ẏ diuers faciōs of ẏ sacrifices ⁊ ceremonies was to occupie theyr myndes ẏ they shuld haue no lust to folowe ẏ hethē: ⁊ ẏ multitude of thē was, ẏ they shuld haue so moch to do in kepig thē ẏ they shuld haue no leysur to ymagine other of theyr owne: yea ⁊ ẏ gods word myght be by i al ẏ they dyd, ẏ they myght haue theyr fayth ⁊ trust in God, which he cānot haue, ẏ ether foloweth his owne inuētiōs, or traditiōs of mēs making wtout gods worde. Finally god hath .ii. testamentes: ẏ old ⁊ ẏ newe. The old testamēt is those tēporall promyses which god made the childrē of Israel of a good lād ⁊ ẏ he wold defēd thē, ⁊ of welth ⁊ prosperite ⁊ of tēporal blessinges of which ẏ redest ouer al ẏ lawe of Moses. But namely Leui. xxvi. ⁊ Deute. xxviii. ⁊ the auoyding of al threateninges and curses of which

thou

thou readest lykewyse euery where, but specially in the twoo places about rehersed, and the auoydinge of all punishmēt ordeyned for the transgressers of the lawe.

And the olde Testamēt was bylt al together vpon the keping of the lawe and ceremonies and was the reward of kepinge of them in thys lyfe onely, and reached no further then thys lyfe and thys worlde, as thou readest Leuit.xviii. a man that doth them shal lyue there, in whych texte Paule rehersseth Roma.x. and Galath.iii. That is, he that kepeth them shall haue thys lyfe gloriouse accordinge to all the promyses and blessinges of the lawe, and shall auoyde both all temporall punyshmente of the lawe, wyth all the threateninges and cursinges also. For neyther the lawe, euē of the x. cōmaundementes nor yet the ceremonies iustified in the hart before god or purified vnto the lyfe to come. In so moche that Moyses at his death euen .xl. yeare after the lawe and ceremonies were geuen complayneth sayinge: God hath no geuen you an hart to vnderstande, nor eyes to se, nor eares to heare vnto thys daye. As who shulde saye God hath geuen you ceremonies, but ye know not the vse of them, and hath geuē you a lawe, but hath not wrytten it in your hartes.

Wherfore serueth the law thē, yf it geue vs no power to do ÿ law? Paul answereth thē, ÿ it was geuē to vtter synne only ⁊ to make it appere. As a corosye is layde vnto an old sore, not to heale it, but to stere it vp ⁊ to make ÿ disease aliue, ÿ a mā might fele in what ieopardy he is ⁊ how nye death ⁊ not aware, ⁊ to make a way vnto ÿ healīg playster. Euē so saith paul Gal.iii. The law was geuē because of trāsgressiō (ÿ is, to make ÿ sinne alyue ÿ it might be felt ⁊ sene) vntil ÿ sede came vnto whō it was promysed: ÿ is to say, vntil ÿ childrē of faith came or vntil christ ÿ sede in whō god promysed Abrahā ÿ al natiōs of ÿ world shuld be blessed, came. That is, ÿ law was geuē to vtter syn, death, dānatiō ⁊ curse, ⁊ to dryue vnto christ in whō forgeuenesse, life, iustifiing ⁊ blessinges were promised, ÿ we might se so great loue of god to vsward in christ ÿ we hēceforth ouercome wt kindnesse might loue agayn ⁊ of loue kepe ÿ cōmādemētes. So now he ÿ goeth about to quiet his cōsciēce ⁊ to iustify him self wt ÿ law, doth but heale his woūdes wt freatinge corosyes. And he ÿ goeth about to purchase grace wt ceremonies, doth but sucke ÿ alepope to quēch his thrust, in asmoch as ÿ ceremonyes were not geuē to iustifye ÿ hert, but to signifye ÿ iustifieng ⁊ forgeuenesse ÿ is in christes bloud. Of ÿ ceremonies ÿ they iustify not, ÿ readest. Ebrues.x. It is impossible ÿ syn shuld be done away wt ÿ bloud of oxē ⁊ gootes. And of ÿ lawe ÿ readest. Gal.iii. Yf ther had bene a lawe geuē ÿ could haue quickened or geuē lyfe, thē hadde rightcousnes or iustifieng come by ÿ lawe in dede. Now ÿ law not only quickeneth not ÿ hart, but also woūdeth it wt cōsciēce of synne ⁊ ministreth death ⁊ dānatiō vnto her. ii. Cor.iii. so ÿ she must nedes dye ⁊ be dāned except she find other remedy, so farre it is of ÿ she is iustified or holpe by the lawe. The new testamēt is those euerlasting promyses which are made vs in christ ÿ lord thorow out al ÿ scripture. And ÿ testamēt is bylt on fayth ⁊ not on workes. For it is not sayd of ÿ testamēt he ÿ worketh shal lyue: But he ÿ beleueth shal lyue, as ÿ redest. Joan.iii. God so loued ÿ world ÿ he gaue his only begottē son, ÿ none which beleue in hī shuld perish but haue euerlastīg lyfe.

And whē this testamēt is preached ⁊ beleued, ÿ spirite entereth, ÿ hart ⁊ quickeneth it ⁊ geueth her life ⁊ iustifieth her. The spirete also maketh ÿ law a liuely thing in ÿ hert so ÿ a mā bringeth forth good workes of his own accord wtout cōpulsiō of ÿ law, wtout feare of threteninges or cursinges: yea ⁊ wtout al maner respect or loue vnto any tēporal pleasure. But of ÿ very power of ÿ spirit receaued thorow faith. As ÿ readest Joh.i. He gaue thē power to be ÿ sonnes of God in ÿ they beleued on hys name. And of ÿ power they worke: for he which hath ÿ spirit of christ is nomore a child: he nether learneth or worketh now any longer for payne of ÿ rod or for feare of bogges or plesure of apples. But doth al thīges of his own courage. As christ saith. Joh.vii. He ÿ beleueth on me shal haue riuers of lyuing water flowing out of his bely. That is. Al good workes ⁊ al gyftes of grace spring out of him naturally ⁊ by theyr own accorde. Thou neadest not to wrest good workes out of him as a mā wold wring veriuce out of crabbes. Nay they flow naturally out of hī as springes out of hylles or rockes

The newe testament was euer, and from the begynning of the worlde. For there

were alwaye promyses of Christ to come by fayth in whych promyses the elect were then iustified inwardly before God, as outwardly before the worldly kepynge of the lawe and Ceremonies.

And in conclusyon as thou seeste blessynges or cursynges folowe the kepynge or breakynge of the lawe of Moyses: euen so naturallye do blessynges or cursynges folow the breakynge or kepynge of the lawe of nature, out of whych sprynge al our temporall lawes. So that when the people kepe thee temporall lawes of theyr lande temporall prosperite and all maner of soche temporall blessynge as thou readeste of in Moyses do accompanye them and fall vpon them. And contrarywyse when they synne vnpunysshed, and when the rulars haue no respecte vnto naturall equyte or honestye, then God sendeth hys curses amonge them, as hunger, derth, morenbaninge, pestilence, warre, oppressyon wythe straunge and wonderfull dyseases and newe kyndes of mysfortune and euyll lucke.

Yf any man axe me, (seynge that fayth iustifieth me) why I worke? I answere loue compelleth me. For as longe as my soule fealeth what loue God hathe shewed me in Christe, I cannot but loue god agayne and hys wyll and commaundementes, and of loue worke them, nor can they seme harde vnto me. I thynke not my selfe better for my workynge, nor seke heauen nor an hyer place in heauen because of it. For a Christen worketh to make hys weake brother perfecter, and not to seke an hyer place in heauen. I compare not my selfe vnto hym that worketh not: No, he that worketh not to daye shall haue grace to turne and to worke to morowe, and in the meane ceason I pytye hym and praye for hym. Yf I hadde wroughte the wyll of god these thousande yeares, and another had wroughte the wyll of thee deuyll, as longe and thys daye turne and be as well wyllynge to suffer wyth Christe as I, he hathe thys daye ouertaken me and is as farre come as I, and shall haue as moche reward as I. And I enuye hym not, but reioyce most of all as of loste treasure founde. For yf I be of god, I haue thys thousand yeare suffred to wynne hym for to come and prayse the name of God wyth me: thys thousande yeares I haue prayed, sorowed, longed, syghed and sought for that whyche I haue thys daye founde, and therefore reioyse wyth all my myght and prayse God for hys grace and mercye.

Albe, a longe garmente of whyte lynen.
Arcke, a cofer or cheste as oure shrynes, saue it was flatte, and thee sample of oure shrynes was taken therof.
Boothe, an house made of bowes.
Brestlappe or brestlap, is soche a flap as thou seest in the brest of a cope.
Consecrate, to apoynte a thynge to holye vses. ¶ Dedicate, purifie or sanctifye.
Ephod, is a garment somwhat lyke an amyce, saue the armes came thorowe and it was gyrd to.
Gerras, in weyght as it were an englysshe halfpeny or somwhat more.
Heueoffrynge, because they were houen vp before the Lorde.
House, he made the houses: y is, he made a kynred or a multitude of people to sprynge out of them: as we saye the house of Dauid for the kynred of Dauid.
Peaceoffring: offeringes of thankes geuinge of deuotion, and not for conscience of synne and trespace. ¶ Polute, defyle.
Reconcyle, to make at one, and to bringe in greace or fauoure.
Sanctifye, to clēse and purifye, to apoynt a thinge vnto holye vses and to seperate from vncleane and vnholy vses.
Sanctuarye, a place halowed and dedycate vnto God.
Tabernacle, an house made tentwyse, or as a pauelion.
Tunicle, moche lyke the vppermost garment of the deaken.
Waueoffring, because they were waue in the prestes handes of dyuers quarters.
Worship, by worshipping whether it be in the old testamēt or y newe, vnderstād the bowing of a mās self vpō the grounde: As we (oftymes as we knele in oure prayers) bowe our selues & lye on our armes & handes, wyth our face to the grounde.

¶ The .ij. boke of Moses called Exodus

¶ The chyldren of Iacob are nombred. The newe Pharao oppresseth thẽ. The actes of the godly mydwyues.

The fyrst Chapter.

Gen.xlvi.b These are ỹ names of the * chil
A dren of Israell, whych came
to Egypte wyth Iacob, eue-
ry man with hys housholde:
Ruben, Symeon, Leui, Iu-
da, Isachar, Zabulon, Ben Iamin, Dan
Nephtali, Gad and Aser. All these soules
that came out of the loynes of Iacob we
re.lxx. and Ioseph was in Egipt already
When Ioseph was dead and all hys bre
B thren and all the generation: the * chyldrẽ
Gen.viii.c, Actes.vii.c of Israell grewe, encreased multiplyed ⁊
waxed excedyng myghty: so that the lande
was full of them.

Then there rose vp a newe kyng in E-
gypte whych knewe not Ioseph. And he
sayde vnto hys folke: beholde, the people
of the chyldren of Israel are moo ⁊ migh
tyer than we. Come on, let vs playe wyse-
ly wyth them: lest they multyplye, and thẽ
(yf ther chaunce any warre) they ioyne thẽ
selues vnto oure enemyes and fyghte a-
gaynst vs, and so get thẽ out of the land.
And he sette taskemaysters ouer them
to kepe them vnder wyth burdens. And
they bylte vnto Pharao treasure cytyes:
C Phiton and Raamses. But the more they
vexed them, the more they multiplied and
grewe: so that they abhorred the chyldren
of Israel. And the Egyptians helde thee
chyldren of Israell in bondage wythout
mercy, and made theyr lyues bytter vnto
them wyth cruel labour in claye and bric
ke, and all maner worke in the feldes, and
in all maner of seruice, whych they caused
them to worke cruellye.

And the kynge of Egypte sayde vnto
the mydwyues of the Ebrewes womẽ, of
whych the ones name was Sephora, and
the other Phua: when ye do the office of a
mydwyfe to the woman of the Ebrewes ⁊
see in the byrth tyme that it is a boye, kyll
it. But yf it be a mayde, let it lyue. Not-
D wythstanding the mydwyues feared god
and dyd not as the king of Egipt cõmaũ
ded them: but saued the men chyldren.
Then the kyng of Egypt called for the
mydwyues and sayde vnto them: why ha
ue ye deale on this maner and haue saued
the menchildren? And the mydwyues an-
swered Pharao, that the Ebrewes wemen
were not as the wemẽ of Egypt: but were
sturdie womẽ, and were delyuered yer the
mydwyues came at them. And God ther-
fore delt well wyth the mydwyues. And
the people multiplied ⁊ waxed very migh
tye. And because the mydwyues feared
God, he a made them houses.

Than Pharao charged all hys people
sayinge. All the men chyldren that are bor
ne, cast into the ryuer and saue the mayd-
chyldren a lyue.

The Notes.

a He made them houses: that is, he encreased ⁊ multiplied them, and made housholdes of them: ge uinge them both husbandes and chyldren, as in Genesis.li.b

¶ Moyses is borne and caste into the flagges. He is take vp of Pharaos doughter. He killeth the Egiptian, he fleeth ⁊ maryeth a wyfe. The Israelites crye vnto the Lorde.

The second Chapter.

And ther went a man of * the
house of Leui. And toke a Exod.vi.b, Num.xxvi.h
doughter of Leui. And thee
wyfe conceaued ⁊ bare a son A
ne. And whẽ she sawe that it
was a proper chylde, she hyd hym thre mo
nethes longe. And when she could no lon
ger hyde hym, she toke a basket of bulru-
shes ⁊ dawbed it wyth slyme and pytche,
and layd the chyld therin and put it in the
flagges by the ryuers brinke. And his sy-
ster stode a farre of, to wete what wold co
me of it. * And the doughter of Pharao Sap.xvi.a, Actes.vii.c, Hebr.xi.b
came downe to the ryuer to washe her self
and hyr maydens walked a longe by the
ryuers syde. And when she sawe the bas-
ket among the flagges, she sent one of hyr
maydes and caused it to be fett. And whẽ
she had opened it, she sawe the chylde, and
beholde, the babe wepte. And she hadde
compassyon on it and sayde: it is one of B
the Hebrues chyldren. Then sayd hys sy
ster vnto Pharaos doughter: shal I goo
and call vnto the a nurse of thee Hebrues
wemen, to nurse the that chylde? And thee
mayde came and called the chyldes mo-
ther. Then Pharaos doughter sayde vn-
to her. Take thys chylde awaye ⁊ nurse it
for

for me, and I wyll rewarde the for thy la-
boure. And the woman toke the chylde
and nursed it vp.
And when the chylde was growen, she
brought it vnto Pharaos doughter, and
it was made hyr son, & she called it a Mo
ses, because (sayd she) I toke hym oute of
the water. And it happened in these dayes
whē Moses was waxte great, that he wēt
out vnto hys brethren and loked on theyr
burdens, & spyed an Egyptian smytynge
one of his brethren an Ebrewe. And he lo
ked rounde about, and when he saw that
ther was no man by, he b slewe the Egip-
tian and hydde hym in the sande. And he
went oute another daye: and beholde, two
Ebrewes stroue together. And he sayd vn
to hym that dyd the wrong: wherfore smy
test thou thyne neyghboure? And he an-
swered: who hathe made the a ruelar or a
iudge ouer vs? intendest thou to kyll me
C as thou kylledest the Egyptian? Then
Moyses feared and sayd: of a suerty the
thinge is knowen. And Pharao hearde of
it and wente aboute to sley Moyses, but
he fledde from Pharao and dwelte in the
lande of Madian, and he sat downe by a
welles syde.
The priest of Madian had. vii. dough
ters which came and drewe water and fyl
led thee troughes, for too water theyr fa-
thers shepe. And the shepehardes came &
droue thē awaye: but Moyses stode vp &
helped thē and watered theyr shepe. And
whē they came to c Raguel theyr father,
he sayd: howe happeneth it that ye are co-
me so soone to daye? And they answered:
there was an Egiptian that delyuered vs
from the shepehardes, & so drewe vs wa-
ter, and watered the shepe. And he sayde
vnto hys doughters: where is he? why ha
ue ye left the mā? So cal hym that he may
eate bread. And Moyses was content to
dwell wyth the man. And he gaue Moy-
ses Zephora his doughter whych bare a
D sonne, and he called hym Gerson: for he
sayde: I haue bene a straunger in a straū
ge land. And she bare yet another sonne,
whom he called Elieser, sayinge: the God
of my father is myne helper, and had rid
me out of the handes of Pharao.
And it chaunced in processe of tyme,
that the kyng of Egypte dyed, & the chyl-
dren of Israel syghed by the reason of la
boure, and cryed. And theyr complaynte
came vppe vnto God from thee laboure.
And God remembred hys promyse wyth
Abraham, Isaac and Jacob. And God
d looked vpon the chyldren of Israel, and
knewe them.

The Notes

a Moyses is an Egypt name: and it sygnifyeth drawen out of the water.

b He slewe thee Egyptyan: that is, he declared hym selfe to haue soche loue vnto hys brethren thee Israelytes, that were þ people of god: that he wold rather slaye or be slayne, then that hys brother shul de suffer wronge of the enemye of the Lord. In why che acte also, he shewed hym selfe to be predestinate of the Lorde, too be a defence and sauer of the Israelytes.

c Thys Raguel is not Jethro, but is the father of Jethro and the graundfather of Zephora, & was also the prieste of Madian. For it was a lyke order wyth them as it was wyth the Jewes, that the son possessed the office of hys father.

d Looked vpon them: that is, he had pytye and compassyon ouer theyr soore laboures, as deutero. xxvi. b

¶ Moyses kepeth shepe. God appeareth vnto hym in a bushe, and sendeth hym too the chyldren of Israel, and to Pharao that tyraunt.

The. iii. Chapter.

Moyses kepte the shepe of Je A
thro his father in lawe priest
of Madian, & he droue þ floc
ke to the backesyde of the a
desert, and came to the moū
tayne of God, Horeb. And the angel of
the lorde appeared vnto him in a flame of
fyre out of a bush. And he perceaued that
the bushe burned wyth fyre, and cōsumed
not. Than Moyses sayde: I wyll go hen
ce, and see thys greate syght, how it com-
meth that the bush burneth not. And whē
thee Lorde sawe that he came for too see,
he called vnto hym oute of the bushe and B
sayde: Moyses, Moyses. And he answe-
red: here am I. And he sayde: come not hy
ther, but put thy shoes of thy fete: for the
place wheron thou stādest is b holy groū
de. And he sayde: I am thy God of thy fa
ther, the God of Abraham, the god of Isa
ac, and the God of Jacob. And Moyses
hyd hys face, for he was afrayed to looke
vpon God.
Than the Lorde sayde: I haue surely C
sene the trouble of my people whych at in
Egypt, and haue heard theyr crye whych
they haue of theyr taskemaysters. For I
knowe theyr sorowe, and am come down
to delyuer them out of the handes of the

Egypcyans ꝛ to brynge them out of that
lande vnto a good lande and a large and
vnto a lande that floweth wyth c☞ mylcke
and hony: euen vnto the place of the Cana
nytes, Hethytes, Amorites, Pherezites, He
uites and of the Jebusites. Now therfore
beholde, thee complaynt of thee chyldre of
Israell is come vnto me, and I haue also
sene the oppressyon wher wyth the Egyp
cyans oppresse them. But come, I wyll
sende the vnto Pharao, that thou mayste
brynge my people the chyldren of Israel
out of Egypte. And Moyses sayde vnto
D God: what am I to goo vnto Pharao and
to brynge thee chyldren of Israell out of
Egypte? And he sayd: I wyll be wyth the
And this shalbe a tokē vnto þ that I haue
sent the: after that thou hast brought the
people out of Egypte, ye shall serue God
vpon thys mountayn.

Than sayde Moses vnto God: when
I come vnto þ chyldre of Israel and saye
vnto them, the God of youre fathers hath
sent me vnto you and they saye vnto me,
what is hys name what aunswere shall
I gyue them? Than sayde God vnto
E Moses: d☞ I wylbe what I wylbe: and
he sayde: this shalt thou saye vnto the chil
dren of Israel: I wylbe dyd sende me vn
to you. And God spake further vnto Mo
ses: thus shalt thou saye vnto the chyldre
of Israell: thee Lord of youre fathers the
God of Abraham, þ god of Isaac and the
God of Jacob hathe sente me vnto you:
thys is my name for euer: and thys is my
memoryall thorow out all generacyons.
Goo therfore and gather the elders of Is
F raell to gether, and saye vnto them: thee
Lord god of your fathers, þ god of Abra
hā, the God of Isaac, ꝛ the god of Jacob
appeared vnto me, and sayd: I haue bene
and sene both you ād that whych is done
to you in Egypt. And I haue sayd it, that
I wyll brynge you out of the tribulacion
of Egypte vnto the lande of the Canani
tes, Ethytes, Amorytes, Pherezites, Heui
tes and Jebusites: euen a lande that flo
weth wyth mylke and hony.

If it come to passe that they heare thy
voyce then goo, bothe thou and the elders
of Israell vnto the kynge of Egypt, and
saye vnto hym: The Lorde God of the
Ebrues hath mette with vs: lette vs goo
therfore .iii. dayes iourneye in the wylder-
nesse, that we maye sacrifice vnto the lord
oure God. Not wythstandyng I am sure
that the kynge of Egypt wyl not let you
goo, excepte it be wyth a myghtye hande:
G yea and I wyl therfore stretche out myne
hand and smyte Egypt wyth all my won
ders whych I wyll do therein. And after
that he wyll let you goo. And * I wyll
gett thys people fauoure in the syghte of
thee Egyptyans: so that when ye goo, ye
shal not goo emptye: but euery wyfe shal
borowe of hyr neyghbouresse and of her
that sogeorneth in hyr house, Jewels of
syluer and of gold and raymente. And
ye shall putte them on youre sonnes and
doughters, and shall e☞ robbe the Egyp-
tyans.

Exod. xi. a. and. xii. e.

The Notes.

a☞ Deserte that is in thee wyldernes, a place not inhabited.
b☞ The scripture vseth to cal that holy whyche either the Lorde choseth vnto hym selfe or is dedicate vnto the Lorde as Exodi. xxii. b.
c☞ By mylke and honye is vnderstande aboundaunce and plenteousnes of al thynges that pertayne to the comforte of man.
d☞ I wylbe that I wylbe: þ is, I am as some do interprete it, whiche is I am the begynning and endinge: by me haue you al thynges, and wythout me haue you nothynge that good is. Johan. i. a.
e☞ Robbe thee Egiptians here ye maye not note that they stale and therfore ye may steale: but note that it was done at goddes commaundemente and therfore was it a iuste and a ryghteous thynge too be done. For he is not the auctor of euell. &c.

¶ Moses receaueth signes of his calling and was sent into Egypt. His wyfe Sephora circumcyseth hyr sonne. Aaron meteth with Moyses, Moyses taketh hys leaue of hys father in lawe.

The .iiii. Chapter.

Moyses answered and sayde:
A Se they wyll not beleue me
nor herken vnto my voyce:
but wyll saye, the Lord hath
not appeared vnto the. The
thee Lorde sayde vnto hym: what is that
in thyne hande? and he sayde: a rood. And
he sayd: cast it on the grounde, and it tur-
ned vnto a serpente. And Moyses ranne
awaye from it. And the Lorde sayde vn-
to Moyses: put forth thyne hande and ta
ke it by the tayle. And he putte forthe hys
hande and caughte it, and it became a rod
de agayne in hys hande, that they may be
leue that the Lorde God of their fathers
B the God of Abraham, thee God of Isaac
and the God of Jacob hath appeared vn
to the.

And the Lorde sayde furthermore vn-

 to hym

to hym thrust thyn hand in to thy bosome
And he thrust hys hand in to hys bosome
and toke it out. And beholde, hys hande
was leperous euen as snowe. And he said
put thyn hande in to thy bosome agayne
And he put hys hande in to hys bosome
agayn and plucked it out of hys bosome
and beholde it was turned agayn as hys
other flesh. Yf they wyll not beleue the ne
ther heare the voyce of ẏ first tokē: yet wil
they beleue the voyce of the second token.
C But and yf they wyll not beleue the two
signes nether herken vnto thy voyce, thē
take of the water of ẏ riuer & poure it v-
pon the drye lande. And the water whych
thou takest out of thee ryuer shall tourne
to bloude vpon the drye londe.
Jerem.i.a And Moyses sayde vnto ẏ Lorde: oh
my Lorde * I am not eloquent, no not in
tymes past and namely sence thou haste
spoken vnto thy seruaūt: but I am slowe
D mouthed and slowe tongued. And thee
Lorde sayde vnto hym: who hathe made
mans mouth or who hath made the dōme
or the deaff the seyng or the blynde, haue
Psal.?.c not I the Lorde? Goo therfore & * I wyll
be with thy mouth and teache the what ẏ
shalt saye. But he sayde: Oh my Lorde,
sende I praye the whom thou wylt. And
the Lorde was angry with Moyses and
sayde I knowe Aaron thy brother the Le
uite that he can speake. And moreouer be-
holde: he cometh to mete the, and when he
seyeth the, he wyl be glad in his hart. And
thou shalt speake vnto hym and putte the
wordes in his mouth, and I wylbe wt thy
mouth and with hys mouth, and wyl tea-
che you what ye shall do. And he shall be
thy spokesman vnto the people: a he shall
be thy mouth, and thou shalt be hys god:
and take thys rodd in thy hande where wt
thou shalt do myracles.
And Moyses went and retourned to
Jethro his father in lawe agayne & sayde
vnto hym: let me goo (I pray the) & turne
agayne vnto my brethren which are in E
gypte, that I may se whether they be yet
E alyue. And Jethro sayd to Moyses: go in
peace. And the Lord sayd vnto Moses in
Madian: retourne agayne in to Egypte
Math.ii.d. * for they are dead whyche wente aboute
to kyll the. And Moyses toke hys wyfe
and hys sonnes and put them on an asse,
and wente agayn to Egypte, and toke the
rodde of God in hys hande.
And the lord sayd vnto Moyses, whē
thou art come into Egypte agayn, se that
thou doo all the wonders before Pharao
whych I haue put in thy hand: but I wyl
harden hys harte, so that he shall not lette
the people go. And tell Pharao, thus say- F
eth the Lord: Israell is myne eldest sonne
and therfore sayth vnto the: let my sonne
goo, that he maye serue me. Yf thou wylt
not let hym goo: behold, I wyll slee thyne
eldest sonne.
And it chaunced by the way in the ynne
that the Lord mette hym and wolde haue
kylled hym. Than Zepora toke a stone &
circumcysed hyr sonne and fel at hys fete
and sayd: a bloudy husband art thou vn
to me. And he lette hym go. She sayde
a bloudy husband, because of the circum-
cision. Than sayde the Lord vnto Aarō:
go mete Moyses in the wyldernesse. And G
he went and met hym in the mount of god
and kyssed hym. And Moyses tolde Aa-
ron al ẏ wordes of the Lord which he had
sent by hym, and all the tokens whych he
hadde charged hym wythall. So wente
Moyses and Aaron and gathered all the
elders of the chyldren of Israel. And Aa-
ron tolde al the wordes whych the Lorde
hadde spoken vnto Moyses, and dyd the
myracles in the syghte of the people, and
the people beleued. And when they heard
that the Lorde hadde vysyted the chyldrē
of Israell, and hadde loked vppon theyr
tribulatyon, b they bowed them selues &
worshypped.

The Notes.

a He shalbe thy mouthe, that is, he shall speake forthe as in Job.xxix.c

b They bowed them selues, that is, gaue thankes and praysed the Lorde.

C Moyses and Aaron goeth vnto Pharao. The people of Israell are oppressed more and more, and they cryed oute vpon Moyses and Aaron therfore.

The.v. Chapter.

Then Moyses & Aaron went A
and tolde Pharao, thus say-
eth the Lorde God of Isra-
ell. Lette my people go, that
they maye kepe holye daye
vnto me in the wyldernesse. And Pharao
aunswered: what felowe is thee Lorde,
that I shulde heare hys voyce for to lette
Israell

Israel goo. a☞ I knowe not the Lord, nether wyll let Israel goo. And they sayde, the God of the Ebrews hath met with vs let vs goo (we pray the) iii. dayes iourney in to the deserte, that we may sacrifice vnto the Lorde our God: lest he smyte vs ether with pestylence or with swerde. Thē sayde the kynge of Egypte vnto them: wherfore do ye Moyses and Aaron lette the people from theyr worcke, get you vnto youre laboure. And Pharao sayde furthermore: beholde there is moch people in the lande, and ye make them play, and let theyr worke stonde.

And Pharao cōmaunded the same daye vnto the taskemasters ouer the people, & vnto the offycers sayinge: se that ye gyue the people no more strawe to make bryck with all, as ye did in tyme passed: let them goo and gather them strawe them selues, and the nombre of brycke whiche they were wonte to make in tyme passed, lay vnto theyr charges also, and mynysh nothyng therof. For they be ydle and therfore crye sayenge: let vs goo and do sacrifyce vnto our God. They muste haue more worcke layde vpon them, that they maye laboure therin, and then wyll they not turne them selues to false wordes.

Thē wēt the taskemasters of the people and the offycers out and tolde the people saying: Thus sayth Pharao: I wyl geue you no more strawe, but go youre selues and gather you strawe where ye can fynd it, yet shall none of youre laboure be mynyshed. Then the people scatered abrode thorowe out all the lande of Egypt for to gather them stubyll to be in stede of strawe.

C And the taskemasters hasted them forwarde sayinge: fulfyll youre werke day by day, euen as when straw was geuen you. And the offycers of the chyldren of Israell whiche Pharaos taskemasters had set ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled youre taske in makyng bryck, both yester daye and to day, as wel as in tymes past.

Then wente the officers of the chyldrē of Israell and complayned vnto Pharao sayinge: wherfore dealest thou thus wyth thy seruauntes? there is no strawe gyuen vnto thy seruaūtes, and yet they saye vnto vs: make brycke. And loo, thy seruauntes are beaten, and thy people is foule intreated. And he answered: ydell are ye ydel, and therfore ye saye: lette vs go and do sacrifice vnto the Lorde. Goo therfore and worke, for there shal no strawe be geuen you, and yet se that ye delyuer the hole tale of brycke. D

When the officers of the chyldren of Israell sawe them selfe in shrode case (in that he sayde ye shall mynyshe nothynge of youre daylye makinge of brycke) than they mette Moyses and Aaron standynge in theyr waye as they came oute from Pharao, and sayde vnto them: The Lorde looke vnto you and iudge, for ye haue made the sauoure of vs b☞ stincke in the syghte of Pharao and of hys seruauntes and haue put a swerde into theyr handes to slee vs.

Moyses returned vnto the lord and sayde: Lorde wherfore dealest thou cruelye wyth thys people: and wherfore haste thou sente me? For sence I came to Pharao too speake in thy name, he hath fared foulle wythe thys folke, and yet thou hast not delyuered thy people at all.

Then the Lorde sayde vnto Moyses: Nowe shalte thou see what I wyl do vnto Pharao for wyth a myghtye hande shall he lette them goo, and wyth a myghtye hande shall he dryue them out of hys lande.

The Notes.

a☞ I knowe not thee Lorde: that is, I feare hym not. I beleue not in hym: nether haue I any thing to do wyth hym. And euen thus saye all hardened hartes that haue not the feare of thee Lorde before theyr eyes.

b☞ ye haue made vs stinke in the syght of pharao that is, by youre wordes and meanes: all the wrath and displeasure of Pharao is broughte vpon vs, that he vtterly hateth & abhorreth vs.

¶ God promyseth delyueraunce of the Israelytes, and the lande of Canaan. The genealogie of Ruben, Symeon and Leui.

The.vi.Chapter.

And God spake vnto Moyses sayinge vnto him: I am the Lord, & I appeared vnto Abraham, Isaac & Iacob an almyghty god: but in my name a☞ Iehouah was I not knowē vnto thē. Moreouer I made an apoyntmēte with thē to geue thē the lande of Canaan the lād of theyr pylgremage wherin they A

were straūgers. And I haue also hearde
the gronynge of the chyldrē of Israel, be-
cause the Egiptyās kepe thē in bondage,
and haue remembred my promyse.

A promyse or a testament.

Wherfore say vnto the chyldrē of Is-
rael I am the Lord ꝛ wyl bringe you out
from vnder the burdens of the Egiptiās
and wyll ryd you oute of theyr bondage
and wyl delyuer you with a stretched out
arme and wyth great ꝛ iudgemētes. And
I wyl take you for my people and wylbe
to you a God. And ye shall knowe that I
am the Lord your God whych bring you
B out frō vnder the burdens of the Egypti-
ans. And I wyl brynge you vnto the lan
de ouer the whych I dyd ꝛ lyft vppe my
hande to geue it vnto Abraham, Isaac, ꝛ
Jacob, ꝛ wyll geue it vnto you for a pos-
session: euen I the Lorde. And Moyses
tolde the chyldren of Israel euen so: But
they harkened not vnto Moyses for an-
guishe of sprete and for cruel bondage.

And the lord spake vnto Moyses say-
inge: Go and byd Pharao king of Egipt
that he let the chyldren of Israel goo out
of hys lande. And Moyses spake before
the Lord sayinge: beholde, the chyldrē of
Israell herkē not vnto me, how than shal
Pharao heare me: seynge that I haue ꝛ
vncircumcysed lyppes. And the Lord spa
ke vnto Moyses and Aarō, and gaue thē
a charge vnto the chyldren of Israel and
vnto Pharao kyng of Egypte: to bringe
the chyldren of Israel out of the lande of
C Egypte. These be the heades of theyr fa-
thers houses. The ✱ chyldrē of Ruben the
eldest sonne of Israell are these: Hanoh,
Pallu: Hezron, Charmi, these be the hou-
sholders of Ruben. The chyldren of Sy-
meon are these: Jemuell, Jamin, Ohad,
Jachin, Zohar and Saul the sonne of a
Cananytyshe wyfe: these are the kynred-
des of Symeon. These ✱ ar the names of
the chyldren of Leui in theyr generations
Gerson Kahath and Merari. And Leui
lyued an hundred and.xxxvii.yeare. The
sonnes of Gerson: Libni and Semei in
theyr kynreddes.

Gen.xlvi.a Exod.i.a Num.xxvi.a i.Par.v.a

i.Pa.vi.a. and.xxiii.b Num.iii.c and.xxvi.g

The chyldren of Kahath: Amram, Je-
scar, Hebron and Vsiell. And Kahath ly-
ued an hundred and.xxxiii.yeare. The
chyldren of Merari ar thes: Mahely and
Musy: thes are the kynreddes of Leuy in
theyr generacyons.

And Amrā toke Jocebed hys nece to D
wyfe which bare him Aaron and Moyses
And Amram lyued an hūdred and.xxxvii
yere. The chyldren of Jezear: Korah: Ne
pheg and Sychry. The chyldrē of Vsyel
Mysael, Elzaphan and Sythry.

And Aaron toke Elzaba doghter of A
mynadab and syster of Nahason to wyfe
whych bare hym Nadab, Abehu, Eleazar
and Ithamar. The chyldren of Korah:
Assir, Elkana and Abiassaph: these ar the
kynreddes of the Korahites. And Elea-
zar Aarōs son toke hym one of the dough
ters of Putiell to wyfe whych bare hym
Pinchas: these be the principal fathers of
the Leuites in theyr kynreddes.

These are that Aaron and Moyses to
whō the Lord sayd: carye the chyldren of
Israell out of the lande of Egypte, wyth
theyr armies. These are that Moses and
Aaron whych spake to Pharao kynge of
Egypt, that they myghte bringe the chyl-
dren of Israell out of Egypt. And in the
daye when the Lord spake vnto Moyses
in the lande of Egypt, he spake vnto him
sayinge, I am the Lord se that thou spea
ke vnto Pharao the kynge of Egypte all
that I say vnto the. And Moyses answe
red before the Lorde: I am of ✱ vncircum
cised lyppes, howe shall Pharao than ge-
ue me audience.

Loke aboue in the letter.B

The Notes.

a ꝛ Jehouah is the name of god, wherwyth noo creature is named, and is as moche to saye as one that is of hymselfe ꝛ dependeth of nothynge.

b ꝛ Judgementes are taken for ther wonderfull dedes of god as here for hys wonderfull plagues as Psalm.cxxv.b and.c xviii

c ꝛ To lyfte vp the hand is to promyse by an oth as in Gene.xiiii,b of Abraham.

d ꝛ To be of vncircumcysed lyppes, is to haue a tonge that lacketh good vtterance and lacketh elo quence to sett out hys matter wythall

¶ The tokens to knowe god. The rodde of Moy ses is turned to a serpent. The sorcerers do eue the same The waters are turned into bloud.

The.vii.Chapter.

AND thee Lorde sayde vnto
Moyses: beholde, ꝛ I haue A
made the Pharaos god, and
Aarō thy brother shal be thy
prophete. Thou shalt speake
all that I commaunde thee and Aarō thy
brother shall speake vnto Pharao that
he

that he sende the chyldren of Israell oute
of hys land. But I wyll harde Pharaos
hert, that I maye multiplye my myracles
and my wonders in the lande of Egypte.
And yet Pharao shall not herken vnto
you, that I maye sette myne hande vpon
Egypte and brynge out myne armyes, e-
uen my people the chyldren of Israel out
of the lande of Egypt, wyth great iudge-
mentes. And the Egyptyans shal knowe
that I am thee Lorde when I haue stret-
ched forthe my hande vpon Egypte, and
haue brought out the chyldren of Israell
from amonge them.

Moyses and Aaron dyd as the Lorde
commaunded thē. And Moyses was .lxxx
yeare olde & Aaron .lxxxiii. when they spa
B ke vnto Pharao. And the Lord spake vn
to Moyses and Aaron saying: whē Pha-
rao speaketh vnto you & sayth: shewe a
wonder, than shalte thou saye vnto Aarō
take the rodde and cast it before Pharao,
and it shall turne to a serpent. Thā wente
Moyses and Aaron in vnto Pharao, and
dyd euen as the Lord had commaunded.
And Aaron cast forth his rod before Pha
rao and before hys seruauntes, & it turned
to a serpent. Than Pharao called for his
Tim.iii.b wyse men and *enchaunters of Egypt: &
they dyd in lyke maner with theyr sorcery
And they cast downe euery man hys rodd
and they turned to serpentes: but Aarons
rodde ate vp theyr roddes: and yet for all
that Pharaos hert was hardened, so that
he herkened not vnto thē, euen as the lord
had sayde.

C Than sayde the Lord vnto Moyses.
Pharaos herte is hardened, & he refuseth
to let the people go. Get the vnto Pharao
in the mornyng, for he wyl come vnto the
water, and stande thou vpon the ryuers
brynke agaynst he come, and the rod why
che turned to a serpent take in thyne hand
And saye vnto hym: the Lord God of the
Hebrues hath sente me vnto the, sayinge:
let my people go, that they maye serue me
in the wyldernes: but hytherto thou wol-
dest not heare. Wherfore thus sayth the
Lorde: herby thou shalt knowe that I am
the Lorde. Beholde, I wyll smyte wyth
the staffe that is in myne hande vpon the
waters that are in the ryuer, and they shal
D turne to bloude. And the fysshe that is in
the ryuer shall dye, and the ryuer shal stin
ke so that it shall greue the Egiptians to
drincke of the water of the ryuer.

And the Lord spake vnto Moses, say
vnto Aaron: take thy staffe and stretche
out thyne hande ouer the waters of Egip
te, ouer theyr streames, ryuers, pondes &
all pooles of water, that they may be blou
de, and that there maye be bloude in thee
lande of Egypte, both in vessels of wodd
and also of stone.

And Moyses and Aaron dyd euen as
the Lorde commaunded. And he lyfte vp The fyrst plage.
the staffe and smote the waters that were
in the ryuer in the syght of Pharao & in ye
syghte of hys seruauntes, & all the water
that was in the ryuer, turned into bloude
And the fyshe that was in the ryuer dyed
*and the ryuer stanke, so that the Egypti ps.lxxvii.c cxiii.c
ans coulde not drincke of the water of the
ryuer. And there was bloude thorow out
all the lande of Egypte.

And the enchaunters of Egypt dyd ly
kewyse with theyr enchauntmētes so that
Pharaos harte was hardened and dydde
not regarde them as the Lorde had sayde
And Pharao turned hym selfe and wente
into hys house, and sette not b☞ hys harte
there vnto. And thee Egyptyans dygged
rounde about the ryuer for water to drin
ke, for they could not drincke of the water
of the ryuer. And it continued a weke af-
ter that the Lord had smytten the ryuer.

The Notes.

a ☞ I haue made the Pharao God, that is: I haue made the Pharao iudge as in Exod.xxii.b.
b ☞ He set not hys hart theron, that is, the daunger moued him nothing, as is declared in Exo.xlvii.b

¶ The plage of frogges. Moyses prayeth for Pharao. The plage ceassed.

The .viii. Chapter.

The Lorde spake vnto Mo-
ses: Goo vnto Pharao and A
tell hym, thus sayth the lord:
*let my people goo, that they Exo.vii.d. xi.a.3.a
may serue me. Yf thou wylt
not let them goo: beholde, I wyll smyte
all thy land wyth frogges. And the ryuer
shall scrale wyth frogges, and they shall
come vp and goo into thyne house and in
to thy chambre where thou slepeste and
vppon thy bedde, and into thee houses of
thy seruauntes, and vpon thy people, and
into thyne ouens, and vpon thy vytayles
which thou hast in store. And the frogges

shal come vpon the and on thy people and
vpon all thy seruauntes.
And the lord spake vnto Moyses, say
vnto Aarõ:stretche forth thyne hand with
B thy rood ouer the streames, ryuers & pon-
des. And bring vp frogges vpon the lan-
de of Egypt. And Aaron stretched hys hã
The. ii plage de ouer the water of Egypt, and the frog
ges came vp & coucred the land of Egipt
And ÿ sorcerers dyd lykewyse wyth theyr
sorcery, & the frogges came vp vpon thee
lande of Egypte.
Thẽ Pharao called for Moyses and
C Aaron and sayd:praye ye vnto the Lorde
that he maye take awaye the frogges frõ
me and from my people, and I wyll lette
the people goo, that they maye doo sacrifi
ce vnto the Lorde. And Moyses sayde
vnto Pharao: Appoynte thou thee tyme
vnto me, when I shall praye for the and
thy seruauntes, and thy people, to dryue a
waye the frogges from the and thy house
so that they shall remayne but in thee ry-
uer onelye. And he sayde to morowe. And
he sayde:euẽ as thou hast sayde, that thou
mayest knowe that there is none lyke vn-
to the Lorde oure God. And the frogges
shall departe from the and frõ thyne hou
ses and frome thy seruauntes and frome
thy people, and shal remayne in the ryuer
onely.
And Moyses and Aaron went out frõ
D Pharao, and Moyses cryed vnto the lor-
de vpon the apoyntment of frogges why
che he had made vnto Pharao. And thee
Lorde dyd accordynge too the sayinge of
Moyses. And the frogges dyed out of ÿ
houses, courtes and feldes. And they ga-
thered them together vpõ heapes: so that
the lande stanke of them.
But whẽ Pharao sawe that he hadde
rest geuen hym, he hardened hys hart and
herkened not vnto them, as the Lord had
sayde. And thee Lorde sayde vnto Moy-
ses:saye vnto Aaron stretche out thy rod
de and smyte the duste of the lande that it
maye turne too lyse in all the lande of E-
gypte. And they dyd so. And Aaron stret-
E ched oute hys hande wyth hys rodde and
smote the duste of the earth and it turned
The. iii. plage to lyse bothe in man and beast, so that all
the dust of the land turned to lyse, thorow
out all the lande of Egypte.

And the enchaunters assayde lykewy-
se wyth theyr enchauntmentes to brynge
forth lyse, but they could not. And the lyse
were both vpon man and beast. Thẽ sayd
the enchaunters vnto Pharao:it is the
fynger of God. Neuerthelater Pharaos
harte was hardened and he regarded thẽ
not, as the Lorde hadde sayde.
And the Lorde sayd vnto Moyses: ry
se vp early in the mornynge and stond be-
fore Pharao, for he wyll come vnto thee
water; and saye vnto hym, thus sayth the
lorde:lette my people goo, that they maye
serue me. Yf thou wylte not let my people
goo, behold, I wyll sende all maner flyes
both vpon the and thy seruaũtes, and thy
people, and into thy houses. And the hou-
ses of the Egyptyans shalbe full of flyes
and the ground whereon they are. But I
wyll seperate the same daye thee lande of F
Gosan where my people are, so that there
shall noo flyes be there:that thou mayeste
knowe that I am the lorde vpon the erth
And I wyll putte a deuision betwene my
people and thyne, And euẽ to morow shal
thys myracle be done.
And the lorde dyd euen so:and ther ca-
me noysom flyes in to the house of Pha-
rao and into his seruaũtes houses and in The[.iiii.]
to all the land of Egypte:so that the land plage
was marred wyth the flyes. Then Pharao
sent for Moyses and Aaron & sayde: Go
and doo sacryfyce vnto youre God in the
land. And Moyses answered:it is not me
te so to do. For we must offer vnto the lor
de our God, that whych is an abhomina-
tion vnto the Egyptians:behold, shal we
sacrifice that whych is an abhominatyon
vnto the Egyptiãs before theyr eyes, and
shall they not stone vs? we wyll therfore
go .iii. dayes iourneye into the deserte and
sacryfyce vnto thee lorde oure God as he
hath commaunded vs.
And Pharao sayde; I wyl let you go, G
that ye maye sacrifice vnto the lord youre
God in the wyldernesse:onely goo not far
re awaye, and se that ye praye for me. And
Moyses sayde:beholde, I wyll goo oute
from the and praye vnto the lord, and the
flyes shall departe from Pharao and frõ
hys seruauntes and from hys people too
morowe. But lette Pharao from hence
forth dyssemble nomore, that he wyll not
lette

lette the people goo to sacrifyce vnto thee
lorde.
And Moyses went out from Pharao
and prayed vnto the Lord. And the lorde
dyd as Moyses had sayd, and toke awaye
the flyes from Pharao and from hys ser-
uauntes & from hys people so that ther re-
mayned not one. But for al that Pharao
hardened hys harte euen then also & wold
not let the people goo.

The Notes

a What the fynger of God dothe sygnyfye is
expounded in Luke.xi.c

¶ The moreyn of beastes. The plage of bot-
ches and sores. The horryble hayle, thonder & lyghte-
nynge.

The.ix. Chapter.

And the lord sayd vnto Mo-
A ses, goo vnto Pharao & tell
hym, thus sayth the lord god
of the Ebrues: let my people
goo that they maye serue me
Yf thou wylte not let them goo but wylte
holde them styll: beholde, the hande of the
lorde shalbe vpon thy cattell whych thou The.v. plage
hast in þ feld, vpon horses asses, camels,
oxen and shepe, wyth a myghty great mo-
reyne. But the lorde shall make a deuysy-
on betwene the beastes of the Israelytes
and the beastes of the Egyptians: so that
there shall nothinge dye of all that perty-
neth to the chyldren of Israell. And the
lorde appoynted a tyme sayinge: too mo-
rowe the lorde shall do thys thynge in the
lande
And the lorde dyd the thynge on the
morowe, and *all thee cattell of Egypte
B dyed: but of the cattell of the chyldren of
Israell dyed not one. And Pharao sente
to wete: but there was not one of the cat-
tell of the Israelytes dead. Notwythstan
dynge the hart of Pharao hardened, and
he wolde not let the people goo.
And the lorde sayd vnto Moyses and
Aaron: take youre handes full of asshes
out of the fornace, and let Moyses sprin
kle it vp into þ ayre in the syght of Pha-
rao, and it shall turne to dust in al the lan
de of Egypte and shall make swellynge
soores wythe blaynes bothe on man and
beaste in all the lande of Egypte. And
they toke asshes out of the fornace, & sto-
de before Pharao, & Moyses sprinkled it
vp into the ayre: And there brake out soo-
res wyth blaynes both in man and beaste The syxte plage.
so that the sorcerers coulde not stande be-
fore Moyses, for there were botches vpō
the enchaunters and vpon all the Egyp-
tians, But the Lorde hardened the harte
of Pharao, that he herkened not vnto thē
as the Lorde had sayd vnto Moyses.
And thee Lorde sayde vnto Moyses: C
ryse vp early in the mornynge and stonde
before Pharao and tell hym, thus sayth
the Lord God of the Ebrues: Let my peo
ple goo, that they may serue me, or elles I
wyll at thys tyme sende all my plages v-
pon thyne hert and vpon thy seruauntes
and on thy people, that thou mayst know
that there is none lyke me in all the earth.
For nowe I wyll stretche oute my hande
and wyll smyte the and thy people wythe
pestilence: so that thou shalt perysshe from
the earthe. Yet in very dede *for thys cau Roma.ix.d
se haue I stered thee vp, for to shewe my Psa.lxxvii.
power in the and to declare my name thro
rowe out all the worlde.
Yf it be so that thou stoppest my peo- D
ple, that thou wylt not let thē goo: behold,
to morowe thys tyme I wyll send downe
a myghty greate hayle: euen soche one as
was not in Egypt sence it was grounded
vnto thys tyme. Sende therfore and fett
home thy beastes and all that thou hast in
the felde. For vpon all thee men & beastes
whych are founde in the felde & not brou-
ghte home, shall the hayle fall, & they shal
dye. And as many as feared the worde of
the lorde amonge the seruauntes of Pha
rao made theyr seruauntes and theyr bea
stes flee to house: and they that regarded
not the worde of the Lorde, left theyr ser-
uauntes and theyr beastes in the felde.
And the lord sayd vnto Moyses: stret E
che forth thine hand vnto heauē, that ther The. vii. plage
may be hayle in all the land of Egypt: v-
pon man and beast, & vpon all the herbes
of the felde, in the felde of Egypte. And
Moses stretched out hys rod vnto heauē
& the lord thondered & hayled, so that the
fyre ran alonge vpon the grounde.* And
the lord so hayled in the lande of Egypte,
that ther was hayle, & fyre mengled wyth
the hayle, so greuous, that ther was none
soche in all the lande of Egypte, sence peo
ple

F people inhabited it. And thee hayle smote
in the londe of Egypte all that was in the
felde bothe man and beaste. And the hayle
smote all the herbes of the feld and broke
all the trees of the felde, only in the land
of Gosan where thee chyldren of Israell
were, was there no hayle. And Pharao
sente and called for Moyses and Aaron.
and sayde unto them: I haue now sinned
the Lorde is ryghtwes and I and my peo
ple are[b] wicked. Praye ye unto the Lord
that the thonder of God and hayle maye
cease, and I wyll let you goo, and ye shall
G tarye no longer. And Moyses sayde unto
hym: assone as I am oute of the cytye. I
wyll sprede abrode my handes unto thee
Lorde, and the thounder shall cease, ney-
ther shall there bee anye more hayle: that
thou mayest knowe how that the earth is
the Lordes. But I knowe that thou and
thy seruauntes yet feare not the lord god
The flaxe and the barlye were smyten, for
the barlye was shot up and the flaxe was
boulled: but the wheate and thee rye were
not smyten, for they were late sowen.

And Moyses wente oute of thee cytye
fro Pharao and spreade abrode his han-
des unto the Lord, and the thounder and
hayle ceased, nether rayned it any more u-
pon the earth, whe Pharao sawe that the
rayne and the hayle and thunder were cea
sed, he synned agayne and hardened hys
herte: both he and his seruauntes. So was
the hert of Pharao hardened, that he wol
de not let the chyldren of Israel go, as the
Lord had sayd by Moyses.

The Notes

a ¶ This worde all is not taken here for euery one, but for a great nomber, or of all sortes of euill some, as in .i. Timo. ii.a.

b ¶ To be wicked, is to be wythout the knowledge and felynge of the goodnes of God and without hope to receaue any goodnes at hys handes: so that we cannot paciently here any of hys truthes nor beleue them, neyther suffre them to be taught to other, as it appeareth in all thee psalmes and in Esa. lviii. d

¶ The harte of Pharao is hardened of god. The greshoppers. The thycke darckenesse.

The .x. Chapter.

A The Lord sayd unto Moyses
go unto Pharao: neuertheles
I* haue hardened his hert
and the hertes of hys seruaun-
tes, that I myght shewe the-
se my sygnes amongest the, and that thou
thou tell in the audyence of thy sone and
of thy sonnes sonne, the pageantes which
I haue played in Egypte, and thee myra
clas whiche I haue done amonge them:
that ye maye knowe how that I am thee
Lorde. Than Moyses and Aaron wente
in unto Pharao, and sayde unto hym:
Thus sayth the Lord God of the Hebrews
how longe shall it be or thou wylt submit
thy selfe unto me? * Let my people goo
that they may serue me. If thou wylt not
let my people goo: beholde, to morow will
I bringe greshoppers in to thy land, and
they shall couer the face of the erth that it
can not be sene, and they shall eate the re-
sydewe whych remayneth unto you and
escaped the hayle: and they shal eate all your
B grene trees upon the felde, and they shal fyll
thy housses and all thy seruauntes hou-
ses, and the housses of all the Egypcias
after soch a maner: as nether thy fathers
nor thy fathers fathers haue sene, sence
the tyme they were upo the erth unto this
daye. And he turned hym self aboute, and
went out from Pharao.

And Pharaos seruauntes sayde unto
hym: how longe shall we be thus euell in
treated? Let thee men goo that they maye
serue the Lorde theyr God: wylt thou not
yet knowe that Egypt is destroyed? And
than Moyses and Aaron were brought a-
gayne unto Pharao and he sayde unto
them: Goo and serue thee Lorde youre
God, but who are they that shall go? And
Moyses answered: we wyl go with yong
and olde: yea and wythe oure sonnes and
with oure doughters, and with oure shepe
and oxen must we go. For we must hold a
feast unto the Lorde.

And he sayde unto them: lette it be so?
C the Lord be with you, shuld I let you go,
and your chyldre also? Take hede, for ye ha
ue some myschefe in hād. Nay not so: but
goo ye that are men and serue the Lorde
for that was your desyre. And they thrust
them oute of Pharaos presence.

And thee Lorde sayde unto Moyses:
Stretch out thyne hand ouer thee land of
Egypte for greshoppers, that they come
uppon thee lande of Egypte and eate all
thee herbes of thee lande, and all that thee
hayle lefte untouched. And Moy-
ses stretched forth his rodd ouer the lande

landes of Egypte, and the Lorde broughte
an east wynde upon the lande, al that day
and all nyghte. And in the mornynge the
D east wynde brought the greshoppers, and
the greshoppers went up ouer all the lād
of Egypte and lyghted in all quarters of
Egypt very greuously: so that before thē
were there no such greshoppers, nether af
ter them shal be. And they couered all the
face of the erth, so that the land was darke
therwith. And they ate all the herbes of ÿ
lande and all the frutes of the trees which
the hayle had lefte: so that there was noo
greene thynge left in the trees and herbes
of the felde thorow all the land of Egypt.
E Then Pharao called for Moses and
Aaron in haste and sayde: I haue synned
agaynst the Lord your God and against
you. Forgeue me yet my synne only thys
once and praye unto the Lorde your god
that he maye take awaye frō me this deth
only. And he wente out frō Pharao, & pra
yed unto the Lorde: and the Lord turned
the wynde in to a myghtye stronge weste
wynde, and it toke awaye the greshoppers
and caste them in to the reed see: so that
there was not one greshopper in all the
costes of Egypte. But the Lorde *harde-
ned Pharaos hearte, so that he wolde not
lette the chyldren of Israell goo.
F And the Lorde sayde unto Moyses:
Stretch out thy hande unto heauen, and
let there be darkenesse upon the lande of
Egypte: euen that they maye feale ÿ dark
nesse. And Moyses stretched forthe hys (The .ix. plage)
hande unto heauen and there was a thick
darkenesse upon all the lande of Egypte,
iii. dayes longe, so that no man sawe ano-
ther, nether rose up frome the place where
he was by the space of iii. dayes, but all
the chyldren of Israell had lyghte where
they dwelled.
Then Pharao called for Moyses and
sayde: goo and serue the Lorde, only lette
G youre shepe and your oxen abyde, but lette
your chyldren go with you. And Moyses
answered: ÿ must geue us also offrynges
& burntoffrynges for to sacrifyce unto the (The .x. plage)
Lorde our God: our catell therfore shall
go with us and there shall not one hoofe
be lefte behynde, for therof muste we take
to serue the Lorde oure God. Moreouer
we can not knowe wherwith we shall *a
serue the Lorde, untyll we come thyther.
But the Lord herdened Pharaos hert
so that he wolde not let them go. And pha
rao sayde unto hym: get the frō me & take
hede to thy selfe that thou se my face no
more. For when soeuer thou comest in my
syght, thou shalt dye. And Moyses sayde
Let it be as thou hast sayde: I wyl se thy
face no moare.

The Notes.

a I Thys was an outward seruyce, but the true and right seruice of god, is to feare him as a father to loue hym, to kepe his commaundementes and to committe a mannes selfe holy to hym, trustynge in hys mercy only: castyng all thought and care upon hym. And when we haue offended, to repent and to be sory, and knowledge our offence and beleue that he wyll forgeue it us, for hys truthes sake as .i. Peter .v. b. and Psalm .xxxvi. a

¶ The Lorde commaundeth too robbe the Egyptyans. The death of all the fyrste begotten in Egypt.

The .xi. Chapter.

AND the Lord said unto Mo- A (Exod. iii. g xii. d. and Psal. ciiii. e)
ses: yet wyll I brynge one
plage moare upon Pharao
and upon Egypte, and after
that he wyll let you go hence
And when he letteth you goo, he shall ut-
terly dryue you hence. But byd the people
that euery man borow of his neyghbour
and euery woman of hyr neyghbouresse:
iewels of siluer, and iewels of golde. And
the Lorde gaue the people fauoure in the
syght of the Egyptyās. Moreouer *Mo B (Eccl. xlv. a)
ses was very great in the lande of Egypt
bothe in the syght of Pharao and also in
the syght of the people.
And Moyses sayde: thus sayeth the
Lorde: *Aboute mydnyghte wyll I goo (Exod. xii. d)
out amonge the Egyptyans, and all the
fyrstborne in the lande of Egypt shal dye
euen from the fyrstborne of Pharao that
*sytteth on his seate, unto the fyrstborne
of the mayd seruaunt that is in the mylle
and all the fyrstborne of the catell. And
there shall be a greate crye thorowe out al
the lande of Egypte: so that there was ne
uer none lyke nor shall be. And amonge C
all the chyldren of Israell shall not a dog
moue his tongue, nor yette man or beaste:
that yee maye knowe howe the Lorde

putteth a difference betwene the Egypty=
ans and Israel. And a⸫these thy seruaun
tes shall come downe vnto me, and fal be
fore me and saye: gett the oute and all the
people that are vnder the, and than wyl I
departe. And he went oute from Pharao
in a great anger.
D And thee Lorde sayde vnto Moyses:
Pharao shall not regard you, that many
wonders may be wrought in the lande of
Egypte. And Moyses and Aaron dyd al
these wonders before Pharao. But thee
Lord hardened Pharaos herte, so that he
wolde not lette the chyldren of Israel goo
oute of hys lande.

The Notes

a⸫ To syt, is for to beare rule or to mynyster a=
ny maner of office, as in .i. Regum. ii. b.

b⸫ A soudayn chaunge of speakynge to dyuers
personnes, as in the Psal. v. a, and thys is referred
to the ende of the Chapter that goeth before.

¶ The passeouer is eaten. The swete bread. They
must teache theyr chyldre what the passeouer sygny
fyeth. The destructio of the fyrst begotte in Egypt.
The robbery of the Egyptians. The goynge out of
the Israelytes.

The. xii. Chapter.

A And the lord spake vnto Mo
ses and Aaron in the land of
Egypte saynge: Thys mo=
neth shall be youre chefe mo=
neth: eue of the fyrst moneth
of the yeare shal it be vnto you. Speake
ye vnto all the felowshyp of Israell say=
inge: That they take the. x. day of thismo
neth to euerye housholde, a shepe. Yf thee
houshold be to few for a⸫shepe, then lett
hym & hys neyghbour that is nexte vnto
hys house, take accordinge to the nober of
the soules, & counte vnto a shepe accordin
ge to euerye mans eatinge. A shepe wyth=
out spot & a male of one yeare old shall it
be, and from amonge the lambes and the
gootes shall ye take it.
And ye shal kepe him in, vntyl the. xiiii
daye of the same moneth. And euery man
of the multitude of Israel shall kyll hym
about eue. And they shal take of the blou
de & stryke it on the two syde postes & on
the vpper dorepost of the houses, wherin
they eate hym. And they shal eate the flesh
the same nyght, rost wyth fyre & with vn=
leuended bread, & wyth sowre herbes they
shall eat it. Se that ye eat not therof raw
nor sode in water, but rost wyth fyre: both
B the head, fete, and purtenaunce together,
And se that ye let nothynge of it remayne
vnto the morning: yf ought remayne bur
ne it wyth fyre.
Of this maner shal ye eat it: with your
loynes gyrded: & shoes on your fete, & you
re staues in your hādes. And ye shall eate
it in haste, for it is thee Lordes b⸫passeo=
uer. For I wyl go about in the lānd of E=
gypt thys same nyght, & wyl smyte al the
fyrstborne in the lande of Egipte, both of
man and beast, & vpon all the Goddes of
Egypte wyll I the Lorde doo execution.
And the bloude shal be vnto you a token
vpon the houses wherin ye are, for whē I
se the bloude, I wyll passe ouer you, & the
plage shall not be vpon you too destroye
you, when I smyte the land of Egypt.
And thys daye shal be vnto you a re=
membraūce, and ye shal kepe it holy vnto
the Lord: euen thorow out your generati
ons after you. shal ye kepe it holye daye,
that it be a custome for euer. Seuē day
es shall ye eate vnleuended bread, so that
euen the fyrst daye ye shal put away leuē
out of youre houses. For whosoeuer ea= D
teth leuended bread from the fyrst day vn
tyll the. vii. daye, that soule shall be pluc=
ked oute from Israell.* The fyrste daye
shalbe a holy feast vnto you, and the. vii.
also. There shalbe no maner of worke do
ne in them, saue about that only whych e=
uerye man muste eate that onelye may ye
doo. And se that ye kepe you to vnleuen=
ded bread. For vpon that same day I wyl
brynge youre armyes out of the lande of
Egypt, therfore ye shall obserue thys day
and all your chyldren after you, that it be
a custome for euer. The fyrst moneth and
the. xiiii. daye of thee monethe at euen, ye
shall eate swete bread vnto the. xxi. day of
the moneth at euē agayn. Seuē dayes se
that ther be no leuēded bred foūd in your
houses, For whoso euer eateth leuended
bread, that soule shalbe roted out frō thee
multitude of Israel: whether he be a straū
ger or borne in the land. Therfore se that
ye eate not leuended bread, but in all your
habitations eate swete bread.
And Moyses called for thee elders of
Israell & sayde vnto them: chose out & ta
ke to euery houshold a shepe, & kyll passe=
ouer. And take a bunch of ysope, & dyppe
it in

it in the bloud that is in the basyn, & stry-
ke it vpon the vpper post and on the two
syde postes, and see that none of you goo
out at the dore of his house vntyl the mor
nynge. For the Lord wyll goo about and
smyte Egypte. And when he seeth thee
bloud vpō the vpper dorepost and on the
two syde postes, he wyll ouer passe ouer thee
dore, and wyll not suffer thee destroyer to
come into your house to plage you. Ther
fore see that thou obserue thys thynge,
that it be an ordinaūce to the and thy son-
nes for euer.

And when ye be come into thee lande
whych the Lord wyll geue the accordinge
as he hath promysed, se that ye kepe thys
seruyce. * And when youre chyldren axe
you what maner of seruice is thys ye do?
Ye shal say: it is the sacrifice of the lordes
passeouer, whyche passed ouer the houses
of the chyldren of Israel in Egypt, as he
smote the Egyptyans and saued our hou
ses. Than the people bowed them selues
and worshypped. And the chyldre of Isra
ell went, and dyd as the Lord had cōmaū
ded Moyses and Aaron.

E And at mydnyght the Lorde smote all
the fyrstborne in the lande of Egypte, frō
the fyrstborne of Pharao that satt on his
seat, vnto the fyrstborne of ÿ captiue that
was in pryson, and all the fyrste borne of
cattel. Thā Pharao arose the same night
and all hys seruauntes and all the Egip-
tians: * and ther was a great cryeng tho-
row out Egypte, for there was no house
where ther was not one dead.

And he called vnto Moyses & Aaron
by nyght sayinge: Ryse vp and gette you
out from amonge my people: both ye and
also thee chyldren of Israell, & go & serue
the Lord as ye haue sayd. And take your
shepe, and your oxen wyth you as ye haue
sayde, & departe & blesse me also. And the
Egyptians were ferce vpon the people, &
made hast to send them oute of the lande:
for they sayd: we be all dead men.

And the people toke the dough before
it was sowered whych they had in stoare,
and bounde it in clothes, & putte it vppon
theyr shoulders. And the chyldren of Is-
raell dyd according to the saying of Moy
ses: & they borowed of the Egyptiās, Je-
wels of siluer, & iewels of gold, & raymēt.

And the Lord gaue the people fauour in
the syght of the Egyptians: & so they bo-
rowed and robbed the Egyptians.

Thus toke the chyldre of Israel theyr F
iourney frō Ramases to ° Suchoth. vi. C ° otherwyse Socoth
M. men of foote, besyde chyldren. And
moch common people went also wyth thē
and shepe, & oxen, & cattell excedyng moch
And they baked swete cakes of the dough
whych they brought out of Egypt, for it
was not sowered: because they were thru-
ste out of Egipt and coulde not tarye, ne-
ther had they prepared any other prouysy
on of meate.

And the tyme of the dwellinge of thee
chyldren of Israel whych they dwelled in G
Egypte, was. iiii. hundred and. xxx. yeare.
And when the. iiii. hūdred and. xxx. yeares
were expyred, euen the selfe same daye de-
parted al the hostes of the Lord out of the
lande of Egypt. This is a nyght to be ob
serued to thee Lorde, because he broughte
them out of the lande of Egypt. Thys is
a nyght of the Lorde to be kepte of al the
chyldren of Israel, and of theyr generaci-
ons after them.

And the Lord sayd vnto Moyses and
Aarō: this is the maner of passeouer: ther
shal no straunger eate therof, but all thee
seruauntes that are bought for money shal
ye circumcyse, & then let them eate therof.
A straunger & a hyered seruaunt shal not
eate therof. In one house shal it be eaten.
Ye shal carye none of the fleshe out at the
dores: moreouer * se that ye breake not a Joh. xix. d.
bone therof. All the multitude of the chyl
dren of Israell shal obserue it.

Yf a straunger dwell among you and
wyll holde passeouer vnto the Lord, lette
hym circumcyse all that be males, and thē
let hym come & obserue it, and be takē as
one that is borne in the land. No vncircū
cysed person shal eate therof. One maner
of lawe shalbe vnto them that are borne
in the lande, and vnto the straungers that
dwell amonge you. And all the chyldren
of Israel dyd as the Lorde commaunded
Moyses and Aaron. And euen the self sa
me daye dyd the Lord bring the chyldren
of Israel out of the lande of Egipt with
theyr armyes.

The Notes

a ¶ That here is called a shepe, is in Ebrue a word
be indifferent to be taken either for shepe or goote

The

b ☞ The lambe was called the passeouer: that the very name it selfe shulde kepe in memory what was signified therby, which phrase & maner of speaking the scripture vseth often, callynge the signe by thee name of the thing that it signifieth, as Gen.xvi.b

e ☞ Euer is not here take for a tyme wythout ende, but for a lõge season, whose end is not determyned as in Gene.xiii.d, and Exodi.xxviii.g

d ☞ To passe ouer is a maner of speach of the scripture, and signifieth nomore, but that as he wold plage the wycked, as he dyd here the Egyptians, euen so wold he shew mercy to the faythful, as he dyd to the Israelytes, as in Exodi.xxxiii.d.

e ☞ Those that were borne in the land, are onelye those that were borne amõg them: not descendynge of the stocke or lynage of Israell. And the straũgers were those that dwelt among the Israelites, & were not borne among them, as aboue in the same Chapter at the letter.d.

¶ The fyrst begotten muste be sanctifyed vnto the Lorde. The memoriall of theyr delyueraunce. Why they were caried thorow the wildernes. The bones of Joseph. The pyler of the cloude.

The.xiii. Chapter.

A AND thee Lorde spake vnto Moyses saying: ᵃ☞ Sanctifye vnto me al the fyrst borne that open all matryces among the chyldren of Israel as well of men as of beastes: for they are myne. And Moses sayd vnto the people: thynke on thys day in whych ye came out of Egypte and out of the house of bondage: for wyth a myghtye hande thee Lorde brought you out from thence. Se therfore that ye eate no leuended bread. Thys daye come ye out of Egypt in the moneth of * Abib.

* That is ȳ moneth of Apryll.

When the Lorde hath brought the into the lande of the Cananytes, Hethytes, Amorites, Heuytes and Jebusytes, whyche he sware vnto thy fathers that he wolde geue the a land wherin mylcke and hony floweth, then se that thou kepe thys seruice in thys same moneth.

B Seuen dayes thou shalt eate swete bread: * and the.vii. day shalbe feastfull vnto the Lord. Therfore thou shalte eate swete breade seuen dayes, & se that ther be no leuended bread sene nor yet leuen amonge you in all your quarters.

Deut.xvi.b

And thou shalt shewe thy sonne at that tyme saying: thys is done, because of that whych the Lord dyd vnto me when I came out of Egypte. Therfore it shall be a sygne vnto the, vpon thyne hande a remembraunce betwene thyne eyes, ȳ the Lordes lawe maye be in thy mouth. For ☞ wyth a stronge hande the Lorde brought thy out of Egypt, se thou kepe therfore thys ordynaunce in hys season from yeare to yeare.

Looke what cap.v.b.

Morouer when the Lord hath brought the into the lande of the Cananytes, as he hath sworne vnto the and to thy fathers, and hath geuen it the, then thou shalte appoynte vnto thee Lorde all that openeth the matryce, all the fyrst borne among the beastes whych thou hast yf they be males.

C And all the fyrste borne of the asses, thou shalte redeme wyth a shepe: yf thou redeme hym not, then breake hys necke. But all the fyrste borne amonge thy chyldren shalt thou bye oute.

And when thy sonne axeth the in tyme to come, sayinge: what is thys, thou shalt saye vnto hym: wyth a myghty hande the Lorde brought vs oute of Egipte, out of the house of bondage. And when Pharao was looth to lett vs goo, the Lorde slewe all the fyrst borne in the lande of Egypte: as well the fyrste borne of men as of beastes. And therfore I sacryfyce vnto thee Lord al the males that open the matryce, but all the fyrste borne of my chyldren I must redeme. And thys shalbe as a token in thyne hand, and as a thyng hanged vp betwene thyne eyes, because thee Lorde brought vs out of Egypt wyth a myghtye hande.

D When Pharao had let the people goo, God caryed them not thorow the land of the Philistines, though it were a nye way. For God sayde: the people myght happely repent when they se warre, and so turne agayne to Egypt: therfore God led them aboute thorowe thee wyldernes that bordreth on the red sea. The chyldren of Israell went harnessed oute of the lande of Egypt. And Moyses toke the bones of Joseph wyth hym: for he made the chyldre of Israel sweare sayinge: * God wyll surely vysit you, take my bones therfore awaye hence wyth you. And they toke theyr iourneye from Sucoth: and pytched theyr tentes in Etham in the edge of the wildernes.

Luke.i.g Gen.l.d

* And the Lorde wente before them by daye in a pyler of a clowde too leade them the waye: and by nyght in a pyler of fyre to geue them lyght: that they myghte goo bothe by daye and nyghte. * And the pyler of the cloud neuer departed by daye nor the pyler of fyre by nyghte out of the peoples syghte.

Sancti-

A Pharaos harte is hardened & foloweth the Israelites wyth al hys hoost and captaynes & is drowned. The Israelites grudge. They go thorow ÿ red sea.

The.xiiii.Chapter.

Than thee Lorde spake unto
Moses sayeng: byd the chyl
dren of Israell that they tur
ne and pytch theyr tentes be
fore the entryng of Hiroth be
twene Mygdole and the see toward Ba
alzephon: euen before that, shal ye pytche
upon the se. For Pharao wyll saye of the
chyldren of Israell they are tangled in ÿ
land: the wyldernesse hath shute them in.
And I wyl harden hys hart, that he shall
folowe after them, that I may gett me ho
nour upon Pharao and upõ all hys host
that thee Egypcyans may knowe that I
am the lorde. And they dyd euen so.
And when it was tolde the kynge of E
B gypt that thee people fled, than Pharaos
hart and all hys seruauntes turned unto
thee people and sayde: why haue we thys
done that we haue let Israel go out of our
seruyce? and he made redye his charettes
and toke hys people with hym and toke
vi.hundred chosen charettes and all the
charettes of Egypte and captaynes upon
C all his people. For the lorde hardened the
D herte of Pharao kynge of Egypt, that he [illegible]
folowed after the chyldren of Israel whi
che for all that went out thorowe * an hye
hand, and the Egypcyans folowed after
them and ouertoke them, where they pyt=
ched by the see, with all the horsses & cha=
rettes of Pharao and with his horssemen
and his oste: euen fast by the entrynge of
Hiroth before Baal zephon. And Pharao
drewe nye, and when the chyldren of Jsra
ell lyfte up theyr eyes and sawe howe the
Egypcyans folowed after thē, they were
D sore a frayde & cryed out unto the Lorde.
Then sayde they unto Moyses: were
there noo graues for us in Egypte, but ÿ
must brynge us awaye for to dye in ÿ wyl
dernesse? wherfore hast ÿ serued us thus
for to cary us out of Egypt? Dyd not we
tell the this in Egypte sayng, let us be in
rest and serue the Egypcyans? For it had
bene better for us to haue serued the Egip
cyans, then for to dye in the wyldernesse.
And Moises sayd unto the people: feare
ye not but stande styl and behold how the
Lorde shall saue you this day: For as ye
se the Egypciās this day, so shal ye se thē
nomore for euer tyll the worldes ende.
The Lorde shall fyght for you and ye
shall holde youre peace.
The Lorde sayde unto Moses: wher
fore cryest thou unto me? speake unto ÿ
chyldren of Israell that they go forward
But lyfte thou up thy rod and stretch out
thy hand ouer the see and deuyde it a sun
dre, that the chyldren of Israel may goo
on drye groūde thorowe the myddest ther
of. And beholde I wyll harden the hartes
of the Egyptyans that they maye folowe
you: And I wyl get me honour upō Pha
rao and upon all hys hoste, upon hys cha
rettes & upō hys horsemē. * And ÿ Egyp=
cyans shall knowe that I am thee Lorde
whan I haue gottē me honoure upō Pha
rao upon his charettes and upō hys hors= E
men.
And the angell of God whych went
before thee hoste of Israell, remoued and
went behynd them. And the cloudenpyler
that was before them remoued and stode
behynde them and went betwene the hoste
of thee Egiptians and thee hoste of Jsra
el. It was a darke cloude, and gaue lygh
te by nyght: so that all the nyght long the
one coulde not come at the other. * Josu.iii.b iiii.c Judit.v.b Psal.lxxvii.a Ec.xxxvi.c
* When nowe Moses streched forthe
hys hande ouer the see, thee Lorde caryed
awaye thee see wyth a stronge east wynde
that blewe al nyght and made the see drie
lande and the water deuyded it selfe. And
the chyldren of Israel went in thorow the
myddest of the see upon the drye grounde
And the water was a wale unto thē, both
on theyr ryghthande and on theyr left hād F
And the Egyptyans folowed and wente
in after thē to the myddest of the see, with
al Pharaos horses, & hys charettes & hys
horssemen. And in thee mornynge watche
the Lorde loked unto the hoste of thee E=
gipcyans out of the fyery and cloudy pil
ler, and troubled theyr hoste and smote of
theyr charet wheles and cast them downe
to the grounde. Than sayde the Egypcy
ans: Let us fle from Israell for the Lord
fyghteth for thē agaynste us: Than said
the lorde unto Moses: stretch oute thyne
hād ouer the see, that the water may come
agayne upon the Egypcyans upon theyr G
charettes and horsmen.

The last plage

Than stretched forth Moses hys hāde ouer the see, & it came agayne to hys course erly in the mornyng, and the Egyptiās fled agaynst it. Thus the lorde ouerthrew the Egypcians in the myddest of thee see and couered the charettes & the horsmen so that of all ye hoste of Pharao that came in to the see after thē, ther remayned not one But the chyldren of Israell wente vpon drye lande in thee myddyst of the see, and the water was a wall vnto them: both on the ryght hand of thē and also on the left.

Esay. lxiii. d

* Thus the lorde delyuered Israell the selfe same daye out of the honde of the Egiptiās, & Israel sawe the Egiptiās dead vpō the see. And whē Israel saw ye mighty hand whych the Lorde had shewed vpon thee Egypcians * they feared the Lorde and beleued both the Lorde, and also hys seruaunte Moses.

Psal. cv. b.

The Notes.

a ¶ ye shall hold your peace: that is, ye shalbe in rest and quietnes.
b ¶ To crye vnto the Lord, is to pray vnto him wyth full hart and feruent desyre, as Moyses here dyd, and yet spake neuer a worde. And so doth thys worde cryenge and makynge of noyse sygnifye thorow out al the psalmes, as in Psal. v. a & iii. b. &c.

¶ Moyses & the people wyth ther women synge. At the prayer of Moyses, ye bytter waters were swete God must be hearde. They come to Elim

The. xv. Chapter.

A Then Moses and the chyldrē of Israel sange thys songe vnto the Lord and sayd. Let vs synge vnto the Lorde, for he is become glorious, the hors and hym that rode vpon hym hathe he ouerthrowne in the see. * The Lorde is my strength & my song, & is become my saluacyō. He is my God and I wyll gloryfye hym, he is my fathers God and I wyll lyft hym vp an hye. The Lorde is a man of warre. a ¶ Iehouah is hys name: Pharaos charettes & hys hoste hath he cast in to the see. His iolye captaynes are drowned in the red see, thee depe waters haue couered them: they sonck to the botome as a stone. Thyne hand Lorde is glorious in power, thyne hande Lord hath all to dasshed the enymye. And wyth thy great glorye thou hast destroyed thyn aduersaries thou sentest forth thy wrath and it consumed them, euen as stobel. Wyth the breth of thyne anger the water gathered to gether & the flodes stode styll as a rocke and

Psa. cxviii. b
Esay. xii. a

B

the water congeled to gether in the myddest of the see.

The enemye sayde, I wyll folow and ouer take them, and wyl deuyde the spoyl I wyll satysfye my lust vpon them: I wil drawe my swerd, and myne hand shall destroye them.

Thou blewest wyth thy breth & the se couered thē, & they sancke as leed in ye myghtye waters. Who is lyke vnto the o Lord amonge goddes: who is lyke the so glorious in holynes, ferefull, laudable & that shewest wonders. Thou stretchedest out thy ryght hande, and thee erth swalowed them. And thou caryedest wyth thy mercy thys people whych thou delyueredest, and broughtest them wyth thy strength vnto thy holy habytacyōs. The nacyons heard and were afrayed, panges came vpon the Phylistines. Than the dukes of the Edomytes were amased, and tremblyng came vpō the myghtyest of the Moabytes, and all the inhabyters of canaan waxed faint harted. Let feare and dread fal vpō them thorow the * greatnes of thyne arme, and let them be as styll as a stone: whyle thy people passe thorow, whych thou hast gotten. Brynge them in, and plant them in ye mountaynes of thyne enheritaunce, thee place Lorde whych thou hast made for to dwell in the sanctuary Lorde, whych thy handes haue prepared.

Iosue. ii. b

C

The lorde b ¶ raygne euer and all waye For Pharao went in on horsbake wyth hys charettes and horsmen in to thee see, and the Lorde brought the waters of the see vpon them.

And the chyldren of Israell wente on drye land thorow the myddeste of the see And Myriam a Prophetysse thee syster of Aaron toke a tymbrell in hyr hand and all the wemen came out after her wt tymbrels in a daunse. And Myriam sange before them: Synge ye vnto the Lorde, for he is become glorious in deade, the horse and hys ryder hath he ouerthrowne in the see. Moses brought Israell from the red see, & they went out into the wyldernes of Sur. And they went thre dayes longe in the wyldernes, and could fynde no water At the laste they came to mara: but they could not drynke of thee waters for bytternesse: for they were bytter, therfore the

D

name

of the place was called Mara. Then thee people murmured agaynste Moyses, sayenge: What shall we drincke? And Moyses cryed unto thee Lorde, and he shewed hym a tree and he cast it in to the waters, and they wared swete.

There he made them an ordynaunce and a law, and ther he tempted them, and sayde: If ye wyll herken unto thee voyce of the Lorde your God, and wyll do that whyche is ryght in hys syghte and wyll geue an eare unto hys cõmaundement, & kepe all ordynaunces: than wyll I put none of these diseases upon thee whyche I broughte upon thee Egypcyans, for I am the Lorde thy surgyone.

The Notes

a Jehouah, loke Exod, vi, a

b To raygne euer & alwaye is a maner of speaking of the Ebrews, whyche sygnyfyeth wythoute ende: because that euer is taken for a longe tyme whose ende is not apoynted, and not for al way, as in exodi. xii, c

c We must do that whych is ryght in goddes syght and as hys worde teacheth us, and not after our owne ymagynacion

The Israelytes come into the desert of Sin. It rayneth quaylles and Manna. Thei grudge

The. xvi. Chapter.

AND they came to Elim where were xii. welles of water and. lxx. date trees and they pytched ther by the water.

A And they toke theyr yourney from Elim and all thee hole company of the chyldren of Israell came to the wyldernesse of Sin, which lyeth betwene Elim and Sinai: the. xv. daye of the. ii. moneth after þ they were come out of the lande of Egypt. And thee hole multytude of the chyldren of Israel murmured against Moses and Aaron in the wyldernes and sayd unto them: wolde to God we hadde dyed by the hande of thee LORDE in the lãd of Egypt, whẽ we sat by the fleshe pottes, and ate bred our belyes full, for ye haue brought us out into this wyldernes to kyll thys hole multytude for honger.

Than sayde thee Lorde unto Moses:

B beholde I wyll rayne bread from heauen doune to you, and let thee people goo out, and gather daye by daye that I may proue thẽ whether they wyl walke in my law or no. The. vi. daye let them prepare that whych they wyl brynge in, & let it be twyse as moche as they gather in dayly. And Moses and Aarõ sayde unto all the chyldren of Israel: at euen ye shal know þ it is þ Lorde, which brought you oute of þ lãde of Egypte, and in thee mornynge ye shall se the glory of the Lord: because he hath

C herde your grudgynges agaynst the lord for what are we that ye shulde murmure agaynst us. And moreouer spake Moses At euen the Lorde wyll geue you flesh to eate, and in the mornynge bread ynough, because the Lorde hath herd youre murmure whyche ye murmure agaynst hym: for what are we? your murmuryng is not agaynst us, but agaynst the Lorde.

And Moses speake unto Aarõ: Say unto all the company of thee chyldren of Israell, come forth before the Lorde: for he hathe hearde your grudgynges. And as Aaron spake unto the hole multytude of thee chyldren of Israell, they loked towarde the wyldernes: and beholde the glorye of thee Lorde spake unto Moses saying: I haue harde the murmuryng of the chyldren of Israel tell them therfore and saye that at euen they shall eate flesh, and in the mornyng they shall be fylled wyth bread, & ye shall know that I am the lorde your God. And at euen the quayles came and couered the grounde wher they laye.

D And in the mornyng the dew lay round aboute the host. And when the dewe was fallen: beholde it lay upon the grownd in the wyldernesse small and rounde & thyn as thee horefrost on thee grounde. When thee chyldren of Israell saw it, they sayde one to another: what is this? For they wyste not what it was. And Moses sayde, thys is thee bred whyche the lorde hathe geuen you too eate. This is thee thynge whyche thee LORD hathe commaunded, that ye gather euerye man ynough for hym to eate: a gomer full for a man accordyng to the nombre of you, and gather euery man for them whyche are in hys tent.

And the chyldren of Israell dyd euen so and gathered some more some les, and dyd mete it with a gomer. And unto hym that had gathered moch, remained nothig ouer, and unto hym þ hadde gathered lytle was ther no lack: but euery mã had gathered suffyciẽt for hys eatyng. And Moses

E sayde unto them: Se that noo man lette

ough remayne of it tyl the mornyng. Not
withstãding they harkened not vnto Mo
ses: but some of them left of it vntyll thee
mornyng, and it wa[s] te full of wormes &
stancke, & Moses was angry with them.

And they gathered it all mornynges:
euerye man as moche as suffysed for hys
Gen. xviii. a eatynge. for as soone as the * hete of the
sunne came it moulte. And the. vi. day they
gathered twise so moche bread. ii. gomers
for one man: & the rulars of the multytu
de came & tolde Moses.

And he sayde vnto thẽ: thys is that
F whych the Lorde hath sayde: to morow is
the Saboth or the holye rest of the Lorde
bake that whyche ye wyll bake & seth ẏ ye
wyll sethe & ẏ whyche remayneth lay vp
for you & kepe it tyll the mornynge. And
they layde it vp tyll the mornyng as Mo
ses bad, & it stancke not, nether was there
any wormes therin. And Moyses sayde ẏ
eate thys daye: for to daye: it is thee Lor-
des Saboth: to day ye shalbe fynde none
in the felde. Syxe dayes ye shal gather it
for the seueth is the Saboth: ther shalbe
none therin.

Not wyth standyng there went out of
the people in the seueth daye for to gather
but they foũd none. Thẽ the Lorde sayd
vnto Moses: how longe shall it be yet ye
wyl kepe my cõmaundementes & lawes?
Ezech. xx. b * Se because the Lorde hath geuẽ you a
Saboth therfore he geueth you thee syxt
daye bred for twoo dayes. Byde therfore
euery man at home, & let no man go oute
of hys place the. vii. day. And ẏ people re-
sted the. vii. daye. And ẏ house of Israell
G Num. xi. b. called it Mã. * And it was lyke vnto Co-
riander sede, & whyte, & the taste of it was
lyke vnto wafers made wyth hony.

And Moses sayde: thys is that whych
the Lorde cõmaundeth: fyl a Gomer of it
that it may be kept for youre chylden after
you ẏ they may se the bred wherwythe he
fed you in wyldernes, whẽ he had brough
te you oute of thee lande of Egypte. And
Moses spake vnto Aaron: take a cruse &
put a Gomer ful of Man therin, & laye it
vp before the Lorde to be kept for youre
chyldren after you, as the Lorde cõmaun
ded Moses. And Aarõ layde it vp before
the testymony there to be kept. * And the
Exod. xvi. b
Josu. v. c. chyldren of Israell ate man. xl. yere vn-
tyll they came vnto a lãd inhabyted. And
so they ate Man, euẽ vntyl they came vn
to the borders of the land of Canaã. And
a Gomer is the tenth part of an Ephã.

The Notes.

a The glorye of the Lord is take for the bryght
nes and lyght that was sene in the cloude. Of why
che glorye the Apostle maketh mencyon. ii. Corint.
iii. a. b.

¶ The Israelites come into Raphidim. They
grudge. Water is geuen them out of the rocke. Mo
ses holdeth vp hys handes and they ouercome thee
Amelechytes.

The. xvii. Chapter.

And all the cõpany of the chil A
dren of Israel went on theyr
iourneyes frõ the wyldernes
of Sin at the cõmaũdemẽte
of the Lord, & pytched in Ra
phidim: where was no water for ẏ people
to drinke. And the people chode with Mo
ses & sayd: geue vs water to drincke. And
Moses sayd vnto thẽ: why chyde ye with
me, & wherfore doo ye tẽpte the Lorde?
Ther the people thyrsted for water, & mur
mured agaynst Moyses and sayde: wher
fore hast thou brought vs out of Egypte B
to kyll vs and oure chyldren and oure cat
tell wyth thyrste?

And Moses cryed vnto ẏ lord saying
what shal I do vnto thys people? they be
al most redy to stone me. And ẏ lord sayd
vnto Moses: go before the people, & take
wẏ of ẏ elders of Israel: & thy rodd wher
wyth thou smotest the ryuer take in thyne
hand & go. Behold, I wyl stand ther befo
re the vpon a rocke in Horeb: & thou shalt
smyte the rocke, and ther shal come water
out therof, that the people maye drincke.

* And Moyses dyd euẽ so before the el C
ders of Israel. And he called the name of
the place: Massa & Meriba: because of ẏ
chydyng of the chyldrẽ of Israel, and be-
cause they tempted the lord sayeng: is the
Lorde amonge vs or not.

Then came Amelech & fought with Is-
rael in Raphidim. And Moses said vnto
Josua: chose out mẽ & go fyghte wẏ Ame-
lech. To morow I wyl stãde on the top of
the hyll & the rodd of god in myne hande.
And Josua dyd as Moses bad hym, and
fought with the Amelechites. And moses D
Aaron, & Hur went vp to the toppe of the
hyll. And whẽ Moyses held vp hys hand
Israel had the better. And whẽ he late his
hand downe, Amelech had the better.

Whẽ Moyses hãdes were wery, they

toke a stone & put it vnder him, and he sat
downe ther on. And Aaron & Hur stayed
vp hys hādes, the one on the one syde, and
the other on the other syde. And hys hādes
Iud.iiii.b. Sapi.xi.a Deut.xxv.d were stedie vntyl ẏ sun was down. * And
Iosua disconfeted Amelech & his people
wyth the edge of hys swerde.

And the Lord sayde vnto Moses, write
this for a remembraunce in a boke and tel
it vnto Iosua, for I wyl put out the remē
A braunce of Amelech frō vnder heuē, And
Moses made an aulter & called the name
a That is the lorde is he that exalteth of it * Iehouah Nissi, for he sayd ẏ hād is
on ẏ seate of the lord, ẏ the Lord wil haue
warre with Amelech thorow out all gene-
racions.

The Notes.

a I To tempte the Lord, is to prouoke the Lorde to be angery wyth them as Sapien.i.a.

¶ Iethros councel is receaued of Moyses

The .xviii. Chapter.

IEthro the pryest of Madian
A Moses father in law herd of
al ẏ god had done vnto Mo
ses and to Israel his people,
how that ẏ lord had brought
Israell out of Egypte. * And he toke Zi-
ovi.ii.d. o.iiii.f phora Moyses wyfe, after shee was sent
backe, & hyr two sonnes, of whych the one
was called Gerson, for he sayd: I haue bē
an alient in a straunge lād. And the other
was called Eliesar: for the God of my fa
ther was myne helpe & delyuered me frō
the swerde of Pharao. And Iethro moses
father in lawe came with hys two sonnes
and hys wyfe vnto Moyses in to the wyl
dernesse: wher he had pytched his tente by
the mounte of God. And he sent worde to
Moyses: I thy father in law Iethro am
come to the, & thy wyfe also & hyr two son
B nes wyth her. And Moyses wente oute to
mete hys father in lawe and dyd obeysaū
ce and kyssed hym, and they saluted eche
other and came into the tent. And Moses
tolde hys father in lawe all that the Lord
had done vnto Pharao and to the Egip-
tyans for Israels sake, and al the trauay
le that had happened them by thee waye, &
how the Lorde hadde delyuered them.

And Iethro reioysed ouer all thee good
whych the Lorde had done to Israel, and
because he had delyuered them out of the
hande of the Egipcians. And Iethro say
de: blessed be the Lord whych hath delyue
red you out of the hand of the Egyptyās
and oute of the hande of Pharao whyche
hathe delyuered hys people frō vnder the
power of the Egiptians. Nowe I knowe
that the Lorde is greater then all goddes
for bycause that they dealt proudly wyth
thē. And Iethro Moyses father in lawe
offred burntofferynges and sacrifyces vn-
to God. And Aaron and all thee elders of
Israell came to eate bread with Moyses
father in lawe before God.

And it chaunced on the morow, ẏ Mo C
ses sat to iudge ẏ people, & the people sto-
de about Moyses frō mornyng vnto euē
Whē his father in lawe sawe that he dyd
vnto the people, he sayd: what is this that
thou doeste vnto the people? why syttest
thou thy selfe & lettest all the people stand
aboute the frō morninge vnto euen? And
Moyses sayde vnto hys father in lawe:
because thee people came vnto me to seke
counsell of god. For whē they haue a mat
ter, they come vnto me, and I must iudge
betwene euery man and his neyghboure,
and must shewe them the ordinaunces of
God and hys lawes.

And hys father in law sayd vnto him
it is not well that thou doest. Thou doest
vnwysely & also thys people that is with
the: because the thynge is to greuous for
the * & thou art not able to doo it thy selfe Deut.i.b
alone. But heare my voyce, and I wyl ge
ue the councell, and God shalbe wyth the.
Be thou vnto the people to godward, and
brynge the causes vnto God and prouide
them ordinaunces and lawes, and shewe
them the waye wherin they must walke &
the werkes that they must do. Moreouer
seke out among all the people, men of ac- D
tiuite a whyche feared God and men that a The condicions that Iudges shuld haue
are true and hate couetousnes: and make
thē heades ouer thee people, captaynes o-
uer thousandes, ouer hūdredes, ouer fyf-
tye and ouer ten. And let them b iudge the b To Iudge looke in Gene.xlix.a
people at all seasons: Yf ther be any grea
te matter lett them bringe that vnto the, &
lett them iudge all small causes them sel-
ues, and ease thy selfe and lett them beare
wyth the. Yf thou shalte do thys thynge,
thē thou shalt be able to endure that why-
che god chargeth the withall, and all thys
people shal goo to theyr places quietly.

And Moyses hearde the voyce of hys
father in lawe, & dyd al that he had sayde,
& chose actyue men oute of al Israell and

made thē heades ouer yͤ people, captaines ouer.M. ouer hūdreds, ouer fyftie ⁊ ouer ten. And they iudged the people at al seasons, ⁊ brought yͤ harde causes vnto Moses: ⁊ iudged al small matters thē selues. And thā Moyses let his father in law depart, and he went into hys owne lande.

¶ The chyldrē of Israel come to the mount Sinai. The people of god are holy, and royal presthode. He that toucheth yͤ hyl dyeth. God appereth vnto Moyses vpon the mounte in thonder and lightenings

The.xix. Chapter.

A
THe.iii. moneth after the chyldrē of Israel were gone oute of Egipt: yͤ same day thei came into yͤ wildernesse of Sinai. For thei were departed
Nu.xiiii.c
frō Raphidim, ⁊ were come to yͤ desert of Sinai, ⁊ had pytched theyr tētes in yͤ wildernesse. And ther Israel pitched before yͤ moūt. And Moses wēt vp vnto god. And the lord called to him out of the moūtayne, saying: thus say vnto yͤ house of Jacob, ⁊ tel yͤ chyldrē of Israel: ye haue sene what I dyd vnto yͤ Egiptiās ⁊ how I toke you vp vpō egles wīges, ⁊ haue brought you vnto my self. Now therfore yf ye wyl heare my voyce ⁊ kepe myne appoyntmēt: ye shalbe myne owne aboue al naciōs, for al yͤ erth is myne. Ye shalbe vnto me a kingdō of prestes ⁊ an holy people: these are the wordes whyche thou shalte saye vnto the chyldren of Israel.

And Moses came ⁊ called for yͤ elders of Israel, ⁊ layd before thē al these wordes which yͤ lord had cōmāded hī. And yͤ people āswered al together ⁊ sayd: Al that yͤ lord hath sayd: we wil do. And Moses brought yͤ wordes of yͤ people vnto yͤ lord. And the lord said vnto Moses: Lo I wil come vnto the in a thicke cloude, yͭ the people may heare whē I talke wyth the, ⁊ also beleue the for euer. And Moses shewed the wordes of the people vnto the Lord.

B
And the Lord sayd vnto Moyses: Go vnto yͤ people, ⁊ a sāctifye thē to day ⁊ to morowe, ⁊ let thē washe theyr clothes that they may be ready against the thyrd daye. For the thyrd day the lord wil come down in the sight of al the people vpō moūt Sinai. And set markes rounde about the people ⁊ saye: beware yͭ ye go not vp into the moūt, ⁊ that ye touche not ther borders of it, for whosoeuer toucheth the moūte, shal surely dye. Ther shal not an hād touche it but yͭ he shal eyther be stoned or els shotte thorow: whether it be beast or mā, it shall not lyue, whē the horne bloweth: than lett them come vp into the mountayne.

And Moyses wēt down frō the moūt vnto yͤ people ⁊ sanctified thē ⁊ they wasshed theyr clothes: And he said vnto yͤ people: be ready agaynst the thyrd day, ⁊ se yͭ ye b come not at your wiues. And yͤ thyrd day in the mornīg ther was thūder, ⁊ lightening ⁊ a thicke cloude vpō the moūte, ⁊ the voyce of yͤ horne wared exceding lowde, and al the people that was in the hoost was afrayed. And Moyses broughte the people out of the tentes to mete wyth god and they stode vnder the hyll. C

And moūte Sinai was al together on a smoke: because the lord descēded downe vpō it in fyre. And the smoke therof ascēded vp, as it had bene the smoke of a kyll, ⁊ al the moūt was exceding fearful. And the voyce of the horne blew ⁊ wared lowder ⁊ lowder. Moses spake, ⁊ god āswered him ⁊ yͭ wyth a voyce. And the Lorde came down vpō moūt Sinai, euē in yͤ top of the hyl, ⁊ called Moses vp into the top of the hyll. And Moyses went vp. D

And the Lord sayd vnto Moyses: goo downe ⁊ charge yͤ people yͭ they prease not vp vnto the lord for to se him, ⁊ so manye of thē perish. And let the prestes also which come to the lordes presence sanctifie thē selues: lest the lord smyte thē. Thē Moses sayd vnto yͤ lord: yͤ people cānot come vp into the moūt Sinai, for yͭ chargedest vs saying: set markes about the hyll, ⁊ sāctifye it. And the lord sayd vnto him: away, ⁊ gett the downe: ⁊ come vp bothe thou ⁊ Aarō wt the. But let not the Prestes ⁊ the people presume for too come vp vnto the lord: lest he smyte thē. And Moyses went downe vnto the people, and told them.

The Notes.

a ¶ To sanctifie is here too purge ⁊ clense thē fro the fylthynesse of both theyr body ⁊ garmentes, as is in the same Chapter beneth at D, and.xxvi.c

b ¶ Come not at your wyues, that for whē ye wyll serue the Lord, ye shal put frō you al lustes ⁊ fleshly concupiscēces, geuing your self holy to prayer ⁊ abstinence, as Paul teacheth. i. Corin. vii. c, that they yͭ haue wyues shuld be as though they had none.

¶ The.x. commaundementes be geuen. The altare of erth.

The.xx. Chapter.

A
AND God spake al these wordes ⁊ said: I am the lord thy god, which haue brought the out of the lād of Egipt, ⁊ out

out of the house of bõdage. Thou shalte haue none other goddes ĩ my sight. Thou shalt make the no grauẽ ymage, nether any similitude ỹ is in heuẽ aboue, eyther in the erth beneth, or in the water ỹ is beneth the earth. Se that thou neyther bowe thy selfe vnto thẽ neyther serue thẽ: for I the Lord thy God, am a *gelouse god, & vysyte the synne of the fathers vpõ the chyldrẽ vnto the thyrd and fourthe generaciõ of thẽ that hate me & yet shewe mercy vnto thousandes among thẽ that loue me & kepe my commaundementes.

Thou shalte not take the name of the Lord thy god in vayn, for the Lord wyll not holde him giltlesse ỹ taketh hys name

B in vayn. Remẽbre the Saboth day ỹ thou sanctify it. Sixe dayes mayst thou laboure & do al that thou hast to doo: but the seuenth day is the Saboth of the Lord thy god, in it thou shalte do no maner worke: nether thou nor thy sonne nor thy doughter, nether thy mã seruaũt, nor thy mayde seruaũt, nether thy catel, nether yet ỹ straũger that is wythin thy gates. For in syxe dayes the lord made both heauen & earth and the sea, & al that in them is and rested the seuenth daye: wherfore the Lord blessed the Saboth daye & halowed it. *Honour thy father & thy mother, that thy dayes maye be longe in the lande whyche the Lorde thy God geueth the.

C Thou shalt not kyll

Thou shalt not breake wedlocke

Thou shalt not steale

Thou shalt beare no false wytnesse agaynst thy neyghbour.

Thou shalt not couet thy neighbours house: nether shalt couet thy neyghbours wyfe, hys man seruaunte, hys mayde, hys oxe, hys asse, or ought that is hys.

And al the people saw the thunder and the lyghtening & the noyse of the horne, & how the mountaynes smoked. And when the people sawe it, they remoued & stode a farre of and sayde vnto Moyses: talke thou with vs & we wyl heare but let not god talke wyth vs lest we dye. And Moyses sayd vnto the people fere not, for god is come to proue you, & that his fearemay be among you, that ye synne not.

D And the people stode a farre of, & Moyses went into the thicke cloude where god was. And the Lord sayde vnto Moyses: Thus thou shalt say vnto the children of Israel. Ye haue sene ho w that I haue talked wyth you from out of heauẽ. Ye shal not make therfore wyth me goddes of syluer nor goddes of gold: in no wise shal ye do it. An alter of erth thou shalt make vnto me & theron offer thy burntofferynges and thy peaceofferinges, and thy shepe & thyn oxen. And in all places where I shal put the in remẽbraũce of my name, thither I wyl come vnto the and *blesse the. But and yf thou wylte make me an aulter of stone, se thou make it not of hewed stone, for yf thou lefte vp thy tole vpon it, thou shalt polute it. Moreouer thou shalte not goo vppe wyth stepes vnto myne alter, that thy nakednes be not shewed theron.

¶ Temporall and cyuyle ordynaunces

The .xxi. Chapter.

A These are ỹ lawes which thou shalt sett before ỹ. *Yf thou bye a seruaũt ỹ is an hebru, syxe yeres he shal serue, & the seuenth he shall goo out free paying nothing. Yf he came a lone, he shal goo oute alone. Yf he came maryed, his wyfe shal goo out with hym. And yf hys mayster haue geuẽ hym a wyfe & she haue borne hym sonnes or doughters then that wyfe & her chyldren shalbe her maysters, & he shal go out alone. But & yf ỹ seruaunte saye I loue my mayster & my wyfe & my chyldren, I wyll not goo out fre. Then let hys mayster bryng him vnto ỹ *Goddes & sett hym too the dore or ỹ dorepost, & bore his eare thorow with a naule, & let him be his seruaũt for euer.

Yf a mã sell hys doughter to be a seruaunte: she shall not go out as the mẽ seruaũtes doo. Yf she plase not her maister so that he hath geuẽ her to no mã to wyfe then shal he let her go fre: to sell her vnto a straunge nacyõ shall he haue no power, because he despysed her. Yf he haue promised her vnto his sonne to wyfe, hee shal deale with her as mẽ do with their dough-

B ters. Yf he take him another wife, yet her fode, raymẽt and duetye of mariage shal he not mynisshe. Yf he doo not these thre vnto her, then shall she goo oute free and paye no money. *He that smyteth a man that he dye, shall be slayne for it. Yf a mã laye not awayte but god delyuer him into hys hãd, thẽ I wyl poynt the a place wher

whether he shal fle. Yf a mã come presũp-
tuously vpon hys neyghbour, ☞ a slee hym
with gyle, thou shalt take him from myne
aultar that he dye. And he ỹ smyteth hys
father or his mother, shall dye for it.

He that stealeth a man & selleth him (yf
it be proued vpon hym) he shall be slayne
Leuit.xx.b. Prou.xx.c. math.xv.a mar.vii.b. for it. * And he that curseth hys father or
mother shal be put to death for it. Yf mẽ
stryue together & one smyte another wyth
a stone or with his fyste, so that he dye not
but lyeth in bed: yf he ryse agayne & walke
wythout vpon hys staffe then shall he
that smote him go quite: saue only he shal
beare hys charges whyle he laye in bedde
and paye for hys healynge.

C Yf a mã smyte his seruaũt or his mayde
with a staffe ỹ they dye vnder his hãd,
it shalbe auẽged. But & yf they cõtynue a
day or two, it shall not be auẽged for they
ar his money. Whẽ men stryue & smyte a
woman wyth chyld so that hyr frute departe
frõ her & yet no mysfortune foloweth:
then shall he be mersed, accordinge as
the womãs husband wyl lay to hys charge,
& he shal paye as the dayes mẽ apoynt
hym. But * and yf any mysfortune folow
Leu.xxiiii.c Deut.xix.d math.v.f then shall he paye lyfe for lyfe, eye for eye
toth for toth, hande for hand, fote for fote
burninge for burninge, woũd for wound
and strype for strype.

Yf a man smyte hys seruaunte or hys
mayde in ỹ eye & put it out, he shall let thẽ
go free for the eyes sake. Also yf he smyte
out hys seruauntes or hys maydes tothe,
he shal let thẽ go out fre for the tothes sake.
Yf an oxe gore a man or a womã that
they dye, thẽ the * oxe shalbe stoned, & his
fleshe shall not be eaten: and hys mayster
shall goo quyte.

Yf the oxe were wont to rumme at men
in tyme past & it hath bene tolde his mayster,
& he hathe not kepte hym, but that he
D hath kylled a mã or a womã: then the oxe
shalbe stoned & hys mayster shal dye also
Yf he be set to a summe of money, then he
shall geue for the delyuerance of hys lyfe
according to al that is put vnto him. And
whether he had gored a sonne or a doughter,
he shalbe serued after the same maner
But yf it be a seruaunte or a mayde that
the oxe hath gored, then he shall geue vnto
theyr mayster the sũme of .xxx. b sicles
and the oxe shalbe stoned.

Yf a man opẽ a well or dygge a pyt, &
couer it not, but that an oxe or an asse fall
therin, the owner of the pytt shall make it
good and geue money vnto theyr mayster
and the dead beast shalbe hys.

Yf one mans oxe hurt anothers that
he dye: then they shal sell the lyue oxe and
deuyde the moneye, and the dead oxe also
they shal deuyde. But and yf it be knowẽ
that the oxe hath vsed to pusshe in tymes
paste, then because thee mayster hathe not
kepte hym, he shall paye oxe for oxe, and
the dead shalbe hys owne.

The Notes

a Iudges & princes ar called in the scripture ofte tymes goddes: because they receaue theyr offyce of god, as in Exo.xxii.b, which the apostle calleth thee mynisters of God. Roma.xiii.a.

a God so abhorreth murther, ỹ the vnreasonable beastes must dye therfore, & theyr flesh cast awaye.

b Sicle, after the Ebrues is an ounce: but after the grekes & latynes it is but the fourth parte of an ounce. And it cõteyneth .xx. geras as in Exod.xxx.b. which is ten peace sterlyng or ther about.

¶ Soch lyke lawes as ar in the chapter aboue.

The .xxii. Chapter.

Yf a mã steale an oxe or shepe
& kyll it or sell it, he shal restore
.v. oxẽ for an oxe, & .iiii. shepe
for a shepe. Yf a theve be
foũd breaking vp & be smytẽ
ỹ he dye, ther shall no bloud be shed for
him: except the sun be vp when he is foũd
then ther shalbe bloud shed for hym.

A theve shal make restitucion: Yf he haue
not wherewyth, he shalbe solde for hys
thefte. Yf the thefte be foũd in hys hãd alyue
(whether it be oxe, asse or shepe, he shal
restore double. Yf a mã dohurt feld or vyneyarde,
so that he put in his beast to fede
in anothers mans felde: of the best of hys
owne feld, and of the best of his owne vyneyarde,
shall he make restitution.

Yf fyre breake out & catche in ỹ thornes
so ỹ the stackes of corne or thee standinge
corne or feld be cõsumed therwith: he that
kyndled the fyre shall make restitution.

Yf a mã delyuer his neyghbour money
or stuf to kepe, & it be stolẽ out of his hou B
se: Yf ỹ theve be foũd, he shal pay double.
Yf the theve be not foũde, thẽ the goodmã
of the house shalbe brought vnto the goddes
and sweare, whether he haue putte hys
hand vnto hys neyghboures good.

And i al maner of trespace, whether it be
oxe, asse, shepe, rayment or any maner lost
thing which another chalengeth to be his

thee cause of bothe parties shall come before the goddes. And whome thee goddes condemne: the same shall paye double vnto hys neyghbour.

Yf a mā delyuer vnto his neyghbour to kepe, asse, oxe, shepe or whatsoeuer beast it be & it dye or be hurt or dryuē awaye & noo mā se it: thē shal a an othe of the Lord go betwene thē, whether he haue put his hād vnto hys neyghbours good: & the owner of it shal take the othe, & the other shal not make it good. Yf it be stolē frō him, then

C he shal make restitucion vnto y owner: Yf it be torne with wylde beastes, thē let hym bring recorde of the teeringe: & he shal not make it good. Whē a mā boroweth ought of his neghbour yf it be hurt or els dye & yf the owner therof be not by, he shal make it good: Yf the owner therof be ther by he shal not make it good namelye yf it be an hyred thynge and came for hyre.

Yf a mā begyle a mayde that is not betrauthed & lye with her, he shal endowe her & take her to his wyfe: Yf hyr father refuse to geue her vnto hym, he shal paye money accordyng to the dowrye of vyrgins.

...ytches — Thou shalt not suffer a witch to lyue. Whosoeuer lyeth with a beast shalbe slayne for it. He that offreth vnto any goddes saue vnto the lord only, let him dye without redēptiō. * Vexe not a straunger

...ui.xix.g — neyther oppresse hym for ye were straungers in the lād of Egipt. * Ye shall trouble no

...th.vii.c. — wedow nor fatherlesse chyld. * Yf ye shal trouble thē: they shal crye vnto me, and I wyl surely heare theyr crye & thē wyll my wrath waxe hoote & I wyl kyll you wyth the swerd, & your wyues shalbe wedowes and your chyldren fatherlesse.

(...e all oppressers of the poore take heede of thys ...)

D Yf thou lende money to any of my people y is poore by the, thou shalt not be as an vsurer vnto him, nether shalt oppresse hym with vsery. Yf thou take thy neyghbours raymēt to pledge, se y thou delyuer

...leges. — it vnto him agayne by that the sunne goo downe. For that is his couerlet only: euen the raymēt for hys skynne wherein he slepeth: or els he wyl crye vnto me & I wyll heare hym, for I am mercyful.

Thou shalt not rayle vpō the goddes, nether curse the ruelar of thy people. Thy b frutes whether they be drye or moyst, se thou kepe not backe. Thy firstborne sōne thou shalte geue me: lykewyse shalt thou do of thyne oxe & of thy shepe. Seuē dayes it shalbe wyth the dāme, & the .viii. day thou shalt geue it me. Ye shalbe holy people vnto me, & therfore shal ye eate no flesh that is torne of beastes in the felde. But shal cast it to dogges.

The Notes

a An othe is the ende of stryfe & deuysyō, y which is lawful to be done, whē it is ether to the glory of God or profyt of oure neyghboure or for the common wealth or els not, as Math. v. f.

b By thyches & fyrst frutes are vnderstād geuing of thākes wherby y harte knowledgeth & cōfesseth to haue receaued it of God, as in .i. Timo. iiii. a.

¶ Here I set no some, because I wol al men shulde reade the chapter thorow out, and the two that are next before also

The .xxiii. Chapter,

Thou shalt not accept a vayn tale, neyther shalt put thyne hand with thee wycked to be an vnryghteousse wytnesse. A — False witnesse.

Thou shalt not folow a multitude to do euel: nether āswere in a mater of plee y y (woldest to folow many) turne a syde from the truthe) nether shalte thou poynte a poore mans cause.

* Whē thou metest thyne enemies oxe or asse goynge a straye, thou shalt bringe thē to hym agayne. Yf thou se thyne enemyes asse synke vnder his burthē, y shalt not passe by and let hym alone: but shalte helpe hym to lyft hym vp agayne. Deu. xxii. a

Thou shalt not hynder the ryght of the poore that are among you in theyr sute.

Kepe the ferre frō a false mater, & the Innocent & righteous se thou sley not, for I wyll not iustifye the wicked. Thou shalte take no a gyftes, for giftes blind y seyng & peruert the wordes of the ryghteous.

Thou shalt not oppresse a strāūger, for I know the hart of a strāūger, because ye were strāgers in Egipt. Sixe yeres thou shalt sowe thy lāde & gather in the frutes therof: & the seuēth yere y shalt let it reste & lye stil, that the poore of thy people may eate, & what they leaue, y beastes of y feld shall eate: In lyke maner thou shalt doo with thy vyneyard and thine olyue trees. B

Syxe dayes thou shalt doo thy worke and thee seuenth daye thou shalt kepe holye daye, that thyne oxe & thyne asse maye rest & y sonne of thy mayde, & the straunger may be refresshed. And in all thynges y I haue sayde vnto you be circumspect.

And

And make no rehersall of thee names of
straunge goddes, nether let any mā heare
thē out of your mouthes.
Thre feastes thou shalt hold vnto me
exodi,xii,c xxxiiii,c in a yere. * Thou shalt kepe the feaste of
swete bread that thou eate vnleuend bred
vii. dayes longe as I cōmaunded thee in
the tyme apoynted of the moneth of Abib
for in that moneth thou camest out of E-
ex,xxxiiii,c Deut,xvi,d gypt: * & se that no man apeare before me
emptye. And the feast of Heruest, when ye
C reapest the fyrste fruytes of thy laboures
whych thou hast sowen in the felde. And
the feast of ingatheryng, in the ende of the
yeare: when thou hast gathered in thy la-
boures out of the felde.
Thre tymes in a yeare shall all thy mē
chyldrē appere before the Lord Iehouah.
ex,xxxiiii,d * Thou shalte not offer the bloude of my
sacrifice wyth leuended bread: nether shal
the fatte of my feaste remayne vntyll the
mornynge.
ex,xxxiiii,d * The fyrste of the fyrstfrutes of thy
land thou shalt bryng into the house of ye
lord thy god * thou shalt also not sethe a
kydd in hys mothers mylke.
Beholde I send myne angel before the
to kepe the in the waye, & to brynge the in
to the place whych I haue prepared. Be-
ware of hym & heare his voyce and anger
hym not: for he wyll not spare your mys-
dedes, yea and my name is in hym. But &
yf thou shalt herken vnto hys voyce and
kepe all that I shall tell the, then I wylbe
an enemye vnto thyne enemies and an ad
uersarie vnto thyne aduersaries. When
myne angell goeth before thee and hathe
broughte thee in vnto thee Amorites, He-
thites, Pherezites, Cananites, Heuites &
Iebusytes, and I shall haue destroyed
them, se thou worshyppe not theyr God-
des, neyther serue them, neyther do after
thee workes of them but ouerthrowe thē
D and breake downe the places of thē. And
se that ye serue the Lorde your God, and
he shall blesse thy bread and thy water, &
I wyll take all syckenes awaye frome a-
monge you.
Moreouer there shall be noo woman
chyldlesse or vnfruteful in thy land, and
thee nombre of thy dayes I wyll fulfyll
I wyll sende my feare before the and wyl
kyll all the people whether thou shalt go.
And I wyll make all thyne enemyes tur-
ne theyr backes vnto the, and I wyll sen-
de b hornettes before thee, and they shall
dryue out the Heuites, the Cananites and
the Hethytes before the. I wyll not caste
them oute in one yeare, lest the land grow
to a wyldernesse: and the beastes of the fel
de multiplye vpon the. But a lyttle and a
lyttle I wyll dryue them oute before the,
vntyll thou be increased that thou mayst
enheret the lande. And I wyll make thy
coostes from the red see vnto the see of the
Phylystynes and from thee deserte vnto
the ryuer. I wyl delyuer the inhabiters of
the lande into thine hande, and thou shalt
dryue thē out before the. * And thou shalt Deu,vii
make none apoyntmēt wyth thē nor wyth
theyr goddes. Neyther shall they dwell in
thy land, lest they make the synne agaynst
me: for yf thou serue theyr goddes * it wil
surely be thy decaye.

The Notes.

a By receauinge of gyftes is vnderstande all thynge by whych one seketh hys owne profytt and honoure and not goddes, as in deutero.xvi.d.xxvii.d and Ecclesi,xx.d

* That is thou shalt not sethe it so lōge as it souketh, or as some thynke: they shuld not kyl both the damme and the kydde.

b A hornet is lyke a waspe, she is of a more venemous nature and stynketh moch sorer, as in deutero.vii.c and Iosue,xxiiii,c

Moyses ascendeth vp to the mount and wryteth the wordes of the LORDE. The bloude of the couenaunt. The elders of Israell iudge the people.

The.xxiiii. Chapter

AND he sayde vnto Moyses:
come vnto ye lord: bothe thou A
and Aaron, Nadab & Abihu
& the.lxx. elders of Israell, &
worship a farre of. And Mo-
ses went hym selfe alone vnto the Lorde,
but they came not nye, neyther came thee
people vp wyth hym. * And Moses came
& told the people al the wordes of the lord
and all the lawes. And all the people an-
swered wyth one voyce & sayd: al the wor
des whych the Lorde hath sayde, wyll we
doo. Then Moyses wrote all the wordes
of the Lord, & rose vp early and made an B
aulter vnder the hyl, and.xii. pylers accor
dynge to the nombre of thee.xii. trybes of
Israel, and sent yonge men of the chyldre
of Israell to sacryfyce burntoffervnges
and

and to offer a peaceoffringes of oxe vnto
the Lord. And Moyses toke halfe of the
bloud & put it in basens, and the other hal
fe he sprenkled on the alter.
And he toke the boke of the apoyntmēt
& red it in the audience of the people. And
they sayd. All that the Lord hath sayd, we
wyll do and heare. And Moyses toke the
bloud and sprynkeld it on the people and
C sayde: beholde, thys is the bloud of the ap
poyntment which the Lord hath made v-
pon all these wordes.
Then went Moyses & Aaron, Nadab
and Abihu & the .lxx. elders of Israel vp,
and b sawe the God of Israel, and vnder
his feate as it were a bricke worke of Sa
phir and as it were thee facyon of heauen
when it is cleare, and vpon the nobles of
the chyldren of Israell he set not hys han
de. And when they had sene God they ate
and dronke.
And the Lorde sayd vnto Moyses: co
me vp to me into the hyll and be ther, and
I wyl geue the tables of stone and a law
and commaundementes, whyche I haue
wrytten to teache thē. Then Moyses rose
vp & his mynister Iosua, & Moses went
vp into the hyll of God, & sayde vnto the
elders: tarye ye here vntil we come agayn
vnto you: And beholde here is Aaron and
D Hur wyth you. If any mā haue any mat
ters to do let hym come to them. When
Moses was come vp in to the mounte, a
clowde couered the hyll, & the c glorye of
thee Lorde abode vpon mounte Sinai,
and the cloude couered it .vi. dayes. And
the seuenthe daye he called vnto Moyses
out of the cloude. And the facyon of thee
glorie of the Lorde was lyke consumyng
fyre on the toppe of the hyll in ye syght of
the chyldren of Israell. * And Moyses
wente into the mountayne. And Moyses
was in the mounte fourtye dayes and .xl
nyghtes.

The Notes

a Peaceoffring is to reconcyle God to ward men, to be at peace wyth them and to forgeue them theyr trespaces: or as some men saye for peace obtayned after victory in batayle, as afore in the .xvii. chapter .b. and here after .xxxii. b.

b They sawe god: that is, they knewe certeynly that he was there presente and they saw hym as in a vision, not in hys godly maiestie, but as it were by a certayn reuelacion.

c Of thys glorye is spoken afore in the .xvi. Chapter.

¶ The Lord sheweth Moyses the fashion of the ho
ly place and the thynges perteynynge therto.

¶ The forme of the arke of wytnesse wyth hys staues and Cherubyns.

The .xxv. Chapter.

AND thee Lorde talked wythe A
Moyses sayinge: speake vn
to the chyldren of Israel that
they geue me an heue offring
and of euery mā that geueth
it willinglye wyth hys harte, ye shall take
it. * And thys is the heueoffringe whyche Exo.xxxv.a
ye shall take of them: gold, syluer & brasse
and Iacincte colour, scarlet, purpul, bysse
and gootes here, tāmes skynnes that are
red, and the skynnes of taxus and sethim
wood, oyle for lyghtes, and spices for an-
noyntynge oyle and for swete sense: Onix
stones and set stones for the * Ephod and Ephod is a garmēt ly ke an amyce.
for the brestlappe.
And they shall make me a sanctuarye
that I maye dwell amonge them. And I
shall shewe the, the facion of the habitaci-
on and of all the ornamentes therof, euen
so, se that ye make it in al thynges. And
they shall make an arcke of sethim wood,
ii. cubytes & an halfe longe, a cubyte and
an halfe brede and a cubyte and an halfe
hye. And thou shalte ouerleye it wyth pu
re golde bothe wythin and wythoute, and
shalte make an hye vppon it a crowne of
golde round about. And thou shalt caste
iiii. rynges of gold for it, and put them in
the .iiii. corners therof. ii. ringes on the one B
syde of it, & .ii. on the other. And thou shalt
make staues of sethim wood & couer thē
wyth gold and put the staues in the ryn-
ges along by the sydes of the arcke, to bea
re it wyth all. And thee staues shall abyde
in thee rynges of thee arcke, and shall not
be taken awaye. And thou shalte putte
in the arcke, thee wytnesse whyche I shall
geue the.

¶ The table of shewbread with the loues of bread vpon it, and hys other vessels.

And thou shalte make a mercyseate of
pure golde .ii. cubytes and an halfe longe
and a cubyte and an halfe brode. And ma
ke .ii. Cherubyns of thycke golde on thee
ii. endes of the mercyseate: and set the one
Cherub on the one ende, and thee other on
the other ende of the mercyseate, so se that
thou make them on the two endes there-

therof. And the Cherubyns shall stretche theyr wynges abrode ouer an hye, and couer the mercyseate wythe theyr wynges, ⁊ theyr faces shall loke one to another: euen to the mercyseate warde, shall the faces of the Cherubins be. And thou shalt put the mercyseate aboue vpon the arcke, ⁊ in the arcke thou shalt put the wytnesse whyche I wyll geue the.

There I wyl mete the and wyl comon with the frō vpon the mercyseate from betwene the two Cherubyns which are vpō the arke of wytnesse, ⁊ of al thing whyche I wyll geue the in cōmaūdemēt vnto the chyldren of Israell.

C Thou shalt also make a table of sethim wood of two cubytes longe ⁊ one cubyte brode and a cubytt and an half hye. And couer it wyth pure golde, ⁊ make therto a crowne of gold round aboute. And make vnto that an whope of .iiii. fingers brode, round aboute. And make a golden crowne also to ȳ whope round aboute. And make for it .iiii. rynges of golde ⁊ put thē in the corners that ar on the .iiii. fete therof: euē harde vnder the whope shal the ringes be to put in staues to beare the table wythal. And thou shalt make staues of Sethym wood ⁊ ouerlaye them with gold, that the table may be borne wyth them. And thou shalt make hys dysshes, spones, pottes ⁊ flatpeces to poure out wythal, of fyne golde. And thou shalt sette vpon the table, a‡ shewebread before me al waye.

C The facion of the candelsticke, wyth his lampes snoffers and other necessarye.

And thou shalt make a candelstick of pure thicke golde with his shaft, brāches,
D bolles, knoppes and floures proceadynge ther out. Syxe braūches shal procede out of the sydes of the candelsticke. iii. oute of the one syde ⁊ .iii. out of the other. And there shalbe .iii. cuppes lyke vnto almondes wyth knoppes ⁊ floures vpon euery one of the vi. braūches that procede out of the cādelsticke: ⁊ in the candelstick self. iiii. cuppes lyke vnto almōdes wyth theyr knoppes ⁊ floures: that ther be a knop vnder euery .ii. braunches of the syxe that procede out of the cādelsticke. And ther knoppes and the braunches shalbe all together, one pece of pure thycke golde.

And thou shalt make .vii. lampes and put thē an hye theron, to geue lighte vnto the other syde that is ouer against it: with snoffers ⁊ fyre pannes of pure gold. And an hundred pounde weyght of fyne gold shall make it wyth all the apparell. * And se that thou make thē after the facion that was shewed the in the mounte.

The Notes.

a‡ Shewbread because it was alwayes in the presence and syghte of the Lorde.

C This chapter also describeth the thinges perteynynge to the holy place

The .xxvi. Chapter.

AND thou shalt make an habitacion wyth ten curtaynes of twyned * bysse, a‡ Jacyncte scarlet and purpull, ⁊ shalte make them wyth Cherubyns of broderd worke. The length of a curtayne shalbe .xxviii. cubytes, and thee bredth. iiii. and they shalbe all of one measure: fyue curtaynes shalbe coupled together one to another: ⁊ the other fyue lykewyse shal be coupled together one to another.

C The forme of the ten cortayns of the tabernacle wyth theyr Cherubins and fyftye loupes.

Then shalte thou make loupes of Jacincte coloure, a longe by the edge of thee one curtayne euē in ȳ seluedge of the couplinge curtayne. And likewyse shalt thou make in the edge of the vtmost curtayne that is coupled therwith on the other syde Fyftye loupes shalt thou make in the one curtayne, ⁊ fyftye in the edge of the other that is coupled therwyth on the other syde: so that the loupes be one ouer agaynst another. And thou shalt make fyftye buttons of gold, and couple the curtayns together wyth the buttōs: that it may be an habitacyon.

And thou shalte make .xi. curtaynes of gotes here, to be a tente to couer the habitation. The lengthe of a curtayne shalbe, xxx. cubites, ⁊ the bredth .iiii. ⁊ they shalbe al .xi. of one measure. And thou shalt couple .v. by thē selues, ⁊ the other syxe by thē selues, ⁊ shalte double the syxte in the fore frōt of the tabernacle. And thou shalt make fyftie loupes in the edge of the vtmost curtayne on the one syde, euen in the couplinge courtayne: ⁊ as manye in the edge of the couplinge curtayne on the other syde. And thou shalte make fyftye buttons of brasse and putt thē on the loupes, and

couple

[Margin: Deu. viii. Actu. vii.] A [Margin: * Bysse ... of ...] B C

couple the tent to gether wyth all, that ther
may be one couering.
And thee remnaunt that resteth in thee
curtaynes of thee tente: euen thee bredeth
of halfe a curtayn that resteth, shalbe lefte
on the backe sydes of the habytacion: a cu
byte on thee one syde and a cubyte on thee
other syde, of that that remayneth in thee
length of the curtaynes of the tabernacles
whyche shall remayne of ether syde of the
habytacyon to couer it with all.
And thou shalt make another coueryng
D for the tent of rammes skynnes dyed red and
yet another aboue all of taxus skynnes.
And thou shalt make bordes for the ha
bytacion of sethim wod to stonde vp righ
te: ten cubytes longe shall euery borde be
and a cubyte and a halfe brode. Two fete
shal one bord haue to couple thē to gether
wythe all, and so thou shalt make vnto al
thee bordes of thee habytacyon.

¶ The facyon of the bordes of the tabernacle with
theyr fete, sockettes and barres

And thou shalt make .xx. bordes for the
habytacyon on the southe syde, and thou
shalt make .xl. sockettes of syluer and put
thē vnder ye .xx. bordes .ii. sockets vnder e-
uery bord for theyr .ii. fete. In lyke maner
E in the north syde of thee habytacyon there
shalbe .xx bordes and .xl. sockettes of syl-
uer: two sokettes vnder euery borde.

¶ The facion of the corner bordes wyth theyr fete
sockettes and barres.

And for the west end of the habytacyō
shalt yu make syxe bordes & .ii. bordes moo
for ye twoo west corners of the habitacyon
so that thes two bordes be coupled toge-
ther beneth and lykewyse aboue with clā-
pes. And so shall it be in both the corners.
And so there shalbe .viii. bordes in all ād
xvi. sokettes of syluer .ii. sockettes vnder
euery borde.
And thou shalt make barres of sethim
F wod fyue for the bordes of the syde of the
tabernacle, and fyue for the other syde: ād
fyue for the bordes of the west ende, And
the myddle barr shall goo alonge thorowe
the myddes of the bordes and barre them
together from the one ende vnto the other
And thou shalte couer thee bordes wythe
golde and make goldenrynges for them
to put the barres thorow, and shalt couer
thee barres wythe golde also. And
rere vp the habitacion according to the fa
cyon thereof that was shewed thee in thee
mounte.
And thou shalte make a vayle of Ja-
cincte, of scarlett, purpull & twyned bysse,
and shalt make it of broderd worke & full
of Cherubins. And hange it vpon .iiii. py
lers of sethim wood couered wyth gold al
so and stond vpon .iiii. sockettes of syluer
And thou shalt hange vp the vayle wyth
rynges, & shalt bring in wythin the vayle G
the arcke of wytnesse. And the vayle shall
deuyde the holy frō the cmoste holy. And
thou shalt put the mercyseate vpon the ar
ke of wytnesse in the holyeste place. And
thou shalte putte the table wythoute thee
vayle and candelsticke ouer agaynste the
table vpon the south syde of the habitaciō
And put the table on thē north syde.
And thou shalt make an hanginge for
the doore of the tabernacle: of Jacincte, of
scarlette of purpull and of twyned bysse
wroughte wythe nedle worke. And thou
shalte make for the hanging, fyue pylers
of sethim wood, and couer both them and
theyr knoppes wich golde, and shalte cast
fyue sockettes of brasse for them.

The Notes.

a ✝ Jacynct is a floure that we call a vyolet and
it is also a precyous stone of the coloure thereof: but
here it is take only for the coloure of Jacinct of whi
che coloure thee curtaynes shulde be of, as afore in
the .xxv. a.
c ✝ The most holy place, was the secret and in-
warde place of the sanctuary, wherin stode the arc
ke & the mercyseate, into which none but the preste
only myght come, and that but once a yeare. The fy
gure of whych thynge is declared in the Hebrewes
ix. a. iii. Regum. vi. c

¶ The forme of the alter of the burntoffryng wyth
hys hornes, ringes, staues, gredyernes & other orna-
mentes.
¶ Oyle for thlampes pertaynynge to the holy place.

The .xxvii. Chapter.

And thou shalt make an aul- A
tare of sethim wood: fyue cu
bytes long & .v. cubites bro-
de, that it be foure square, &
.iii. cubytes hye. And make it
hornes procedig out in the .iiii. corners of
it, and couer it with brasse. And make hys
asshepannes, shouels, basens, fleshehokes
fyre pannes and all the apparel therof of
brasse and thou shalte make a gredyern al
so lyke a nett, of brasse: vpon whose foure
corners shalbe foure brasen rynges: and
the gredyerne shall reache vnto the myd-

myddes of the altare. And thou shalt make staues for the altere of sethem wodde, and couer them wyth brasse, and let them be in rynges alonge by the sydes of the altare to beare it wyall, & make the aulter holowe wyth bordes: euen as it was shewed the in the mount, so let them make it.

B And thou shalt make a c courte vnto the habytacyon, whyche shall haue in the southe syde hangynges of twyned bysse, beyng an hundred cubytes longe, and .xx. pylers therof wyth theyr .xx. sockettes of brasse: but the knoppes of the pylers and theyr whopes shalbe syluer. In lyke wyse on the north syde there shalbe hangynges of an hundred cubytes longe and .xx. pylers wyth theyr sockettes of brasse and ye knoppes and thee whopes of syluer. And in the breadth of thee courte weste warde, there shalbe hangyngys of fyftie cubytes longe, and .x. pylers wyth theyr .x. sockettes. And in the breathe of thee courte east warde towarde the rysynge of thee sonne shalbe hangynges of .l. cubytes.

The figure of thee orderinge of the ornamentes whych must stande in the tabernacle.

C Hangynges of .xv. cubytes in the one syde of it wythe .iii. pylers & .iii. sockettes and likewyse on the other syde shalbe hanginges of .xv. cubites with .iii. pylers and .iii. sockettes.

And in the gate of thee courte shalbe a vayle of .xx. cubytes: of iacincte, scarlet, purple and twyned bysse wrought wythe nedle worke, and .iiii. pilers with theyr .iiii sockettes. All thee pylers rounde about the courte shalbe whoped wyth syluer, and theyr knappes of syluer and their sockettes of brasse. The length of ye court shal be an hundred cubettes, & the breadth

D l. and the heygh fyue. and the hangynges shalbe of twyned bysse, and the sockettes of brasse. And all the vessels of the habytacyon to all maner seruyce & the pynnes therof, yee & the pynnes also of the courte shalbe brasse.

And commaunde the chyldren of Israel that they geue the pure oyle olyue beaten for the lyghtes to poure all waye into the lampes. In thee d tabernacle of wytnesse wythoute the vayle whyche is before the wytnesse: and Aaron and hys sonnes shall dresse it bothe euen and mornynge before thee Lorde: and it shalbe a dewtye e for euer vnto youre generations after you: to be geuen of the chyldren of Israel

The Notes.

c The court is ye whyche we call a churchyarde
d It is called the tabernacle of witnesse: because therin was cōtayned the couenaūt & witnesse wherevnto god wolde that the chyldren of Israel shulde trust, as Leuiticus .iii. c.
e Loke in Genesis .xiii. b.

Aarons apparell, and hys sonnes.

The .xxviii. Chapter.

A And take thou vnto the Aarō thy brother and hys sonnes wyth hym, from amonge the childrē of Israel, that he may mynister vnto me, both Aarō Nadab, Abihu, Eleazar, & Ithamar Aarons sonnes. And thou shalte make holye rayment for Aaron thy brother, both honorable and glorious. Moreouer speake vnto all that are wyse harted, which I haue fylled with the spirite of wysdom: that they make Aarons rayment to consecrate him with, that he maye minister vnto me.

These are the garmentes whyche they shall make: a a brestlap, Ephod, a tunicle a strayte cote, a myter and a gyrdell. And they shal make holy garmentes for Aarō thy brother & his sonnes that he may minister vnto me. And they shall take therto golde, Jacinct, scarlett, purpull and bisse.

B And they shal make the Ephod of golde, Jacinct, scarlett, purpull, and whyte twyned bysse with broderd worke. The twoo sydes shal come together, closed vp in the edges thereof. And the gyrdell of thee Ephod shall be of the same workemanshyp and of the same stuffe, euen of golde, Jacincte, scarlette, purpull and twyned bisse.

And thou shalt take two Onix stones, and graue in thē the names of the chyldrē of Israel: sixe in the one stone, & the other sixe in the other stone: according to the order of theyr birth. After the worke of a stone grauer, euē as signettes are grauē, shalte thou graue the .ii. stones with ye names of the childrē of Israel, & shalte make thē to be set in ouches of gold. And thou shalte put the two stones vpon the two shoulders of the Ephod, and they shalbe stones of remembraunce vnto the childrē of Israell. And Aaron shall beare theyr names

C before the Lord vpon hys two shoulders

for

for a remembraũce. And thou shalt make hokes of gold and two chenes of fyne gol de: lynkeworke and wrethed, and fasten ŷ wrethed cheynes to the hokes:

And thou shalt make the brestlappe of iudgement wyth brodred worke: euen af ter the worke of the Ephod shalt thou ma ke it: of gold, iacyncte, scarlet, purple and twyned bysse shalte thou make it. Fore square it shalbe & double * an hand brede longe and an hand brede brode. And thou shalte fyll it with iiij. rowes of stones. In thee fyrst rowe shalbe a Sardyos, a To pas and * Smaragdus. The second row a * Rubye, Saphyr dyamond. The thyrd Lygurios an Achat and Amatyst. Thee fourth. a Turcas, Onyx and Jaspys. And they shalbe set in gold in theyr inclo sers. And the stones shalbe grauen as sig nettes be grauen: with the names of thee chyldren of Jsraell euen wyth xij. names euerye one wyth hys name accordynge to the xij. trybes.

Apoc. xviij. d

Or an Eme rade. Some re ade, sardius.

D And thou shalt make vpon the breyst lappe two fastenyng cheynes of pure gold ŷ wrethẽ worke. And ŷ shalte make lyke wyse vpon the brestlappe. ij. rynges of go lde and put them on the edges of the brest lappe, and put thee. ij. wrethen cheynes of golde in the. ij. rynges which are in the ed ges of thee brestlappe. And the. ij. endes of ŷ. ij. chenes thou shalt fastẽ in the. ij. ringes and put them vpon thee shulders of the E phod on the foresyde of it. And thou shalte yet make. ij. rynges of golde, and putt thẽ in the. ij. edges of the brestlappe in the bor ders therof towarde thee insyde of thee E phod that is ouer agaynst it And yet. ij. o ther rynges of gold thou shalt make, and put thym on the. ij. sydes of the Ephod be neth ouer agaynst the brestlappe alo ue whe the sydes are ioyned to gether vpon the brodered gyrdell of the Ephod. And they shal bynde the brestlappe by hys ryn ges vnto the rynges of thee Ephod wyth a lace of iacynte, that it maye lye closse vn to the brodered gyrdel of the Ephod, that thee brestlappe be not loosed from thee Ephod.

E And Aaron shall bere thee names of ŷ chyldren of Jsrael in the bresklapp of iud gement vpon his hert, when he goth in to the holy place for a remembraunce before the Lord alwaye. And thou shalt put in ŷ brestlappe of iudgemẽt * Vrim and Thu mim: that they be euen vpon Aarons hert when he goeth in before the Lord and A a ron shall beare the ensample of the chyl dren of Jsraell vpon hys harte before the Lord alwaye.

And thou shalt make the tunicle vnto the Ephod all together of Jacincte. And ther shalbe an hole for the head in the mid des of it, and let ther be a bonde of wouen worke rounde aboute the coler of it (as it were the coler of a patlet) that it rent not. F And beneth vpõ the hem, thou shalte ma ke pongranates of Jacinct of scarlet and of purpull rounde aboute thee hem, and belles of golde betwene them rounde a bout: that there be euer a golden bell and a pomgranate, a golden bell and a pom granate rounde aboute vpon the hem of the tunicle. And Aaron shall haue it vpon hym: when he mynystreth, that the sounde maye be herde when he goeth into the ho ly place before the Lorde and when he co meth out, that he dye not.

And thou shalte make a plate of pure golde, and graue thereon (as sygnettes ar grauen) b * The holynes of the Lord, and put it on a lace of Jacinct & tye it vnto the mytre, vnto thee forefronte of it, that it be vpon Aarons forehead: that Aaron beare the c * synne of the holy thinges whych the childrẽ of Jsrael haue halowed in al theyr holye gyftes. And it shalbe alwayes vpõ G Aarons forhead, that they may be accep ted before the Lord.

And thou shalt make an albe of bysse, and thou shalt make a mytre of bisse, & a gyrdell of nedle worke.

And thou shalt make for Aarõs sõnes also cotes, gyrdels and bonettes honoura ble and glorious, and thou shalt put them vpon Aaron thy brother and on hys son nes wyth hym & shalt anoynte them & fyl theyr handes and consecrate thẽ that they maye mynistre vnto me. And thou shalte make them lynen breches too couer theyr preuities: from the loynes vnto the thyes shall they reache. And they shalbe vpon Aaron and his sonnes, when they go into the tabernacle of wytnesse, or when they go vnto the altare to mynister in holynes that they beare no synne and so dye. And

Loke in Le uiti. b

it shalbe a lawe ᵈ for euer vnto Aarō and hys sede after hym.

The Notes

a Brestlappe or brestflappe is soche a flappe as is in the brest of a cope.

a Urim and Thumim, are Hebrue wordes: Urim signifieth light & Thumim perfectnes: & I thinke yͤ the one were stones that dyd glyster & had lyghte in thē, & the other clere stones as cristal. And the lyghte betokened the lyght of gods worde, & that purenesse cleane lyuinge according to the same, & was therfore called the ensample of the childre of Israel, because it put them in the remembraunce to seke Goddes worde and to doo there after.

b The holynes of yͤ lord, was a name of god, made with .iiii. letters, which yͤ Hebrues durst not name for honour which they had to god, in stede wherof they sayde Adonay. Which we haue interprete in Exodi. vi. a by thys name Iehouah.

c The synne for yͤ offring made for syn as .co. viii. a

d Loke in Gene. viii. d

¶ The consecration of Aaron and hys sonnes.

The .xxix. Chapter.

A Thys is thee thinge that thou shalt do vnto them whē thou halowest them to be my prestes. Take one oxe & two rammes that are without blemish and vnleuēded bread, and cakes of swete bred tempered wyth oyle & wafers of swete bred anoynted wyth oyle (of wheatē floure shalt thou make thē) & put thē in a maūde and bringe them in the maunde wyth the oxe and the .ii. rammes.

And brynge Aaron & hys sonnes vnto the dore of the tabernacle of witnesse, and washe thē with water, & take the garmentes, & put vpō Aaron: the strayte cote, and the tunicle of thee Ephod, and the Ephod and the brestlappe: & gyrd thē to him with the brodered gyrdell of the Ephod. And put the mytre vpon hys head and put the holye crowne vpon the myter. Then take the anoyntinge oyle and poure it vpō his head and anoynte hym. And brynge hys sonnes and put albes vpon them, & gyrd
B them wyth gyrdels: as well Aaron as his sonnes. And put thee bonettes on thē that the prestes office maye be theyrs for a perpetual lawe.

And fyl the handes of Aaron & of hys sonnes, and bring the oxe before the tabernacle of witnesse. * And let Aarō and hys sonnes put theyr handes vpō hys head & kyll hym before the lord in the dore of the tabernacle of wytnesse. And take of thee bloude of the oxe & put it vpō the hornes of the alter wyth thy fynger and poure al the bloude vpon thee botome of the alter, and take all thee fatte that couereth thee

Leuit. 4. b.

inwardes, and thee kall that is on thee lyuer and thee .ii. kydneys with the fatt yͤ is vpon them: and burne them vpon thee
C alter: But the flesh of the oxe & his skynne and hys donge shalte thou bourne wyth fyre wythout thee hoste. For it is a synne offerynge.

Then take one of the rāmes, & let Aarō and his sonnes put theyr hondes vpō the heade of thee rāme, and cause hym to be slayne and take of hys bloude and sprenkell it rounde aboute vpon the alter, and cutt the ram in peces ād wash the inwardes of him and his legges, and put them vnto thee peces & vnto his heed, & burne the hole ram vpō yͤ alter. For it is a burnt offerynge vnto the Lorde, and ᵈ a swete sauoure of the Lordes sacryfice.

And take the other ram and let Aaron and his sonnes put theyr hondes vpō his heed and let him than be killed. And take of hys bloude and put it vpon thee typpe of the ryght eare of Aarō and of hys sonnes, and vpon the thoumbe of theyr ryght handes and vpon thee greate too of theyr ryght fete and sprenkell the bloude vpon the alter rounde aboute.

Then take of the bloude that is vpon the alter and of the anoyntynge oyle, and sprenkell it vpō Aaron and his vestmentes, and vpon hys sonnes and vpon their garmētes also. Thē is he & his clothes ho
ly & hys sonnes & theyr clothes holy also. D

Then take the fatt of the ram and his rompe and the fat that couereth the inwardes and the kall of the lyuer and the two kydneys and thee fatt that is vpon them and the ryght shoulder (for that ram is a full offryng) and a lynnell of bred and a cake of oyled bred and a wafer out of the basket of swete bred that is before yͤ lord and put all vpon the handes of Aaron & on the hādes of hys sōnes, & waue thē in & out a waueoffryng vnto yͤ Lord. Thē take it frō of theyr handes & burne it vpon thee aultar: euen vppon the burntoffrynge, to be a sauoure of swetnes before the Lorde. For it is a sacrifyce vnto thee Lorde. Then take thee brest of thee ram yͤ is Aarons fulofferynge and waue it a wa
ueofferynge before thee Lorde and lette E
that be thy parte. And sanctifie thee brest of the waueoffrynge and the shoulder

shoulder of the heueoffrynge whyche is
waved and heued vp of the ram whyche is
the fulloffring of Aaron and of hys son=
nes. And it shalbe Aarōs and his sonnes
dutye for euer, of the childrē of Israel, for
it is an heueoffring. And the heueoffrin g
shalbe thee Lordes dutye of thee children
of Israell: euen of thee sacryfyce of theyr
peaceoffrynges which they heue vnto the
Lorde. And the holye garmentes of Aarō
shalbe hys sonnes after hym, to anoynte
them therin, and to fyll theyr handes ther
in. And that sonne that is prest in hys ste=
de after hym shall put them on seuen day
es: that he goo into the tabernacle of wyt
nesse, to mynistre in the holy place.

Then take the ram that is the full of=
fryng and sethe hys fleshe in an holi place
F And Aaron and hys sonnes shal eate the
fleshe of hym, & the bred that is in the bas=
ket: euen in the dore of thee tabernacle of
wytnesse. And they shall eate them,
because thee attonemente was made ther
Rede in Le uiti.ii.a wyth to fyll theyr handes and to *sancty=
fye thē: but a straunger shal not eate ther
of, because they are holye.

If oughte of the fleshe of the ful offrin
ges or of the bred remayne vnto the mor=
nynge thou shalte burne it wyth fyre: for
it shall not be eated, because it is holye.
And se thou doo vnto Aaron and his son
nes, euen so in all thinges as I haue com
maunded the: that thou fyl theyr handes
seuen dayes and offre euery daye an oxe
for a synne offrynge for to reconcyle with
all. And thou shalt halowe the alter when
thou reconcylest it and shalte anoynte it
to sanctifye it. Seuen dayes thou shalte
reconcyle the alter & sanctyfye it ye it maye
G be an alter most holye: so that no mā maye
touche it but they that be consecrate.

Thys is that whiche thou shalte offer
vpon the alter. ii. lambes of one yere olde,
daye by daye for euer the one thou shalte
offer in thee mornynge and the other at e=
uen. And vnto the one lambe take a tenth
deale of floure myngled wyth the fourth
parte of an hin of beatē oyle, & the fourth
parte of an hin of wyne, for a drynckoffe
rynge. And thee other lambe thou shalte
offer at euen and shalt doo therto accor=
dynge to thee meatoffrynge and drynche
offrynge in the mornynge, to be an odour
of a swete sauoure of the sacryfyce of the
Lorde. And it shalbe a continuall burnt=
offerynge amonge youre chyldren after
you, in the doore of the tabernacle of wyt
nesse before the Lord, where I wyll mete
you to speake vnto you ther. Ther I wyl
mete wyth the chyldren of Israell, & wyl=
be sanctified in myne honour. And I wyl
sanctifye the tabernacle of wytnesse & the
alter: & I wyl sanctifye also bothe Aaron
and hys sonnes to be my prestes. And mo
reouer I wyll dwell amonge the chyldren
of Israell & wyll be theyr God. And they
shall knowe that I am the lord theyr god
that brought them out of the lande of E=
gypt for to dwell amonge them: euē I the
Lorde theyr God.

The Notes

a I What a swete sauour is, ye shall fynde in Le=
uiticus. i. c, and Ezech. xx. f

C The forme of the altare of incense wyth all that
belongeth vnto it

C Thee altare of incense. Thee brasen lauer. Thee
anoyntynge oyle.

The. xxx. Chapter.

And thou shalt make an alter
to burne cense therin, of Se=
thim wod: a cubyte longe, & a A
cubyte brode, euē foure squa=
re shall it be & ii. cubytes hye
wyth hornes proceadinge out of it, & thou
shalt ouerlaye it wyth fyne gold both the
roffe & the walles rounde aboute, and hys
hornes also, & shalt make vnto it a crowne
of gold rounde about, & ii. golden ringes
on ether syde, euē vnder the crowne, to put
staues therein for to beare it withall. And
thou shalt make the staues of sethim wod
and couer thē with golde. And thou shalt
put it before the vayle that hangeth befo=
re the arcke of wytnesse, & before the mer=
cyseate that is before the wytnesse, wher I
wyll mete the.

And Aaron shall burne thereon swete
cense euery mornyng when he dresseth the B
lampes: and lykewyse at euen when he set
teth vppe the lampes he shall burne cense
perpetually before the Lorde thorow out
your generacions. Ye shall put no straun
ge cense thereon, neyther burnt sacryfyce
nor meate offerynge, neyther poure anye
drynke offerynge thereon.

And Aaron shal reconcyle vppon thee

hornes of it once in a yere, wyth ẏ bloud of the synne offerynge of reconcylynge: euen once in thee yere shall he reconcyle it thorow youre generacyons. And so is it most holye vnto the Lorde.

Num.i.a And the Lorde spake vnto Moses sayinge: when thou takest the summe of ẏ chyldren of Israel and tellest them, they shall geue euery man a reconcylynge of hys soule vnto the Lorde that there be no plage among them when thou tellest thē And thus moch shal euery man giue that goeth in the nombre: halfe a sycle, after the sycle of the sanctuarye: a sycle is .xx.

Leuit.xxvii.d. Num.iii.g Ezech.xlv.b geeras: and an halfe sycle shalbe the heue offrynge vnto thee Lord. And al that are nombred of them that are .xx. yere olde & aboue shall geue an heue offrynge vnto the Lorde. The ryche shall not passe, and the poore shal not goo vnder halfe a sicle when they geue an heue offerynge vnto the Lord for ẏ attonement of theyr soules And thou shalte take thee reconcylynge money of thee chyldren of Israel & shalt put it vnto ẏ vse of the tabernacle of wytnesse, and it shall be a memoryall of thee chyldren of Israell before the Lorde too make an a tonement for theyr soules.

The figure of the lauer of brasse wyth hys fete

C And the Lorde spake vnto Moses

Exod.xl.b sayinge: ẏ shalt make a lauer of brasse and hys fote also of brasse to washe with al and shalt put it betwene the tabernacle of wytnesse and the alter and put water therin: that Aaron and hys sonnes maye wash both theyr hādes and theyr fete ther out, when they goo into the tabernacle of wytnes or when they go vnto the altare to mynister and to burne the Lordes offring lest they dye. And it shalbe an ordinaunce for euer vnto him and hys seede a monge your chyldren after you.

And the Lord spake vnto Moses sayinge take pryncypall spyces: of pure myrre fyue hundred sycles, of swete cynamō halfe somoch two hundreth and fyftie sycles: of swete calamyte two hundred and l. Of cassia two hundred and .l. after the holy sycle, and of oyle olyue an hyn. And make of thē a holy anoyntynge oyle eue an oyle compounde after the crafte of the apotycary. And noynt the tabernacle of wytnesse therewyth, & the arke of wytnesse & the table wyth al his apparel, & the cādelsticke wyth all his ordinaunce, and the alter of incense, and thee alter of burntsacryfyce and all hys vessels, and thee lauer and hys foote. And sacryfye thē that they may be most holye: so that no man touche thē, but they that be halowed. And anoynt

D Aaron & hys sonnes and consecrate thē to mynister vnto me.

And thou shalt speake vnto the childrē of Israel saying: this shalbe an holy oyntyng oyle vnto me, thorow out your generaciōs. No mās flesh shalbe anoynted therwith: nether shall ye make any other after the making of it for it is holy, se therfore that ye take it for holy: who soeuer maketh lyke that, or who soeuer putteth anye of it vpon a straunger, shal perysshe from amonge hys people.

And the Lord sayd vnto Moses: take vnto the, swete spices: stacte, onycha, swete galbanū & pure frankencense, of eche lyke moch: & make cens of thē cōpounde after the craft of the apoticarye, myngled together, ẏ it may be made pure & holy. And beate it to pounder, and putt it before the wytnesse in thee tabernacle of wytnesse, where I wyll mete the, but lett it be vnto you holy. And se that ye make none after the makyng of that, but let it be vnto you holy for the Lorde. And who soeuer shall make lyke vnto that, to smell thereto shal perysshe from amonge hys people.

The Notes

a I This holy anoynting oyle doth figure the vertue of the holy goost declared or shewed by the worde of god descendinge downe fyrst on the head of Aaron which is christ & consequently vpon the Apostles & al the faythful, as in Psalme cxxxii.a

¶ The callinge of Bezaleel and Aholiab the workemen. The Saboth is commaunded. Thee tables of stone are geuen Moyses.

The .xxxi. Chapter.

And the lord spake vnto Moses saying: behold, * I haue called by name, Bezaleel the sonne of Uri, sonne too Hur of the trybe of Juda. And I haue fylled hym wyth thee spyrete of God, with wysdom, vnderstanding & knowledge: euen in all maner worke, to fynd oute sotle feaytes, to worke in gold syluer and brasse and with the crafte to graue stones to set and to carue in tymbre and to worke in all maner workemanshypp. And behold

holde, I haue geuen him to be hys compa
nion Ahaliab the sonne of Ahisamach of
the trybe of Dan, & in ye hartes of all that
B are wyse harted I haue putte wysdom to
make all that I haue cōmaunded the: the
tabernacle of wytnesse, & the arke of wyt=
nesse, and the mercyseate that is ther vpō
all the ornamentes of the tabernacle, & the
D table with hys ordinaunce, & the pure can
delsticke wyth all his apparell, and the al
ter of incēs, & the alter of burntoffrynges
wyth all hys vessels, and the lauer wyth
hys fote, and the vestimentes to mynister
in, and the holy garmentes for Aaron the
Priest, and the garmentes of hys sonnes
too mynister in, and ther anoyntynge oyle
and the swete sense for the sanctuarye: ac=
cordynge to al as I haue cōmaunded the
shall they doo.

C And the Lord spake vnto Moyses say
inge: speake vnto the chyldren of Israell
and saye: in any wyse see that ye kepe my
*I Saboth, for it shalbe a sygne betwene
me & you in your generaciōs for to know
that I the Lorde do sanctifye you. Kepe
my Sabboth therfore, that it be an holye
thinge vnto you. He that defyleth it shal=
be slayne therfore. For whosoeuer wor=
keth therein, the same soule shalbe rooted
out from among hys people. Sixe dayes
shall men worke, but the seuenthe daye is
the Saboth of the holye reste of the Lord
so that whosoeuer doth any worke in thee
Sabboth daye, shall dye for it: wherfore
D lette the Chyldren of Israel kepe the Sa
both, that thei obserue it thorow out theyr
generations, that it be an appoyntemente
for euer. For it shalbe a sygne betwene
me and the chyldren of Israell for euer.*
Gen.ii.a For in syxe dayes the Lorde made heauē
and earth and the seuenthe daye he rested
and was refresshed.

And when he had made an ende of co=
meninge wyth Moyses vpon the mount
Exo.xxxiiii.c Sinai *he gaue hym two tables of wyt=
Deu.ix.b nesse: which were of stone and wryttē with
the a* fynger of God.

The Notes.

*I The Sabboth besyde that it serued to come and heare the worde of God, & to take his rest & to of fer & resigne the selues vnto god. It was a signe vn to the also & dyd put the in remembraunce that it was god that sanctified the with his holy spyrite & not they them selues wyth theyr holy workes.

a* With the finger of god that is wyth the spirit of God, or wyth the power of god, as in Luk.xi.

¶ The Israelites worship the goldē calfe. Moyses prayeth for them, puttynge God in remembraunce of hys promyse. He breaketh the tables for āger. He chydeth Aaron. The ydolaters are slayne. Moyses prayeth God to forgeue them, or to put hym out of the boke of lyfe.

The.xxxii. Chapter.

AND whē the people saw that
A it was long or Moses came
downe out of the mountayn,
they gathered thē selues toge
ther and came vnto Aaron &
sayd vnto hym. *Up and make vs a god Actu.vii.e
to go before vs: for of thys Moses the fe
lowe that brought vs out of the lande of
Egypt, we wote not what is become.

And Aaron sayd vnto them: plucke of
the golden earynges whych are in the ea=
res of youre wyues, youre sonnes and of
youre daughters: and brynge them vnto
me. And all the people plucked of the gol
dē earynges that were in theyr eares, and
brought them vnto Aaron. And he *recea Psal.cv.c
ued them of theyr handes and facioned it
wyth a grauer and made it a calfe of mol
ten metall. And they sayde: *Thys is thy iii.reg.xii.f
God O Israel, whych brought the out of
the lande of Egypte.

And when Aarō sawe that, he made an B
alter before it, & made a proclamaciō say=
inge to morow shalbe holy daye vnto the
Lord. And they rose vp in the mornyng &
offered burntoffrynges, and brought of=
frynges of attonemēt also. *And thā they i.Corin.x.b
satt them downe to eate and drinke, & rose
vp agayne to playe.

Then the Lord sayd vnto Moyses: * Deute.ix.b
go gett the downe, for the people whyche
thou broughtest out of the land of Egipt
haue marred al, they ar turned at once out
of the waye which I cōmaūded thē: *and Psal.c.v.c
haue made thē a calfe of molten metall, &
haue worshypped it & haue offred therto
and haue sayd: Thys is thy god thou Is=
raell, whych hath brought the out of thee
land of Egypt. And the Lord sayde vnto
Moses: behold, *I se this people yt it is a C Exo.xxxiii.a
styfe necked people, & now therfore suffre
me yt my wrath may waxe hote vpon thē,
and that I may consume thē: and thē wyl
I make of the a myghty people.

Thē Moyses besought the Lorde his
God and sayde: O Lorde, why shuld thy
wrathe waxe hote vpon thy people, why=
che thou hast brought out of the lande of
Egypte

Nu.xiiii.c of Egipt with great power & with a migh
ty hande? * wherfore shuld the Egyptians
speake and saye: For a myschefe dyd he
brynge thē out: euen for to slee them in the
mountaynes, & to consume them from the
face of the earthe. Turne from thy fearse
wrath and haue compassion ouer the wyc
D kednesse of thy people. Remēbre Abrahā,
Isaac and Israel thy seruauntes, to whō
Ge.xlviii.c thou sworest by thyne owne selfe and say
& xv.b.xii.a dest vnto them: * I wyll multiplye youre
sede as the starres of heauen, and all thys
lande whyche I haue sayde: I wyll geue
vnto youre seede: and they shall inheret it
for euer. And the lord refrayned hym self
from that euell, whyche he sayde he wolde
do vnto hys people.
And Moyses turned hys backe & wēt
downe from the hyl & the.ii.tables of wit
nesse in his hand: whyche were wrytten on
both the leaues & were the worke of God,
and the wrytyng was the wryting of god
grauen vpon the tables. And whē Josua
herde the noyse of the people as they shou
ted, he sayd vnto Moyses: ther is a noyse
of warre in the hoste. And he sayd: it is not
the crye of them that haue the mastrie, nor
of thē that haue the worse: but I do heare
the noyse of syngynge.
And as soone as he came nye vnto the
E hoste and sawe the calfe and the daūsinge
hys wrath waxed hote, and he cast the ta
bles out of hys hande and brake thē euen
at the hyll fote. And he toke the calfe why
che they had made and burned it with fy
re, and stampte it vnto powder and straw
de it in the water, and made the chyldrē of
Israell drynke. And than Moyses sayde
vnto Aaron: what dyd thys people vnto
the that thou hast brought so great a syn
vpon them.
And Aaron sayd: let not the wrathe of
my Lorde waxe fearse, thou knowest the
people that they are euen set on myschefe:
they sayde vnto me: make vs a god to go
before vs, for we wote not what is beco
me of Moyses thee felowe that broughte
vs out of the lande of Egypt. And I sayd
vnto them: lett them that haue golde, take
and brynge it me: and I cast it into the fy
re, and there of came out this calfe.
F When Moyses sawe that thee people
were naked (for Aaron had made them na
ked vnto theyr shame when they made in
surrection) he wēt and stode in the gate of
the hoste & sayd: Yf any mā perteyne vn
to the Lorde, lett hym come to me. And all
the sonnes of Leui gathered them selues
together and came vnto hym. And he sayd
vnto them, thus sayth the Lord of Israel
* put euery man hys swerde by hys syde,
and go in and out from gate to gate tho
row out the hoste: and slee euery man hys
brother, euery mā his frend and euery mā
hys neyghbour. And the chyldrē of Leui
dyd as Moyses had sayde. * And there
were slayne of the people the same day, a
boute thre thousande men. Then Moy
ses sayd: fyl youre handes vnto the Lord
thys day, euery man vpon hys sonne and
vpon hys brother: to brynge vpon you a
blessynge thys daye.
And on the morow, Moyses sayde vn G
to the people: Ye haue synned a great syn
But now I wyl go vp vnto the Lord, to
wyte whether I can make an attonement
for your synne.
And Moyses went agayn vnto the lor
de & sayd: Oh, thys people haue synned a
great synne & haue made thē a god of gol
de: Yet forgeue them theyr synne I praye
the: Yf not [a] wype me oute of thy booke
which thou hast wrytten. And the Lorde
sayd vnto Moyses: I wyll putt hym out
of my boke that hath synned agaynst me.
But go & brynge the people vnto the lāde
which I sayd vnto the: beholde, myne an
gell shall go before the. Neuerthelater in
the day whē I vyset, I wyl [b] vyset theyr
synne vpon the. And the Lord plaged the
people, because they made the calfe which
Aaron made.

The Notes.

a To wype hym out of the boke, is to putte hym oute of the nombre of the chosen and too caste hym cleane out from god, as Roma.ix.a

b To vyset theyr synnes is to haue theyr synne in remembraunce to punishe it as in Gene.l.b.

¶ The Lorde sendeth an angell before hys people. The Lorde denyeth to goo vp with the people. The people lamēt theyr synne. Moyses talketh wyth the Lorde and desyreth to se hys face: and is commaun ded to stande vpon the roche

The.xxxiii.Chapter

AND thee Lorde sayde vnto A
Moyses: depart and go hen
ce: bothe thou and the people
which thou hast brought out
of the lād of Egipt, vnto the
land

lande whych I swore vnto Abrahā, Isa-
ac & Iacob sayinge: vnto thy sede I wyll
geue it. * And I wyl sende an angel befo
re the, & wyll cast oute the Canaanytes, the
Amorites, thee Hethites, thee Pherezites,
the Heuithes, & thee Iebusytes: that thou
mayst go into a lād that floweth with myl
ke and hony. But I wyll not go amonge
you my selfe, for ye are a stifnecked people
lest I consume you by the way. And whē
the people herde thys euel tydynges, they
sorowed: and no man dyd put on hys best
rayment.

And the Lord spake vnto Moses, say
vnto the chyldren of Israell: ye are a styf
necked people: I must come once sodenly
vpon you, and make an ende of you. But
now put your goodly rayment from you,
that I maye wete what too do vnto you.
And thee chyldren of Israell layde theyr
goodly raymēnt from them euē vnder the
mount Horeb.

B And Moyses toke the tabernacle & pit
ched it without the hoste a farre of frō the
hoste, & called it the tabernacle of witnesse
And all that wold axe any question of the
Lord, wēt out vnto the tabernacle of wyt
nesse whych was wythoute the hoste. And
when Moyses went out vnto the taberna
cle, all the people rose vp & stode euery mā
in his tent dore and loked after Moyses,
vntyll he was gone into thee tabernacle.
And as soone as Moses was entred into
the tabernacle, the cloudē pyler descēded &
stode in the dore of the tabernacle, & he tal
ked wyth Moyses. And when all the peo-
ple sawe the clouden pyler stande in the ta
bernacle dore, they rose vp & worshipped:
euery man in his tent dore.

And the Lord spake vnto Moyses a
face to face, as a man speaketh vnto hys
frende. And whē Moyses turned agayne
into the hoste, the ladd Iosua his seruaūt
the sonne of Nun departed not out of the
tabernacle. And Moyses sayd vnto the lor
C de: se, thou sayedst vnto me: leade this peo
ple forth, but thou shewest me not whom
thou wylt send wyth me. And haste sayde
moreouer: I know the by name and thou
hast also found grace in my syght: Now
therfore, yf I haue founde fauoure in thy
syghte, then shewe me thy waye & lette me
knowe the: that I may fynde grace in thy
syghte. And looke on thys also, howe that
thys nacion is thy people.

And he sayd: my presence shal go with
the, and I wyl geue the rest. And he sayd:
Yf thy presence go not wyth me, carye vs
not hense for howe shall it be knowē now
that bothe I and thy people haue founde
fauour in thy sight, but in that thou goest
wyth vs: that bothe I and thy people ha-
ue a preeminence before all thee people
that are vpon the face of thee earthe. And
the Lorde sayde vnto Moyses: I wyl do
thys also that thou haste sayde, for thou D
hast founde grace in my syght, & I know
the by name.

And he sayde: I beseche thee, shewe me
thy glorie: And he said: I wyl make al my
good go before the, and I wyl be called in
thys name Iehouah before the, & wyl she
we mercy to whom I shewe mercy, & wyll
haue compassion on whom I haue com-
passion. And he sayde furthermore: thou
mayst not se my face, for b ther shal nomā
se me and lyue.

And the Lord sayd: beholde, there is a
place by me, and thou shalt stande vpon a
rocke, and whyle my glorye goeth forth I
wyl put the in a clyfte of the rocke, & wyll
put myne hand vpō the whyle I passe by
And then I wyl take a way myne hand, &
thou shalt se my backe partes: but my fa-
ce shall not be sene.

The Notes

a To se God, or to speake to God face too face, is to haue a manifeste & a sure knowledge of hym, as in Genesis. xxxii. g

b Ther shal no man se my face and lyue. Not ŷ the face of god, which is the face of lyfe, is the cause of death to them that se it, for the saynctes that are in heauē do in dede se it. But that none that lyueth in the body can se nor comprehend the maiestye of his face: but must be fyrst purifyed by death, as Paul declareth. i. Cor. xv. g

¶ The tables are renued. The mercye of God. To haue felowshyp with the gentiles is forbidden, and theyr ydolatrye also. The feast of swete bread. The fyrst begotē. The Saboth. The feast of. iii. wekes. The fyrst frutes. Moses fast. Moses face glystreth.

The. xxxiiii. Chapter.

And the Lord sayd vnto Mo-
ses: hewe the. ii. tables of sto- A
ne lyke vnto ŷ fyrst ŷ I may
wryte in thē ŷ wordes which
were in thee fyrste. ii. tables,
which thou brakest. And be redy agaynst
the mornynge that thou mayeste come vp
earlye vnto thee mounte of Synay and
stand

stande me ther vpõ the toppe of the mount
But let no man come vp wyth the, nether
let any man be sene thorowe oute all thee
mount, nether let shepe nor oxen fede befo
re the hyll.
And Moyses hewed .ii. tables of stone
lyke vnto the fyrst & rose vp earlye in the
mornynge and went vp vnto the mounte
of Sinai as the Lord commaunded hym
and toke in hys hande the .ii. tables of sto
ne. And the Lord descended in the cloude
and stode wyth hym ther: and he called v-
pon the name of the Lorde. And when the
Lord walked before hym, he cryed: Lord
Jeremi. d *Lord God full of cõpassion and mercy,
whych art not lyghtely angrye but abun-
dant in mercy and trueth, and kepest mer
cy in store for thousandes, and forgeuest
wyckednesse, trespasse and synne (for ther
is no man innocent before the) & vysytest
the wyckednesse of the fathers vpon thee
chyldren and vpon chyldrens chyldren, e-
uen vnto the thyrd and fourth generatiõ
B And Moyses bowed hym self to the erth
quyckly and worshypped and sayde: Yf
I haue founde grace in thy syght o Lord
then let my Lord goo wyth vs (for it is a
stubburne people) & haue mercy vpon oure
wyckednes and our synne, and lette vs be
thyne enheritaunce.
And he sayd: behold, I make an apoynt
mente before all thys people, that I wyll
doo marueilles: soche as haue not bene do
ne in all the worlde, nether among any na
cyon. And all the people amonge whyche
thou art, shall se the worke of the lord: for
it is a terryble thyng that I wyl do wyth
the: kepe all that I commaunde the thys
daye and beholde: I wyll cast out before
the: the Amorites, Canaanites, Hethites,
Deu. vii. a / iii. reg. xi. a Pherezites, Heuites, and Iebusites.* Ta
ke hede to thy self, that thou make no com
pacte wyth the inhabyters of thee lande
whether thou goest, lest it be cause of ruy
ne amonge you. But ouerthrowe theyr al
ters and breake theyr pylers, and cut dow
ne theyr groues, for thou shalt worshippe
no straunge God. For the Lord is called
gelous, because he is a gelous god: lest yf
thou make any agrement wyth the inha-
byters of the lande, when they go a who-
rynge after theyr goddes and doo sacry-
fyce vnto theyr goddes, they call thee and
thou eate of theyr sacryfyce: and thou ta-
ke of theyr doughters vnto thy sonnes,
and when theyr doughters goo a whorin
ge after theyr goddes, they make thy son-
nes goo a whorynge after theyr goddes
also.
Thou shalt make the no goddes of me
C tall. The feast of swete bread shalte thou
kepe, & .vii. dayes thou shalt eate no vnle-
uended bread (as I commaunded thee) in
the tyme apoynted in the moneth of Abib
for in þ moneth of Abib thou camest oute
of Egypt.* All that breaketh vp the ma-
tryce shalbe myne, & al þ breaketh the ma-
tryce amõg thy cattel, yf it be male: whe-
ther it be oxe or shepe. But the fyrst of the
asse thou shalt bye out with a shepe, or yf
thou redeme hym not: se thou breake hys
necke. Al the fyrstborne of thy sõnes thou
must nedes redeme.* And se that no man
appeare before me emptye.
Syxe dayes thou shalt worke, & the se-
uenth thou shalt rest: bothe frõ earynge &
reapyng.* Thou shalt obserue the feaste
of wekes wyth the fyrst frutes of wheate
heruest, and thee feaste of ingatherynge
at the yeres ende. Thryse in a yere shal all
your men chyldren apeare before the Lor
de Iehouah God of Israell: for I wyll
cast out the nacyons before the & wyll en-
large thy costes, so that no mã shal desyre
thy land, whyle thou goest vp to appeare
before the face of the lorde thy god, thryse
in the yeare.
*Thou shalt not offer the bloud of my
D sacryfyce wyth leuended bred: nether shal
ought of the sacrifice of the feast of Passe
ouer, be left vnto the mornyng. The fyrst
of the fyrstfrutes of thy lande, thou shalt
brynge vnto the house of the lord thy god
And se, that thou sethe not a kydd in hys
mothers mylke.
And the lord sayd vnto Moses, wryte
these wordes, for vpõ these wordes I ha-
ue made a couenaunt with the & wyth the
chyldrẽ of Israel. And he was there wyth
the Lord .xl. dayes & .xl. nyghtes, and ney-
ther ate bread nor drancke water. And he
wrote in the tables the wordes of the coue
naunt: euen ten verses.
And Moyses came downe frõ mount
Sinai & thee .ii. tables of wytnesse in hys
hande, & yet they wyst not that the skynne
of

of hys face shone wyth beames of his co-
mening wyth hym. And when Aaron and
all the chyldren of Israel loked vpõ Mo-
ses and sawe that the skynne of hys b face
ce shone wyth beames, they were afrayde
to come nye hym. But he called them too
hym, and then Aaron and all thee chefe of
the company came vnto him, and Moses
talked wyth them.

And at the last al the chyldrẽ of Israel
came vnto hym, and he commaunded thẽ
all that the Lorde had sayde vnto hym in
mount Sinai. And as soone as he hadde
made an ende of comeninge with them, he
put a couering vpon hys face. But when
he wente before the Lorde to speake wyth
him, he toke the couering of vntil he came
out. And he came out and spake vnto the
chyldren of Israell that whych he was cõ-
maunded. And the chyldrẽ of Israel sawe
the face of Moyses, that the skinne of his
face shone with beames: but Moyses put
a couerynge vpon hys face, vntyl he went
in, to comen wyth hym.

The Notes

a ☞ All that breaketh vp the matryce, that is, all the fyrst borne, as in Gene. xxviii.

b ☞ The shynynge of Moyses face is expounded in ii. Corin. iii. b

☞ The saboth. The fyrst frutes are requyred. The redynes of the people to offer. Bezaleel and Aholiab are praysed of Moyses and sett to worke.

The. xxxv. Chapter.

A And Moyses gathered al the
cõpany of the chyldrẽ of Is-
rael together, and sayd vnto
thẽ: these are thynges whych
the Lord hath cõmaunded to
do: Syxe dayes ye shal worke, but the se-
uenth daye shal be vnto you the holy Sa-
both of the Lordes reste: so that whosoe-
uer doth any worke therin, shal dye. Mo-
reouer ye shall kyndle no fyre thorow out
all youre habytacyons vpon the Saboth
daye.

And Moyses spake vnto all the multi-
tude of the chyldrẽ of Israel saying * this
Exo.xxv.a is the thing whych the Lorde cõmaunded
sayinge: Geue from among you an heue-
offringe, vnto the Lorde.

All that are wyllynge in theyr hartes,
shall bryng heueoffringes vnto the Lord
gold, syluer, brasse, a ☞ Jacinct, scarlet, pur-
pull, bysse, and b ☞ gootes hayre: rammes
skynnes redd and tarus skinnes and She-
thim wood: and oyle for lyghtes and spi-
ces for ỹ anoyntynge oyle and for the swe-
te cens: And Onix stones, and stones too
be sette for the Ephod, and for the breste-
lappe.

And let all thẽ ỹ are wyse harted amõg B
you, come ⁊ make all that the Lorde hath
cõmaunded: the habitacion ⁊ the tent ther-
of wyth hys couering and his ringes, bor-
des, barres, pylers ⁊ sockettes: thee arke,
and the staues therof wyth the mercyseat
and the vayle that couereth it; thee table ⁊
hys staues wythall that pertayneth ther-
to ⁊ the shewbread: thee candelstycke of
lyght wyth hys apparell and hys lampes
and the oyle for the lyghtes: the cens altar
and hys staues, the annoyntyng oyle and
the swete cens and thee hangynge before
the tabernacle doore: the alter of burntsa-
cryfyces and his brasen gredyern that lõ-
geth therto wyth hys staues ⁊ all hys or-
dynaunce and the lauer and hys fote, thee
hangynges of the courte wyth his pylers
and theyr sockettes, and the hangynge to
the doore of the courte: the pynnes of thee
habytation, and the pynnes of the courte
wyth theyr cordes: the mynystrynge gar-
mentes to mynyster wyth in holynes, and
the holy vestymentes of Aaron the Prest
and the vestimentes of hys sonnes to my-
nyster in.

And all the company of the chyldrẽ of
Israel departed frõ the presence of Moy- C
ses. And they went (as many as theyr har-
tes coraged thẽ and as many as theyr spi-
rites made them willinge) and broughte
heueofferynges vnto the Lord, to the ma-
kynge of the tabernacle of wytnesse ⁊ for
al his vses ⁊ for the holy vestimẽtes. And
the men came with the wemen (euẽ as ma-
ny as were willynge harted) and brought
braceletes, earynges, rynges, ⁊ gyrdels
and al maner Jewels of golde. And all
thee men that waued waueofferynges of
gold vnto the Lorde, and euery mã wyth
whom was found Jacinct, scarlette, pur-
pull, c ☞ bysse or gootes hayre or reed skyn-
nes, of rãmes or tarus skynnes, brought
it. And all that houe vp golde or brasse,
brought an heueofferinge vnto the Lord
And all men wyth whom was founde se-
thym wood mete for any maner worke or
seruyce, brought it.

And

And all the wemen that were wyse her
ted to worke wyth theyr handes, spane, &
brought the spone worke, both of Jacinct
scarlet, purpull and bysse. And all the we-
mē that excelled in wysdom of herte, span
the gotes hayre. And the Lordes brought
Onix stones and set stones for the Epod,
and for the brestlappe, and spyce and oyle
both for the lyghtes & for the anoyntyng
oyle & for the swete sens. And the chyldrē
D of Israel brought wyllyng offringes vn
to the Lord, both men & wemen: as many
as theyr hartes made thē wylling to brin
ge, for all maner workes whych the Lord
had commaunded too make by the hande
of Moyses.

Exo.xxxi.a And Moyses sayde vnto the chyldren
of Israell: beholde, * the Lord had called
by name of Bezaleel the sonne of Ury the
sonne of Hur of thee trybe of Juda, and
hath fylled hym wyth thee spyrete of God,
wyth wysdome, vnderstanding & know
ledge, euen in all maner worke, & to fynde
out curious workes, to worke in gold, syl
uer and brasse: and wyth grauinge of sto-
nes to sett, & wyth keruynge in wood and
to worke in al maner of sotle workes. And
he hath putte in hys harte the grace to tea
che: bothe hym and Aholiab thee sonne of
Ahisamach of the trybe of Dan hathe he
fylled wyth wysdom of harte, to worke al
maner of grauen worke: they are al so bro
derers & workers wyth nedle, In Jacinct
scarlett, purple and bysse, and are weuers
that can make all maner worke, and cā de
uyse sotle workes.

The Notes

a] Jacinct is before in the.xxvi.a
b] Gotes hayre is that whych we cal chamblet.
c] Bysse is fyne whyte, whether it be sylke or
lynen.

¶ The thynges that Bezaleel & Aholiab made for
the holy place of the Lorde.

The.xxxvi.Chapter.

A And Bezaleel wroughte & A-
holiab & all wyse harted men
to whom the Lord hath geuē
wysdom and vnderstanding
to know how to worke al ma
ner worke for the holye seruyce, in all that
the Lorde cōmaunded. And Moyses cal-
led for Bezaleel Aholiab and all the wyse
harted men in whose hartes the Lord had
put wysdom, euen as many as theyr har-
tes coraged to come vnto ẏ worke to wor
ke it. And they receaued of Moyses al the
heueofferinges which the chyldren of Is-
raell had brought for the worke of the ho
ly seruyce too make it wythall. And they
brought besyde that wyllyng offrynges
euery morninge.

And all the wysemen that wrought al
the holy worke, came euery man from his
worke whych they made, and spake vnto
Moses saying: the people bryng to moch
and aboue that is ynough to serue for the
werke which the Lord hath commaunded
to make. And Moyses gaue a commaun
demēt, and they caused it to be proclamed
thorow out the hoste sayinge: se that ney-
ther man nor woman prepare any moare
worke for the holy heueoffering, and soch
people were forbidden too brynge: for the
stuffe they hadd, was suffycient for them
vnto all the worke to make it & to moche.

And al the wyse harted men amōg thē
that wroughte in the worke of the habyta
D ciō made: euē.x.curtaynes of twined bisse
Jacinct, scarlet and purple, and made thē
full of Cherubyns wyth broderd worke.
The lengthe of one curtayne was.xxviii.
cubytes, and the bredthe.iiii. and were all
of one syse. And they coupled fyue curtay
nes by them selues, and other fyue by thē B
selues. And they made fyftye louppes of
Jacincte a long by the edge of the vtmost
curtayne, euen in the seluedge of the cou-
plinge curtayne. And lykewyse they ma-
de on the syde of the vtmost coupling cur
tayne, on the other syde, fyftie loupes they
made in the one curtayne, and fyftie in the
edge of the couplynge curtayne on thee o-
ther syde: so that the loupes were one ouer
agaynst another.

And they made fyftie rynges of gold,
and coupled the curtaynes one to another
wyth the rynges: & so was it made a dwel
lynge place.

And they made.xi.curtaynes of gootes
hayre to be a tente ouer the tabernacle.xxx.
cubites long a pece and.iiii.cubites brode
and they all.xi.of one syse. And they cou-
pled.v.by them selues, and.vi.by thē sel-
ues, and they made fyftye loupes alonge
by the border of the vtmost couplyng cur
tayne on the one syde, and fyftie in the ed-
ge of the couplynge curtayne on the other
syde. And they made fyftie ringes of brasse C

C to couple the tent together that it myghte
be one. And they made a coueringe vnto
the tente of rammes skynnes redde, and
yet another of taxus skynnes aboue all.
And they made bordes for the dwellin
ge place of Sethim wod that stode vpright
euery borde ten cubytes longe and a cuby
te and an halfe brode. And they made two
fete to euerye borde of the dwellyng place
ioynynge one to another. And they made
twentye bordes for the southesyde of thee
habytacion, and .xl. sockettes of syluer vn
der the twentie boordes, two sockettes vn
der euerye boorde, euen for the two fete of
of the. And for the other syde of the dwel=
linge towarde the northe, they made other
twentye boordes wyth .xl. sockettes of syl
uer two sockettes vnder euery borde. And
behynde in the ende of the tabernacle too=
warde the weste, they made syxe bordes &
two other bordes, for the corners of the ha
bytatiō behynde, & they were ioyned close
D bothe beneth and also aboue wythe clam=
pes and thus they dyd to both the corners
so they were in all eyght boordes and .xvi
sockettes, vnder euery borde .ii. sockettes.
And they made barres of Sethym
wood fyue for the bordes of thee one syde
of the habytacion, and fyue for the other,
and fyue for the boordes of the west ende
of the habitacion. And they made the mid
dell barre to shote thorowe the bordes: eue
from the one ende to thee other, and ouer=
layde thee bordes wythe golde and made
them ringes of golde to thrust the barres
thorow, and couered the barres with gol=
de. And they made an hangyng of iacinct
of scarlet, purpull and twyned bysse with
Cherubins of broderd worke. And made
there vnto foure pylers of Sethim wod,
and ouerlayde them wyth golde. Theyr
knoppes were also of golde, and they cast
for them .iiii. sockettes of syluer. And they
made an hangyng for the tabernacle dore
of Iacinct, scarlette, purpull and twyned
bysse of nedle worke, and thee pylers of it
were fyue with theyr knoppes, and ouer=
layde the heades of them and the whoop=
pes with golde, wyth theyr fyue sockettes
of brasse.

¶ The arke of witnesse. The mercyseate. The table The candelsticke. The lyghtes. The altare and the incense.

The .xxxvii. Chapter.

And Bezaleel made the arcke A
of sethim wodd two cubites
and an halfe long, and a cu=
byte and a halfe brode, and
a cubyte, and a halfe hye
and ouerlayde it wyth fyne golde bothe
within and wythout, and made a crowne
of golde to it rounde aboute, and cast for
it .iiii. rynges of golde for the .iiii. corners
of it: two rynges for the one syde and two
for the other, and made staues of sethym
wodd, and couered them with golde, and
put thee staues in thee rynges alonge by
by the syde of the arcke to bere it wyth al.
And he made the mercyseate of pure
golde two cubytes and a halfe longe and
one cubyte and a halfe brod, and made
two Cherubyns of thycke gold vpon the
ii. endes of ye merciseate: One Cherub on B
thee one ende and a nother Cherub on the
other ende of the merciseate. And the Che
rubyns spred out theyr wynges aboue
an hye, and couered thee mercyseat ther=
with. And their faces were one to anōther:
euen to thee mercyseate warde, were thee
faces of the Cherubyns.
And he made the table of sethem wodd
two cubytes longe and a cubyte brode, &
a cubite and a halfe highe, and ouerlayde
it with fine golde, & made therto a crown
of golde rounde about, and made therto
an whope of an hande brede rounde about
and made vnto thee whope a crowne of
golde rounde aboute, and cast for it .iiii.
ringes of golde and put the ringes in the
iiii. corners by thee fete: euen vnder thee
whope to put staues in to bere thee table
with all. And he made staues of Sethim
wodd & couered the wythe golde to beare C
the table with all, and made the vessels ye
were on the table of pure golde, the dys=
shes, spones, flatpeces & pottes to poure
with all.
And he made the candelstycke of pure
thycke golde: bothe the candelstycke and
hys shafte: with braunches, bolles, knop=
pes and floures procedyng out of it. Sixe
braunches procedynge oute of the sydes
therof .iii. out of the one syde, and .iii. oute
of the other. And on euerye braunche
were .iii. cuppes lyke vnto almondes w
knoppes and floures thorow out the syxe

braunches that proceade out of the candel stycke. And vppon the candelstycke selfe were.iiii.cuppes after the facyon of almō des wyth knoppes and floures: vnder euery two braunches a knoppe. And the knoppes and the braunches proceded out of it, and were all one pece of pure thicke golde. And he made seuen lampes therto and the snoffers thereof, and fyre pannes of pure golde. An hundred weyght of pu
D re golde made bothe it and all that belōged therto.

And he made the cens alter of Sethim wodd of a cubyte longe and a cubite brode: euē foure square, and two cubytes hye wyth hornes procedinge oute of it. And he couered it wythe pure golde, bothe thee toppe and the sydes round about and the hornes of it, and made vnto it a crowne of golde rounde about. And he made two rynges of golde vnto it, euen vnder thee crown vpon ether syde of it, to put staues in for to beare it withal: and made staues of Sethimwodd, and ouerlayde thē with golde. And he made the holy anoyntynge oyle and thee swete pure incens after thee apotecaryes crafte.

The Notes

a ¶ Mercyseate was the place where god spake vnto the chyldren of Israel, which was vpō the arke of witnesse fyguringe Christe as it is sayde, Hebrues.ix.b

¶ The altare of burntofferinges. The brasen lauer The summe of that the people offred to the buyldinge of the habitacion of the Lorde.

The.xxxviii.Chapter.

A And he made the burntofferynge alter of Sethim wodd. v. cubytes longe and fiue cubytes brode euē.iiii.square, & iii.cubytes hye. And he made hornes in thee.iiii.corners of it proceadinge oute of it, and ouerlayde it with brasse And hemade al the vessels of the alter: the cauldrons, shouels, basyns, fleshhokes and colepānes al of brasse.

And he made a brasen gredyern of net worke vnto the alter rounde about alowe beneth vnder the compasse of the alter: so so that it reached vnto halfe the alter, and caste.iiii.rynges of brasse for thee.iiii.endes of the gredyern to put staues in. And he made staues of Sethim wood and couered thē wyth brasse, & put the staues in the ringes alōge by the alter syde to beare it with al, and made the alter holowe with
bordes. And he made the lauer of brasse B
& the fote of it also of brasse in the syghte of them that dyd watch before the dore of the tabernacle of wytnesse.

And he made the courte wyth hangynges of twyned bysse of an hundred cubytes longe vpon the southsyde, and.xx. pylers with.xx sockettes of brasse: but thee knoppes of the pylers and thee whopes were syluer. And on ŷ northsyde ŷ hānginges were an hundred cubytes longe with xx.pylers and.xx.sockettes of brasse, but thee knoppes & the whopes of the pylers were of syluer: And on the west syde, were hangynges of.l.cubytes longe, and.x. pylers wyth theyr.x.sockettes, and the knoppes and thee whopes of thee pylers were siluer. And on thee east syde towarde thee sonne rysyng, were hāgynges.l. cubytes: the hangynges of the onesyde of the gate were fyftene cubytes longe. and theyr pylers.iii.wyth theyr.iii. sockettes. And of the other syde of the court gate were hangynges also of: xv. cubytes longe, and
theyr pylers.iii.wyth.iii.sockettes. Now C
all thee hangynges of thee courte rounde a boute, were of twyned bysse, and the sockettes of thee pylers were brasse: but thee knoppes and the whoopes of thee pylers were syluer, and ŷ heedes were ouerlayde wyth siluer, and all the pylers of ŷ courte were whoped aboute with siluer. And the hangynge of the gate of the courte was nedle worke, of iacinct, scarlet, purple and twyned bysse: xx.cubytes longe and fyue in the bredth accordyng to the hanginges of the court. And the pylers were.iiii.with iiii.sockettes of brasse, and the knopes of syluer, and the heedes ouerlayde wyth syluer and whoped about with siluer, and al the pynnes of the tabernacle & of ŷ courte round aboute were brasse.

This is the summe of the habytacyon of witnesse, whych was counted at the cō maundement of Moses: and was the offyce of the Leuytes by the hand of Ithamar sonne to Aaron the preast. And bezaleel sonne of Ury sonne to Hur of the trybe of Juda, made all that the Lord commaunded Moses and wyth hym Aholiab sōne of Ahisamach of ŷ tribe of Dan a con-

a connyng grauer and a worker of nedle
worke in iacincte, scarlet purple and bisse
All the golde that was occupyed vpō
D al the worke of the holy place (which was
the golde of the waueofferyng) was.xxix.
hundred weyght and seuen hundred and
xxx.sycles, accordynge to thee holy sycle.
And the summe of siluer that came of the
multytude was.v.score hundred weyght
and a thousande seuen hundred and.lxxv
sycles of the holy sicle. Euery mā offring
halfe a sycle after the weyght of the holy
sycle amonge them that went to be nom=
bred from.xx.yere olde and a boue, amōg
vi.hundred thousand and.iii: thousande
and v.hundred and.l.men.

And the.v.score hundred weyght of
syluer went to the castynge of the socket=
tes of the sanctuary and thee sockettes of
the vayle: an hūdred sockettes of the fyue
score hundred weight an hundred weight
to euery sockette. And the thousand seuē
hundred and.lxxv.sycles: made knoppes
to the pylers and ouerlayde the heedes &
whoped them.

And the brasse of thee waueofferynge
was.lxx.hundred weyght and two thou=
sand: & .iiii. hūdred sycles. And ther wyth
he made the sockettes to thee dore of ye ta=
bernacle of wytnes and thee brasen alter
and the brasen gredyern that longeth ther
to and all the vessels of the alter, and thee
sockettes of thee courte rounde aboute, &
the sockettes of the courte gate, and al the
pynnes of the habytacyon, and all the pyn
nes of the courte rounde aboute.

¶ The makyng of Aaron and hys sonnes apparel
Al that the Lorde commaunded was offered.

The.xxxix. Chapter.

AND of thee iacyncte, scarlet
A purple and twined bisse, they
made the vestymētes of my=
nistraciō to do seruice in that
holy place, and made the holi
garmentes that pertayned to Aaron, as
the Lorde commaunded Moses.

And they made the Ephod of gold, ia=
cincte scarlett, purple, and twyned bysse.
And they dyd beate the golde into thynne
plates, and cutte it into wyres: to worke
it in thee iacincte, scarlet, purple and thee
bysse, wt broderd worke, And they made
the sydes come to gether, and closed them
vp by the two edges. And the broderynge
of the gyrdell that was vpō it, was of the
same stuffe and after the same worcke of
golde, Iacincte, scarlette, purpul and twy
ned bysse, as the LORD commaunded
Moyses.

And they wrought Onix stones closed B
in ouches of golde and graued as signet=
tes are grauen wyth the names of the chil
dren of Israel, & putt thē on the shoulders
of the Ephod that they shuld be a remem
braunce of the chyldren of Israel, as thee
Lord commaunded Moyses.

And they made thee brestlappe of con=
nyng worke, after the worke of the Ephod C
euen of golde, Iacinct, scarlett, purpull &
twyned bysse. And they made it.iiii.squa=
re and double, an hand breadth long and
an hande breadeth brode. And they fylled
it with.iiii.rowes of stones (the fyrst rowe
Sardios, a Topas and *Smaragdus: *Or an Eme raude.
the seconde rowe, a ‡ Rubye, a Saphir & ‡Or a carbū cle.
a Diamond: the thyrd rowe, Ligurios an
Achat and an Amarist: the fourth rowe: a
Turcas, an Onix and a Iaspis) closed in
ouches of golde in theyr inclosers. And
the.xii. stones were grauen as sygnettes
wyth the names of the chyldren of Israel
euery stone wyth hys name, accordinge to
the.xii.trybes.

And they made vpon the brestlap, two
fastenynge cheynes of wrethen worke and D
pure golde. And they made two hokes of
gold and two golde ringes, & put the two
ringes vpon the two corners of the brest=
lappe. And they putte the two cheynes of
golde in the two ringes, in thee corners of
the brestlappe. And the two endes of thee
two cheynes they fastened in thee two ho=
kes, and put them on the shoulders of the
Ephod vpon the forefront of it.

And they made two other rynges of
golde and put them on the two other cor=
ners of the brestlappe a longe vpō the ed=
ge of it, towarde the insyde of the Ephod
that is ouer agaynst it. And they made
yet two other gold rynges, and putt them
on the two sydes of the Ephod, beneth on
the foresyde of it: euen where the sydes go
to gether, aboue vpon thee broderynge of
the Ephod, and they strayned the brestlap
by hys rynges vnto the rynges of the E=

phod, with laces of iacincte, that it might
lye fast vpõ the brodrynge of the Ephod
and shulde not be lowsed frõ the Ephod:
as the Lorde commaunded Moses.

And he made the tunycle vnto the E
E phod of wouẽ worke, and all together of
iacinte, & the head of ÿ tunycle was in the
myddest of it as thee coler of a partlet, w
a bonde rounde aboute thee coler, that it
shulde not rent. And they made beneth
vpon the hem of thee tunycle: pomgrana-
tes of iacinte, scarlet, purple and twyned
bysse. And they made lytle belles of pure
golde and put thẽ amonge the pomgra-
nates rounde aboute vpõ the edge of the
tunycle a bell and a pomgranate, a bell
and a pomgranate rounde aboute thee
hemmes of the tunicle to mynystre in, as
the Lord commaunded Moyses.

And they made cotes of bisse of wouẽ
worke for Aarõ & hys sõnes, & a mytre of
bisse, & goodly bonetes of bisse & lynẽ bre
ches of twined bisse, & a gyrdel of twined
bisse, iacinct, scarlet & purple: euẽ of nedle
worke as the Lorde commaunded Moy
F ses. And they made the plate of the holye
croune of fyne golde, and wrote vpon it
wyth grauen worke, thee holynes of thee
Lorde: and tyed it to a lace of iacincte to
fasten it an hye vpon thee mytre, as thee
Lorde commaunded Moses.

Thus was all the worke of the haby-
tacyon of thee tabernacle of wytnesse fy-
nysshed. And the chyldren of Israell dyd
accordynge to all that the Lorde had com
maũded Moses. And they brought ÿ habi
tacyon vnto Moses: thee tent and all hys
apparell therof: thee battons, boordes,
barres, pylers, pylers and sockettes, and
G the coueryng of rams skynnes red and ÿ
couerynge of taxus skynnes, and the han-
ging vayle and the arcke of wytnes with
the staues therof, and the mercy seate: the
table and all the ordynaunce therof, and
the shewbred, and thee pure candelstycke,
the lampes prepared there vnto wyth all
the vessels therof, and thee oyle for lygh-
tes, and thee golden alter, and the anoyn-
tynge oyle and the swete cens, and the hã
gynge of thee tabernacle doore, and thee
brasen alter, and thee gredyren of brasse
longyng ther vnto wyth hys barres and
al his vessels, and the lauer with his fote

and the hanginges of the court with hys
pylers and sockettes, and the hangyng to
the courte gate, hys boordes and pynnes
and all the ordinaunce that serueth to the
habytacyon of the tabernacle of wytnesse
and the mynistring vestimentes to serue
in the holy place and the holy vestymen-
tes of Aaron thee preast and hys sonnes
raymentes to mynister in: accordynge to
all that the Lorde commaunded Moses:
euen so the chyldre of Israel made all the
worke. And Moses behelde al the worke:
and se, they had done it euen as thee Lord
commaunded: and then Moses blessed
them.

The tabernacle is reared vp. The glory of the lord appereth in a cloude couering the tabernacle.

The .xl. Chapter.

And the Lord spake vn
to Moses sayinge: In A
the fyrst day of ÿ fyrst
moneth shalte thou sett
vp thee habytacyon of
ÿ tabernacle of witnes
and put therin the arcke of wytnesse, and
couer the arcke wyth the vayle, and bryn-
ge in thee tabernacle and apparell it, and
bringe in the candelstycke and put on his
lampes, and sett thee cence alter of golde
before the arcke of wytnesse, and put the
hanging of the dore vnto the habytacyõ.
And set the burntoffryng alter before the
dore of the tabernacle of wytnesse and set
the lauer betwene ÿ tabernacle of wytnes
and thee alter and putt water therin, and
make the court rounde about, and set vp
the hangynge of the courte gate.

And take the anoyntinge oyle and an B
noynte the habitacion and al that is there
in, and halowe it and all that belongethe
therto: that it maye be holy. And anoynte
thee alter of thee burnt offrynges and all
hys vessels, and sanctyfye thee alter that
it may be moste holy. And anoynte also
the lauer and hys fote, and sanctyfye it.

Than bryng Aaron and his sonnes
vnto the dore of the tabernacle of wytnes
and washe them wyth water. And putte
vppon Aaron the holye vestymentes, and
annoynte hym and sanctyfye hym that he
maye mynister vnto me, that theyr anoyn
tynge maye be an euerlastyng priesthode
vnto them thorowe oute theyr generatiõs
And Moyses dyd accordynge to all that
the

Lorde commaunded hym.

Thus was the tabernacle reared vp
C the fyrst daye in the fyrst moneth in the se
conde yere. And Moses reared vp the ta-
bernacle and fastened hys sockettes, and
set vp the bordes and put in theyr barres
and reared vp the pylleres, & spred abrode
the tent ouer the habytacyon, and put the
couerynge of thee tent an hye aboue it: as
the Lorde commaunded Moses.

And he toke and put the testymonye
in the arcke, & set thee staues to the arcke,
and put the mercyseate an hye vpon thee
arcke, and brought the arke into the haby
tacyō and hanged vp the vayle and coue
red the arcke of wytnesse, as the Lord cō-
maunded Moses.

And he put the table in the tabernacle
of wytnesse in the north syde of habytacy
on with out the vayle, and set thee breade
in ordre before the Lorde, euen as ye Lord
had commaunded Moses.

And he put the candelstycke in the ta-
bernacle of wytnesse ouer agaynst the ta-
ble in the south syde of the habytacō, and
set vp the lampes before the Lord: as the
Lord commaunded Moses. And he put
the golden alter in the tabernacle of wyt-
nesse before the vayle, & brent swete cens
theron as the Lorde commaunded Moy
ses. And set vp the hangynge in the dore
of the habytacion, & set the burntoffrynge
alter before the dore of thee tabernacle of
wytnesse, and offred burntoffrynges and
meatofferynges theron as the Lorde com
maunded Moses.

D ❧ And he set the lauer betwene thee ta-
o.xxx.c. bernacle of wytnes and the alter, and pou
red water therin to wasshe wyth all. And
both Moses, Aaron and his sonnes was-
shed theyr handes and theyr fete thereat:
bothe when they went into the tabernacle
of wytnesse, or when they wente to the al-
ter, as the Lorde commaunded Moyses.
And he reared vp the courte round about
the habytacyon and the alter, and sett vp
the hangyng of the court gate: & so Moy
ses fynysshed the worke.

Num.ix.c. And the cloude couered the tabernacle
of wytnesse, and the glorye of thee Lorde
fylled the habytacyō: so that Moses coul
de not enter into the tabernacle of wytnes
se, because the cloud abode therin, and the
glorye of the Lorde fylled the habytacyō.

When thee cloude was taken vppe
from of the habitacyon, the chyldren of
Israell toke theyr iorneyes as ofte as
they hadde iorneyed. And yf the cloude
departed not, they iorneyed not tyll it be
parted: for the cloude of the Lorde
was vpon the habitacion by
day, and fyre by nyght
in the syght of al the
house of Israell
in all theyr
iorneyes.

¶ The ende of the secōd boke of Moyses.

A Prologe vpon the thyrd Boke of Moyses called Leuiticus.

THe Ceremonies which ar descri-bed in the boke folowing, were chiefely ordeyned of God, (as I sayd in the ende of the Prologe vppon Exodi) to occupye the myndes of that people the Israelytes, and to kepe them from seruinge of God after the ymagynacion of theyr blynde zele and good entente: that theyr consciences might be stablysshed & they sure that they pleased God therin, whych were impossyble yf a man dyd of his owne head that whych was not commaūded of God nor depended of any appoyntmēt made betwene hym and God.

Soche Ceremonies were vnto them as an. A. B. C. to lerne to spelle and read, and as a nursse to fede them wyth mylke and pappe, and to speake vnto them after theyr owne capacyte and to lispe the wordes vnto them acordyng as the Babes and chyldren of that age myght sounde than agayne. For all that were before Christ were in the infancye and chyldhoode of the worlde, and sawe that sonne whych we se openlye but thorowe a cloude and hadd but feble and weake ymaginacions of Christ as chyldrē haue of mennes dedes, a fewe Prophetes excepte whych yet described hym vnto other in sacrifices and Ceremonies, lykenesses, rydles Prouerbes, and darke and straunge speakinge vntyll thee full age were come that God woulde shewe hym openly vnto the whole worlde, and delyuer them from theyr shadowes and cloudelyghte and the Hethen oute of theyr dead slepe of starcke blynde ignorancye. And as the shadowe vanysheth awaye at the commynge of thee lyghte, euen so doo the Ceremonies and sacryfyces at thee commynge of Christe, and are henceforth noo more necessarye, then a token lefte in remembraunce of a bargayn is necessarye when the bargayne is fulfylled. And though they seme playne chyldish yet they be not all together fruytelesse: as the popettes and twentye maner of tryfles whyche mothers permytte vnto theyr yonge chyldren, be not all in vayne. For al beit that soche phantasyes be permytted to satysfye the chylders lustes, yet in that they ar the mothers gyfte, and be done in place and tyme at hyr commaundement, they kepe the chyldren in awe and make them know the mother, and also make them more apte agaynst a more stronger age to obaye in thynges of greater ernestе.

And moreouer thoughe sacryfyces and Ceremonies can be no grounde or foundacion to bylde vpon: that is, though we can proue noughte wyth them: yet whē we haue once founde oute Christe and hys mysteryes, then we maye borowe fygures, that is to saye allegoryes, similitudes or examples to open Christe and the secretes of God hydde in Christe euen vnto the quycke, and to declare them more lyuely and sensibly wyth them than wyth all the wordes of the worlde. For similitudes haue more vertue and power wyth them than bare wordes, and leade a mans wyttes further in to the pythe and marye & spyrytuall vnderstandinge of the thinge, than all thee wordes that can be ymagyned. And thoughe also that all the Ceremonies and sacryfices haue as it were a sterrelyghte of Christe, yet some there be that haue as it were thee lyghte of the brode daye a lytle before the sonne rysinge, and expresse hym, and the circumstaunces and vertue of hys death so playnly as yf we shulde playe hys passyon

on

on a scaffolde or in a stage playe openlye before the eyes of the people. As the scape goote, the brasen serpente, the oxe burnte wythoute the hooste, the passeouer lambe, &c. In so moche that I am fullye persuaded and cannot but beleue that God had shewed Moyses the secrettes of Christe and the very maner of hys death before hande, and commaunded hym to ordeyne them for the confyrmacion of oure faythes which ar now in the cleare day lyghte. And I beleue also that the Prophetes which folowed Moyses to confyrme hys prophesyes and to maynteyne his doctryne vnto Christes commynge, were moued by soche thynges to searche further of Christes secretes. And though God wolde not haue thes secretes of Christe generallye knowen saue vnto a fewe familyer frendes whyche in that infancye he made of mans witte to helpe the other Babes: yet as they hadde a generall promyse that one of the sede of Abraham shoulde come and blesse them, euen so they had a generall fayth that God wold by the same man saue them, thoughe they wiste not by what meanes as the verye Apostles when it was oft tolde them yet they coulde neuer comprehende it, tyll it was fulfylled in deade.

And beyonde all thys theyr sacryfyces and Ceremonyes as farreforthe as thee promyses annexed vnto them extende, so farreforthe ther saued them and iustyfyed them and stode them in the same steade as oure Sacramentes doo vs: not by the power of the sacryfyce or deade it selfe, but by the vertue of the faythe in thee promyse whyche the sacryfyce or Ceremonye preached, and whereof it was a token or sygne. For the Ceremonyes and sacryfyces were lefte wythe them and commaunded them to kepe the promyse in remembraunce and to wake vppe theyr faythe. As it is not ynough to sende manye on errandes and to tell them what they shall do: but they must haue a remembraunce wyth them and it be but a rynge of a rushe about one of theyr fyngers. And as it is not ynough to make a bargayne wyth wordes onelye, but we muste putte thereto an othe and geue ernest to confyrme the fayth of the person with whom it is made. And in lyke maner yf a man promyse, what soeuer tryfull it be, it is not beleued excepte he holde vppe hys fynger also, soche is thee wyckednesse of the worlde. And therfore Christe hym selfe vsed ofte tymes dyuerse Ceremonies in curynge the seke, to sturre vppe theyr fayth wythall. As for an ensample it was not the bloude of the lambe that saued them in Egypte, when the angell smote the Egyptyans: but the mercye of God and hys truethe wherof that bloude was a token and remembraunce to sturre vppe theyr faythes wythall. For thoughe God made a promyse, yet it saueth none finallye but them that longe for it and praye God wythe a stronge faythe too fulfyll it for hys mercye and trueth onelye and knowledge theyr vnworthynesse. And euen so oure sacramentes (yf they be truelye mynystred) preach Christe vnto vs and leade oure faythes vnto Christe, by whych faythe oure synnes are done awaye and not by the deade or worke of the Sacrament.

For as it was impossible that the bloude of calues shoulde putte awaye synne: euen so is it impossible that the water of the ryuer shoulde washe oure hartes. Neuerthelesse the Sacramentes clense vs and absolue vs of oure synnes as the Preestes doo, in preachynge of repentaunce and faythe, for whych cause ether other of the were ordeyned, but yf they preache not, whether it be the Prest or the Sacrament, so proffytte they not.

And yf a man allege Christe, Johan in the .iii. Chapter sayinge: Excepte a man be borne agayne of water and the holye goost, he cannot se the kyngdomme of God, and wyll therfore that the holye ghoste is present in the water and therfore the verye deade or worke dothe putt awaye synne: then I wyll sende hym vnto Paule, whych axeth hys Galathyans whether they receaued the holye ghoste by the dede of the law or by preachynge of faythe, and there concludeth that the holye ghoste accompanieth the preachynge of fayth, and wyth the worde of fayth, entreth the harte and purgeth it, whych thou mayeste also vnderstande by Saynte Paul: sayinge: ye are borne a newe oute of the water thorowe the worde. So nowe yf Baptyme preache me thee

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wasshinge in Christes bloude, so doth the holye goost accompanye it and that dede of preachynge thorowe faythe dothe putt awaye my synnes. For the holye ghoste is no domme God nor no God that goeth a mummynge. Yf a man saye of the Sacrament of Christes bodye and bloude that it is a sacryfyce as well for thee dead as for thee quycke, and therfore the verye dede it selfe iustyfyeth and putteth awaye synne. I answere that a sacrifice is the sleynge of thee bodye, of a beaste or a man: wherfore yf it be a sacryfyce then is Christes bodye there slayne and hys bloud there shed: but that is not so. And therfore it is properlye no sacryfyce, but a Sacramente and a memoriall of that euerlastynge sacryfyce once for all, whych he offered vpon the crosse, now vpon a.xv.hundred yeares a goo, and preacheth onelye vnto them that are alyue. And as for them that be dead, it is as proffytable vnto them as is a candell in a lanterne wythoute lyghte vnto them that walke by the waye in a darcke nyghte, and as the gospell songe in latyn is vnto them that vnderstande none at al, and as a sermon preached to hym that is dead and heareth it not. It preacheth vnto them that are a lyue onelye, for they that be dead yf they dyed in the faythe whych that Sacrament preacheth, they be safe and are paste all ieoperdye. For when they were alyue theyr hartes loued the lawe of God and therfore synned not and were sorye that theyr members synned and euer moued to synne and therfore thorowe faythe it was forgeuen them. And nowe theyr synnefull members be dead, so that they can nowe synne nomore, wherfore it is vnto them that be dead neyther Sacramente nor sacryfyce: But vnder the pretence of theyr soule health it is a seruaunte vnto oure spyrytualtyes holye couetuousnesse and an extorcyoner and a bylder of Abbayes, Colleges, Chauntryes, and cathedrall Churches wyth false gotten good, a pyckepursse, a pollar, and a bottomlesse bagge.

Some man wolde happelye saye, that the prayers of the masse helpe moch: not the lyuynge onelye, but also the dead. Of the hote fyre of theyr feruent prayer whych consumeth faster then all the worlde is able to brynge sacryfyce, I haue sayde sufficientlye in other places. Howbeit, it is not possyble to brynge me in belefe that thee prayer whych helpeth hyr owne mayster vnto no vertue, shulde purchesse me the forgeuenesse of my synnes. Yf I sawe that theyr prayers hadde obtayned them grace to lyue soche a lyfe as Goddes worde dyd not rebuke, then coulde I sone be borne in hande that whatsoeuer they axed of God theyr prayers shoulde not bee in vayne. But nowe what good can he wysshe me in hys prayers that enuyeth me Christe the foode and the lyfe of my soule? What good can he wysshe me whose harte cleueth a sunder for payne when I am taughte to repente of my euell?

Furthermore because that fewe knowe the vse of the olde Testament, and thee mooste parte thynke it nothinge necessarye but to make allegoryes, which they fayne euerye man after hys owne brayne at all wyldaduenture wythout anye certayne rule: therfore (thoughe I haue spoken of them in another place) yet lest the booke come not to all mennes handes that shall reade thys, I wyl speake of them here also a worde or twayne.

We hadde nede to take hede euerye where that we be not begyled wyth false allegoryes, whether they be drawne oute of the newe Testamente, or the olde, ether oute of anye other storye or of the creatures of the worlde, but namely in thys boke. Here a man hadde nede to putt on all hys spectacles and to arme hym selfe agaynste inuysyble spyrytes.

Fyrst allegoryes proue nothynge (and by allegoryes vnderstande examples or symylytudes, borowed of straunge matters and of another thynge than that thou entreateste of) As thoughe cyrcumcysyon be a fygure of Baptyme, yet thou canste not proue Baptyme by circumcysyon, for thys argumente were verye feble, the Israelytes were circumcysed, therfore we must be Baptysed. And in lyke maner though the offerynge of Isaac were a fygure or ensample of thee resurrection, yet is thys argumente noughte. Abraham wolde haue offered Isaac, but God delyuered hym from death, therfore we shall ryse agayne, and so forthe in all other.

But the very vse of allegoryes is to declare and open a texte that it maye be the better perceaued and vnderstand. As when I haue a cleare texte of Christ and of the Apostles, that I must be baptysed, then I maye borowe an ensample of circumcisyon to expresse the nature, power, and fruyte or effecte of baptyme. For as circumcisyon was vnto them a commen bagge sygnyfyenge that they were all sodiars of God to warre hys warre and separatynge them from all other nacyons disobediente vnto God: euen so baptyme is oure commen bagge and sure earnest and perpetual memoriall that we pertayne vnto Christe, and are separated frome all that are not Christes. And as circumcisyon was a token certifyenge them that they were receaued vnto the fauour of God and theyr synnes forgeuē them: euen so baptyme certyfyeth vs that we are wasshed in thee bloude of Christe, and receaued to fauoure for hys sake, and as circumcision signyfyed vnto them the cuttynge awaye of theyr owne lustes & sleynge of theyr free wyll, as they call it, to folowe the wyll of God, euen so Baptyme sygnyfyeth vnto vs repentaunce and the mortyfyenge of oure vnruly membres and body of synne, to walke in a newe lyfe and so forthe.

And lykewyse though that the sauing of Noe and of them that were wyth him in the shyppe, thorowe water, is a fygure, that is to saye an ensample and lykenesse of Baptyme, as Peter maketh it. i. Petri. iii. yet I cannot proue Baptyme therwyth, saue descrybe it onely, for as the shyppe saued them in the water thorowe fayth, in that they beleued God, and as the other that wolde not beleue Noe peryshed: euen so Baptyme saueth vs thorowe the word of fayth which it preacheth whē al the world of the vnbeleuinge perysshe. And Paule. i. Corinthians. x. maketh the see and thee cloude a fygure of Baptyme, by whych and a thousande mo I myghte declare it but not proue it. Paule also in the sayde place maketh the rocke (out of which Moyses brought water vnto the chyldren of Israel) a fygure or ensample of Christ not to proue christ (for that were impossyble) but to descrybe Christe onelye: euen as Christe hym selfe Johannis. iii. boroweth a similitude or fygure of the brasen serpente to lead Nichodemus from hys erthy ymagination into thee spirituall vnderstandinge of Christe sayinge: As Moyses lyfted vppe a serpente in the wyldernesse, so muste the sonne of man be lyfted vppe, that none that beleue in hym perysshe: but haue euerlasting lyfe by whych similitude the vertue of Christes death is better descrybed then thou couldeste declare it wyth a thousande wordes, for as those murmuras agaynste God as sone as they repented were healed of theyr deadely woundes thorowe lokynge on the brasen serpent onely: wythoute medycyn or any other helpe, yea & wythout any other reason but that God hath sayde it shulde be so: and not to murmoure agayne, but to leue theyr murmurynge: euen so all that repent and beleue in Christe are saued from euerlastynge death, of pure grace wythout and before theyr good workes, and not to synne agayne, but to fyght agaynst synne, and hencefoorth to synne no more.

Euen so wyth the Ceremonies of thys boke thou canste proue nothinge saue describe and declare onely the puttinge awaye of our synnes thorowe the death of christ for Christe is Aaron, and Aarons sonnes and all that offer the sacrifyce to purge synne. And Christ is all maner offringe that is offred, he is the oxe, the shepe, the gote, the kyd and lambe: he is the oxe that is burnt wythoute the hooste and the scapegote that caryed all the synne of the people awaye into the wyldernesse, for as they purged thee people from theyr worldlye vnclennesses thorowe bloude of thee sacryfyces, euen so dothe Christe purge vs from the vnclennesses of euerlastynge death, wyth his owne bloude, and as theyr worldly synnes coulde no otherwyse be purged then by bloude of sacryfyce, euen so can oure synnes be no otherwyse forgeuē then thorowe the bloude of Christ. All the deades in the worlde, saue the bloude of Christ, can purchase noo forgeuenesse of synnes: for oure dedes doo but helpe oure neyghboure and mortefye the fleshe and helpe that we synne nomore, but and yf we haue synned, it must be frelye forgeuen thorowe the bloude of Christe or remayne euer.

And

And in lyke maner of the lepers thou canst proue nothing: thou canst neuer coniure our confession thense, howbeit thou hast an handsome example there to open the bindinge and lowsynge of oure Priestes wyth the kaye of Goddes word, for as they made no man a lepre euen so oures haue no power to commaunde anye man to be in synne or to go to purgatorye or hell. And therefore (in as moch as bindinge and lowsynge is one power) as those Priestes healed no man, euen so oures can not of theyr inuisible and domme power dryue any mans synnes awaye or delyuer hym from hel or fayned purgatory. Howbeit yf they preached Goddes worde purely whych is the authorite that Christ gaue them, then they shuld bind and lowse, kylle and make alyue agayne, make vncleane and cleane agayne, and send to hell and fett thence agayne so myghty is Goddes worde, for yf they preached the lawe of God, they shuld binde the consciences of synners wythe the bondes of thee paynes of hell and brynge them vnto repentaunce. And then yf they preached them the mercye that is in Christe, they shulde lowse them and quiete theyr raginge consciences and certefye them of the fauoure of God and that theyr synnes be forgeuen.

Fynally beware of allegoryes, for there is not a more handsome or apte a thing to begyle wyth al, then an allegorye, nor a more sotle and a pestilēt thing in the world to persuade a false matter then an allegorye. And contrarye wyse there is not a better vehementer or myghtyer thynge to make a man vnderstande wyth al, then an allegorye. For allegoryes make a man quicke wytted and prynte wysdom in hym and maketh it to abyde, where bare wordes goo but in at the one eare and out at the other. As thys wyth soche lyke sayinges: putt salte to all your sacryfyces, in stede of thys sentence, do al your deades wyth discretiō, greteth and byteth (yf it be vnderstande) more then playne wordes. And when I saye in stede of these wordes bost not your selfe of youre good deades, eate not thee bloude nor the fatt of youre sacryfyce, there is as great difference betwene them as there is distaunce betwene heauen and earth. For the lyfe and bewtye of all good deades is of God, and we are but the caren leane, we are onely the instrument whereby God worketh onely, but the power is hys. As God created Paule a newe, poured hys wysdomme in to hym, gaue hym myght, and promysed hym that hys grace shuld neuer fayle him, &c. & all wythout deseruynges, excepte that murtheringe the Sayntes and makinge them curse and rayle on Christe be meritorious. Nowe as it is death to eate the bloud or fatte of anye sacrifice, is it not (thinke ye) damnable to robbe God of hys honour, and to gloryfye my selfe wyth hys honoure.

A M E N.

¶ The thyrde boke of Moyses called Leuiticus

¶ The order of burntofferinges, whether it be of smal or great cattell, or foules.

The fyrst Chapter.

AND the Lord called Moses, A
and spake vnto hym oute of
the tabernacle of witnes say-
inge: Speake vnto the chyl-
dre of Israel, & say vnto thé
whosoeuer of you shal bringe a gifte vn-
to the Lord, shal bringe it of the catel, eué
of the oxen and of the shepe.
Yf he brynge a burntoffringe of the
oxen he shall bringe a male wythoute ble-
myshe, and shall brynge hym too the dore
B of the tabernacle of wytnesse, that he may
be accepted before the Lorde. And let hym
a✠put hys hande vpon thee head of thee
burntesacryfyce, and fauoure shalbe ge-
uen hym to make an attonement for hym,
and let hym kyll the oxe before the Lorde
And let the prestes Aarons sonnes bryng
the bloud and let them sprinkle it rounde
about vpon the alter that is before the do
re of the tabernacle of wytnesse. And lette
the burntoffringes be stryped and hewed
in peces. And then let the sonnes of Aarõ
the priest put fyre vpon the alter, and put
wodd vpon the fyre, and let them laye the
peces wyth the head and the fatt, vpõ the
wood that is on the fyre in the altar. But
the inwardes & the legges they shal wash
in water, and the Priest shall burne al to-
gether vpon the alter, that it be a burntsa
C cryfyce & an offering of a b✠swete odoure
vnto the Lorde. Yf he wyll offer a burnt-
sacryfyce of the shepe, whether it be of the
lãbes or of the gotes: he shall offer a male
wythout blemysh. And lett hym kyll it on
the northsyde of the alter, before the Lord
And let the Priestes Aarõs sonnes sprin
kle the bloud of it round about vpon the
alter. And let it be cut in peces: euen wyth
hys head and hys fatte, and let the Priest
put them vpon the wodd that lyeth vpon
the fyre in the alter. But lette hym washe
the inwardes and the legges wyth water,
and than brynge all together and burne it
vpon the alter: that is a burntoffrynge
and a sacryfyce of a swete sauoure vnto
the Lorde.
Yf he wyll offer a burntofferyng of D
the fowles he shall offer eyther of the tur
tyll doues or of thee yonge pygeons. And
the Priest shall brynge it vnto the alter, &
wring the necke a sunder of it, and burne
it on the alter, and let the bloud runne out
vpon the sydes of the alter, and plucke a-
waye hys croppe and hys fethers, & caste
them besyde the alter on the easte parte v-
pon thee heape of asshes, and breake hys
wynges, but plucke thé not a sundre. And
then let the Priest burne it vpon the alter
euen vpon the wodd that lyeth vpon thee
fyre, a burntsacryfyce and an offeryng of
a swete sauoure vnto the Lorde.

The Notes

a✠ Loke in Genesis.xviii.c

b✠ Thys swete odour is the sacryfyce of fayth & of pure affection, in whych god is delyted, as a mã is delyted in thee good sauoure of meates, as it is sayd of Noe genesis.viii.d

¶ The order of meatoffrynges, of swete cakes, of fyne flower, of frankencens. &c, wythoute leuen, & without hony, but not wythout salte.

The.ii. Chapter.

IF any soule wyl offer a meat
offringe vnto the Lorde, hys A
offerynge shalbe fyne floure
and he shal poure therto oyle
and put frankencens theron,
and shall brynge it vnto Aarons sonnes
the Priestes. And one of them shall take
there oute hys handfull of the floure, and
of the oyle withal ÿ frankencens, & burne
it for a memoriall vpon the alter: an offe-
ringe of a a✠swete sauoure vnto the Lord.
And the remnaunte of the meatofferinge
shalbe Aarõs and hys sonnes, as a thyng
most holy of the sacryfyces of the Lorde.
Yf any man bryng a meatoffring that is B
baken in the ouen, lett hym brynge swete
cakes of fyne floure myngled wyth oyle,
and vnleuended wafers anoynted wythe
oyle. Yf thy meatoffringe be baken in the
fryenge pan, then it shalbe of swete floure
myngled wyth oyle. And thou shal mynce
it smal, and poure oyle theron: and so it is
a meatoffrynge.
Yf thy meatoffryng be a thinge broy C
led vpon the gredyern, of floure myngled
wyth oyle it shall be. And thou shalte
brynge

C bring the meatoffring that is made of these thinges vnto the lord, & shalt delyuer it vnto the preste, and he shal bringe it vnto thee aulter, and shall heue vppe parte of the meatoffringe for a memoriall, & shall burne it vppon thee alter: an offerynge of a swete sauoure vnto thee Lorde. And that whych is lefte of the meatofferynge shal be Aarons and hys sonnes, as a thinge that is moost holy of the offerynges of the Lorde.

All the meatoffringes whych ye shall bringe vnto the Lord, shalbe made wythout leuen. For ye shall nether burne leuē nor hony in any offring of the Lord. Notwythstandyng ye shall bring the fyrstlinges of them vnto the Lorde: but they shal not come vpon thee altar to make a swete sauoure.

All thy meatoffringes thou shalt salte wyth salt: nether shalte thou suffer the ᵇ salt of the couenaunt of thy God to be lackyng frō thy meatofferinge: but vpon all
D thyne offringes thou shalt bringe salt:

Yf thou offre a meatoffring of ẏ fyrst rype frutes vnto the Lord, then take that whych is yet grene, & drye it by the fyre & beat it small, and so offer the meatoffring of thy fyrst rype fruytes. And than poure oyle thereto, and put frankencens theron and so it is a meatoffryng. And the prest shal burne parte of thee beaten corne and part of that oyle wyth all the frankēcens, for a remembraunce. That is an offringe vnto the Lorde.

The Notes

a Thys swete sauour figureth thee prayers of the meke and faythful, as it is interpretate in Apo. viii. a. the whych prayers do wythstande thee furye of the Lorde.

b All offringes must be salted wyth salt, which signifieth that all our good workes must be directed after the doctryne of the Apostles & Prophetes for then shal they be acceptable in the syghte of thee Lord, yf the v sauer of the salte therof, and elles not.

¶ The order of peaceoffringes, whych were offred for the kepynge of peace, made of oxen, shepe, lambes and gootes.

The .iii. Chapter.

A Yf any man bring a *peaceoffringe of ẏ oxen: whether it be male or female, he shal bring soch as is without blemyshe, before the lord: & let him putt hys hand vpon the head of hys offeryng, and kyll it before the dore of the tabernacle of witnesse. And Aarōs sonnes the prestes shall sprinkle the bloud vpō the alter rounde aboute. And they shal offre of the
B peaceoffring to be a sacrifice vnto ẏ lord: the fat that couereth the inwardes and al the fatt that is vpō the inwardes: and the two kydneys with the fatt that lyeth vpō the loynes: & the kall that is on thee lyuer they shall ᵃtake away wyth the kydneys And Aarons sonnes shall burne them vpon the alter wyth the burntsacrifice whyche is vpon the wood on the fyre. That is a sacryfyce of a swete sauoure vnto thee Lorde.

Yf a man bryng a peaceoffering vnto the Lord, from of the flocke, whether it be male or female, it shalbe without blemish Yf he offer a lambe, he shal bring it before the Lord, & put hys hand vpon hys offerynges head, and kyll it in the doore of the tabernacle of wytnesse, & Aarons son-
C nes shall sprynckle the bloud therof rounde about the alter.

And of the peaceoffring they shal bringe a sacryfyce vnto the Lord: the fat therof and the rompe al together, whyche they shal take of, harde by the backe bone: and the fatt that couereth thee inwardes & all the fatt that is vppon the inwardes & the two kydneys wyth the fat that lyeth vpō them and vpon the loynes, & the kall that is vpon the lyuer he shall take away with the kydneys. And the Prieste shall burne them vpon the alter to fede the Lordes offrynge wythall.

D Yf the offryng be a gote, he shal bring it before the Lorde, & put hys hand vpon the head of it, and kyll it before the tabernacle of wytnesse, and the sonnes of Aarō shall sprenkle thee bloude therof vppon the alter round about. And he shall bring thereof hys offerynge vnto the Lordes sacryfyce: the fatt that couereth thee inwardes, and al the fat that is vpon the inwardes, and the two kydneys and the fat that lyeth vpon them and vpō the loynes, and the kall that is vpon the lyuer he shall take awaye with the kydneys. And the prest shall burne them vppon thee alter to fede the Lordes sacryfyce with all, and to make a swete sauoure. And thus shal al ẏ fat be the Lordes, and it shal be a lawe for euer amonge youre generacions after you in youre dwellynge places: that ye eate nether fat nor bloude.

The Notes.

a ✝ By the takyng awaye of the fatt, the inwardes the two kydneis and the kall is sygnified vnto vs, that yf we wylbe a swete sacrifice vnto the lord we must cut of al concupiscentes and noughtye desyres of the fleshe, and the euell vse of all oure members, and must subdue and mortyfye our affections and offer them to God, by the mortyfycation of the crosse, as sayth the Prophete. Psalm. xxv. a

¶ The offerynge made for synnes done of ignoraunce.

The. iiii. Chapter.

A A
Nd the lord spake vnto Moses: saying: speake vnto ye children of Israel & say: whē a soule sinneth thorow ignorāce, & hath dōne any of those thynges which the lord hath forbiddē in his cōmaūdemētes to be done: Yf the priest ye is anoynted synne, & make the people to do amysse, he shal bringe for hys synne which he hath done: an oxe without blemish vnto the Lorde for a synneofferinge. And he shal bring the oxe vnto the dore of the tabernacle of wytnesse before the Lord, and shal a ✝ put his hand vpon the oxe head, & kyll hym before the Lord. And the Priest

B
that is * anoynted shal take of ye oxe bloude, & bring it into the tabernacle of witnesse, & shall dyppe hys finger in the bloud & sprinkle therof. vii. tymes before the lord euen before the hanging of the holy place. And he shal putt some of the bloud vpon the hornes of the alter of swete cens before the Lorde whych is in the tabernacle of wytnesse, & shal poure all the bloud of the oxe vpon the botome of the alter of burnt offrynges whyche is by the dore of the tabernacle of witnes. And he shal take away all the fat of the oxe that is the synne offering: the fat that couereth the inwardes & all the fat that is about them, and the two kydneyes wyth the fatt that lyeth vppon them and vpon the loynes, & the kal vpō the lyuer lett thē take away also wyth the kydneyes: as it was takē frō the oxe of ye peaceoffring & let the prest burne thē vpō

C
the alter of burntoffringes. But the skynne of the oxe and all hys fleshe wyth hys heade hys legges, hys inwardes with hys dounge shall he carye all together oute of the hooste vnto a cleane place: euen where the asshes are poured out, and burne hym on wood wyth fyre: euē vpō the heape of asshes. If the hole comenalte of ye chyldrē of Israel synne thorow ignoraunce, and the thyng be hyd from theyr eyes: so that they haue cōmytted any of these thynges whyche thee Lorde hath forbydden to be done in his commaundemētes, and haue offended, and the synne whyche they haue synned be afterwarde knowne, than shall they offer an oxe for a synne offerynge,

D
and shal bring hym before the tabernacle of wytnesse, and the elders of thee multytude shall put their handes vpō his head before the Lord. * And the Preast that is anoynted shall bringe of hys bloude into the tabernacle of wytnes, and shal dyppe hys fynger in thee bloude, and sprencle it seuen tymes before the Lord: euen before the vayle. And shall put of the bloude vpon the hornes of the alter whych is before thee Lorde in thee tabernacle of wytnes, and shall poure all thee bloude vpon thee botome of thee alter of burntofferynges whiche is by the dore of the tabernacle of wytnesse, and shall take all hys fatt from him, and burne it vpon the alter, and shal do wyth hys oxe as he dyd with the synne offryng oxe. And thee Preaste shal make

E
an atonement for thē, and so it shalbe forgeuen thē. And he shall bringe the oxe wout the host, and burne him as he burned the fyrste: so is thys the synneoffryng of the comenalte.

When a Lorde synneth and commytteth thorow ignoraunce any of these thynges whyche the Lorde hys God hath forbydden to be done in his commaundemētes and hath so offended: when his synne is shewed vnto hym, whyche he hath synned, he shall bringe for hys offrynge an he goote wythoute blemysh and laye hys hand vpon the head of it, and kyl it in the place where the burntoffrynges ar kylled before the Lord: thys is a synneoffrynge. Then let the Preast take of the bloud of the synne offryng wt hys fynger, & put it vpō ye hornes of ye burntoffringalter, & poure hys bloud vpō the botome of the burnt offrynge alter and burne all hys fatt vpon the alter, as he doth the fat of the peace offrynges. And the Preast shal make an atonement for hym as concernyng hys synne, and so it shalbe forgeuen hym.

If one of ye comen people of the lande synne thorow ignoraunce and commytte any of the thynges whych the Lord hath forbidden in his commaundemētes to be

F bone and so hath trespased, when hys syn
ne whych he hathe synned is come too his
knowledge, he shal brynge for hys offrin
ge a she gote wythout blemish for his syn
ne which he hath synned, and laye his han
de vpon the heade of the synneofferynge,
and slee it in the place of burntofferinges.
Leuit.iii.d * And the Prieste shall take of the bloude
wyth hys fynger and put it vpon the hor
nes of the burntofferinge alter, and poure
all the bloude vpon the bottome of the al
ter, and shall take awaye al hys fatt as the
fatt of the peaceofferinges is take awaye.
And the Priest shall burne it vpon the al
ter for a swete sauour vnto the Lord, and
the Prieste shall make an attonement for
hym and it shalbe forgeuen hym.

G Yf he bring a lambe & offer it for a syn
offerynge, he shall brynge a female wyth
out blemysh and laye hys hand vpon the
heed of the synneoffryng, and slee it in the
place where the burntofferinges ar slayne
And the Priest shall take of the bloude of
the synneofferynge wyth hys fynger, and
putt it vpon the hornes of the burntoffe
rynge alter and shall poure all the bloude
Leuit.iii.d therof vnto the bottome of the alter. * And
he shall take awaye all the fatte thereof,
as the fatte of the shepe of the peaceoffe
rynges was taken awaye. And the Priest
shall burne it vpon the alter for the Lor
des sacryfyce and the Prieste shall make
an attonemente for hys synne, and it shal
be forgeuen hym.

❡ Of othes. The clensynge of hym that toucheth vncleane thynges. The purgatyon of an oth and of synne done by ignoraunce.

The.v.Chapter.

A When a soule hath synned & herde the voyce of cursyng & is a witnesse: whether he hath sene or knowe of it yf he haue not vttered it, he shall beare hys synne. Ether when a man toucheth any vncleane thing: whether it be the carion of an vncleane beast or of vncleane catell or vncleane worme, and is not warre of it he is also vncleane and hath offeded. Ether when he toucheth any vnclennesse of man (what soeuer vnclenesse it be that a man is defyled wyth all) and is not war

re of it and afterwarde cometh to the kno
weledge of it, he is a trespaser. Ether whe B
a soule sweareth: so that he pronounceth
wyth his lyppes to do euell or to do good
(whatsoeuer it be that a ma pronounceth
wyth an othe) and the thyng be out of his
mynde and afterwarde commeth to the
knoweledge of it, then he hath offended in
one of these. Then whe he hath synned in
one of these thinges, he shall confesse that
wherein he hath synned, and shall brynge
hys trespaceofferinge vnto the Lorde for
hys synne whych he hath synned. A fema
le from the flocke whether it be a lambe or
a she goote, for a synneofferynge. And the
Priest shal make an attonement for hym
for hys synne. * But yf he be not able too
brynge a shepe, then lette hym brynge for
his trespace which he hath synned two tur
tyll doues or two younge pygeons vnto
the Lord, one for a synneoffring and ano
ther for a burntoffring. And he shal bring
them vnto the Priest whych shal offer the
synneoffering fyrst, and wringe the necke
a sunder of it, but plucke it not cleane of.
And let hym sprinkle of the bloude of the
synneofferinge vpon the syde of the alter
and let the rest of the bloude blede vppon
the bottome of the alter, & the it is a synne
offeringe. And lett hym offer the seconde
for a burntofferinge as the maner is: and C
so shall the Prieste make an attonemente
for hym for the synne whych he hath syn
ned, and it shalbe forgeuen hym. And yet
yf he be not able to brynge two turtyl do
ues or two younge pygeons, then let hym
brynge hys offerynge for his synne, * the
tenth parte of an Epha of fyne floure for
a synneoffering, but put none oyle therto
nether put any frankencens thereon, for
it is a synneofferynge. And let hym bring
it to the Priest, and the Prieste shall take
hys handfull of it, and burne it vpon the
alter for a remembraunce to be a sacrifice
for the Lord: that is a synneoffring. And
let the Priest make an attonement for him
for his synne (whatsoeuer of these he hath
synned) and it shalbe forgeuen. And the
remnaunte shalbe the Priestes, as it is in
the meateofferynge.

And the lord comened w Moyses say
inge: When a soule trespaceth & synneth

thorow ignoraunce in any of the holy thyn
ges of the Lorde, he shall brynge for hys
trespace vnto the Lord a ram without ble
mysh oute of the flocke valued at two sy=
cles after the sycle of the sanctuarye, for a
trespaceoffring. And he shall make amen
des for the harme that he hath done in the
holy thynge, & put the fyfte parte more to
and geue it vnto the Priest. And the prest
shall make an attonemente for hym wythe
the ramme of the trespaceoffrynge, and it
shalbe forgeuen hym.

When a soule synneth & cōmitteth any
of these thinges whych are forbiddē to be
done by the cōmaundmētes of the Lord:
though he wist it not, he hath yet offēded &
is in synne, & shall bringe a ram withoute
blemishe out of the flocke that is estemed
to be worth a synneoffring, vnto the prest
And the Prest shal make an attonemente
for hym for the ignoraunce whych he dyd
and was not ware, and it shalbe forgeuen
hym. Thys is a trespace offerynge, for he
trespaced agaynst the Lorde.

¶ The offringes for synnes which ar done wyllin
g'y. The law of the burntoffringes. The fyre muste
abyde euermore vpon the altar. The offrynges of
Aaron and hys sonnes.

The .vi. Chapter.

A And the lord talked with Mo
ses sayinge: whē a soule syn=
neth & trespaceth agaynst ẏ
Lord, & denyed vnto his ney
boure that whyche was taken
hym to kepe, or that was putte vnder hys
hand, or that whych he hath violently ta=
ken away, or that which he hath deceyued
hys neyghboure of, wyth sotylte, or hathe
found that whych was loste & denyeth it,
& sweareth falsely, in whatsoeuer thinge it
be ẏ a mā doth & synneth therin. Thē whē
he hath sinned or trespaced, he shal restore
agayne that he toke violentlye awaye, or
the wronge whych he dyd, or that whyche
was delyuered hym too kepe, or the loste
thynge whych he founde, or whatsoeuer it
be about whyche he hathe sworne falsely,
* he shall restore it agayne in the whole su
me, and shall adde the fyft part more ther
to, & geue it vnto hym to whom it pertay=
neth, the same day ẏ he offereth for his tres
pace, & shall bringe for hys trespace offe=
ringe vnto the Lord a ram wythoute ble=
myshe oute of thee flocke, that is estemed
worth a trespace offrynge vnto the prest.

And thee Preeste shall make an at=
tonemente for hym before the LORD D
and it shall be forgyuen hym, in whatso=
euer thyng it be that a man doth and tres=
paceth therin.

And thee Lorde spake vnto Moyses
saying: Commaunde Aaron and his son
nes saying: this is the Lawe of the burnt
offryng. The burnt offrynge shall be vp
on the harth of thee alter all nyght vnto
the mornynge, and thee fyre of the alter
shal burne therin. And thee Preast shall
put on hys lynen albe and his lynen bre=
ches vpon his flesh, and take away thee
asshes which ẏ fyre of the burntsacrifyce
in the alter hath made, and put thē beside
the alter, and then put of his raymēt and
put on other, and carie ẏ asshes out with
out the host vnto a clene place.

The fyre that is vpon thee alter shall
burne therin and not go out. And ẏ prest
shal put wodd on the fyre euery mornig
and put the burnt sacryfyce vpon it, and
he shal burne theron the fatt of the peace
offrynges. The fyre shall * euer burne Iohn Gene viii.b
vpon the alter, and neuer go out.

Thys is the lawe of the meatoffrige:
Aarons sonnes shall brynge it before the
Lorde, vnto the alter: and one of thē shal
take hys hande full of thee floure of thee
meatoffrynge and of thee oyle wych all
thee franckencens whyche is theron, and
shall burne it vnto a remembraunce vpō
the alter to be a swete sauoure of the me=
morvall of it vnto the Lorde. And the rest
therof, Aaron and hys sonnes shall eate
vnleuended: it shalbe eaten in ẏ holy pla C
ce: euen in the courte of thee tabernacle of
wytnesse they shall eate it. Theyr parte
whych I haue geuen thē of my sacrifyce
shall not be bake with leuē, for it is most
holy, as is the sinneoffryng, and trespace
offrynge. All the males amonge the chyl
dren of Aaron shall eate of it: and it shal
be a dutye for euer vnto youre generacy=
ōs of the sacryfyces of the Lorde, nether
shall any man * touche it, but he that is
halowed.

And the Lorde spake vnto Moses sa=
yinge: thys is thee offrynge of Aaron and
of hys sonnes which he shal offer vnto ẏ
Lorde in thee daye when they are anoyn=
ted: the tenth parte of an Epha of floure,
whych is a dayly meatoffryng perpetually

halfe in the mornyng & halfe at night: & in
yͤ fryēge pan it shalbe made wͭ oyle. And
whē it is fryed, thou shalt bryng it in, as a
bakē meatoffring mynsed smal, & shalt of
fer it for a swete sauour vnto the Lorde.
And that prest of his sōnes that is anoyn
ted in his stede shal offer it: & it shalbe the
lordes dutye for euer, & it shalbe burnt al
D together. For al yͤ meatoffringes of yͤ pre
stes shalbe burnt al together, & shal not be
eatē. And the lord talked with Moses sayinge:
speake vnto Aarō & vnto his sonnes
& say: This is yͤ lawe of the synneoffring
In the place wher yͤ burntoffryng is kyl
led, shal the synneoffring be killed also be
fore the lord for it is most holy. The prest
that offreth it shal eate it in the holy place
euē in the court of the tabernacle of wyt
nesse. No mā shal touche the fleshe therof,
saue he that is halowed. And yf any ray
mēt be sprynkled therwyth it shalbe was
Leuit. xv. b shed in the holy place * and the erthē pot
that it is sodē in shall be broken. Yf it be
soddē in brasse thē the pot shalbe scoured
and rynsed in the water. All the males a
mong the prestes shal eate therof, for it is
most holy. Notwythstanding no synneof
frynge that hath his bloude brought into
the tabernacle of witnesse to recōcyle wyth
all in the holy place shalbe eaten: but shal
be burnt in the fyre.

The Notes.

* Unto my neyghbour pertayneth satisfaction but vnto god repētaunce & thē the sacrifice of christes bloude is a full satisfaction and attonement and a peasing of all wrath.

a‡ That shal none touche it, but he that is halowed, that is, but he that is dedicated, ordeyned and apoynted to minister before the lord, as it is Ag. ii. c

¶ Trespaceoffringes. Synneoffringes, and peaceoffringes. The fat and the bloud may not be eaten.

The. vii. Chapter.

A THys is the lawe of the a‡ tres
paceoffrynge whych is most
holy. In the place where thee
burntoffrynge is kylled, thee
trespaceoffrynge shalbe kyl
led also: and hys bloude shalbe sprinkled
rounde aboute vpon the alter. And al the
fatt therof shalbe offered: the rompe and
the fatte that couered thee inwardes, and
the two kydneys wyth the fatt that lyeth
on them, and vpon the loynes, & the kalon
the lyuer shalbe taken away wyth the kid
neys: & the Priest shall burne them vpon
thee altare, too be an offerynge vnto thee
Lorde: this is a trespas offerynge.

All the males amonge thee preastes
shall eate therof in the holy place, for it is
most holy. As the synneoffrynge is so is yͤ
trespaceoffring, one law serueth for both:
and it shall be thee Preastes that reconsy
leth ther wyth. And the preast that offred
a mans burnt offerynge, shall haue thee
skinne of the burntoffring which he hath
offered. And all thee meatoffrynges that
are baken in the ouen, and all that is dres
sed vpon the gredyren and in the fryenge
pan, shalbe the preastes that offreth them
And al the meatofferynges that are myn
gled wyth oyle or drye, shall pertayne vn
to all thee sonnes of Aaron, and one shall
haue as moche as another. ¶ Thys is the B
lawe of yͤ peaceoffringes which shalbe of
red vnto yͤ lord. Yf he offer to geue than
kes, he shal bring vnto his thākeoffring
swete cakes myngled wͭ oyle & swete wa
fers anoynted with oyle, & cakes mingled
wyth oyle of fyne floure fryed, & he shall
brynge hys offerynge vpon cakes made
of leuended bred vnto the thanckoffryng
of hys peaceoffringes, and of them al, he
shall offer one to be an heueoffring vnto
the Lord, and it shal be the Preastes that
sprynckleth the bloude of the peaceoffrin
ges. And the flesh of thee thankoffrynge
of hys peaceoffrynges shalbe eaten thee
same daye that it is offred, and ther shal
none of it be layde vp vntyl the mornyng.

Yf it be a b‡ vowe or a fre wylloff
ryng that he bryngeth, thee same daye yͤ
he offreth it, shalbe eaten, and that which
remayneth may be eaten on the morowe:
but as moch of the offered flesh as remay
neth vnto thee thyrde daye shalbe burnte
wyth fyre. For yf any of the flesh of thee
peaceoffrynges be eaten in yͤ thyrde day,
then shall he that offred it optayne no fa
uoure, nether shal it be rekened vnto him
but shalbe an abhomynacyō, and the soule
that eateth of it shal beare the synne therof.
¶ The flesh yͤ toucheth any vncleane thynge
shal not be eatē, but burnt wͭ fyre: & all yͤ C
be cleane in theyr fleshe, maye eate fleshe.
Yf any soule eate of the flesh of the peace
offrynges that pertayne vnto the Lorde
and hys vnclenesse yet vpō him, the same
soule shall perysshe from amōge his peo
ple. More ouer yf a soule touche any vn

cleane thinge, whether it be the vnclenesse of man or of any vncleane beast or any abhominacion that is vncleane: & then eate of the fleshe of the peaceoffringes whych pertayne vnto the Lorde, that soule shall perysshe from hys people.

And the Lorde spake vnto Moyses: saying: speake vnto the childrē of Israell & saye: Ye shal eate no maner fat ofe, shepe or gootes: neuerthelater the fat of thee beast that dyeth alone & the fat of yͤ which is torne with wylde beastes, maye be occupyed in all maner vses: but ye shal in noo wyse eate of it. For whosoeuer eateth ther fatt of the beast of whych men bringe an offryng vnto the Lord, that soule that
B eateth it shall perysshe from hys people. Moreouer ye * shall eate no maner of bloude, wheresoeuer ye dwell, whether it be of foule or of beast. Whatsoeuer soule it be that
D eateth any maner of bloud the same soule shall perysshe from hys people.

And the Lord talked wyth Moses sayinge: speake vnto the chyldrē of Israell & saye: he that offreth his peaceoffryng vnto the Lorde, shall bringe hys gyfte vnto the Lord of his peaceoffringes: his owne handes shall bring the offring of the lord euen the fat vpon the brest he shal bringe wyth the brest to waue it a waueoffrynge before the Lord. And the Priest shal burne the fat vpō the alter, and the brest shalbe Aarons and his sonnes. And the ryght shoulder they shal geue vnto the priest, to be an heueoffringe, of theyr peaceoffringes. And the same that offereth the bloud of the peaceoffringes & the fat, amōg the sonnes of Aarō shal haue the ryght shoulder vnto hys parte, for the wauebrest and the heueshoulder I haue takē of the chyldren of Israell, euen of theyr peaceoffringes, & haue geuē it vnto Aaron the Prest and vnto hys sonnes: to be a dutye for euer of the chyldren of Israel.

Thys is the anoyntyng of Aaron & of thee sacryfyces of thee Lorde, in the daye
C when they were offred to the Priestes vnto the Lorde, whych the Lord cōmaunded to be geuen them in the daye when he anoynted them, of the chyldren of Israell, and to be a duetye for euer amonge theyr generations. Thys is the lawe of burnteofferinges: of meatoffringes, of synneofferinges, of trespaceofferinges, of fulofferinges, of peaceoffringes, whych thee Lord commaunded Moyses in the mount of Sinai, in the daye when he commaunded the chyldren of Israell to offer theyr offerynges vnto the Lorde in the wildernesse of Sinai.

The Notes

a ‡ Trespaceoffring that is, an offring for trespace. Trespace after the order of the scripture signifieth sometyme al the lyfe past, which we haue liued in infidelytie, being ignoraunt of the veritie, not only in doynge opē synnes, but also whē we haue walked in oure owne ryghtuousnes, as in thee Psalm. xviii. d. and. M. Pa... xxviii. c

b ‡ By vowes are vnderstande the gyftes whych are accoustomed to be offred and geuen to God by any outwarde ceremonie, as it was to rounde theyr heades, or to drynke no wyne. &c. Numeri. vi. a

¶ The anoyntyng and consecracion of Aaron and hys sonnes

The. viii. Chapter.

AND the lord spake vnto Moses sayinge: take Aaron and hys sonnes wyth hym, & the vesture & the anoynting oyle, and an oxe for a synneoffe- A
ring and two rammes & a basket of swete bread: & gether all thee comentye together vnto the dore of the tabernacle of wytnes. And Moyses dyd as the Lorde commaunded hym, and the people gathered thē selues together vnto the dore of the tabernacle of witnes. And Moyses sayd vnto the people: thys is the thynge which the Lord commaunded to doo.

And Moyses brought Aaron and hys sonnes & washed thom with water, & putt vpon hym the albe & gyrded hym wyth a gyrdell, & put vpon hym the tunicle, & put the Ephod theron, & gyrded hym with the broderd gyrdell of the Ephod, & bound it vnto hym therwyth. And he put the brestlappe theron, & put in the brestlappe, * Urim and Thumim. And he put the myter
B vpon hys head, & put vpon the myter euē vpon the forefront of it the goldē plate of the holye crowne, as the Lorde commaunded Moyses.

And Moyses toke the anoynting oyle and anoynted the habitaciō & al that was therin, and sanctified them, and sprinkled therof vpō the alter seuē tymes, & anoynted the alter, & all hys vessels, & the lauer wyth hys fote, to sanctyfye them. And he poured of thee annoyntynge oyle vpon Aarons head, and anoynted hym to sanctyfye

sanctifie hym. And he broughte. Aarons sonnes and put albes vpō them, and gyrded them wyth gyrdels, and put bonettes vpon their hedes: as the Lord commaunded Moses.

And the synne offringe was brought. And Aaron and hys sonnes put theyr hā
C des vpon the heed of the oxe of the synne offringe. And when it was slayne, Moyses toke of the bloud, and put it vpō thee hornes of the alter rounde aboute wythe hys fynger, and puryfyed it, and poured the bloud vnto thee botome of thee alter and sanctyfyed it and reconsyled it. And he toke all the fatt that was vpon the inwardes, and the kall that was on the lyuer and the two kydneyes with their fat, and burned it vpon the alter. But the oxe the hyde, his flesh and his dong, he burnt with fyre wythout the hoste, as the Lorde commaunded Moses.

D And he brought the ram of the burnt offringe and Aaron and his sonnes putt theyr handes vpon thee head of thee ram and it was kylled. And Moses sprinkled the bloude vpon the alter rounde aboute, and cut thee ram in peces and burnt thee head peces & the fatt, & washed the inwardes and thee legges in water, and burnt the ram euen whole vpon the alter. That was a burntsacryfice of a swete sauoure, and an offrynge vnto thee Lorde, as thee lorde commaunded Moses.

And he brought the other ram that was the fuloffrynge, and Aaron and his sonnes put theyr handes vpon thee head of the ram: and when it was slayne, Moses toke of the bloude of it and put it vpon thee typpe of Aarons ryghte eare, and vpon the thombe of hys ryght hand and
E vpō the great too of his ryght fote. Thē were Aarons sonnes brought, and Moses put of þ bloud on þ tippe of the right eare of thē, and vpō thee thombe of theyr ryght handes, and vpon the greate toes of theyr ryghte fete, and sprynckled thee bloud vpon the alter rounde aboute.

And he toke the fatt and thee rumpe and al the fatt that was vpon the inwardes, and the kall of thee lyuer, and the. ii. kydneyes with theyr fatt and their ryght shoulder. And out of the basket of swete bread þ was before þ Lorde he toke one swete cake of oyled breede & one wafer, & put thē on the fat & vpon the ryght shoulder: & put altogether vpon Aarons hādes and vpon hys sonnes handes, & waued it a waueoffering before the Lord. And thē F
Moyses toke thē frō of theyr handes agayne, & burnte them vpon the alter, euen vpon the burntoffryng: These ar the ful offringes of a swete sauoure & a sacrifice vnto the Lord. And Moses toke the brest and waued it a waueoffrynge before thee Lord, of the ram of the fuloffrynges: and it was Moyses parte, as the Lorde commaunded Moyses.

And Moyses toke of the annoyntinge oyle and of the bloud which was vpō the alter, & sprinkled it vpō Aarō & vpon hys vestmentes & vpō his sōnes & on theyr vestimentes wyth him, & sanctified Aaron & his vestures & his sonnes & hys sōnes vestures also. Thē Moyses sayd vnto Aarō & his sonnes: boyle the fleshe in the dore of
the tabernacle of witnesse, & there * eate it G
wyth the bread that is in the basket of ful offringes, as the Lord cōmaunded, sayinge: Aaron and hys sonnes shall eate it and that whyche remayneth of the fleshe & of the bread, burne it wyth fyre

And se that ye departe not frō the dore of the tabernacle of wytnesse seuen dayes longe vntyl the dayes of your fulloffringes be at an end. For, vii. dayes must youre handes be fylled, as they were this day euē so the Lord hath cōmaunded to do, to reconcyle you wyth all. See therfore that ye abyde in the dore of þ tabernacle of witnesse daye & nyght seuē dayes longe, & kepe the watche of the lorde that ye dye not: for so I am cōmaunded. And Aaron and his sonnes dyd al thinges whych the lord cōmaunded * by the hande of Moyses

¶ The fyrst offringes of Aarō, for him self and for the people. Aarō blesseth the people. The glory of þ Lord is shewed. The fyre commynge from aboue cōsumeth the sacrifice.

The. ix. Chapter.

AND thee. viii. daye Moyses called Aarō & his sonnes, & þ A
elders of Israel, & said vnto Aarō: take a calfe for a sinne offring, & a ram for a burntoffringe: both without blemishe, & bringe thē before the lorde. And vnto the childrē of Israell he spake sayinge: take ye an he goote for a synneoffryng, and a calfe & a

lambe

lambe both two of a yere olde, ⁊ wythout
blemyshe for a burntsacryfyce, ⁊ an oxe ⁊
a ram for peaceofferynges, to offer before
the Lord, ⁊ a meatoffryng myngled with
oyle, for to daye the Lord wyll appere vn
B to you. And they broughte that whyche
Moyses cōmaunded vnto the tabernacle
of wytnes, and all the people came ⁊ stode
before the Lord. And Moyses sayde: this
is the thynge whych the Lord cōmaūded
that ye shuld do: and thē the glorye of the
Lord shall appeare vnto you. And Moy
ses sayde vnto Aaron: goo vnto the alter
and offer thy synneoffryng, and make an
attonemēt for the and for the people, and
then offer the offerynge of the people, and
reconcyle them also, as the Lord cōmaū
ded Moyses.

And Aaron wēt vnto the alter, ⁊ slewe
the calfe that was his synneoffryng. And
the sonnes of Aarō broughte the bloude
vnto hym, and he dypte hys fynger in the
bloud ⁊ put it vpō the hornes of the alter,
and poured the bloud vnto the botome of
the alter. And the fatt ⁊ thee two kydneys
wyth the kal of the lyuer of the synneoffe
ring he burnt vpō the alter, as the lord cō
maūded Moses: but the fleshe ⁊ the hyde,
he burnt with fyre without the hoste. Af-
terward he slewe the burntofferinge, ⁊ Aa-
C rōs sonnes brought the bloud vnto hym,
⁊ he sprinkled it roūd about vpō the alter
And they brought the burntoffring vnto
hym in peces ⁊ the head also, ⁊ he burnte
it vppon the alter, and dyd washe the in-
wardes and the legges, and burnt thē al-
so vpon the burntofferinge in the alter.

And then he brought the peoples offe-
ring ⁊ toke the gote that was the peoples
synneofferinge and slewe it ⁊ offered it for
a synneoffrynge: as he dyd the fyrst. And
then brought the burntoffrynge, ⁊ offred
it as the maner was, ⁊ brought the meat-
offrynge and fylled his hande therof, and
burnt it vpon the alter, besyde the burnte
sacryfyce in the mornynge.

Thē he slewe the oxe ⁊ the ram that we
re the peoples peaceofferinges, ⁊ Aarons
sonnes brought the bloud vnto hym, ⁊ he
sprinkled it vpon the alter rounde about,
and toke the fat of the oxe and of the ram
the rōpe ⁊ the fat that couereth the inwar
des and the kydneys and the kall of thee
lyuer: ⁊ put thē vpō the brestes and burnt
it vpon the alter: but the brestes and thee D
ryght shoulders Aaron waued before the
Lord, as the Lord cōmaunded Moyses.
And Aaron lyfte vp hys hande ouer thee
people ⁊ blessed thē, ⁊ came downe frō of
frynge of synneoffrynges, burntoffryn-
ges, and peaceoffringes. Thē Moyses ⁊
Aaron went into the tabernacle of witnes
and came out agayne and blessed the peo-
ple, and the glorye of the Lorde appeared
vnto all the people. And there came a fyre
out from before the Lord, and consumed
vpō the alter the burntoffring and the fat
And al the people sawe it, and showted, ⁊
fell on theyr faces.

¶ Nadab ⁊ Abihu are slayne. Israell mourneth for them. The Prestes are forbidden wyne. The resy-dewe of the sacrifice the Prestes eate.

The .x. Chapter.

A
And a ‡ Nadab ⁊ Abihu thee
sonnes of Aarō toke ether of
thē his censor ⁊ put fyre ther
in, ⁊ put cens vpō ⁊ brought
straūge fyre before the Lord
whych he cōmaunded thē not, ⁊ ther went
a fyre out from the Lord, ⁊ consumed thē
⁊ they dyed before the Lorde. Thē Moy-
ses sayd vnto Aaron: this is that the lord
spake sayinge: I wyll be b ‡ sanctyfyed in
them that come nye me, ⁊ before al the peo
ple I wylbe gloryfyed. And Aaron helde
hys peace. And Moyses called Misaell
and Elisaphā the sonnes of Oziel the vn
cle of Aaron, and sayd vnto them: goo to B
and carye your * brethrē frō the holy pla- (Loke in Gene. xliii. b.)
ce out of the hoste. And they went to them
and caryed them in theyr albes out of the
hoste, as Moyses bad.

And Moses sayde vnto Aaron ⁊ vnto
Eleasar ⁊ Ithamar his eldest sonnes: vn-
couer not your head nether rent your clo-
thes, lest ye dye ⁊ wrath come vpō al ẏ peo
ple, let your brethē the hole house of Isra-
ell bewepe the burninge whych the Lorde
hath burnt. But go ye not out frō the dore
of the tabernacle of wytnesse, lest ye dye:
for the anoyntynge oyle of the Lorde is
vpon you. And they dyd as Moyses bad

And the Lord spake vnto Aaron sayen
ge: drincke no wyne no stronge drinke, ne
ther thou nor thy sonnes wyth the: when
ye goo into the tabernacle of wytnesse, lest
ye dye. And let it be a lawe for euer vnto

vnto youre chyldre after you: that ye may put differẽce betwene holy and vnholy, & betwene vnclene & clene, and that ye maye teache the chyldren of Israell all the ordinaunces which the Lord had cõmaunded them by the handes of Moyses.

And Moyses sayd vnto Aarõ & vnto
C Eleasar & Ithamar hys sonnes that were left: take the meatoffring that remayneth of the sacrifices of the lord, & eate it without leuen beside the alter, for it is most holy: eate it therfore in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifice of the Lorde: for so I am cõmaunded. And the wauebreste and heueshoulder eate in a cleane place: bothe thou & thy sonnes & thy doughters with ye. For it is thy dutye & thy sonnes dutie with the of the peaceofferynges of the chyldren of Israel. For the heue shoulder & the wauebrest whych they brynge wyth the sacryfyces of the fatt, to waue it before the Lord, shalbe thyne and thy sonnes with the: and be a lawe for euer, as the Lord hath cõmaunded.

And Moyses sought for the gote that was the synneoffrynge, & se it was burnt
D And he was angrye wyth Eleazar & Ithamar the sonnes of Aaron, which were left a lyue, sayinge: wherfore haue ye not eatẽ the synneoffrynge in the holye place, seynge it is moost holye: and for asmoche as it is geuen you to beare the synne of the people, and make agremente for them before the Lorde? Beholde, the bloude of it was not brought in wythin the holy place ther fore shoulde ye haue eaten it in thee holye place, as I cõmaunded. And Aaron sayd vnto Moses: behold thys daye haue they offered theyr synneoffringe & theyr burnt offryng before the Lord, and it is chaunced me after this maner. Yf I shuld eate of ye synneoffryng to day, wold the Lord be cõtent wythal? And whẽ Moses heard that he was content.

The Notes

a Here of ye se the fruite of a mans good entente wythout Goddes worde. So we maye do no lesse, so doth thys ensample teache that we maye do no more then is commaunded.

b God is sanctyfyed when we obeye hym, and mortyfye oure wyll to do hys.

c For euer, it is here taken for a tyme that hath an ende, and not euerlastynge as it is also in Gene. xvii. b, and Exodi. xii. c

¶ Of beastes whych be cleane, and whych vncleane

The. xi. Chapter.

And ye Lord spake vnto Moses and Aarõ saying: speake A
vnto the chyldren of Israell and saye, these ar the beastes whyche ye shall eate among all the beastes that are on thee erth: what soeuer hath hofe and deuyded it in to two clawes & cheweth cud among the beastes that shal ye eat. Neuerthelesse, these shall ye not eate of them that chewe cud & haue hoofes. Thee camel, for he cheweth cud but he dyuydeth not ye hoofe in to. ii. clawes therfore he shall be vncleane vnto you. And the conye for he cheweth the cud but deuydeth not the hoofe in to two clawes, therfore he is vncleane to you. And thee hare, for he lykewise cheweth the cud, but deuydeth not the hoofe in to two clawes, he is therfore vnclene to you. And ye swyne, for though he deuyde the hoffe in to. ii clawes, yet he cheweth not thee cud, and therfore is vnclene to you. Of theyr flesh se that ye eat not, & theyr carkasses se that ye touch not, for they ar vncleane to you.

These shall ye eate of all that are in
the waters: what soeuer hath fynnes and B
skales in thee waters, sees & ryuers, that shall ye eate. And all that haue not fynnes and skales in thee sees and ryuers of all that moue and lyue in the waters shal ye abhorre. Se that ye eate not of theyr fleshe, & also that ye abhorre theyr carka
ses: for al that haue no fynnes nor scales
in the waters, shalbe abomynacyon vnto C
you. Thes are the foules whych ye shall abhorre and whych shall not be eaten, for they are an abhomynacyon. The egle, the goshauke, the cormoraunte, the kyete, the vultur and all hys kynd, & all kynd of rauens, ye estrich, ye nyghtcrowe ye cocow the sparowhauke, and all the kynde: the lytle oule, the storke, the great oule the backe, thee pellycane, the pye, the heron, thee iaye wythe thee kynde, thee lappewynge and the swalowe. And al foules that crepe and goo vpon all foure shalbe an abomynacyon vnto you.

Yet these maye eate of all the foules
that moue & go vpon. iiii: fete euen those D
ye haue no knees aboue vpõ theyr fete to lepe wyth all vpon the erth, euen these of them ye maye eate: the. arbe and all hys kynde: thee Selaam with al hys kynde

the Hargoll & all the kynde, the Hagab, &
al his kynde. All other foules that moue &
haue .iiii. fete, shalbe abhomynacion vnto
you. In soch ye shalbe vncleane, whosoe-
uer touche ye carkesse of thẽ shalbe vnclea
ne vnto thee euen, and whosoeuer beareth
the carkasse of thẽ, shal washe his clothes
and so shalbe vncleane vntyll euen.

Amonge all maner beastes, that haue
hoofes & deuyde thẽ not in to two clawes
or that chewe not the cud, shalbe vncleane
vnto you: and all that touchethe thẽ shall
C be vncleane. And all that goeth vpon his
handes among all maner beastes that go
on all foure fete are vncleane vnto you: &
as many as touche theyr carkasses shalbe
vncleane vntyl the euen. And he that bea
reth the carkasse of them, shall washe hys
clothes and be vncleane vntyll thee euen,
for soche are vncleane vnto you.

And these are also vncleane to you a-
mong the thynges that crepe vpõ the erth
the wesel, the mouse, the toode & al his kin
de, the hedgehogge, stellio, the licerte, thee
snayle and the moule: these ar vncleane to
you among al that moue, & al that touche
them when they be dead, shal be vncleane
vntyll the euen. And whatsoeuer any of ye
dead carkasses of them fall vpon, shal be
vncleane: whatsoeuer vessel of wood it be
or raymẽt, or skynne or bagge, or what so
euer thinge it be ye any worke is wrought
wythall. And they shall be plunged in the
water, and be vncleane vntyll the euen, &
then they shalbe cleane agayne.

F All maner of erthẽ vessel wher into any
of them falleth is vncleane, wyth all that
therin is: and * ye shal breake it. Al maner
meate that is eaten, yf any soch water co-
me vpon it, it shal be vncleane. And al ma
ner drinke that is drõcke in al maner soch
vessels shalbe vnclene. And whether it be
ouen or kettell it shalbe broken. For they
are vncleane & shalbe vncleane vnto you:
Neuerthelater yet the fountaynes & wel-
les and pondes of water, shall be cleane
styll. But whosoeuer touchethe theyr car-
kasses, shall be vncleane.

Yf the dead carkasse of any soch fal v-
pon anye sede vsed to sowe, it shall yet be
cleane styll: but & yf any water be poured
vpon thee sede and afterwarde the deade
carkasse of them fall thereon, then it shal-
be vncleane vnto you.

xv.b,d,

Yf any beast of whych ye may eate
dye, he that toucheth ye dead carkasse shall
be vncleane vntyll the euẽ. And he that ea
teth of any soch dead carkasse, shal washe
hys clothes and remayne vncleane vntyl
the euen. And he also that beareth the car-
kesse of it, shall washe hys clothes, and be
vncleane vntyll euen.

All that scrauleth vpon the earth, is G
an abhomynacyon, and shall not be eaten
And whatsoeuer goeth vpon the breaste,
and whatsoeuer goeth vpon foure or mo
fete amonge all that scrauleth vpon thee
earth, of that se ye eate not: for they are ab
homynable. Make not youre soules abho
mynable wyth nothinge that crepeth, ney-
ther make youre soules vncleane wyth thẽ
that ye shulde be defyled thereby. For I
am the Lorde youre God * be sanctyfyed — Leui. xix. a / 1. Petr. 1. b
therfore that ye may be holy, for I am ho
ly: and defyle not youre soules wyth any
maner thynge that crepeth vpon the earth
For I am the Lord that brought you out
of the lande of Egypte to be youre God:
be holy therfore, for I am holy.

Thys is the lawe of beast and foule &
of all maner thynge that lyueth and mo-
ueth in the water and of all thynges that
crepe vpon the earth, that ye may put dif-
ference betwene vncleane & cleane, and be
twene thee beastes that are eaten and thee
beastes that are not eaten.

The Notes.

e.f Arbe, Selaam, Hargol, Hagab are kyndes of beastes that crepe or scraule on the grounde which the Hebrues them selues do not nowe a dayes knowe.

¶ A lawe how wemen shalbe purged after theyr delyueraunce.

The .xii. Chapter.

AND the LORDE spake vnto A
Moyses, and sayde: speake
vnto the chyldren of Israell
and saye: when a womã hath
conceaued, and hathe borne a
man chylde, she shall be vncleane seuen
dayes: euen in lyke maner as when she is
putte a parte in tyme of her natural di-
sease. And in the eyghte daye the fleshe
of the chyldes foreskynne shall be cutt a-
waye. And she shall continue in the bloud
of her purifyenge .xxxiii. dayes, she shall
touche noo halowed thynge nor come in- B
to the sanctuarye, vntyll thee tyme of her
puryfyenge be oute. Yf she beare a
mayde chylde, then she shall be vncleane

two wekes, as when she hath hyr natural
disease. And she shal cōtynue in the bloud
of hyr purifienge .lxvi. dayes.

C *Luke .ii. b* * And when the dayes of hyr purifyēg
are out: whether it be a sonne or a dough-
ter, she shall brynge a lambe of one yeare
olde for a burntoffring and a yonge py-
geon or a turtyll doue for a synneoffring
vnto the dore of the tabernacle of wytnes
vnto the Priest: whych shal offer them be
fore the Lord, and make an attonemēt for
her, and so she shalbe purged of hyr yssue

D *Leui. v. b. Luke. ii. d.* of bloud. * This is the lawe of her ỷ hath
borne a chyld, whether it be male or fema-
le. But & yf she be not able to bring a she
pe, then let her brynge two turtyls or two
yonge pygeons: the one for the burntof-
fringe, and the other for the synneoffring
And the Priest shall make an attonemēte
for her, and she shalbe cleane.

The Notes.

a Some cal it ỷ mouethly disease, some, ỷ flowres.

C The Priestes are apoynted to iudge who are lepers.

The .xiii. Chapter.

A And the lord spake vnto Mo
ses & vnto Aarō saying: whē
ther appeareth a a rysing in
any mās flesh ether a scabbe
or a glistring whyte: as thou
ghe the plage of leprosye were in the skyn
of hys fleshe, then let hym be broughte vn
to Aaron thee Prieste or vnto one of hys
sonnes the Priestes, and let the priest loke
on the sore that is in the skyn of his fleshe
Yf the hayre in thee sore be tourned vnto
whyte, & the sore seme also to be lower thē
the skynne of hys fleshe, then it is surely a
leprosye, and let the Priest loke on hym, &
iudge hym vncleane.

Yf ther be but a whyte plecke in ỷ skin
of his fleshe, and seme not to be lower thē
the other skinne nor ỷ hayre therof is tur-
ned vnto whyte: then let the Priest shutte
hym vp seuē dayes. And let the Priest lo-
ke vpon hym the .vii. day: yf the sore seme
to hym to abyde styl & to go no further in
the skynne, then let the priest shut hym vp
yet .vii. dayes moo. And let the priest loke
on hym agayne the .vii. day. Thē yf ỷ so-
re be waxed blackeshe, & is not growen a-
broade in the skynne, lete the Priest make
hym cleane, for it is but a skyrf. And lette
hym wasshe his clothes, & then he is cleane
But & yf the scabbe growe in the skyn af-
ter that he is sene of the Priest agayn. Yf
the Priest se that the scabbe be growen a-
brode in the skynne, let him make hym vn
cleane: for it is surely a leprosye.

Yf the plage of leprosye be in a mā, let
hym be brought vnto the Priest, & lett the B
Priest se him. Yf the rysing apeare whyte
in the skynne, & haue also made the hayre
whyte, & there be rawe fleshe in the sore al-
so: then it is an olde leprosye in the skinne
of hys fleshe. And ỷ priest shal iudge hym
vncleane, and shal not shutte hym vp for
he is vncleane.

Yf a leprosye breake out in the skynne
and couer all the skynne from the head to
the fote ouer all wher soeuer the Priest lo-
keth, thē let the Priest loke vpō him. Yf ỷ
leprosye haue b couered all hys fleshe, let
him iudge the disease clene: for in asmoch
as he is all together whyte he is therefore C
cleane. But & yf ther be rawe flesh on him
whē he is sene, thē he shalbe vnclene. Ther
fore whē the Priest seeth the rawe fleshe,
let him iudge him vnclene. For in asmoch
as his fleshe is rawe, he is vncleane & it is
surelye a true leprosye. But & yf the rawe
fleshe depart agayne & chaūge vnto white
then let him come to the priest, & let ỷ priest
se him: Yf the soore be chaūged vnto why
te, let the Priest iudge the disease cleane, &
then he is cleane.

When there is a byle in thee skynne of
any mans fleshe, and is healed & after in ỷ
place of the byle ther appeare a whyte ry-
syng ether a shynyng whyte somwhat rea
dyshe, let him be sene of the priest. Yf whē
the Priest seyth him it appeare lower thā
the other skynne & ỷ hayre therof be chaū-
ged vnto whyte, let the Prieste iudge him
vncleane: for it is a verye leprosye, that is
broken out in the place of the byle. But &
yf (when the Priest loketh on it) ther be no
whyte hayres therin nether the scabbe lo-
wer thē the other skynne, and be somwhat
blackesh, then the Priest shall shutte hym
aparte seuen dayes. Yf it spreade abrode
in the meane season, then let the priest iud
ge hym vncleane: for it is a leprosye. But
and yf the glysterynge whyte abyde styl in
one place and go no further, then it is but
the printe of the byle, and the Priest shall D
iudge hym cleane.

When the skynne of any mās fleshe is
burnt

burnte wyth the fyre that it be rawe & there apere in thee burnyng a glysteryng whyte ÿ is somwhat redysh or altogether whyte let the Preaste loke vpon it. If the hayre in that bryghtnes be chaunged to whyte, and it also appeare lower then thee other skynne, then it is a leprosye that is broke out of the place of the burnyng. And thee Preast shal iudge hym vncleane, for it is a leprosye. But and yf (when the Preaste loketh on it) he se that there is no whyte hayre in the bryghtenes, and that it is no lower then the other skynne and that it is also blackesh, then let the preast shut hym vp seuen dayes. And yf (when the Preast loketh on him ÿ seuenth daye) it be growne abrode in the skyn, let hym iudge hym vncleane: for it is a leprosye. But and yf that bryghtenesse abyde still in one place & go no further in the skynne & be blackesh then it is but a rysing in the place of thee burnyng, and the Preast shall make hym cleane: for it is but the pryuie of the burnyng only.

E When ether man or woman hath a breakyng out vpon the heed or the beerd, let the preast se it. And if it appeare lower than thee other skynne, and ther be therin golden hayres & thyn, let the Preaste iudge hym vncleane, for it is a breakyng out of leprosye vpon thee heed or bearde. If (when the Preast loketh on the breakyng out) he se that it is no lower then the other skynne and that there are blacke hayres therin, let hym shut hym vp seuen dayes. And let the Preast loke on the dysease the .vii. daye: & yf ÿ breakyng out be gone no further nether be any goldē hayres therin nether thee scabe be lower then thee other skynne, thē let him be shaue, but let him not shaue ÿ scabe: & let ÿ prest shut hym vp .vii. daies mo. And let ÿ prest loke on the breakyng out the .vii. day agayn: Yf thee breakyng out be gone no further in the skynne nor more lower then the other skinne, then let the prest iudge him cleane and let hym washe hys clothes, and then he is clene. Yf the brekyng out growe in skynne after that he is once iudged clene let thee Preast see hym. Yf it be growne abrode in dede in the skynne, let the priest

F seke no further for any goldē hayres, for he is vncleane. But and yf he se that thee scabbe stande styll, & that there is blacke hayre growen vp therin, then thee scabbē is healed and he is cleane: and the Prieste shall iudge hym cleane. Yf ther be found in the skynne of thee fleshe of man or woman a glysterynge whyte, let the Priest se it. Yf there appeare in theyr fleshe a glysterynge whyte somwhat blackeshe, then it is but frekels growen vp in the skynne and he is cleane.

Yf a mans hayre fall of hys head, thē he is headboulde and cleane. Yf hys hayre fal before in his forehead, thē he is forehead balde and cleane. Yf there be in the baulde head or baulde forehead a redysh whyte scabbe, thē ther is leprosye spronge vp in his baulde head or baulde forehead And let the priest se it: and yf the rysynge of the sore be reddysh whyte in hys bauld head or forehead after thee maner of a leprosye in the skynne of the fleshe, thē he is a leper & vncleane: and the Priest shal iudge hym vncleane, for ÿ plage of hys head And the leper in whom the plage is, shall G haue hys clothes rente and hys head bare and his mouth mosseld, and shalbe called vncleane. And as longe as the dysease lasteth vpon hym, he shalbe vncleane: for he is vncleane, and shall therfore dwell alone, and euen wythout the hooste shall hys habytacyon be.

¶ When the plage of leprosye is in a cloth: whether it be lynē or wollē ye & whether it be in the warpe or wolfe of the lynē or of the wollen: ether in a skynne or anye thinge made of skynne, yf thee dysease be pale or somwhat redysh in ÿ cloth or skyn whether it be in the warpe or wolfe or any thynge that is made of skynne, then it is a very leprosye, & muste be shewed vnto the prieste. And whē the priest seeth the plage, let hym shut it vp .vii. dayes, & let hym loke on the plage the .vii. daye. Yf it be increased in the cloth: whether it be in ÿ warpe or wolfe or in a skynne or in any thing that is made of skynne, then the plage is a freatynge leprosye, and it is vncleane: & that clothe shalbe burnte, ether warpe or wolfe, whether it be wollen or lynē or any thynge that is made of skynne where in ÿ plage is, for it is a freatyng leprosye, and shalbe burnt in the fyre.

Yf ÿ priest see ÿ the plage hath freaten no further in the cloth: ether in the warpe

or

or wolfe or whatsoeuer thynge of skynne
it be, then let the priest commaunde thē to
washe the thinge wherin the plage is, and
let him shut it vp.vii.dayes moo. And let
the prieste loke on it agayne after that the
plage is washed. Yf the plage haue not
chaunged hys facion thoughe it be spred
no further abrode, it is yet vncleane. And
se that ye burne it in the fyre, for it is freat
inward, whether in parte or in al together
But and yf the prest se that it is somwhat
blackyshe after that it is washed, let hym
rent it out of the clothe, or out of the skin-
ne or out of the warpe or wolfe. But and
yf it appeare anymore in the cloth ether in
the warpe or in the wolfe or in any thinge
made of skinne, thē it is a waringe plage.
And se that ye burne that wyth fyre, wher
in the plage is. Moreouer the clothe ether
warpe or wolfe or whatsoeuer thynge of
skynne it be, which thou hast washed and
the plage be departed from it, shalbe was
shed once agayne: & then it is cleane. Thys
is the law of yͤ plage of leprosie in a cloth
whether it be wolle or line: eyther whether
it be in the warpe or wolfe, or in any thing
made of skynnes, to iudge it cleane or vn
cleane.

The Notes

a The lepre sygnyfyeth properly mannes doctryne, whych spreadeth abroade lyke a canker and to be shorte all infection of vngodlynes, therfore must the Leuytes geue dylygent hede therto: for a lyttel leuen soureth the whole loumpe of doughe.

b Couered al his fleshe.&c. Here is that called a leper whyche yet is none in dede, but semeth to be one: where as the rotnesse of humoures breakynge forth into the vtter partes al yͤ body ouer, is called a leper, and yet must it be iudged to be cleane.

c Of the leprosye of clothes whyche was vsed amōg the Iewes, let thē iudge. This is euidēt that we in our tyme suffer ouer many leprosies in clothes

¶ The clēsing of yͤ leper, & of yͤ house that he is in

The.xiiii.Chapter.

AND the lord spake vnto Mo
ses saying: * thys is the lawe
A of a leper when he shalbe cle-
sed: He shalbe brought vnto
yͤ Priest, & yͤ prest shal go out
without the hoste & loke vpō hym. Yf the
plage of leprosie be healed in the leper, thē
shal the Priest cōmaūde yͤ ther be brough
te for hym that shalbe clensed two lyuing
byrdes that are cleane, and cedar wodd, &
a pece of purple clothe and ysope. And the
Priest shal cōmaunde that one of the byr
des be kylled in an erthen vessell with ren
nynge water. And the Priest shal take the

mat.viii.a. Marc.i.d Luke.v.c.& xvii.b

lyuing byrde and the cedar wodd and the
purple and the ysope, and shall dyppe the
and thee lyuinge byrde in thee bloude of
the slayne byrde, and in the renninge wa-
ter and sprinkle it vpon him that must be
clensed of hys leprosye seuen tymes and
clense hym, and shall let the lyuing byrde
go free into the feldes.
And he that is clensed shall washe hys B
clothes and shaue of al hys hayre, & wash
hym selfe in water, and then he is cleane.
And after that he shal come into the hoste
but shall tarye wythout hys tent.vii.day
es, When the seueth daye is come, he shal
shaue of al hys hayre both vpon his head
and hys berde & on hys browes: & euē all
the hayre that is on hym, shalbe shauē of.
And he shal washe his clothes & hys flesh
in water, and then he shalbe cleane.
And when the.viii.day is come, let him
take two lambes without blemyshe and a
yewe lambe of a yere old without blemish
and thre tenthe deales of fyne floure for a
meatoffryng myngled wyth oyle, and *a
logge of oyle. Thē let the Priest that ma
keth hym cleane, brynge the man that is
made cleane wyth those thynges before yͤ
Lorde vnto the dore of thee tabernacle of
wytnes. And let the Priest take one of the
lambes and offer him for a trespaceoffrin
ge, & the logge of oyle: and waue them be-
fore the Lorde. And then lett hym slee the
lambe in the place where the synneoffring
and the burntoffringe are slayne: euen in
the holye place. For as the synneoffrynge
is, euen so is the trespaceoffryng the prie-
stes: for it is moost holye.
Then let the priest take of the bloude C
of the trespaceoffringe, & put it vpon thee
typpe of the ryght eare of hym that is cle-
sed, & vpon the thombe of hys ryght hand
and vpon the great too of his ryght foote
Then lett the Prieste take of the logge of
oyle, and poure it into the palme of his lef
te hande, and dyppe hys ryghte fynger in
the oyle that is in the palme of hys left hā
de, and let him sprinkle it with his fynger
vii.tymes before the lord. And of the rest
of the oyle that is in hys hande, shall thee
priest put vpō the typpe of the ryght eare
of him that is clensed, and vpon the thom
be of hys ryght hand, and vpon the great
too of his ryght fote: euē vpō the bloud of
the

the trespaceoffrynge. And the remnaunte of the oyle that is in the Preastes hande, he shall poure vpon the heed of hym that is clensed: and so shall thee Pryeste make an atonement for hym before the Lorde.

Then let the Preast offer the synneoffrynge and make an atonement for hym that is clēsed for his vnclennesse. And thē let the burntoffrynge be slayn, and let the prest put both the burntoffrynge ⁊ meate offringe vpon the alter: and make an attonement for him and then he shalbe cleane. If he be poore and can not gette so moch, then let hym brynge one lambe for a tres=paceoffrynge to waue it and to make an attonement for hym, and a tenth deale of fyne floure myngled with oyle for a meat offryng and a logge of oyle, and two tur=tyll doues or two younge pygeons why=che he is able to gett, and lette the one be a synne offryng ⁊ the other a burntoffryng. And let hym bryng them the .viii. day for
D hys clensyng vnto the Prest to thee dore of the tabernacle of wytnesse before thee Lorde.

And let the Preyste take thee lambe that is the trespaceoffryng and the logge of oyle, and waue them before the Lorde. And when thee lambe of the trespaceoff=frynge is kylleth, the Pryest shall take of the bloud of the trespace offring, and put it vpon the typpe of hys ryghte eare that is clensed, and vpon thee thombe of hys ryght hand, and vpon thee greate too of his right fote. And ẏ prest shal poure of ẏ oyle in hys ryght hand, and shal sprynkle w hys fynger of the oyle ẏ is in hys left hand seuen tymes before the Lorde.

And the Priest shal put on the oyle ẏ is in hys hād vpō the typpe of the right eare of him ẏ is clēsed, and vpō the thombe of hys ryght hand, and vpō the great too of his right fote: euē in ẏ place where the bloud of the trespaceoffring was put. And the rest of the oile that is in his hand he shal poure vpon the head of him that is clensed: to make an attonemēt for him before the Lorde. And he shall offer one of the turtyll doues or of the younge py=geons, soche as he can gett: the one for a synneoffryng and the other for a burnte=offryng vpon the alter. And so shall thee Prest make an atonemēt for him ẏ is clē=sed before the Lorde, Thys is thee lawe of hym that hathe the plage of leprosye: whose hand is not able to gett that whych pertayneth to hys clensynge.

E And the Lord spake vnto Moses and Aaron sayinge: when ye be come vnto the lande of Canaā whych I geue you to pos=sesse: yf I put the plage of leprosie in any house of the lād of your possessiō, let hym that oweth the house go ⁊ tel the prest say=inge: me thinke that ther is as it were a le=prosye in the house. And the Preest shal cō=maunde them to ryd all thynge out of the house, before the Preest go in to se the pla=ge: that he make not all that is in the hou=se vncleane, and then the prest shall go in and se the house.

Yf the prest se ẏ the plage is in ẏ walles of the house, ⁊ that ther be holowe strakes pale or rodde which seme to be lower then the other partes of ẏ wall, thē let the prest go out at the house dores, and shut vp the
F house for .vii. dayes. And let the priest co=me agayne the seuenth day ⁊ se it: yf ẏ pla=ge be increased in the walles of the house, let the Prest cōmaunde thē to take awaye the stones in whych the plage is, ⁊ lett thē cast thē in a foule place wythout the cytye and scrape the house within round about and poure out the dust wythout the cytye in a foule place. And let thē take other sto=nes, ⁊ putt them in the places of those sto=nes, and other morter, ⁊ plaster the house with all. Yf now the plage come agayn ⁊ breake out in the house, after that they ha=ue taken away the stones and scraped the house, ⁊ after that the house is playstered a new: let the Priest come and se it. And yf then he perceaue that the plage hath eatē further in the house, then it is a freatinge leprosye that is in the house, and it is vn=cleane. Then they shall breake downe the house: both stones: tymber and al the mor=ter of the house, ⁊ carye it oute of the cytye vnto a foule place. Moreouer he ẏ goeth into the house al the whyle that it is shutt vp, shalbe vncleane vntyll nyght. And he that slepeth in thee house shall washe hys clothes, and he also that eateth in the hou=se shall washe hys clothes.

But and yf the Prieste come ⁊ see that
G ẏ plage hath sprede no further in ẏ house after that it is newe playstered, thē let him make it cleane, for thee plage is healed. And let hym take to clense the house with

all:

all.ii. byrdes, cedar wood, ꝛ purple clothe and ysope. And let him kyl one of the byrdes in an erthē vessel with running water ꝛ take ẏ cedar wood, the ysope, the purple, ꝛ the lyuing byrde, ꝛ dyppe thē in ẏ bloud of the slayne byrde ꝛ in the running water ꝛ sprinkle vpon the house seuen tymes, ꝛ clense the house wyth the bloud of the byrde, ꝛ wyth ẏ running water, ꝛ with the lyuing byrd, ꝛ with the cedar wood, and the ysope, ꝛ the purple cloth. And he shal let ẏ lyuinge byrd flee out of the towne into the wylde feldes, ꝛ so make an atonemēt for the house, and it shalbe cleane. This is the lawe of al maner plage of leprosye ꝛ breakynge out, ꝛ of the leprosye of clothe and house: and of rysynges, scabbes and glysterynge whyte, to teache when a thynge is vncleane or cleane. Thys is the lawe of leprosye.

The Notes

a ¶ A logge of oyle is a certeyn measure conteynyng syxe egges, in Greke Sextarius

b ¶ The leper of the houses is any thyng therto pertaynyng, wherby the dweller myght take harme in health of body, in hurtynge of hys goodes or otherwyse as yf it stode in an euell ayre. &c.

¶ The maner of purging the vnclenes both of men and women

The .xv. Chapter.

A AND the lord spake vnto Moses ꝛ Aaron sayinge: Speake vnto the chyldrē of Israel ꝛ saye vnto thē: euery man ẏ hath a runninge yssue in hys fleshe, is vncleane by the reason of his yssue. And hereby shall it be knowen whēhe is vncleane. Yf hys fleshe runne, or yf his flesh congele by the reason of hys yssue thē he is vncleane. Euery couche wheron he lyeth and euerye thinge wheron he sytteth shalbe vncleane. ☞ He that toucheth hys couche shall washe hys clothes, and bathe hym selfe with water, and be vncleane vntyll the euen.

☞ He that sytteth on that wheron he sat, shal washe hys clothes and bath him selfe wyth water and be vncleane vntyll the euenynge. And he that toucheth his fleshe shal washe hys clothes, and bath hym self in water, and be vncleane vnto thee euen. Yf anye soche spyt vpon hym that is cleane, he muste washe hys clothes, and bathe hym selfe in water, and be vncleane vntyl

B euen. ☞ And whatsoeuer sadell that he rydeth vpon, shal be vncleane.

And whosoeuer toucheth any thing that was vnder hin, shalbe vnclean vnto the euē And he that beareth any soche thinges shall wash hys clothes, and bathe hym selfe in water and be vncleane vnto the euen, and whosoeuer he touchethe (yf he haue not fyrst washed hys handes in water) must wash hys clothes and bath him selfe in water, and be vncleane vnto thee euenynge. * And yf he touche a vessell of erth it shalbe broken: ꝛ all vessels of wod shalbe rynsed in water. Leuit. vi. [...]

☞ When he that hath an yssue is clēsed of hys yssue, let hym nombre .vii. dayes after he is cleane, and washe hys clothes, and bathe hys flesh in runnynge water, and then he is cleane. And thee .viii. daye let hym take two turtyll doues or .ii. yoūg pygeons, and come before the Lord vnto the dore of the tabernacle of witnesse and geue thē vnto the Prest. And the Pryest shal offer them: the one for a synneoffrynge, and the other for a burntoffring and make an atonemente for hym before thee Lorde as concernynge hys issue.

☞ If any mānes seed departe frō hym in hys slepe, he shal washe hys flesh in water and be vncleane vntyll euen. And all the clothes or furres were on suche seede chaunseth shalbe washed with water and be vncleane vnto ẏ euē. And yf a woman lye wyth soche a one, they shall wash thē selues wyth water and be vncleane vntill euen. C

☞ When a womans naturall course of bloude runneth, she shalbe put aparte .vii. dayes: and whosoeuer toucheth her shalbe vncleane vnto thee euen. And all that she lyethe or syttethe vpon as longe as she is put a parte shalbe vnclene. And whosoeuer toucheth her couch shal wash his clothes and bathe hym selfe with water and be vncleane vnto thee euen. And whosoeuer toucheth any thynge that she satte vpon, shall washe hys clothes and washe hym selfe also in water, and be vncleane vnto the euen, soo that whether he touche her couche or anye thinge whereon she hath syttē, he shalbe vncleane vnto the euē, ꝛ yf a man lye wt her in the meane tyme, he shalbe put apart as well as she ꝛ shalbe vnclene .vii. dayes, ꝛ all hys couch wherin he slepeth shalbe vncleane. D

D ☞ When a womās bloud runneth long
tyme: out of the tyme of her natural cour
se: as long as her vncleannesse rūneth, she
shal be vncleane after the maner as whē
she is put a parte. All her couches wherō
she lieth as long as her yssue lasteth) shal
be vnto her as her couch whē she is put a
part. And whatsoeuer she sitteth vpō shal
be vnclene as is her vnclēnesse whē she is
put a parte. And who soeuer toucheth thē
shalbe vncleane, & shal wasshe his clothes
and bathe hym selfe in water & be vn clea
ne vnto euen.
☞ But yf she be cleane of hir yssue, lett
her counte her seuen dayes, after ÿ she is
cleane. And the .viii. daye let her take two
turtils or two yōge pigeons & brynge
thē vnto the preast vnto ÿ dore of ÿ taber
E nacle of witnesse. And the preast shal of-
fer the one for a synneoffring, and ÿ other
for a burnt offering: and so make an atto
nemēt for her before the Lord as concer-
ning her vncleane yssue. ☞ Make ÿ chil
dren of Israel to kepe them selues from
their vnclennesse, ÿ they dye not in theyr
vnclennesse: when they haue defiled my
habytacyon that is amonge them.
☞ This is the lawe of hym ÿ hathe a
runnyng sore, & of him whose seed rūneth
frō him in his slepe & is defyled therwith
& of her that hathe an yssue of bloude as
longe as she is put aparte, and of whoso
euer hath a runnig sore whether it be mā
or woman, and of hym that slepeth wyth
her that is vncleane.

¶ What Aarō must do or he enter into the holy place. The cleansynge of the sanctuarye or holye place. Of the feast of clensyng. Aaron confesseth the synnes of the chyldren of Israel ouer the lyue gote and putteth them vpon hys head.

The .xvi. Chapter.

A AND the Lorde spake vnto Moses * after ÿ deeth of the two sonnes of Aaron, when they had offered before the Lorde & dyed: And he sayde [Leuit. x. a.]
vnto Moses: speake vnto Aaron thy bro
ther ÿ he go not at al tymes into the holy
place, that is within the vayle that han-
geth before the mercyseate which is vpō
ÿ arcke ÿ he dye not. For I wyll appeare
in a * cloude vpon the mercyseate. [By ÿ cloud vnderstāde the smoke of the cēce.]
But of this maner shall Aaron goo in
to the holy place: wyth a bullock for a syn
neofferynge, and a ram for a burntoffe-
rynge. And he shal put the holy lynen al
be vpō him, and shal haue a lynen breche
vpon his flesh, and shal gyrde him with a
lynē gyrdell, and put the linē mitre vpon
his heede: for they ar holy raymētes. And
he shal wasshe his flesh with water, & put
them on. And he shal take of ÿ multitude
of the children of Israel twoo he gootes B
for a synneoffring and a ram for a burnt
offerynge.
And Aaron shal offer the bullock for
hys synne offeryng & make an attonemēt
for hym and for his housse. And he shall
take the two gootes & presente thē before
the Lorde in the dore of the tabernacle of
witnesse. And Aaron shal cast lottes ouer
the .ii. gootes: one lotte for the Lorde, & a-
nother for a scapegoote. And Aaron shal
brynge the goote vpon which the Lordes
lotte fel, & offer him for a synne offering.
But the goote on whiche the lotte fell to
scape, he shall sett aliue before ÿ Lord to C
reconcyle with & to let hym goo fre into ÿ
wyldernesse. And Aaron shal brynge the
bullocke of hys synne offryng & recōcyle
for hym self and for his housholde, and
kyll him.
And then he shall take a censer full of
burnyng coles out of the alter that is be-
fore the lord & his handful of swete cence
beten small & brynge them within the va
yle & put the cence vpon the fire before ÿ
Lord: that the cloude of the cence may co
uer the mercy seate ÿ is vpon ÿ wytnesse,
that he dye not. * And he shall take of the [Hebr. ix. d. and x. a.]
bloude of the bullock & sprynkle it wyth
hys fynger before ÿ mercyseate eastward
euen .vii. tymes.
Then shall he kyll the goote that is ÿ
peoples sine offring, & bryng his bloude
within the vaile, & doo wythe hys bloude
as he dyd with ÿ bloude of the bullock, &
let him sprynkle it towarde ÿ mercyseate
and before the mercyseate: and reconcile ÿ
holy place from the vnclennesse of ÿ chyl
dren of Israel, and from their trespa ces
& al their synnes. And so let hym doo also
vnto the tabernacle of wytnes that dwel D
leth * wt them, euen amonge their vnclen-
nesses.
* And ther shalbe no body in the taber
nacle of witnesse, whē he goeth into make [Luke. i. a.]
an attonement in ÿ holye place, vntyll he

 come

come out agayne. And he shall make an attonemēt for hym self & for his houshold & for al ŷ multitude of Israell. Then he shal go out vnto ŷ alter ŷ standeth before the Lorde, & reconcyle it, & shall take of ŷ bloud of ŷ bullocke & of ŷ bloude of the goote, & put it vpon ŷ hornes of the altare round aboute & sprinkle of the bloude vpon it with hys fynger seue tymes and clense it, & halowe it from the vncleanesses of the chyldren of Israell.

C And when he hath made an ende of reconcylinge the holy place & the tabernacle of witnesse & the alter, let him bring ŷ lyue goote and let Aaron put both his handes vpon the head of the lyue goote, & cōfesse ouer hym al the misdedes of the childrē of Israell and theyr trespaces, and all theyr synnes: and lett hym putte them vpon the heade of thet goote and sende hym awaye by the handes of one that is annoynted in the wyldernesse. And the goote shall beare vpon hym al theyr misdedes vnto the wildernesse, and he shall let the goote go free in the wyldernesse.

And let Aaron goo into the tabernacle of witnesse & put of the linen clothes which he put on whē he went in into the holy place, & leaue thē there. And let him washe hys fleshe with water in the holye place, & put on his owne raymēt, & then come oute and offer hys burntoffrynge & the burntofferynge of the people and make an attonement for hym selfe and for the people, & the fatt of the synneofferyng let hym burne vpon the alter. And let hym that caried

F forthe the scapegoote, washe hys clothes, and bathe hys fleshe in water, & then come into the hoste agayne.

And the bullock of the synneoffryng & the goote of the synoffrynge (whose bloude was brought in to make an attonemēt in ŷ holy place) let one carye out without the hoste & burne wyth fyre: both theyr skynnes, theyr fleshe and theyr donge. And lett hym that burneth them, wash hys clothes and bathe hys fleshe in water, & then come into the hoste agayne. And thys shalbe an ordynaunce for euer vnto you. And euen in the tenth day of the seuenth moneth, ye shal* humble youre soules and shal do no worke at all: whether it be one of youre selues or a straunger that soiourneth amōg you, for that daye shal an attonemente be made for you to clense you from al youre synnes before the Lord, & ye shalbe clene. It shalbe a Saboth of rest vnto you, and ye shal humble youre soules, and it shalbe an ordinaunce for euer. G

*Note in the .xxiii. chap.

And the priest that is anoynted & whose hād was fylled to minister in his fathers steade, shal make the attonement and shal put on the holy lynen clothes & holy vestmētes, and reconcyle the holy sanctuary & ŷ tabernacle of witnesse & the alter, & shal make an attonemēt also for the priestes & for all the people of the cōgregation. And thys shalbe an* euerlasting ordinaūce vnto you to make an attonement for the chyldren of Israel for all theyr synnes once a yeare: and it was done euen as the Lorde commaunded Moyses.

C All sacrifice must be brought to the dore of the tabernacle. To deuyls may they not offer. Bloud and all that is strangled is forbidden them.

The .xvii. Chapter.

And the Lorde talked wyth Moyses saying: speake vnto Aarō & vnto his sonnes & vnto al the chyldrē of Israel and saye vnto them, thys is the thyng whych the lord charged saying: whatsoeuer he be of thee house of Israell that kylleth an oxe, lambe or goote in thee hoste or without of the hoste and bryngeth thē not vnto the dore of the tabernacle of witnesse, too offer an offerynge vnto thee Lorde before the dwellynge place of thee LORDE, bloude shall be imputed vnto that man, as though had shedde bloud, and that man shall perysshe from among hys people. A

Wherfore lett the chyldren of Israell bring theyr offrīges that they offer in the wyde feld, vnto the Lord: eue vnto the dore of the tabernacle of witnesse & vnto the priest, & offer them for the peaceoffringes vnto the lord. And the priest shal sprinkle the bloud vpō the alter of the Lord in the dore of the tabernacle of witnesse, & burne the fatt to be a swete sauour vnto the lord. B And let them noo more *offer theyr offerynges vnto deuyls, after whom they go an whorynge. And thys shalbe an ordinaūce for euer vnto you thorowe out youre generacions.

And thou shalte saye vnto them: what soeuer

souer man it be of the housse of Israell of the straungers that soiourne amonge you that offereth a burnt offerynge or a ny other offerynge and bringeth it not vn to the dore of the tabernacle of wytnesse to offer vnto the lord, y^e felow shal perysh frō amōge his people. And whatsoeuer man it be of the housse of Israel or of the straungers that soiourne amonge you y^t

C *eateth any maner of bloude, I wyl sett my face agaynste that soule that eateth bloude, & wyl destroy him from amonge his people, for the lyfe of the flesh is in y^e bloude, and I haue geuen it vnto you vp on the alter, to make an attonemente for youre soules, for bloude shall make an attonemēt for the soule. And therfore I saide vnto the chyldren of Israel: se that no soule of you eate bloude, nor yet anye straunger that soiourneth among you.

Deut.xii.b

Whatsoeuer man it be of the children of Israell or of y^e straūgers y^t soiourne a mong you y^t honteth & catcheth any beest or foule y^t may be eatē, he shal poure oute the bloude & couer it with erth, for the life

D of al fleshe is in the bloude, therfore I say de vnto the children of Israel* ye shal ea te the bloude of no maner of flesh, for the lyfe of al flesh is in his bloud and whoso euer therfore eateth it shal perysh. And whatsoeuer soule it be y^t eateth that which dyed alone or that whych was torne with wilde beastes: whether it be one of youre selues or straunger he shall washe hys clothes and bathe hym selfe in water, & shalbe vncleane vnto thee euen, & then is he cleane. But and yf he washe them not nor washe his fleshe he shal beare his synne.

Deut.xii.c

The Notes

a He offereth vnto deuyls, that offereth vnto a ny other thinge then onely to God, or that doth hys offeringes after any other maner then God wylleth hym to do, and the same goeth a whore huntinges af ter the deuell as in Psalm.lxxii.d

¶ What degrees of kynred may marye together & what not

The.xviii. Chapter.

A And the Lorde talked wythe Moses saying: speake vnto the childre of Israel, & say vn to the, I am the Lorde youre God. Wherfore after y^e doyinges of thee lande of Egypte wherein ye dwelte, see that ye doo not: neyther after the doynges of the lande of Canaan, whether I wyll brynge you, nether walke ye in their ordinaunces* but do after my iudgementes, & kepe my ordynaūces, to walke therin: for I am the Lorde youre God. Kepe therfore myne ordynaūces, and my iudgementes whiche yf a mā doo he shal lyue therby: for I am the Lorde.

Roma.x.a Gala.iii.b Ezech.xx.b

☞ Se that ye go to none of your nyghest kynred for to vncouer their secretes, for I am the Lorde. The secretes of thy father & thy mother, se thou vnhyll not: she is thy mother, therfore shalt thou not discouer her secretes. The secretes of thy fathers wyfe shalt thou not discouer, for they are thy fathers secretes. Thou shalt

B not discouer y^e preuite of thy syster, y^e daughter of thy father or of thy mother: whether she be borne at home or w^tout. Thou shalt not vncouer the secrettes of thy sonnes daughter or thy daughters daughter, for that is thyne awne preuite: Thou shalte not vncouer the secretes of thy fathers wyues daughter, which she bare to thy father, for she is thy syster: thou shalt therfore not discouer her secrettes. Thou shalt not vncouer the secrettes of thy fathers syster, for she is thy fathers nerre kynswoman. Thou shalt not discouer the secrettes of thy mothers syster, for she is thy mothers nerre kynswoman.

☞ Thou shalt not vncouer the secrettes of thy fathers brother: y^t is, thou shalt not go into hys wyfe, for she is thine awne. Thou shalt not discouer the secretes of thy daughter in lawe she is thy sōnes wyfe: therfore vncouer not her secretes. Thou shalte not vnhyll thee secretes of thy brothers wyfe, for that is thy brothers preuyte. Thou shalt not dyscouer the preuytes

C of the wyfe and her doughter also: nether shalte thou take her sonnes doughter or her doughters doughter, to vncouer theyr secretes, they ar her nerre kyn, it were therfore wyckednesse. Thou shalte not take a wyfe and her sister therto, to vexe her that thou woldest open her secretes as long as she lyueth. Thou shalt not go vnto a woman to vncouer her preuyte, as long as she is put a parte for her vnclennesse.

☞ * Thou shalt not lye wyth thy neybours wyfe, to defyle thy selfe wythe her. Thou shalt not geue of thy sede to of-

Leuit.xx.b

offer it vnto b Moloch, that thou defyle
not the name of thy god, for I am yͤ Lord
☞ Thou shalt not lye with mãkynde as
with womankynde, for that is abhomina
cion. Thou shalt lye with no maner of bea
ste to defyle thy self therwith, nether shall
D any womã stõde before a beast to lye dow
ne therto for that is abhominacion.
☞ Defile not youre selues in any of these
thinges, for with al these thinges are these
nacions defyled whyche I cast out before
you: & the lãde is defyled, & I wyll vysyte
the wickednesse therof vpon it, & the land
Leuit.i.v.b. shall spewe out her inhabyters. * Kepe ye
therfore myne ordinaunces & iudgemen-
tes, & se that ye commit none of these abo-
minaciõs: nether any of you nor any strã-
ger that soiournethe amonge you (for all
these abhominacions haue the men of the
land done whyche were ther before you, &
the land is defyled) lest that the land spew
you out whẽ ye haue defyled it, as it spew
ed out the nacyons that were there before
you. For whosoeuer shall commyt any of
these abhominaciõs, the same soules that
commytt them shall perysshe from among
theyr people. Therfore se that ye kepe my
ne ordinaunces, that ye commytt none of
these abhominable customes whych were
commytted before you: that ye defyle not
youre selues therwyth for I am the Lord
youre God.

The Notes

a Thy sede, that is thy generacion, thy sonnes thy doughters &c.
b Moloch loke in the .xx. Chap. of Leuiti.

¶ A repeticyon of certayn lawes pertaynyng to the x. commaundementes. A consyderation for the poore. How we ought to iudge ryghtously. How we ought not to be auenged. Wytchcrafte is forbidden.

The .xix. Chapter.

And yͤ Lord spake vnto Mo
ses saying: speake vnto all yͤ
multitude of the chyldren of
A Israell, & saye vnto them. *
Leuiti.xi.g. i.Petr.i.b. Be holy for I the lord your
God am holy. Se that ye feare euery mã
hys father and his mother, and that ye ke
pe my Sabbothes, for I am thee Lorde
youre God. Ye shall not turne vnto ydol
les nor make you goddes of metal: I am
the Lorde your God.

When ye offer youre peaceoffe-
rynges vnto thee Lorde, ye shall offer thẽ
that ye maye be accepted. And it shalbe ea
ten the same day ye offer it, and on the mo
rowe, but whatsoeuer is lefte on the thyrd
day shalbe burnt in the fyre. Yf it be eate
the thyrd day, it shalbe vncleane & not ac- B
cepted. And he that eateth it shal bere his
synne, because he hath defyled the halow-
ed thinges of the lord, and that soule shal
perysshe from among hys people.

* When ye reape downe the rype corne ☞
of your land, ye shal not reape downe the
vttmost borders of youre feldes, nether shalt
thou gather that whych is lefte behynde in
thy haruest. Thou shalt not plucke in all
thy vineyarde cleane, nether gather in the
grapes yͭ are ouerscaped. But thou shalte
leaue them for thee poore and straunger.
I am the Lord youre God.

Ye shall not steale neyther lye, neyther C
deale falsely one wyth another. * Ye shal ☞
not sweare by my name falselye: that thou
defylest not the name of thy God, I am yͤ
Lorde. Thou shalt not begyle thy neygh ☞
bour wyth cauillacions, nether robbe him
violently, nether shall the workemans la-
bour abyde wyth the vntyll the mornyng ☞
Thou shalt not curse yͤ deaffe, nether put
a stombling blocke before the blynde, but
shalt feare thy God. I am the Lorde. Ye ☞
shall do no vnrighteousnes in iudgemẽt.
* Thou shalt not fauour yͤ poore nor ho-
noure thee myghtye, but shalte iudge thy
neyghbour ryghteously.

Thou shalte not goo vp and downe a ☞
* preuy accuser amonge thy people, ney-
ther shalt thou helpe to shed the bloud of D
thy neyghbour: I am the Lorde. * Thou ☞
shalte not hate thy brother in thyne harte
but shalte in any wyse rebuke thy neygh-
bour: that thou beare not synne for his sa
ke. * Thou shalt not auenge thy selfe nor ☞
beare hate in thy mynde agaynst the chyl-
dren of thy people, but shalt loue thy ney-
boure euen as thy selfe, I am the Lord.

Kepe myne ordinaunces. a Lett none
of thy catell gendre wyth a contrary kind
nether sowe thy felde with myngled sede,
nether shalt thou put any garment of ly-
nen and wollen.

Yf a man haue to doo wyth a woman
that is bonde and hath bene medled wyth
al of another man whych nether is bough
te nor fredomme geuen her, there shalbe a
payne vppon it: but they shall not dye, be
cause she was not made fre. And he shall
bringe

brynge for hys trespaceoffrynge vnto the Lorde: euen vnto the dore of the tabernacle of wytnesse, a ramme for a trespace offerynge. And thee Preaste shall make an attonemente for hym with the ram of the trespace offrynge before the Lord, for hys synne whych he hath done: & it shalbe forgeuen him, as concernynge the synne whych he hath done.

And when ye come to the lande and haue pláted al maner of trees where of men eate, ye shall holde them vncyrcumcysed as cócernyng their frute: euē thre yere shal they be vncircumcised vnto you & shall not be eaten of, and the fourthe yere all ŷ frute of them shalbe holy & acceptable to the Lorde. And the fyfth yere may ye eate of the frute of them, & gether in thy increase of them: I am the Lorde youre God. *
Ye shal eate nothynge with the bloude, ye shall vse no wytchcraft, nor obserue dysmall dayes, ye shal not rounde the lockes
F of your heades, nether shalt thou marre ŷ tuftes of thy bearde. ☞ Ye shal not cutt your fleshe for any soules sake, nor printe any markes vpon you: I am thee Lorde. Thou shalte not pollute thy doughter, ŷ thou woldest maintene her to be an whore lest the land fal to whoredō, & waxe ful of wyckednesse. Se that ye kepe my Sabothes & feare my sanctuary: I am the lord Turne not to them that worke with spyrytes, nepther regarde thē that obserue dysmall dayes: that ye bee not defyled by thē for I am the Lord your God.
☞ Thou shalt ryse vp before the hoore hed, & reuerence the face of the olde man & dread thy god, for I am the Lord. * Yf a
G straunger soiourne by the in your lande, se that ye vexe him not: But let the straunger that dwelleth wythe you, be as one of your selues, and loue hym as thy selfe, for ye were straungers in the lande of Egipt I am the Lord your God.
☞ Ye shal do no vnrighteousnes in iudgement nether in meteyerde, weyghte or measure. But ye shal haue true balances true weyghtes. A true Epha and a true hin. I am the Lord your god which broughte you oute of the lande of Egypte, ŷ ye shulde obserue all myne ordynaunces and iudgementes and that ye shulde kepe them: I am the Lorde.

The Notes
a [illegible] may not gesse with a contrary kynde agaynst the order of nature, [illegible] lesse conformable creatures made to the ymage of God as [illegible]
¶ They that geue of theyr sede to Moloch shal dye therfore. Other goodly lawes necessarye to be vsed in common wealthes

¶ The.xx. Chapter.

And ŷ Lord talked with Moses sayinge: tel the childre of Israel whosoeuer he be of ŷ chyldren of Israell or of the straungers ŷ dwel in Israel that geueth of his sede vnto. a Moloch he shal dye for it: the people of the land shal stone him wyth stones. And I wyll sett my face vpon that felowe, and wyll destroie him frō amonge his people: because he hathe geuen of his seed vnto Moloch, for to defyle my sanctuary and to polute my holy name. And though that the people of the lāde hide their eies from that felowe, whē he geueth of his seed vnto Moloch, so that they kyll him not: yet I wyll put my face vpon ŷ man and vpō hys generacion, and wyl destroye him and all ŷ goo a whoorynge wyth hym and committe hordome wythe Moloche from amonge their people. A
☞ If any soule turne him to enchaūters or expounders of tokens and goo a whoorynge after them, I wyll put my face vpon that soule & wyll destroy him frō amōge hys people. Sanctifye your selues therfore & be holye for I am the Lorde youre God. And se that ye kepe myne ordynaūces and doo them. For I am the Lorde whyche sanctifye you.
☞ Whosoeuer curseth his father or mother shal die for it, his bloud on his head, B
because he hath cursed hys father or mother. ☞ He that breaketh wedlock with another mans wyfe shal dy for it, because he hath broke wedlocke with hys neyghboures wyfe, and so shall she lykewyse.
☞ If a man lye wyth his fathers wyfe & vncouer his fathers secretes, they shal both dye for it, their bloude be vpō their hedes. ☞ If a mā lye wyth hys daughter in lawe they shall dye both of them: they haue wrought abhominaciō, their bloud vpon their heedes. ☞ If a man lye with mankynde after the maner as w womankynde, they haue both commytted an abhominatyon & shall die for it. Their bloude be vp on theyr heades.

☞ If

☞ Yf a man take a wyfe and her mother therto, it is wickednesse. Men shall burne wyth fyre both hym and the, that there be no wickednesse amonge you. ☞ Yf a ma lye wyth a beaste he shall dye, and ye shall slee the beast.

C ☞ Yf a woma goo vnto a beaste and lye downe therto: thou shalt kyll the woma & the beast also, they shal dye, & theyr bloud be vpon theyr heades. Yf a man take hys syster, hys fathers doughter or hys mothers doughter, & se her secretes, & she se hys secretes also: it is a wycked thynge. Therfore lett them perysh in the syght of theyr people, he hath sene his sisters secretnes, he shal therfore bere his synne. ☞ If a man lye wyth a woma in tyme of her naturall dysease and vncouer her secretes & open her fountayne, and she also open the fountayne of her bloud, they shal both perysshe from amonge the people.

☞ Thou shalt not vncouer the secretes of thy mothers syster, nor of thy fathers syster, for he that doth so, vncouereth hys nexte kynne: and they shall beare theyr mysdoynge.

☞ Yf a man lye wythe hys vncles wyfe, he hathe vncouered hys vncles secrettes: they shall beare theyr synne, and shall dye chyldlesse.

They shall dye immediatly & not tary the byrth as Juda wolde haue burnt.

D ☞ Yf a man take hys brothers wyfe, it is an vncleane thynge, he hath vncouered hys brothers secretes, they shalbe chyldelesse therfore.

Thamar beinge great with chylde Ge. xxxviii. f. Leu. xviii. b

* Se that ye kepe therfore al myne ordinaunces and all my iudgementes, and that ye do them: that the lande whether I brynge you to dwel therin, spewe you not out. And se that ye walke not in ye maners of the nacyons whych I caste oute before you: for they commytted al these thinges and I abhorred them.

But I haue sayde vnto you ye ye shall enioye theyr land, & that I wyl geue it vnto you to possesse it: eue a lad that floweth wyth mylke & honye. I am the Lord your God, which haue separated you fro other nacions: & that ye shuld put difference betwene cleane beastes and vncleane, and betwene vncleane foules and them that are clene. Make not your soules therfore abhomynable wyth beastes and foules, and wyth all maner thynge that crepeth vpon the grounde, whych I haue separated vnto you to holde them vncleane. Be holye vnto me, for I the Lorde am holy & haue seuered you frome other nacyons: that ye shulde be myne.

leui. xviii.

* Yf there be a man or a woman that worketh wyth a spyrete or that expoundeth tokes they shal dye for it. Men shall stone them wyth stones, and theyr bloude shall be vpon them.

The Notes.

a Moloch, vnder this name Moloch is forbidden all maner of ydolatrye, specyally the offerynge of chyldren therto for that is abhomynable before the Lorde. Moloch was an Idoll of the chyldren of Ammon, whose Image was holowe hauynge in it seuen closettes, one was to offer therin fyne floure, another for turtell doues, the thyrde for a shepe, the fourthe for a Ram, the fyfth for a calfe, the syxt for an Oxe. And for hym that wolde offer hys sonne was opened the seuenth closet. And the face of thys Idoll, was lyke the face of a calfe, hys handes made playne readye to receaue of them that stode by.

C The priest is forbidde to be at the deth of any of hys people, a fewe of his kynne except. Prestes may not be shaue nether on the head nor yet of the bearde. The prestes wyfe muste be a mayde. The Prestes doughter may not be no harlott.

The .xxi. Chapter.

And the Lord sayd vnto Moses: speake vnto the Prestes the sonnes of Aaro & say vnto the. A Prest shall defyle hym self at the death of none of his people, but vpo his kyn ye is nye vnto him: as his mother, father, sone doughter & brother: & on hys syster as log as she is a mayde & dwelleth nye hym & was neuer geue to man: on her he may defile him self. But he shall not make hym selfe vncleane vpon a ruelar of hys people to polute hym selfe wythal.

☞ They shal make the no baldnesse vpo theyr heades or shaue of ye lockes of theyr beardes, nor make anye markes in theyr fleshe. They shalbe holy vnto theyr God & not polute the name of their god, for the sacrifices of the Lorde and the breade of their God they do offer: therfor they must be holy.

☞ They shall take no wyfe that is an whoore or poluted, or put frome her husbande: for a preast is holy vnto his god. B Sanctifie hym therfore, for he offerethe vp the bread of God: he shal therfore, be holy vnto the, for I the Lorde which sanctifye you, am holy.

☞ If a preastes daughter fall to playe the whore, she polutethe her father: therfore

fore she shalbe burnt wyth fyre.

¶ He that is the hye prest among his bre-
thrẽ vpon whose head the anoynting oyle
was poured & whose hande was fylled to
put on the vestimentes, shall not vncouer
C hys head nor rent hys clothes, nether shal
goo to any dead body nor make hym selfe
vncleane: no not on hys father or mother,
nether shal go out of the sanctuarye, that
he polute not the holye place of hys God,
for y crowne of y anoynting oyle of god,
is vpon hym. I am the Lord. He shall ta-
ke a mayde vnto his wyfe: but no wedow
nor deuorsed nor poluted whore. But he
shall take a mayde of hys owne people to
wyfe, that he defyle not his sede vpon his
people: for I am the LORDE whych
sanctyfye hym.

And the Lord spake vnto Moses say-
inge: speake vnto Aaron and say: No mã
of thy sede in theyr generaciõs that hathe
any deformyte vpon hym, shall preace for
D to offer the bread of hys God: for none y
hath any blemysh shal come nere: whether
he be blinde, lame, snot nosed, or that hath
any myshappẽ membre, or brokẽ foted, or
broken handed, or croke backed, or perley
ed, or gogeleyed, or maunge, or skauld, or
hath hys stones broken.

No mã that is deformed of the sede of
Aaron the priest, shal come nye to offer sa
crifices of the lord. Yf he haue a deformi-
te, he shall not preace to offer the bread of
hys God. Notwythstandyng he shal eate
of thee bread of hys God: euen as well of
the most holy, as of the holye: but shal not
goo in vnto the vayle nor come nye the al
ter, because he is deformed that he polute
not my sanctuary, for I am the Lord that
sanctifye them. And Moses tolde it vn-
to Aaron and to hys sonnes, and vnto all
the Chyldren of Israell.

The Notes

a ¶ The Priestes be warned that they shall not come at the commen waylynges and lamentacyons of the dead lest they shulde thereby be the more vnapte to doo theyr sacryfyces wherevnto they were properlye appoynted, and lest they shoulde by theyr wepynge geue an occasion to destroye the beleue of the resurreccion of the dead.

¶ What maner persons ought to absteyne from eatyng the thinges that were offered, & some, what, & when they shulde be offered

The.xxii.Chapter.

And the Lorde comened with
Moses saying: byd Aaron A
and hys sonnes that they ab
steine from the halowed thin
ges of the chyldrẽ of Israell
whiche they haue halowed vnto me, that
they polute not my holy name: for I am
the Lorde. Saye vnto them: whosoeuer
he be of al your seed among youre gene-
raciõ after you y goeth vnto the halowed
thinges which the chyldrẽ of Israel shal
haue halowed vnto the Lorde, hys vnclẽ-
nes shalbe vpon him: & that soule shal pe
rysh frõ out of my syghte. I am y Lord.

None of the seed of Aaron that is a le
per or that hath a runnyng sore, shal ea
te of the halowed thynges vntil he be cle
ane. And whosoeuer toucheth any vncle-
ane soule or man whose seed runneth frõ
hym by nyghte, or whosoeuer toucheth
ani worme that is vncleane to him, or mã
y is vncleane to hym, whatsoeuer vnclẽ-
nesse he hath: the same soule that hath a-
ny soch thynge, shalbe vncleane vntyl e-
uen, and shal not eate of the halowed thi-
ges vntyl he haue wasshed hys fleshe w
water. And then when the sonne is dow- B
ne he shalbe cleane & shall afterwarde ea
te of the halowed thinges: for they ar his
fode. * Of a beest y dyeth alone or is tẽ Exo.xxii.d Ezech.xliiii.g
te w wylde beastes, he shal not eate, to de
fyle him selfe therwyth: I am the Lord.
But let them kepe therfore myne ordinaũ
ce, lest they layde synne vpon them & dye
therin whẽ they haue defiled them selues
for I am the Lord which sanctify them.

There shal no straunger eate of y ha-
lowed thinges, nether a gest of the preas-
tes, or an hyred seruaunt. But yf y prest
by any soule with money he maye eate of
it, & he also that is borne in his house mai
eate of his bred. If y preastes daughter
be maryed vnto a straunger, she may not
eate of the halowed heueoffrynges. Not
withstanding, yf the preastes daughter be
a wedowe or deuorsed & haue no childe
but is returned vnto her fathers house a
gayne, she shal eate of her fathers bred as
wel as she did in her youth. But ther shal
no straunger eate therof. If a man eat of
the halowed thinges vnwittingli, he shal
put the fyfte parte there vnto, and make
goode vnto the Preaste thee halowed
thyng

wed thing. And let the prestes se, that they defyle not the halowed thinges of the chil dren of Israell whyche they haue offered vnto the Lorde, lest they lade them selues wyth mysdoynge and trespace in eatinge theyr halowed thynges, for I am the lord whych halowe them.

C And the Lord spake vnto Moses sayinge: speake vnto Aarō and his sonnes & vnto al the chyldren of Israel & say vnto thē, whatsoeuer he be of the house of Israel or strāger in Israel that wyl offer hys offryng: whatsoeuer vowe or frewyloffe- ringe it be which they wyll offer vnto thee Lord for a burntofferyng to reconcyle thē selues, it must be a male without blemysh of the oxen, shepe or gootes, let them offer nothynge that is deformed for they shall gett no fauoure therwyth.

Yf a mā wyll offer a peaceoffring vnto the Lord & separate a vowe or a frewil offrynge of the oxen or the flocke, it muste be wythout deformyte, that it maye be accepted. Ther may be no blemyshe therein: whether it be blinde, broken, wounded, or haue a wen, or be maunge or scabbed, se þ ye offer no soche vnto the Lorde, nor putt an offerynge of any soche vpon thee alter vnto the Lorde.

D An oxe or a shepe that hath any mēbre out of proporcion, mayst thou offer for a frewyll offring: but in a vowe it shall not be accepted. Thou shalt not offer vnto the Lorde that which is broosed broken, plucked out or cutt awaye, neyther shalt make any soch in your lande, nether of a straungers hand shal ye offer an offryng to youre God of any soch. For they marre all in that they haue deformites in thē, & therfore cannot be accepted for you. And þ lord spake vnto Moyses saying: whē an oxe, a shepe or a gott is brought forth, it shalbe seuen dayes vnder the dāme. And frō the viii. daye forthe, it shalbe accepted vnto a gyfte in the sacrifice of the lord. And whether it be oxe or shepe, ye shall not kyll it, & her younge both in one daye.

When ye wyll offer a ✱a thankeofferinge vnto the Lorde, ye shall so offer it that ye maye be accepted. And the same daye it muste be eaten vp, so that ye leaue none of it vntyl the morowe. For I am the lord kepe now my commaundementes & do thē for I am the Lord. And polute not my holy name, that I maye be halowed amonge the chyldren of Israel. For I am the lord whych halowed you, & brought you oute F of the lande of Egipt, to be your God: for I am the Lorde.

The Notes

a ✱ Thankeoffrynge, that is, an offerynge of thankes geuing. Thankes geuinge is whē the benefytes of God are receyued, whereby the fayth to Godward is strengthened the more faste to loke for the thing that we desyre of god. Ephe. v. a. i. Timo. iiii. a. b.

¶ Of the holy dayes. As the Saboth. Easter. Whytsontyde, the feaste of the fyrste fruytes. The feaste of clensyng. The feast of trompettes. The feast of the tabernacles.

The. xxiii. Chapter.

AND the lord spake vnto Moses sayinge: speake vnto the chyldrē of Israel, & saye vnto thē. These are the feastes of the Lord whyche ye shall call holy feastes. Syxe dayes ye shal worke, & the seuenth is the Saboth of rest an holye feast: so that ye maye do no worke therein for it is the Saboth of the Lorde, wheresoeuer ye dwell. These are the feastes of the Lorde whych ye shall proclayme holye in theyr seasons. ✱ The. xiiii. day of the fyrst moneth at euē is the Lordes ✱ Passeouer. And the. xv. daye of the same moneth is þ feast of swete bread vnto the Lorde seuen dayes ye must eate vnleuened bread. The fyrst daye shalbe an holy feast vnto you, so that ye maye doo noo laborious worke therein. But ye shall offer sacryfyces vnto the Lorde. vii. dayes, & the seuenth day also shalbe an holye feast, so that ye may do D no laborious worke therein.

And þ Lord spake vnto Moyses sayinge: speake vnto the children of Israel & say vnto thē: whē ye be come into the land which I geue vnto you & repe downe youre haruest ye shal bring a shefe of þ ✱ first frutes of your haruest vnto þ prest, & he shal waue the shefe before the lorde to be accepted for you: & euen the morowe after the Saboth þ preest shall waue it. And ye shal offer þ daye whē he waueth þ shefe, a lambe without blemish of a yere olde for a burntoffryng vnto the Lord: & the meat offringe therof, two tenthe deales of fyne floure mengled wyth oyle to be a sacrifice vnto þ lord of a swete sauour: & the drinke offringe therto, the fourth deale of an hyn of wyne. And ye shall eate neyther bread

nor

C not parched corne, nor frumentye of newe
corne: vntil the self same day that ye haue
brought an offring vnto your God. And
this shalbe a lawe for euer vnto your chyl
dren after you, wher soeuer ye dwell.

And ye shall coūte frō the morow after
the Sabboth: euen from the daye that ye
brought the shefe of the waueoffring, vii
wekes cōplete: euē vnto the morowe after ẏ
vii. weke ye shal nōbre .l. dayes. And then
ye shal bryng a newe meatoffring vnto ẏ
Lord. And ye shall bringe out of your ha
bitaciōs two waue loaues made of twoo
tenthdeales of fyne floure leuended & ba-
ken, for the fyrst frutes vnto the Lorde.
And ye shall bringe wyth the bread seuen
lābes without deformite of one yere of a-
ge, & one younge oxe and .ii. rammes, why
che shall serue for burntofferinges vnto ẏ
Lord, wyth meatofferinges & drinkeoffrin
ges longinge to the same, to be a sacryfice
of a swete sauour vnto the Lord.

And ye shal offer an he goote for a syn
neoffring: and two lābes of one yere olde
for peaceofferinges. And the Prieste shall
waue thē wyth the bred of the fyrst frutes
before the Lorde, & wyth the two lambes.
And they shalbe holy vnto the Lord, & be
the Priestes. And ye shall make a procla-
mation thee same daye that it be an holye
feast vnto you, and ye shal doo no laboru-
ous worke therin: And it shalbe a law for
D euer thorowe out all your habitacions vn
to your chyldren after you.

✠ Whē ye repe downe your haruest, ẏ
shalt not make clene ryddaūce of thy feld,
nether shalt ẏ make any after gatheringe
of thy haruest: but shalte leaue thē vnto ẏ
poore and the straunger. I am the Lorde
youre God.

And the Lord spake vnto Moses say-
inge: speake vnto the chyldren of Israell
and saye. The fyrst daye of the seueth mo
neth shalbe a rest of remembraunce vnto
you, to blowe hornes in an holye feaste it
shalbe, and ye shall do no laborious wor-
ke therin, and ye shall offer sacryfyce vn-
to the Lorde.

And the Lord spake vnto Moses say
E inge: also the tenth daye of the self seueth
moneth, is a daye of an attonemēt, & shall
be an holy feast vnto you, and ye shall ✠
humble your soules & offer sacrifice vnto
the lorde. Moreouer ye shall do no worke
the same daye, for it is a day of attonemēt
to make an attonement for you before the
lorde youre God. For whatsoeuer soule
it be that humbleth not him selfe that day
he shalbe destroyed from amonge his peo
ple. And whatsoeuer soule do any maner
worke that daye, the same I wyl destroye
from amonge hys people. Se that ye doo
no maner worke therfore. And it shalbe a
lawe for euer vnto youre generations af-
ter you in all your dwellynges. It is a Sab
both of rest it shall be vnto you, & ye shall
humble your soules. The nenthe daye
of the moneth at euen and so forthe from
euen too euen agayne, ye shall kepe youre
Sabboth.

And the lord spake vnto Moses say- F
inge: speake vnto the chyldren of Israell
and saye: the .xv. daye of the same seuenth
moneth shall be the feaste of the taberna-
cles seuē dayes vnto the lorde. The fyrste
daye shalbe an holy feast, so ẏ ye shal doo
no laborious worke therin. Seuē dayes
ye shall offer sacrifice vnto the lord, & the
viii. daye shalbe an holy feast vnto you &
ye shall offer sacrifice vnto the lord. It is
the ende of the feast, and ye shall do no la-
borious worke therin.

These are the feastes of the lord which
ye shall proclayme holy feastes, for to of-
fer sacryfyce vnto the lorde, burntofferyn-
ges, meatofferynges, and drinckoffe-
rynges euerye daye: besyde the sabbothes
of thee Lorde, and besyde youre gyftes,
and all youre vowes, and all youre free-
wyll offerynges whyche ye shall geue vn
to the lorde.

Moreouer in the fyftene daye of the
seuenthe monethe after that ye haue ga-
thered in the fruytes of the lande, ye shall
kepe holye daye vnto the L O R D E se-
uen dayes longe. The fyrste daye shalbe G
a daye of reste, and thee eyghte daye shall
be a daye of reste. And ye shall take you
the fyrst daye, the fruytes of goodly trees
and the braunches of palme trees and the
bowes of thycke trees, and wylowes of
the broke, and shall reioyce before the lor-
de seuen dayes. And ye shall kepe it ho
lye daye vnto the L O R D seuen dayes
in the yeare. And it shalbe a lawe for euer
vnto your chyldren after you, that ye ke-
pe that feast in the seuenth monethe. And
ye

ye shal dwell in boothes seuen dayes: eue
all that are Israelytes borne, shall dwell
in boothes, that youre chyldren after you
maye knowe howe that I made the chyl-
dren of Israell dwell in boothes, when I
brought them out of the lande of Egypte
for I am the Lord your God. And Moy
ses tolde all the feastes of the Lord vnto
the chyldren of Israell.

The Notes.

a The fyrste frutes & tythes were ÿ sygnes of ÿ fayth knowlegynge to haue receaued theyr goodes and catell of the lorde, as it is sayde, Exodi. xxiii. b and. xxiiii. c

b To humble the soule is, to chastyce the bodye by abstinēce & affliction, as is sayd, Esay. lviii. a

c Sabbothes, feastes, & newe mones sygnyfye the Ioye and gladnes of the conscience, the renewynge of man and the rest wherin we rest from oure awne workes, not doynge oure wylles but goddes, which worketh in vs thorow hys Gospel and glad tydinges whyle we truestly beleue it. Ezech. xx. b.

Ꝑ The oyle for the lampes and lyghtes, of the bred of remembraunce or shewbred. He that curseth must be stoned, He that kylleth shalbe kylled, &c

The. xxiiii. Chapter.

A And the lord spake vnto Mo
ses sayinge: commaunde the
chyldren of Israell that they
brynge vnto the pure oyle o-
lyue beaten for lyghtes too
poure into the lampes alwaye, wythoute
the vayle of wytnesse wythin the taberna-
cle of wytnesse. And Aaron shal dresse thē
both euen & mornynge before the Lord al
wayes. And it shalbe a lawe for euer amō
ge youre chyldren after you. And he shall
dresse the lāpes vpon the pure candelstick
before the Lord perpetually.

And thou shalt take fyne floure & bake
xii. a wastels therof, ii. tenth deales, shall
euery wastell be. And make two rowes of
them, syxe on a rowe vpon the pure table
before the Lorde, and put pure frankēces
vpon the rowes. And it shalbe bread of re
membraunce, and an offryng to the Lord
B Euery Sabboth he shal put thē in rowes
before the lord euermore, geue of the chyl
dren of Israell, that it be an euerlastinge
couenaunt. And they shalbe Aarons and
hys sonnes, and they shal eate them in the
holy place. For they are moost holy vnto
hym of the offeringes of the Lorde, & shall
be a dutye for euer.

And the sonne of an Israelitishe wyfe
whose father was an Egyptian, went out
among the chyldren of Israell. And thys
sonne of the Israelytysh wyfe and a man
of Israel, stroue together in the hoste. And
the Israelytyshe womans sonne blasphe-
med the name and cursed, & they brough
te hym vnto Moyses. And hys mothers
name was Salomyth, thee doughter of
Dibry of the trybe of Dan: and they putt
hym in warde, that Moyses shulde decla
re vnto them what the Lord sayd therto.
Ꝑ And the Lorde spake vnto Moyses C
saying, bryng hym that blasphemed with
oute the hoste, and lett all that herde hym,
put theyr handes vpon hys head, and lett
all the multitude stone hym. And speake
vnto the chyldren of Israel saying. Who
soeuer b curseth hys God, shall beare his
synne: And he that blasphemeth the name
of the Lord, shall dye for it: all the multi-
tude shal stone hym to death. And ÿ straū
ger as wel as the Israelyte yf he curse the
name, shal dye for it.

He that kylleth any man, shall dye for
it, but he that kylleth a beast shall pay for
it, beaste for beaste. Yf a man mayme hys
neyghbour, as he hathe done, so shall it be
done to hym agayne: broke for broke, eye
for eye, and toth for tothe: euen as he hath
maymed a man, so shall he be maymed a- D
gayne. So nowe he that kylleth a beaste,
shal paye for it: but he that kylleth a man
shall dye for it. Ye shall haue one maner
of lawe amonge you: euen for the straun-
ger as wel as for one of your selues, for I
am the Lorde youre God.

And Moyses told the chyldren of Is-
rael, that they shulde bringe him that had
cursed, out of the hoste, & stone hym wyth
stones. And the chyldren of Israel dyd as
the Lord commaunded Moyses.

The Notes.

a Wastels. The shewbreades or thee halowed loaues.

b Curseth: he curseth god and blasphemeth the name of God, that despyseth and despyeth gods or dynaunces statutes and commaundementes, or that magnifieth mannes tradicions & lawes aboue gods or that setteth as much therby, as by the preceptes of the most mercyful god.

Ꝑ The Saboth of the, vii. yeares and of the yere of iubylie, otherwyse called the fyfty yeare

The. xxv. Chapter

A And the lord spake vnto Mo
ses in mount Sinai saying,
speake vnto thee chyldren of
Israell and saye vnto them.
Whē ye be come into the lād
whych I geue you, let the land rest a Sa-
both

Sabbothe vnto the Lorde. Sixe yeres ye
shalte sowe thy felde, and syxe yere thou
shalte cut thy vynes & gether in the fru-
tes. But the seuenth yere shall be a Sab-
both of rest vnto the lande. The Lordes
Sabboth it shalbe and thou shalt nether
sowe thy felde, nor cut thy vynes.

The corne that groweth by it selfe thou
shalt not repe, nether gether the grapes yt
growe without thy dressynge: but it shal-
be a Sabboth of rest vnto the land. Ne-
uertheless the Sabboth of the lande shal
be meate for you: euen for the and thi ser-
uaunte and for thy mayde and for thy hy
red seruaunte & for ye straunger that dwel
leth wyth the: and for thy catell and for ye
beastes that are in thy lande, shall all the
encrease therof be meate. Then nombre se
B uen wekes of yeres, that is seuen tymes
seuẽ yere: and the space of the seuẽ wekes
of yeres wyll be vnto the. xlix. yere. And
then thou shalte make an horne blowe: e-
uen in the tenth daye of the seuenth mo-
neth whych is the daye of attonemẽt. And
then shall ye make the horne blowe, euen
thorowe out all youre land. And ye shall
halowe the fyftieth yere, & proclayme ly-
bertye thorowe out the lande vnto all the
inhabyters therof. It shalbe a yere of iu-
belye vnto you & ye shall retourne: euery
man vnto hys possessiõ, & euery man vn-
to hys kynred agayne. A yere of iubelye
shal ye fyftieth yere be vnto you. Ye shall
not sowe nether repe the corne that grow-
eth by it selfe, nor gether the grapes that
growe wythout thy laboure. For it is a
yere of iubelie and shalbe holy vnto you:
how be it, yet ye shall eate of the encrease
of the felde. And in thys yere of iubely ye
shal retourne, euery man vnto hys posses
syon agayne.

When thou sellest oughte vnto thy
neyghboure or byest of thy neyghboures
hande, ye shall not oppresse one another:
but accordynge to the nombre of yeres af
C ter ye iubelye yere yu shalt bye of thy ney-
bour, & accordig vnto ye nõbre of frute ye
res, he shall sel vnto the. Accordyng vnto
the multytude of yeres, thou shalt encrea-
se the pryce therof and accordynge to the
fewnesse of yeres, thou shalte mynyshe
the pryce: for the nombre of frute he
shall sell vnto to the. And se that no
man oppresse hys neyghboure, but feare
thy God. For I am the Lorde your God
Wherfore do after myne ordinaũces and
kepe my lawes and do them, that ye may
dwell in thee lande in safetye. And thee
lande shall geue her frute, and ye shall
eat your fylle and dwel therein in safety.

If ye shall saye, what shall we eate the
seuenth yere in as moch as we shall not
sowe nor gether in oure encrease. I wyll
sende my blessynge vpon you in the syxte
D yere, and it shal bryng forth frute for thre
yeres: and ye shall sowe the eyghte yere &
eate of olde fruyte vntyll thee. ix. yere. &
euen vntyll her fruites come, ye shall eate
of olde stoare. Wherfore the lande shall
not be solde for euer, because that the lãde
is myne, & ye but straungers and soiour-
ners wyth me: and ye shall thorowe oute
all the lande of youre possession, lette the
lande go home fre agayne.

*When thy brother is waxed poore & Math. xiii.
hath solde away of hys possession: yf any
of hys kyn come to redeme it, he shall bye
oute yt whych hys brother solde. And thou
gh he haue no man to redeme it for hym,
yet yf his hand can get sufficient to bye it
out agayne, thẽ let him counte how longe
it hath bẽ solde, and delyuer the rest vnto
hym to whom he sold it, & so he shal retur
ne vnto hys possessyon agayne. But and
yf hys hande can not gett sufficient to re-
store it too hym agayne, then that whyche
is solde shall remayne in the hand of hym
that hathe boughte it, vntyll the iubelye:
and in the yeare of Iubelye it shall come
oute, and he shall retourne vnto hys pos-
sessyon agayne.

Yf a mã sell a dwelling house in a wal
led cytye, he may bye it out agayn any ty-
me wythin a hole yere after it is solde: & yt
E shalbe the space in which he maye redeme
it agayne. But & yf it be not bought oute
agayne wythin the space of a ful yere, thẽ
ye house in ye walled citie shalbe stablished
for euer vnto him that bought it & to hys
successours after hym, & shall not go oute
in the yeare of iubelye. But the houses in
vyllages which haue no walles round a-
boute them, shalbe counted lyke vnto the
feldes of the countrey, & may be boughte
out againe at any ceason, and shal go out
free in the yere of iebulye.

Notwythstandynge the cytyes of the leuytes and the houses in the cities of theyr possessyons the leuytes maye redeme at all seasons. And yf a mā purchase nowght of the Leuites: whether it be house or cytye ẏ they possesse the bargyne shall go out in the yere of iubely for the houses of the cytyes of the leuytes, are their possessyons among the chyldren of Israel. But ẏ feldes that lye rounde aboute theyr cytyes, shall not be bought: for they are theyr possessyons for euer.

F If thy brother be waxed poore and falle in decaye wt the, receaue him as a straūger or a soiourner ⁊ let him liue by ẏ.*

Exod.xxii.d Deu.xxiii.c Ezech.xviii.b

And thou shalt take none vsury of hī, nor yet vantage. But shalt feare thy God, ẏ thy brother may lyue with the. Thou shalte not lende hym thy money vpon vsurye or lende hym of thy fode to haue auauntage by it: for I am the Lorde youre god whyche broughte you out of the lande of Egypte, to geue the ẏ lād of Canaan and to be youre God.

If thy brother that dwelleth by the wax e poore and sell hym selfe vnto the, thou shalt not let hym laboure as a bondeseruaunt doeth: but as an hyred seruaunt ⁊ as a soiourner he shalbe wyth the, ⁊ shall serue the vnto ẏ yere of iubely, ⁊ thē shal he departe frome the, bothe he and hys chyldren wyth hym and shall retourne vnto hys owne kynred agayne and vnto the possessions of his fathers: for they ar my seruauntes whiche I brought of the lande of Egipte and shal not be solde as bondmen. Se therfore that thou raygne not ouer hym cruellye but feare thy God. If thou wylt haue bondseruauntes and maydens, thou shalt bye them of the heythē that are round aboute you, and of the chyldren of youre straungers that are soiourners among you, ⁊ of the generaciōs that ar wt you, whych they begate in your lande. And ye shal possesse them ⁊ geue them vnto your children after you, to posselle them for euer: and they shalbe your bondmen.* But ouer youre brethren the chyldren of Israel ye shal not raygne on ouer another cruelly.

iii Reg.ix.c

G When a straunger ⁊ a soiourner wareth rich by the ⁊ thy brother that dwelleth by hym wareth poore and sell hym selfe vnto the straunger that dwellethe by the or to any of the the straungers kyn: after ẏ he is solde he maye be redeemed agayne: one of hys brethren may by him out: whether it be hys vncle or hys vncles sonne, or anye that is nye of kynne vnto hym of his kynred: ether yf his hande can get so moch he maye be loosed. And he shal recke with hym that bought hym, from the yere that he was solde vnto the yere of iubelye and the pryce of hys byeng shalbe acordynge vnto the nombre of yeres, ⁊ he shalbe wythe hym as a hyred seruaūte. Yf ther be yet many yeres behynde, accordinge vnto them he shal geue agayne for hys delyueraunce, of thee moneye that he was solde for. Yf there remayne but fewe yeares vnto the yere of iubelye, he shall so counte wyth hym, ⁊ accordinge vnto hys yeares geue hym agayne for hys redēption, ⁊ shalbe with hym yere by yeare as an hyred seruaūt ⁊ the other shal not raygne cruelly ouer hym in thy syghte. Yf he be not bought free in the meane tyme, thē he shall go out in the yere of iubelye and his chyldren wyth hym: for the chyldre of Israell ar my seruauntes which I broughte out of the lande of Egypte.

The Notes

a A weke is somtyme taken for the nōbre of vii dayes, as before .xxiii.c, somtyme for thee nōmbre of seuen yeres, as here and in Daniel, ix.f.and.g.

b Iubelye of thys Hebrue word Iobel, whych in Englyshe signifieth a trumpett, A yeare of singuler myrth and ioye and of moche rest, wherein theyr corne and all theyr fruytes came forth wythout sowinge, tyllynge, or any other labourers.

c By thys iubelye is signified the restoryng of a lyuynge vnto hys perfection, whyche shalbe after the generall iudgement in that florysshinge worlde, when the chosen shalbe admytted into lybertye frō all wretchednes, pouerty, anguysshe and oppression when al shalbe fully restored agayne in Christ, that thorowe the synne of the fyrst mā was takē away.

Images are forbidden. Blessed ar they that kepe those thinges that god byddeth and most cursed ar they that kepe them not.

The.xxvi.Chapter.

I Am the Lord youre God. Ye shal make you no ydoles nor A
grauen ymage, neyther reare you vppe any pyler, neyther ye shall set vp any ymage of stone in youre lande to bowe youre selues therto: for I am the Lorde your God: kepe my Sabbothes and a feare my sanctuary: for I am the Lord.

If ye shal walke in myne ordynaunces
& kepe my commaundementes & do them,
then I wyll sende you rayne in the ryght
ceason & your land shal yelde her encrease
and the trees of the felde shall geue them
frute. And ye threshing shal reache vnto
wyne haruest, & the wyne haruest shal rea
che vnto sowyng tyme, and ye shall eate
youre bread in plenteousnes, & shal dwel
in your lande peasablye. And I wyll send
peace in youre lande, that ye shall slepe,
and no man shall make you afrayde.

And I wyll ryd euell beastes out of
your lande, and there shal no swerde goo
thorow out youre lande. And ye shal cha-
ce youre enemyes, & they shall fall before
you vpon the swerde. And fyue of you
shall chace an hundred, & an hundred of
B you shall put .x. thousande to flyght, and
youre enemyes shall fall before you vpo
the swerde. And I wyll tourne vnto you
and encrease you and multyply you, and
sett vp my testamente withe you. And ye
shall eate olde stoare, and cast out the old
ii. Cor. vi. d Ezech. xxxvii. g for plenteousnes of the newe.* I wyl
make my dwellynge place amonge you,
and my soule shall not lothe you. And I
wyll walke amonge you and wylbe your
God, and ye shalbe my people. For I am
the Lord e youre God, whyche broughte
you out of the lande of ye Egypcyans, that
ye shulde not be their bondemen, and I
brake the bowes of your yockes, and ma
de you go vp ryght.

Deu. xxviii Malachi. ii. a *But and yf ye wyll not harken vnto
me nor wyll do al these my commaundeme
tes, or yf ye shall despyse my ordynaun-
ces other yf your soules refuse my lawes,
so that ye wyll not do al my commaunde
mentes but shall breake myne appoynte
ment: then I wyll do thys agaynst vnto
you: I wyll vysete you wyth vexacions,
swelling and feuers, ye shall make youre
C eyes dasell & w sorowes of herte. And ye
shall sowe youre seed in vayne, for youre
enemyes shall eate it. And I wyll set my
face agaynste you & ye shal fal before you
re enemyes, & they that hate you shall ra
gne ouer you, and ye shal flee whe no ma
folo weth you.

And yf ye wyll not yet for all this her-
ken vnto me, then wyll I punyshe you se
uē times more for youre synnes, and wyl
breake the pryde of your strengthe. For
I wyll make the heuen ouer you as har-
de as yron, and youre lande as harde as
brasse. And so youre labour shalbe spē
te in vayne. For youre lande shall not ge-
ue her encrease, nether the trees of the lan
de shall geue their frutes.

*‡ And yf ye walke contrarye vnto me &
will not herken vnto me. I will bryng se-
uen times moo plages vpon you accordi
ge to youre synnes. I will sende in wilde
beastes vpon you, whiche shall robbe you
of youre chyldren and destroye youre ca-
tell, and make you so few in nombre that
youre hye wayes shal growe vnto a wil-
dernesse.

And yf ye wil not be lerned yet for all D
this but shall walke contrarye vnto me,
then wil I also walke contrarie vnto you
and will punnishe you yet ‡ seuen times
for youre synnes. I will sende a swerde
vpon you, that shall auenge my testamēt
with you. And when ye are fled vnto you
re cytyes, I will send the pestilence amōg
you, ye shall be delyuered in to thee han-
des of youre enemyes. And when I haue
‡ broken the staffe of youre bread: that.
x. wyues shal bake youre breade in one
oue and men shall deliuer you your bred
againe bi weyghte, then shall ye eate and
shal not be satisfied.

And yf ye will not yet for all this her-
kē vnto me, but shall walke contrarie vn
to me, then I will walke contrarye vnto
you also wrathfully and will also chasty
ce you seuen times for youre synnes: so ye E
ye shall eate the fleshe of youre sonnes &
the flesh of youre daughters. And I will
destroie your alters built vpon hie hilles
and ouerthrowe youre ymages, and cast
youre carkasses vpon the bodies of your
ydolles, and my soule shall abhorre you.
And I wyll make youre cities desolate, &
brynge youre sanctuaryes vnto noughte
and wyll not smell the sauoures of youre
swete odoures.

And I wyll brynge the lande vnto a
wyldernesse: so that youre enemies which
dwell therin shal wondre at it. And I wil
strawe you amonge the hethen, and wyll F
drawe oute a swerde after you, and youre
lande shalbe wast and youre cytyes deso-
late. Then the land shal reioyse in her Sa
bothes, as longe as it lyeth voyde and ye -shalbe

in youre enemies lande:euen then shal the
lande kepe holye daye and enioyse in her
Sabbothes. And as longe as it lyethe
voyde it shall reste, for that it coulde not
reste in youre Sabbothes, when ye dwelt
therin.

And vpon them that are lefte alyue of
you I wyll sende a fayntnesse in to theyr
hertes, in the lande of theyr enemyes: so þ
the sounde of a leef that falleth, shall cha
ce them and they shall flee as though they
fled a swerde, and shal fall no man folow
ynge them. And they shall fal one vpon
another, as it were before a swerde euen
no man folowynge them. and ye shall ha
ue no power to stande before youre enemi
es: And ye shall perish amonge the hethē,
and the lande of youre enemyes shall ea
te you vp.

And they that are left of you, shall py
ne awaye in their vnryghtousnes, euen
in their enemyes land, and also in the mis
dedes of their fathers shal they consume.
And they shall confesse theyr mysdeades
& the mysdeades of theyr fathers in theyr
trespaces whyche they haue trespaced a
gaynst me, and for that also þ they haue
G walked cōtrary vnto me. Therfore I al
so wil walke contrari vnto them, and wil
brynge them into the lande of theyr ene
myes. And then at the leest waye their vn
circumcysed hertes shall be tamed, & then
they shall make an attonemente for theyr
mysdeades.

Mercy is ne uer denyed vnto hym þ repenteth And I wyll remembre my bonde with
Jacob and my testamente wyth Isaac, &
my testament withe Abraham, and wyll
thynke on the lande. For the lande shalbe
lefte of thē and shall haue pleasure in her
Sabbothes, while she lieth wast without
them, & they shal make an attonemēte for
their misdedes, because they despised my
lawes and their soules refused myne or
dinaunces. And yet for al that when they
Deu.iiii. be in the lande of their enemye, *I wyll
not cast thē awaye for my soule shal not so
abhorre them, that I wyll vtterly destroy
them and breake myne apoyntment with
them: for I am the Lorde their God. I
wyll therfore remembre vnto them þ fyrst
couenaunt made when I brought out of
the lande of Egypte in the syght of the he
then to be theyr God: for I am the Lord.

These ar the ordinaunces, iudgemētes
& lawes whych the Lorde made betwene
hym and the children of Israel in mount
Sinai by the hande of Moses.

The Notes

a To feare the sanctuary is, diligently to perfor
me the true worshyppinge & seruice of God. to leaue
of nothinge, to obserue and kepe the purenes bothe
of bodye and mynde. beleiue and not ypocrytelyke
to beleue that he knoweth, beholdeth, doth and rue
leth all thynges: to beware of offendinge hym & with
all feare and diligence to walke in the pathes of his
lawes

a God beginneth and augmenteth hys plages
more and more as thee people harden theyr hartes
agaynst hym.

b Seuen tymes: thy that nombre vnderstande al
tymes, as in thys Chapter C.

c To breake the staffe of theyr bread, is, to brea
ke the strength therof and to minishe it so that they
shalbe not haue ynough to lyue by.

Of diuerse vowes and the redemyng of the same
Of tythes.

The.xxvii. Chapter.

And þ Lord spake vnto Mo
ses sayinge, speake vnto the
Chyldre of Israel and saye A
vnto them: If any man wyll
geue a syngular vowe vnto
the Lorde accordynge to the value of his
soule, then shal the male from.xx. yere vn
to.lx. be set at fyft ye*sycles of syluer, af Num.
ter the sicle of the sanctuary, & the female
at.xxx. sycles. And from.v. yeres to.xx. the
male shalbe set at.xx. sicles, and the fema
le at.x. sicles. And from a moneth vnto.v b Lo[...] mi.[...]
yere, the male shalbe set at.v. sicles of syl
uer, and the female at thre. And thee man
that is.lx. & aboue, shall be valued at.xv. B
sicles, and the womā at.x. Yf he be to poo
re so to be set, then let him come before the
Priest: and lette the priest value hym, ac
cordinge as the haud of hym that vowed
is able to gett.

Yf it be of the beastes of whych men
bring an offeringe vnto the Lord: al that a
ny man geueth of soch vnto the lord: shal
be holy. He may not alter it nor chaūge it:
a good for a bad or a bad for a good. Yf
he chaunge beast for beast, thē both the sa
me beast & it also wherwith it was chaun
ged shalbe holy. Yf it be any maner of vn
cleane beast of whiche men maye not offer
vnto the Lord, let him bringe the beast be
fore the Priest and let the Priest value it
And whether it be good or badde as thee
priest setteth it, so shal it be. And yf he wil
bye it agayne, lett hym geue the fyfte part
more to that it was set at.

Yf

If any man dedycate his house, it shal be holy vnto the Lorde. And the preaste shall set it, whether it be good or bad, & as the preaste hath set it, so it shalbe. If he ye sanctyfied it wyll redeme hys house, lette hym geue the fyfte parte of moneye that it was iudged at therto, and it shalbe his.

If a man a† halowe a pece of hys enhereted lande vnto the Lord, it shalbe set accordynge to ye it beareth. If it beare an homer of barlye, it shalbe set at fyfty sycles of syluer. If he halowe hys feld immedyatly from ye yere of iubely, it shalbe worth accordynge as it is estemed. But and yf he halowe hys feld after the trompet yere the preast shall recké the, pryce wyth him accordynge to the yeres that remayne vnto the trompet yere, and there after it shal be lower sett.

If he that sanctifyed the feld wyll redeme it agayne, let hym put the fyfte part of the pryce that it was set at there vnto, & it shallbe hys, yf he wyll not it shalbe redemed nomoare. But whé the felde goeth out in the yere of iubelye, it shalde holye vnto the Lorde: euen as a thynge dedycated, and it shallbe the preastes possessyon.

D If a man b† sáctyfye vnto the Lorde a feld, which he hath boughte and is not of

b Loke Ge iii.a

hys enherytaunce, then the preast shall reken wyth hym what it is worth vnto thee yeare of iubelye, and he shall geue the pryce that it is sette at thee same daye, and it shalbe holye vnto * thee lorde. But in the yere of iubelye, the felde shall returne vnto hym of whome he boughte it, whose enheritaunce of lande it was.

And al settyng shalbe accordynge to ye * t holy sicle. One sicle maketh .xx. Geras

But the fyrstborne of the beastes that pertayne vnto thee Lorde, maye no man sanctyfye: whether it be oxe or shepe, for they are the Lordes all redye. If it be an vncleane beast, then let hym redeme it as it is sett at, and geue the fyfte parte moare thereto. If it be not redemed, then let it be solde as it is rated.

Notwythstandynge no dedycated thinge that a man dedycateth vnto the Lord, of all hys good, whether it be man or beaste or lande of hys enherytaunce, shalbe sold or redemed: for all dedycate thynges are moste holye vnto the Lorde. No dedicate thynge therfore that is decare of mã may be redemed, but muste nedes dye.

Al these tythes of the lande, whether it be of the corne of ye feld or fruite of ye trees shalbe holy vnto the Lorde. If any man wyll redeme ought of hys tythes, let hym adde ye fyfte parte moare therto. And the tythes of oxe and shepe: & of al that goeth vnder the herdemans kepynge, shalbe holy tythes vnto the Lord. Men shal not loke yf it be good or bad or shal chaunge it. If any man chaunge it the both it and that it was chaunged withal, shal be holy & maye not be redemed.

These are the commaundementes whiche The Lord gaue Moses in charge to geue vnto the chyldren of Israel in mount Sinai.

The Notes

a† To halowe and too sanctyfye are bothe one what sanctifyeng is loke Gene. ii.a

*† Holye sycle, or sycle of thee sanctuarye, they be bothe one.

The ende of the thyrd boke of Moyses.

The Prologe upon the fourth Boke of Moyses / called Numeri.

In the second & thyrde boke they receaued the lawe. And in thys .iiii. they beginne to worke and to practyse. Of whyche practysynge ye see manye good ensamples of unbelefe & what free will dothe, when she taketh in hand to kepe the lawe of her owne power wythoute helpe of fayth in the promyses of God: howe she leaueth her maysters carkesses by thee waye in the wildernesse and bringeth them not in the lande of rest. Why could they not enter in? Because of theyr unbelefe, Hebre. iii. For had they beleued, so had they bene under grace, and theyr olde synnes had bene forgeuē thē, and power shulde haue ben geuen them to haue fulfylled the lawe thencefurth and they shuld haue bene kept from all temptacions that had bene to stronge for them. For it is wrytten Johan. i. He gaue them power to be the sonnes of God, thorowe beleuinge in hys name. Nowe to be the sonne of God is to loue God and hys commaundementes & to walke in his waye after the ensample of hys sonne Christ. But these people toke uppon them to worke wythout fayth as thou seest in the .xiiii. of thys boke, where they wolde fyght and also dyd, wythout the worde of promyse: euen when they were warned that they shoulde not. And in the .xvi. agayne they wolde please god wyth theyr holy faythlesse workes (for where gods worde is not ther can be no fayth) but the fyre of god cōsumed theyr holy workes, as it dyd Nadab and Abihu Leuit. x. And from these unbeleuers turne thyne eyes unto the pharesyes which before the commynge of christ in hys flesh, had layde the foundacion of freewyll after the same ensample, Whereon they bylte holye workes after theyr owne ymagynation wythout fayth of the worde, so feruently that for the greate zeale of them they slewe the kynge of all holy workes and the Lorde of free wyll which onely thorowe hys grace maketh the wyll free and lowseth her from bondage of synne, and geueth her loue and lust unto the lawes of god, and power too fulfyll them. And so thorowe theyr holye workes done by the power of freewyll, they exclude them selues out of the holye reste of forgeuenesse of synnes by fayth in thee bloude of Christ.

And then loke on oure ypocrites which in lyke maner folowing the doctryne of Aristotle and other hethen paganes, haue agaynst all the scripture sette upp freewyll agayne, unto whose power they ascrybe the kepynge of the commaundementes of god For they haue sett up freewyll pouertye of another man, then any is commaunded of god. And the chastite of matrimony utterly defyed, they haue set up another wylfull chastite not requyred of God, which they swere, vowe & professe to geue god, whether he wyll geue it them or no, and compell all theyr disciples ther unto, sayinge that it is in the power of euery mans frewyl to obserue it, contrarye to Christe, and hys Apostle Paule.

And the obedience of God and man excluded, they haue vowed another wilfull obedience condempned of all the scripture whych they wyll yet geue God whether he wyll or wyll not.

And what is become of theyr wylful pouertie? hath it not robbed ye whole world and brought al under thē? Can ther be ether kynge or Emperoure or of whatsoeuer degree it be, except he wyll hold of them & be sworne unto them to be theyr seruaunte, to go and come at theyr lust and to defend theyr quarels be they false or true? Theyr wylfull pouertye hath all ready eaten uppe the whole worlde and is yet full gredyar then euer it was in so moche that ten worldes moo were not ynoughe too satisfye the honger thereof.

Moreouer besydes dayly corruptinge of other mens wyues and open whoredome, unto what abominacions to fylthye to be spoken of hath theyr voluntarie chastite broughte them?

And as for theyr wylful obedience what is it but the disobedience & the defiaūce both of all the lawes of god & mā: in so moch that yf any prince begine to execute any lawe of mā upō thē, they curse him unto the botom of hell, & proclayme hym no ryght

kinge & that his Lordes ought no lenger to obeye hym, and interdite hys comen peo-
ple as they were hethe Turkes or Saracenes. And yf any man preache them Gods
lawe, hym they make an heretyke, and burne hym to ashes. And in steade of Goddes
lawe and mans, they haue sett vp one of theyr owne ymagynacyon whych they obser-
ue wyth dispensations.

And yet in these workes they haue so greate confidence that they not onely trust
to be saued ther by, and to be hyer in heauen then they that be saued thorowe Christ:
but also promesse to all other forgeuenesse of theyr synnes thorowe the merites of the
same. Wherein they rest and teache other to rest also, excluding the whole world fro ye
reste of forgeuenesse of synnes thorow fayth in Christes bloud.

And now seyng that fayth only letteth a man in vnto rest & vnbeleue excludeth
him, what is the cause of this vnbeleffe? verely no synne yt the world seyth, but a pope
holynesse & a righteousnes of theyr owne ymagination as Paul sayth. Rom. x. They
be ignoraunce of the righteousnes wherwith god iustifieth & haue set vp a righteous
nes of theyr owne making thorowe which they be disobedient vnto ye righteousnes of
god. And Christ rebuketh not pharesyes for grosse synnes which the world sawe, but
for those holy dedes whych so blered ye eyes of ye world yt they were take as Gods: eue
for log prayers, for fasting, for tithing so diligetly yt they lift not so moch as theyr her
bes vntithed, for theyr clenesse in washig before meat & for washig of cuppes, dishes,
& al maner vessels, for buylding the prophetes sepulchres, & for keping the holy daye
and for turning the hethen vnto the fayth, and for geuing of almes. For vnto soche
holy dedes they ascribed rightuousnes, and therfore when the righteousnesse of God
was preached vnto them they could not but persecute it, the deuyll was so stronge in
them. Whych thinge Christ well describeth Luke. xi. sayinge that after the deuyll is
cast out he cometh agayne and fyndeth his house swepte and made gaye and then ta-
keth seuen worse then hym selfe and dwelleth therin, and so is ther ende of that man
worse then the beginninge. That is, when they be a litle clensed fro grosse synnes whi
che the world seyth and then made gaye in theyr owne syght with the righteousnes of
tradicions, then cometh seuen, that is to say the hole power of the deuyl, for seue with
the Hebrues signifieth a multitude without nombre & the extremite of a thing & is a
speache borowed (I suppose) out of leuiticus where is so oft mencion made of seuen.
Where I wold say: I wyll punishe the that all the worlde shall take an ensaumple of
the, there the Iewe wold saye: I wyll circumcise the or baptyse the, vii. tymes. And so
here by seuen is ment all the deuyls of hell & all the myght & power of the deuyll. For
vnto what further blindnesse coulde all the deuels in hel bringe the, then to make the
beleue that they were iustified thorowe theyr owne good workes. For when they once
beleued that they were purged from theyr synnes, & made ryghtuouse thorowe theyr
owne holy workes, what rowme was ther left for the rightuousnes that is in christes
bloud shedding? And therfore whe they be falle into thys blindnesse they cannot but
hate & persecute the light. And the more cleare & euidently theyr dedes be rebuked the
furiousser & maliciousser blind are they vntill they breake out into open blasphemye
and synning agaynst the holy goost, whych is the malicious persecuting of the cleare
trouth so manifestly proued that they cannot once hysse agaynst it. As the pharesies
persecuted Christ because he rebuked theyr holy dedes. And when he proued his doc
tryne with the scripture & myracles, yet though they coulde not improue hym nor rea
son agaynst hym they tought that the scripture must haue some other meaningbecau
se his interpretacion vndermyned theyr foundation & plucked vp by the rootes ther
sectes whych they had planted, & they ascribed al so his myracles to the deuell. And in
lyke maner though oure Ipocrytes cannot denye but thys is ther Scripture, yet be-
cause there can be none other sens gathered therof, but that ouerthro weth theyr byl-
dynges, therfore they euer thynke that it hathe some other meanynges than as ther
worde sounde and that noo man vnderstandethe it or vnderstode it sens ther tyme of
ther Apostles. Or yf they thynke that some wrote vppon it sence ther Apostles
vnderstonde it: they yet thynke that we in lyke maner as we vnderstonde not the text

not the text it selfe, so we understand not the meaning of the wordes of that Doctour.
For when thou layest the iustifieng of holy workes & denyest the iustifyenge of faith
howe canst thou understande saynt Paule, Peter, Johan and the Actes of the Apost
les or anye scripture at all, seynge the iustyfyenge of faythe is all moost all, that they
entende to proue.

Fynally concernynge vowes whereof thou readest Chapter.xxx. there maye be
many questyons, whereunto I answere shortely that we ought to put salt to all oure
offerynges: that is, we ought to mynister knowledge in all oure workes and to do no
thynge whereof we coulde not geue a reason out of Gods wordes. We be nowe in the
daye lyghte, and all the secretes of God and all hys counsell and wyll is opened unto
us, and he that was promysed shulde come and blesse us, is come alreadye and hathe
shed hys bloude for us and hath blessed us wyth all maner blessynges and hathe ob-
tayned for us, and in hym we haue all. Wherfore god hence forth wyll receaue nomo
re sacrifices of beastes of us, as thou readest Hebre.x. Yf thou burne unto God thee
bloud or fatt of beastes, to obtayne forgeuenesse of synnes therby or that god should
the better heare thy request, then thou doest wronge unto the bloude of Christ, & Chri
ste unto the is dead in vayne. For in hym god hath promysed not forgeuenesse of syn
nes onely, but also whatsoeuer we are to kepe us from synne and temptation wythal
And what yf thou burne frankencens unto hym, what yf thou burne a candel, what yf
thou burne thy chastite or virginite unto hym for the same purpose, doest thou not ly-
ke rebuke unto Christes bloude? Moreouer yf thou offer golde, syluer or any other
good for the same entent, is there any difference? And euen so yf thou go in pylgrima-
ge or fastiste or goest wolwarde, or sprinklest thy selfe wyth holy water or els whatsoe
uer dede it is, or obseruestे whatsoeuer Ceremonie it be for lyke meanynge, then it is
lyke abhominacion. We must therfore bringe the salt of the knowledge of gods word
wyth all oure sacrifices, or els we shall make no swete sauoure unto God therof.

Thou wilt axe me, shall I vowe nothinge at all? yes, Gods commaundemente
whych thou hast vowed in thy baptyme. For what entent? Verely for the loue of chri-
ste whych hath bought the with his bloud and made the sonne and heyre of god with
hym, that thou shuldest wayte on hys wyll and commaundementes and puryfye thy
membres according to the same doctryne that hathe puryfyed thyne harte. For yf thee
knowledge of goddes worde haue not purified thyne hart, so that thou consentest un
to the lawe of God, that it is righteous and good and sorowest that thy members mo
ue the unto the contrarye, so hast thou no parte wyth christ. For yf thou repent not of
thy synne, so it is impossible that thou shuldest beleue that Christe had delyuered the
from the daunger therof. Yf thou beleue not that Christ hath delivered the, so is it im
possible that thou shuldest loue gods commaundementes. Yf thou loue not the com-
maundementes, so is Christes sprete not in the whyche is the earnest of forgeuenesse
of synne and of saluation.

For scripture teacheth, fyrst repentaunce: then faythe in Christe, that for hys sake
synne is forgeuen to them that repent: then good workes, which are nothing saue the
commaundement of god only. And the commaundementes are nothing els saue the hel-
pynge of oure neyghbours at theyr nede and the tamynge of oure members that they
myghte be pure also as the harte is pure thorowe hate of vyce and loue of vertue as
Gods word teacheth us whych workes must procede out of fayth, that is, I must do
the for the loue whych I haue to God for that great mercy whych he hath shewed me
in Christ, or els I do them not in the syght of god. And that I faynte not in the payne
of the slevnge of synne that is in my flesh, myne helpe is the promyse of ye assistence of
the power of god and the comforte of the reward to come whych reward I ascribe un
to the goodnesse, mercy & truth of the promiser that hath chosen me, called me, taught
me and geuen me the earnest thereof, and not unto the merites of my doynge or suf-
feringes

sufferinges. For al that I do & suffre is but the way to the rewarde & not the deseruin-
ge therof. As yf the kynges grace shuld promyse me to defend me at home in myne
owne realme yet the way thyther is thorowe the see wherin I myghte happely suffre
no litle trouble. And yet for all yt, yf I myght lyue in rest whē I come thyther, I wold
thinke & so wold other saye, that my paynes were well rewarded: which reward & be-
nefyte I wold not proudly ascrybe vnto the merites of my paynes taking by yt way
but vnto the goodnesse, mercyfulnes & cōstaunt truth of the kinges grace whose gift
it is & to whom the prayse & thanke therof belongeth of duety and right. So now a
rewarde is a gyft geuē frely of the goodnes of the geuer and not of the deseruynges
of the receauer. Thus it appereth, that yf I vowe whatsoeuer it be, for any other pur
pose then to tame my membres and to be an ensample of vertue & edifienge vnto my
neyghbour, my sacrifice is vnsauery and cleane without salt and my lampe without
oyle and I one of the folysh vyrgyns and shalbe shut oute from the feast of the bry-
degrom when I thynke my selfe most sure to enter in.

Yf I vowe voluntary pouerty, this must be my purpose, that I wyll be cōtent
with a competent lyuing which cometh vnto me ether by succession of myne elders or
whych I gett truly with my laboure in ministringe & doynge seruice vnto the comen
welth in one office or in another, or in one occupatiō or other, because that ryches and
honour shall not corrupte my mynde and drawe myne harte from God, and to geue
an ensample of vertue and edifieng vnto other & that my neyghbour maye haue a ly
uing by me as wel as I, yf I make a cloke of dissimulatiō of my vowe, layng a net of
fayned beggerye to catche superfluous aboundaunce of ryches & hye degree and au-
thorite and thorow the estimation of false holinesse to fede and maynteyne my slouth
full ydlenesse with the sweate, laboure, landes, and rentes of other men (after the en-
sample of oure spiritualtie) robbinge them of theyr faythes and God of his honoure
turninge vnto myne ypocrisie that confidense, which shoulde be geuen vnto the pro-
mises of God onely, am I not a wylie foxe and a rauenynge wolfe in a lambes skyn-
ne and a paynted sepulchre fayre without and fylthy within? In like maner thoughe
I seke no worldlye promotion thereby, yet yf I do it to be iustified therwith and too
gett an hyer place in heauen, thinkinge that I do it of myne owne naturall strengthe
and of the natural power of my free wyll, & that euery man hath myght euen so to do
and that they do it not is theyr faute & negligence & so with the proud pharesye in cō-
parison of my self despise the sinfull publicanes: what other thing do I then eate the
bloud & fat of my sacrifice deuouring that my self which shuld be offred vnto god a-
lone and his christ. And shortly whatsoeuer a man doeth of his naturall giftes, of his
naturall witte, wisdom, vnderstanding, reason, will, & good entent before he be other
wyse & cleane cōtrary taught of goddes spirete & haue receaued other wyt, vnderstan-
ding, reason, & wyl, is fleshe, worldly & wrought in abhominable blindnesse, with whi
che a man can but seke him selfe, his owne profyte, glory & honour, euē in very spiri-
tual matters. As yf I were alone in a wildernesse where no mā were to seke profyt or
prayse of, yet yf I wold seke heuē of god there, I coulde of myne owne naturall gyf
tes seke it none other wayes then for thee merites and deseruynges of my good wor-
kes and to enter therin by another waye thē by the dore Christ, which were very thefte
for Christ is lord ouer all and whatsoeuer any man will haue of God, he must haue
it geuen hym frely for Christes sake. Nowe to haue heauen for myne owne deseruin-
ge, is myne owne prayse and not Christes. For I cannot haue it by fauoure and gra-
ce in Christ and by myne owne meryttes also: For frely geuinge and deseruinge cannot
stonde together.

Yf thou wilt vowe of thy goodes vnto god thou must put salt vnto thys sacrifice
that is thou must minister knowledge in this dede, as Peter teacheth. ii. petri. i. Thou
must put oyle of gods worde in thy lāple and do it accordinge to knowledge, yf thou
wayte for the commynge of the brydegome to entre in with hym into his reste. Thou
wilte

wylt hange it aboue the ymage to moue men to deuociō. Deuociō is a feruēt loue vn to Gods cōmādemētes & a desyre to be wyth God & wyth hys euerlasting promyses. Now shal the sight of soch ryches as are shewed at S. Thomas shryne or at walsingham moue a man to loue the cōmaundemētes of god better and to desyre to be loosed from hys fleshe and to be wyth god, or shall it not rather make hys poore herte syghe because he hath no soch at home and to wyshe parte of it in another place? The Priest shall haue it in gods stede. Shall the priest haue it? Yf the Priest be bought with christes bloude, thē he is christes seruaunt & not his owne & ought therfore to feade christes flocke with Christes doctrine & to minister christes sacramētes vnto thē purelye for very loue & not for felthy lucres sake or to be lord ouer thē as Peter teacheth. i. pe tri. v. & Paule. Actes. xx. Besyde this christ is oures & is a gyfte geuen vs, and we be heyres of christ & of al that is christes. Wherfore the Priestes doctrine is oures & we heyres of it, it is the fode of our soules. Therfore yf he minister it not truly & frely vn to vs without selling, he is a thefe & a soule murtherar: & euen so is he yf he take vpō him to fede vs & haue not wherwith. And for a lyke cōclusion because we also withal that we haue be christes, therfore is the Priest heyre with vs also of all that we haue receaued of god, wherfore in asmoch as the Prieste wayteth on the worde of god & is our seruaunt therin, therfore of right we are his detters & owe him a sufficient liuing of our goodes, & euen therto a wife of our doughters owe we vnto him yf he requyre her. And now whē we haue appoynted him a sufficient liuing, whether in tithes rētes or in yerelye wages, he ought to be cōtēt & to requyre no more nor yet to receaue any more, but to be an ensample of sobernesse & of dispising worldly thinges vnto the ensample of his parishconers.

Wilt thou vowe to offer vnto the poore people? that is pleasaunte in the sighte of god, for they be left her to do our almes vpon in Christes steade and they be the right heyres of all oure abundaunce & ouerplus. Moreouer we must haue a scole to teache goddes word in (though it neded not to be so costly) and therfore it is lawful to vowe vnto the buylding or maynteinaunce therof & vnto helping of all good workes. And we ought to vowe to paye costume, tolle, rente and all maner duties and whatsoeuer we owe: for that is gods commaundemente.

Yf thou wilt vowe pilgrimage, thou must put salt therto in lyke maner yf it shal be accepted, yf thou vowe to go & visit the poore or to heare gods worde or whatsoeuer edifieth thy soule vnto loue & good worke after knowledge or whatsoeuer god cō maūdeth, it is wel done & a sacrifice that sauoreth wel ye wil happely say, I ye wil go to this or that place because god hath chosē one place more thē another & wil heare you re peticion more in one place thē another. As for youre praier it must be according too goddes worde. Ye may not desire god to take vengeaunce on him whom gods worde teacheth you to pitie and to praye for. And as for the other glose, that god will heare you more in one place thē in another, I suppose it sal infatuatum, salt vnsauerie, for yf it were wisdom how could we excuse the death of steuē. Actes. vii. which dyed for ye articles yt god dwelleth not in tēples made with hādes, we yt beleue in god are ye tēple of god sayth paul, yf a mā loue god & kepe his word, he is ye tēple of god & hathe god presently dwelling in him, as witnesseth christ. Johā. xiiii. saying: Yf a mā loue me he wyll kepe my worde, & then my father wyll loue hym and we wyl come vnto him and dwell wyth hym. And in the. xv. he sayth: yf ye abyde in me & my wordes also abyde in you, then are what ye wyll and ye shall haue it. Yf thou beleue in Christ & hast the promyses which God hathe made the in thyne harte, then goo on pilgrymage vnto thyne owne harte and there praye and God wyll heare the for hys mercy and truthes sake and for hys sonne Christes sake, and not for a fewe stones sake. What careth God for the temple? The very beastes in that they haue lyfe in them be moche better then an heape of stones couched together.

To speake of chastite, it is a gyfte not geuen vnto all persones, testifieth bothe Christ and also hys Apostle Paule, wherfore all persones maye not vowe it. More-

ouer ther be causes wherfore many persons maye better lyue chast at one tyme thē at another. Many maye lyue chast at twentye and thertye for certayn colde disceases folowing them, whych at .xl. when theyr health is come, cannot do so. Many be occupyed wyth wylde phantasyes in theyr youth that they care not for mariage whych same whē they be ware sad shalbe greatly desyrouse, it is a dāgerous thinge to make syn where none is, and to forsweare the benefyte of God & to bynde thy selfe vnder payne of dāpnation of thy soule that thou woldeste not vse the remedye that God hath created yf nede requyred. ¶ Another thynge is this, beware that thou gett the not a false fayned chastite made wyth the vngodly perswasyons of Saynte Hierome or of Ouyde in hys fylthy boke of the remedye agaynst loue, lest when thorowe soch ymaginacions thou hast vtterly despysed, defyed and abhorred all womankynd, thou come in to soche cause thorowe the fyrce wrath of God, that thou canste neyther lyue chaste nor fynde in thy harte to marye and so be compelled to falle in to ther abhominacion of the Pope agaynst nature and kynde.

Moreouer God is a wyse father and knowethe all the infyrmyties of hys chyldren and also mercyfull, and therfore hath created a remedye wythout synne and geuen therto hys fauour and blessyng. Let vs not be wyser then God with our ymaginacions nor tēpte hym, for as godly chastite is not euery mās gyfte: euē so he yͭ hath it to day hath no power to cōtinue it at his owne pleasure, nether hath god promysed to geue it him still & to cure his infirmities without his naturall remedye nomore thē he hath promised to slake his honger without meat, or thyrst wythout drynke. Wherfore other let al thinges byde free as wyse God hath created them & nether vowe that whych God requyreth, nor not forsweare that whych God permytteth the wyth his fauoure and blessynge also: or els yf thou wylt nedes vowe, thē vowe godly and vnder a condition, that thou wylt continue chast, so long as God geueth the the gyft and as long as nether thyne owne necessyte nether cherytie toward thy neyghbour nor the auctorite of thē vnder whose power thou arte, dryue the vnto the contrarye.

The purpose of thy vowe must be salted also with the wisdō of god. Thou mayst not vowe to be iustified therby or to make satisfactiō for thy synnes or to wynne heauē nor an hyer place: for then diddest thou wrōge vnto the bloud of Christ & thy vow were playn Idolatrie & abhominable in yͤ sight of God. Thy vowe must be only vnto the furtherance of the cōmaundementes of God, which are as I haue sayd nothing but the tamynge of thy mēbres & the seruice of thy neyghbour: yͭ is yf thou thinke thy backe to weake for the burthen of wedlock & yͭ thou canst not rule thy wyfe, chyldren seruauntes & make prouision for thē godly & without ouermoch busyeng & vnquietinge thy selfe & drowning thy selfe in worldly busynesse vnchristenly or that thou canst serue thy neyghbour in some office better beyng chast then maried. And thē thy vowe is good & lawful. And euē so must thou vowe abstinēce of meates & drinkes so farre forth as it is profytable vnto thy neyghbours & vnto the taming of thy fleshe: But yͭ mayst vowe nether of thē vnto yͤ sleyng of thy body. And Paul cōmaundeth thy mother to drinke wyne & no more water because of his diseases. Thou wilt say yͭ Timothy had not happely forsworne wyne. I thinke the same, & that the apostles forsware not wedlocke though many of thē lyued chast nother yet any meate or drinke, though they absteyned frō thē, & that it were good for vs to folowe their ensaumple. Howbeit though I vowe & sweare & thinke on none exception yet is the breaking of gods commaundementes except & all chaunces that hāge of god. As yf I sweare to be in a certayne place at a certayn houre to make a loue daye without exception, yet yf the kynge in the meane tyme cōmaunde me another waye, I must goo by gods cōmaundemēt and yet breake not myne oth. And in lyke case yf my father & mother be seke & requyre my presence, or yf my wyfe, chyldrē or houshold be vi[s]yted yͭ my assistence be requyred, or yf my neyghbours house be a fyre at the same houre & a thousande soche chaunces: in whych all I breake myne oth & am not forsworne & so forth. Read gods worde diligently and with a good herte & it shal teache the all thynges.

✠

The nombre of the armye of Israell.

¶ The fourth Boke of Moyses called Numeri.

¶ All that are apt for batel are nombred: The trybe of Leuy is appoynted to mynister to the tabernacle.

The .I. Chapter.

A And the LORDE spake vnto Moyses in the wildernes of Sinai in the Tabernacle of witnesse, the fyrst daye of the seconde moneth, & in the second yeare after they were come oute of thee lande of Egypte sayinge: *take ye thee summe of all thee multytude of thee chyldren of Israell, in theyr kynredes and housholdes of theyr fathers and nombre them by name all that are males polle by polle from .xx. yeare and aboue: euen all that are able to go forthe in to warre in Israell, thou and Aaron shal nombre them in theyr armyes, and wyth you shalbe of euery trybe an headman in thee house of hys father.

Exod. xxx.b

And these are the names of the mē that shal stand with you: of Ruben, Elizur the sonne of Sedeur: of Simeon, Selumiel the sonne of Suri Sadai: of the trybe of Juda Nahesson the sonne of Aminadab: of Isachar, Nathanael þ sonne of Zuar: of Zabulō, Eliab the sonne of Helon. Amonge the chyldren of Joseph: of Ephraim, Elisama the sonne of Amihud: of Manasse, Gamaliel the sonne of Pedazur: of BenJamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer thee sonne of Ammi Sadai: of Aser, *Pagiel the sonne of Ocran: of Gad, Eliasaph þ sōne of Deguell: of Nephthali, Ahira the sonne of Enan.

or Phegiel.

B These were the councelers of thee congregation and Lordes in thee trybes of theyr fathers & captaynes ouer thousandes in Israell. And Moyses and Aaron toke these mē aboue named and gathered all the congregatiō together, the fyrst day of the second moneth, and rekened thē after theyr byrth and kynredes & houses of theyr fathers by name from .xx. yere and aboue hed by hed, as the Lord commaunded Moyses, euen so he nombred them in the wyldernesse of Sinai.

Of Ruben.

And the chyldren of Ruben Israels eldest sonne in theyr generacions, kynredes & houses of theyr fathers, whē they were nombred euery mā by name, all that were males from .xx. yere and aboue, as manye as were able to goo forthe in warre: were nombred in the trybe of Ruben .xlvi. thousand and fyue hundred.

Amonge the chyldre of Simeon: theyr generacion in theyr kynredes and houses of theyr fathers (when euery mans name was tolde) of all the males from .xx. yeres & aboue, whatsoeuer was mete for þ warre: were nombred in the trybe of Simeon lix. thousande and .iii. hundred.

Amonge the chyldren of Gad: theyr generacyon in theyr kynredes and housholdes of theyr fathers, when they were told by name from .xx. yere and aboue, all that were mete for the warre: were nombred in the trybe of Gad .xlv. thousand, syxe hundred and fyftye. C

Amonge the chyldren of Juda: theyr generacion in theyr kynredes and houses of theyr fathers (by the nōber of names) frō .xx. yere & aboue, al that were able to warre, were tolde of the trybe of Juda .lxxiiii. thousande and syxe hundred.

Amonge the chyldren of Isachar: theyr generacion in theyr kynredes and houses of theyr fathers (when theyr names were counted) from .xx. yere and aboue, whatsoeuer was apte for warre, were nombred in the trybe of Isachar .liiii. thousand and iiii. hundred. D

Amonge the chyldren of Zabulō: theyr generacion in theyr kynredes and houses of theyr fathers (after þ nōbre of names) .xx. yere & aboue, whosoeuer was mete for the warre: were coūted in the trybe of Zabulon .lvii. thousand and .iiii. hundred

Amonge the chyldren of Joseph: fyrste amonge thee chyldren of Ephraim: theyr generation in theyr kynredes and houses of theyr fathers (when thee names of all that were apte to the warre, were told) frō .xx. yeares and aboue: were in nombre in þ trybe of Ephraim .xl. thousande, and fyve hundred.

Amonge the chyldre of Manasse: theyr generation in theyr kynredes and houses of theyr fathers (whē the names of al that were apte to warre were tolde (frō .xx. and aboue C

aboue were nombred in the trybe of Ma-
nasse.xxxii.thousande, and two hundred.
Of Ben Ja min Amōg the chyldre of BeJamin:theyr
generacion in theyr kynredes and houses
of theyr fathers (by thee tales of names)
frō.xx.yere & aboue, of all that were able
to warre, were nōbred in the trybe of Ben
Jamin.xxxv.thousande & .iiii.hundred.
Of Dan Amonge thee chyldren of Dan:theyr
F generacion in theyr kynredes and houses
of theyr fathers (the summe of names) of
al that was apte for to warre:from.xx.ye
re & aboue, were nombred in the trybe of
Dan.lxii.thousand and.vii.hundred.
Of Aser Amonge thee chyldren of Aser:theyr
generacion in theyr kynredes and houses
of theyr fathers (when they were summed
by name) frome.xx.yeares and aboue:all
that were apte to warre, were nombred in
thee trybe of Aser.xli.thousande, and fyue
hundred.
Of Nephthali Amonge the chyldren of Nephthali:
theyr generacyon in theyr kynredes and
houses of their fathers (when their na-
mes were tolde) frome.xx.yeares and a-
boue, whatsoeuer was mete to warre: we
re nombred in the tribe of Nephthali thre
and fyftye thousand and.iiii.hundred.
G These are the nombres which Moses
and Aaron nombred with the.xii.princes
of Israel:of euery house of their fathers
a man. And all the nombres of the chyl-
dren of Israell in the houses of theyr fa-
thers, from twenty yere, and aboue, what
soeuer was mete in the warre in Israell,
drewe vnto the summe of syxe hundred &
thre thousande, fyue hundred and fyftye
But the Leuites in the trybe of theyr fa-
thers were not nombred among them.
And the Lord spake vnto Moses say
inge:only se that thou nombre not the try
be of Leui,nether take the summe of them
amonge the chyldren of Israel. But thou
shalt appoynte the leuites vnto the habi-
cyon of wytnesse, and to all the apparell
thereof and vnto all that longeth therto.
For they shal beare the tabernacle and al
the ordynaunce thereof, and they shal my
nystre it and shall pyche theyr tentes rou
de aboute it. And when the tabernacle go
eth forthe the leuites shall take it dow
ne: & when thee tabernacle is pitched, they
shall sett it vp:for yf any straunger come
nere, he shall dye. And the chyldren of Is-
rael shall pytch their tentes, euery man in
his owne companye and euery mā by his
owne standert thorow oute all theyr hos-
tes. But the leuites shall pytch rounde a-
boute the habytacyon of wytnesse, ÿ ther
fall no wrath vpon the congregacyon of
ÿ chyldre of Israel, and the leuites shall
waite vpon the habitacion of wytnesse.
And the chyldren of Israel dyd accordig
to all that the lorde commaūded Moses.

¶ The order of the pytching of the tētes rounde a-
bout the tabernacle of wytnes. The heades and the
chefe Lordes of the kynredes of Israel ar named

The.ii.Chapter.

AND the Lord spake vnto Mo-
ses and Aaron sayinge: The A
chyldren of Israel shal pitch
euery man by his owne stan-
dert with ÿ armes of their fa
thers houses, a waye from the presence of
the tabernacle of wytnesse.
On the eastsyde towarde the rysynge
of the sonne, shall they of the standert of
the host of Juda pytch with their armes:
And Nahesson thee sonne of Amnadab
shalbe captayne ouer the sonnes of Juda
And his hoste and the nombre of them.
lxxiiii.thousande and.vi.hundred. And
next vnto hym shall the trybe of Isachar
pytch and Nathanael the son of Zuar cap
tayne ouer the chyldren of Isachar, hys
hoste and the nombre of them.liiii.thou-
sande and.iiii.hundred.
And then the trybe of Zabulon:with
Eliab the sonne of Helon, captayne ouer
the chyldren of Zabulon and hys host in
the nombre of them.lvii.thousande and
iiii.hundred. So that al they that pertay- B
ne vnto the hoste of Juda are an hūdred
thousande.lxxxvi.thousand and.iiii.hun-
dred in theyr companyes: and these shall
goo in the forefronte, when they iourney.
And on thee southsyde, the standert of
the hoste of Ruben shall lye with their cō
panyes and the captayne ouer the sonnes
of Ruben, Elizur the sonne of Sedeur, &
hys hoste and the nombre of them.xlvi.
thousande, and.v.hundred. And faste by
hym shall the trybe of Symeon pytche,
and the capteyne ouer the sonnes of Si-
meon, Salumiel ÿ sone of Zuri Sadai

On the east syde the campe of Juda Isachar & Zabulon

On ÿ southsyde ÿ campe of Ruben Simeon and Gad

and his hoste and the nombre of them.lir
thousande & .iii.hundred. And the tribe of
Gad also: And ỹ captaynes ouer ỹ sonnes
of Gad.Eliasaph the sonne of Deguel &
hys hoste & the nombre of them.rlv.thou
sande.vi.hundred and .l. So that all the
nombre that pertaine vnto the host of Ru
ben,are an hundred thousande li.thousād
iiii hundred and fyftye,wythe theyr com-
paynes,and they shall be the seconde in ỹ
C tourney.

The leuites w the taber nacle in the myddes.

And the tabernacle of wytnesse with ỹ
hoste of the leuites,shal go in the myddes
of the hostes:as they lye in their tentes,e-
uē so shall they procede in ỹ tourney,eue-
ry man in his quarter aboute ỹ standert.

On the west syde ỹ cōpany of Ephraim Manasse and Ben Jamin.

On the westsyde,the standerte and the
host of Ephraim shal lye with their com
paynes. And the captayne ouer the son-
nes of Ephraim,Elisama the sonne of A
mihud:and his hoste & the nombre of thē.
rl.thousande and.v.hundred.

And fast by hym,the trybe of Manasse
and the captayne ouer the sonnes of Ma
nasse,Gamaleel the sonne of Peda Zur
and hys hoste and the nombre of them.
rrrii.thousande and.ii.hundred. And the
trybe of BēJamin also:and the captaine
ouer the sonnes of BenJamin, Abidan
the sonne of Gedeoni,and hys hoste and
the nombre of them.rrrv.thousande and
iiii.hundred. All the nombre that pertey-
ned vnto the hoste of Ephraim, were an
hundred thousande viii thousand and an
hundred in their hostes:and they shall be
the thyrd in the tourney.

On ỹ north syde the company of Dā Aser & Nephthali.

And the standert and the host of Dan
shall lye on the northsyde wyth their com-
paynes:and the captayne ouer the childrē
of Dan,Ahiezer the sonne of Ammi Sa
dai: and his hoste & the nombre of them
lrii.thousande & vii.hundred.And fastby
him shal the tribe of Aser pytch:& the cap
D tayne ouer the sonnes of Aser Pagiel,the
sonne of Ocran:and his host & the nōbre
of them.rli.thousande & v.hundred.And
the tribe of Nephtali also,& the captayne
ouer the chyldren of Nephtali:Ahira the
sonne of Enan:& his hoste and the num-
bre of them.liii.thousande and.iiii, hun-
dred.So that the hole nombre of al that
pertayned vnto the hoste of Dan,was an
hundred thousande.lvii. thousande and
vi.hundred, And they shallbe the laste
in the tourney w their standertes.

These are the summes of the childrē of
Israel in the houses of their fathers: euē
all the numbres of the hostes withe their
companyes.vi.hundred.M.iii.M .v.hū
dred and fyfty.And yet the Leuites were
not nōbred amōge the chyldrē of Israel,
as the Lord cōmaunded Moses.And the
chyldren of Israell dyd accordynge to al
that the Lorde cōmaunded Moses, & so
they pytched withe theyr standertes , & so
they tourneyd euery man in hys kinred,&
in the housholde of his fathers.

C The Leuites are not nombred to go to batel,but to minister to the holy place of sanctuary. They must also pytche theyr tentes next to the habitacion.

The.iii.Chapter.

These are the generacyons of A
Aarō & Moses,whē the lord
spake vnto Moses in mout
Sinai and these are the na-
mes of the sonnes of Aaron
Nadab the eldest sonne,& Abihu,Eleazar
and Ithamer.These are the namesof the
sonnes of Aaron whych were Preastes a
nointed & their handes filled to mynister
but*Nadab & Abihu dyed before the lor Leuites Aaron
de,as they brought straunge fyre before
the Lorde in the wyldernesse of Sinai, &
had no chyldren.And Eleazar and Itha
mar mynystred in the sight of Aarō their
father.

And the Lorde spake vnto Moses say-
inge:bryng the trybe of Leui,and set thē B
before Aaron the preaste,& let them serue
him & wayt vpō him & vpō al the multitu
de,before ỹ tabernacle witnesse, to do the
seruyce of the habytacyon.And they shal
wayte vpon all the appparell of the taber
nacle of witnes,& vpō the childrē of Isra-
el,to do the seruice of the habitacion. And
thou shalt geue the Leuites vnto Aaron,
and his sonnes,for they ar geuē vnto him
of the chyldrē of Israel. And thou shalte
appoynt Aaron & hys sonnes to wayt on
theyr Priestes office:& the straunger that
cometh nye,shal dye for it.

And the Lord spake vnto Moses say C
inge:beholde * I haue taken the Leuites
from amōge the chyldrē of Israel, for all
the fyrstborne that openeth the matrice a-
mōg ỹ childrē of Israel,so ỹ the*Leuites
shalbe mine:because al the fyrstborne are
myne:for ỹ same daye that I smote al the
fyrst

fyrst borne in the lande of Egypte, I halowed vnto me all ŷ fyrstborne in Israel both man and beast, and myne they shalbe: for I am the Lord.

And the Lorde spake vnto Moses in the wyldernesse of Sinai saying: Nōbre the children of Leui in the houses of their fathers and kynredes. all that are males from a moneth olde and aboue. And Moses nombred them at the word of the Lorde as he was commaunded. And these are the names of the chyldren of Leui: Gersō Cahath and Merari. And these are ŷ names of the chyldren of Gerson in their kinredes: Libni ꝛ Semei. And the sonnes of Cahath in their kynredes were Amram, Jezehar, hebrō ꝛ Oziel. And the sōnes of Merari in their kynredes were Mahelye and Musi. These are the kynreds of Leui in the housses of their fathers.

D And of Gerson came ŷ kynred of the Libnites and the Semeites, whych are ŷ kynredes of the Gersonytes. And ŷ summe of them (when all the males were told) frō a moneth olde and aboue, were. vii. thousande and fyue hundred. And the kynredes of the Gersonytes pytched behynde ŷ habitacyon west warde. And the captaine of the most auncient house amōg the Gersonytes, was Elyasaph the sōne of Lael. And ŷ offyce of the chyldren of Gerson in the tabernacle of witnesse was to kepe the habitaciō ꝛ the tente with the couerynge therof and the hangynge of the dore of ŷ tabernacle of witnesse and the hanginges of the courte, and the curtayne of the dore of the courte: whyche courte wente round aboute the dwellynge, and the alter, and the cordes that perteyned vnto all the seruyce therof. And of Cahath came the kinred of the Amramytes and the kynred of the Jezcharytes ꝛ of the Hebronites and of the Ozielites: And these are the kynredes of the Cahathites. And ŷ nombre of all the males from a moneth olde and aboue, was. viii. thousande and syxe hundred: which waited on the holy place. And the kynred of the chyldren of Cahath, pitched on the southesyde of the dwellynge. And the captayne in the moste auncient housse of the kynredes of the Cahathites, was Elisaphan the sonne of Oziell, and their offyce was to kepe the arcke, ŷ table the candelstyck, and the alter, ꝛ the holye vessels to mynyster wt and the vayle with al that serued therto. And Eleazar the sonne of Aaron the preast, was captayne ouer all the captaynes of the Leuites, ꝛ had the ouer syghte of them that wayted vppon the holy thynges.

...e Gerso...s pytch...the west...

...e Caha...thites are ...gned to ...uthside

E And of Merari came the kynredes of the Mahelytes and of the Musites: and these are the kynredes of the Merarytes And the nombre of them (when al the males frō a moneth olde ꝛ aboue was tolde) drewe vnto. vi. thousande, and two hundred. And the captayne of the moste auncient housse among the kynredes of the Meracites, whas Zuriel the sonne of Abihael whych pitched on the north syde of the dwellyng. And the office of the sonnes of Merari was to kepe the bordes of the dwellyng ꝛ the barres, pylers with ŷ sockettes therof, and al the instrumentes therof ꝛ al that serued therto: and the pylers of the courte rounde aboute ꝛ theyr sockettes with their pynnes ꝛ cordes.

The Merarites assygned on the northsyde.

But on the forefrōte of the habitacyon ꝛ before ŷ tabernacle of witnesse eastwarde shall Moses ꝛ Aaron ꝛ hys sonnes pytch ꝛ wayte on the sanctuary in the steade of the chyldren of Israel. And the straunger that cometh nye, shall dye for it. And the summe of ŷ Leuites whych Moses ꝛ Aaron nombred, at the cōmaundement

Moses and Aaron & their sonnes, on ŷ eastsyde.

F of the Lord thorow out their kynredes, euen of al the males of a moneth olde ꝛ aboue, was. xxii. thousande.

And the Lord sayd vnto Moses: Nōber al the fyrst borne that ar males amōg the chyldre of Israel, frō a moneth olde ꝛ aboue ꝛ take the nomber of theyr names. And thou shalte appoynte the Leuites to me the lorde, for all the fyrstborne amoug the chyldre of Israel, ꝛ the catel of the Leuites for the fyrstborne of the chyldren of Israell. And Moses nombred as the lorde cōmaunded hym, al the fyrstborne of ŷ chyldren of Israel. And al the fyrstborne males in the summe of names, from a moneth olde ꝛ aboue, were nombred. xxii. M ii. hundred and. lxxiii.

And the lord spake vnto Moyses saynge:

G take the Leuites for al the fyrstborne of the chyldre of Israel, ꝛ the catel of ŷ Leuites for theyr catell: and thee leuytes

shalbe myne whyche am the Lorde. And
for the redemynge of the two hundred &
lxxiii. whych are moo then the Leuites in
the fyrstborne of the chyldren of Israell,
take. v. sycles of euery pece, after * the sy-
Exo. xxx. b. / Leu. xxvii. c / Eze. xlv. b — cle of the holye place. xx. geras the sycle.
And geue the money wher wyth the odde
nombre of them is redemed, vnto Aaron
and his sõnes. And Moses toke the redẽ
peion money of the ouerplus that were
moo then the Leuites, amonge the fyrste
borne of the chyldren of Israell: and it ca
me to a thousande. iii. hundred and. lxv.
sicles of the holye sicle. And he gaue that
redempciõ money vnto Aarõ & his sõnes
at the worde of the Lord, euen as the Lor
de commaunded Moses.

The Notes

a‡ Leuyte sometyme sygnyfyeth onelye a mynister or seruaunt, as here, and Esaye. lxvi. g.

¶ The offyces of the Leuites, euery one after the stocke that he came of.

The. iiii. Chapter.

A And ye Lord spake vnto Mo
ses and Aaron, and bad thẽ
take the summe of the chyl-
dren of Cahath from amõg
the sonnes of Leui, in theyr
kinredes and houses of their
fathers, from. xxx. yere & aboue vntyll fif
tye al that were able to warre, for to do ye
worke in the tabernacle of witnesse. This
shallbe the offyce of the chyldren of Ka-
hath in the tabernacle of witnes which is
moste holy. And when the hoste remoueth
Aaron and hys sonnes shall come and ta
ke downe the vayle, and couer ye arcke of
wytnesse there wyth & shall put theron a
coueringe of taxus skinnes, & shal sprede
a cloth that is altogether of iacyncte abo-
ue al and put the staues therof in. And
vpon the shew table, they shal spred abro
de a clothe of iacyncte and put theron the
dishes, spones, flat peces, & pottes to pou-
re with, & the daylye bread shalbe theron:
& they shal spreade vpon thẽ a coueringe
of purple, and couer the same with a coue
ringe of taxus skinnes, and put the sta-
ues therof in.

And they shall take a cloth of iacincte &
couer the candelsticke of light & her lamp
es and her snoffers, & fyre pannes, and al
her oyle vessels whiche they occupye abo
ute it, and shall put vpon her and all her
instrumentes, a coueringe of taxus skyn
nes, and put it vpon staues. And vpon ye
golde alter they shal sprede a cloth of Ia
cincte, and put on her staues. And they
shall take all the thynges which they oc-
cupye to ministre with in the holy place, &
put a clothe of Iacyncte vpon them and
couer them wythe a coueringe of taxus
skynnes and put them on staues. And B
they shall take awaye the asshes oute of
the alter, and sprede a scarlet cloth theron:
and put about it, the fyre pannes, the flesh
hoke, the shouels, the basens and all that
belongeth vnto the alter, and they shall
sprede vpon it a coueringe of taxus skin
nes, put on the staues of it. And when Aa
ron and his sonnes haue made an ende of
coueringe thee sanctuarye and all thee
thynges of the sanctuarye, agenste that
the hoste remoue, then the sonnes of Ca-
hath shall come in for to beare, & so let thẽ
not touche ye sanctuary least they dy. And
this is the charge of the sõnes of Cahath
in ye tabernacle of witnes. And Eleazar ye
sonne of Aaron the preast, shall haue the
charge to prepare oyle for the lightes &
swete cens, and the dayly meatoffring &
the anoyntynge oyle, and the ouer syghte
of al the dwelling and of al that therin is
both ouer the sanctuarye and all that per
tayneth therto.

And the Lorde spake vnto Moses & C
Aaron sayinge: destroye not ye trybe of ye
kynredes of the Cahathites, from amõg
the Leuites. But thus do vnto them that
they maye lyue and not dye, when they go
vnto the moost holy place. Aaron and his
sonnes shal go in and put them euery mã
vnto his seruyce and vnto hys burthen,
But let them not not go in to se whẽ they
couer the sanctuary, lest they dye.
And the Lorde spake vnto Moses say-
enge Take the summe of the chyldern of
Gerson, in the houses of their fathers &
in theyr kinredes: from. xxx. yere and abo
ue, vntyll. l. all that are able to goo forth
in warre, for to do seruyce in the taberna-
cle of witnesse. And this is the seruice of ye
kynred of ye Gersonites, to serue & to bea-
re. They shal beare the curtaynes of the
dwelling & the couerynge of the tabernacle of
witnesse and his couerynge and the coue-
rynge of taxus skynnes that is an hye a-
boue vpon it, and the hanginge of ye dore
of

of the tabernacle of wytnesse: and the han
gyng of the courte and the hangynge of
the gate of the courte that is rounde abo
ut the dwellyng & the alter, and the cordes
of thẽ, and al the instrumentes that serue
vnto them and all that is made for them.
And at the mouth of Aaron and his son-
nes, shall al that seruice of the children of
the Gersonites be done, in al their charges
& al their seruyce, and ye shall appoynte
them vnto al their charges that they shal
waite vpon. And this is the seruice of the
kinred of the childrẽ of the Gersonites in
the tabernacle of witnesse, & their wayte
shalbe in the hande of Ithamar the sonne
of Aaron the Preast.

And thou shalte nombre the sonnes of
Merari in their kynredes & in the houses
of theyr fathers from.xxx.yeres and abo-
ue vnto.l. All that is able to go forthe
in warre, to do the seruyce of the taberna-
cle of wytnesse. And this is the charge ỹ
they muste wayte vppon in all that they
must serue in the tabernacle of wytnesse.
The bordes of the dwelling, & the barres,
pylers, & sokettes therof and ỹ pilers of ỹ
court round aboute, and their sokettes, pi
nes & cordes wyth al that pertayneth and
serueth vnto them. And by name ye shall
recken the thynges that they muste wayte
vpõ to beare. This is ỹ seruice of the kin
D reds of ỹ sõnes of Merari i al their seruy-
ce in ỹ tabernacle of wytnesse by ỹ hãd of
Ithamar ỹ sonne of Aarõ ỹ preast.

And Moses and Aaron and the prin-
ces of the multitude nombred the sonnes
of the Cahathites in theyr kynredes and
houses of theyr fathers, from.xxx.yere &
aboue vnto fyftye, all that were able to
go forthe in the hoste and to do seruyce in
the tabernacle of wytnesse. And the nom-
bre of them in theyr kynredes were two
thousande, seuen hundred and.l. The
se are the nombres of the kynredes of
the Cahathytes, of al ỹ dyd seruice in ỹ ta
bernacle of witnesse, which Moses & Aa
rõ did nombre at the cõmaundement of ỹ
Lorde by the hande of Moses.
And the sonnes of Gerson were nombred
in their kinredes and in the houses of their
fathers, frõ.xxx. yere vp vnto fyfty, all ỹ
were able to go forth in the host for to do
seruyce in the tabernacle of witnesse. And
the nombre of thẽ in theyr kynredes, & in
ỹ houses of their fathers, was two thou-
sand syxe hundred and.xxx. This is the
nombre of the kynredes of the sonnes of
Gerson, of all that dyd seruyce in ỹ taber
nacle of witnesse, which Moses and Aa-
ron dyd nombre at ỹ cõmaundemente of
the Lorde.

And the kynredes of the sonnes of Me
rari were nombred in their kynredes and
in the houses of theyr fathers, from.xxx.
yere vp vn to fyftye: all that were able to
go forth with the host, to do seruyce in the
tabernacle of wytnesse. And the nombre
of them was in theyr kynredes, thre thou
sande and two hondred. Thys is the nõ-
bre of the kynredes of the sonnes of Me
rari, which Moses and Aaron nombred
at the byddynge of the Lorde, by the han
de of Moses.

The whole summe which Moses, Aa
ron and the lordes of Israell nombred a
monge the leuytes in theyr kynredes and
housholdes of theyr fathers, from.xxx.
yere vp vnto.l. euerye man to do hys of-
fyce and seruyce and to beare hys burthẽ
in ỹ tabernacle of witnesse: was.viii.thou
sand, fyue hundred and.lxxx. whych they
nombred at the commaundemente of the
Lorde by the hande of Moses euery mã
vnto hys seruice and burthen: as the lord
commaunded Moses.

Who they be that ought to be cast out of ỹ hoste. The knowleging of synne. The cleansinge of synne done of ignoraũce. The lawe of the fyrste fruytes, & of gelousye.

The.v.Chapter.

And ỹ Lord spake vnto Mo A
ses sayinge: commaunde the
chyldren of Israel that they
put out of the host, all the le-
pers & al that haue yssues &
al that are defiled vpon the deed, whether
they be males or females ye shall put thẽ
out of ỹ hoste, that they defyle not the ten
tes amõg which ye dwel. And ỹ chyldren
of Israel dyd so, & put them out of ỹ host
euen as the Lorde commaunded Moses,
so dyd the children of Israel.
And the Lorde spake vnto Moses sayen
ge: speake vnto ỹ children of Israel: whe
ther it be man or woman, when they haue
synned any maner of synne which a man
doeth where wythe a man trespaseth a-

gēst the Lord, so that the soule hath done amysse then they shal knowledg their synnes which they haue done, and restore agayne the hurte that they haue done in ỹ hole, and put the fyfte parte of it moare therto and geue it vnto him whō he hath trespased agenste. But and yf he that maketh the amendes haue no mā to do it to, then the amendes that is made shalbe the Lordes and Preastes, beside the ram of the attonement offerynge wherwith he
B maketh attonement for him selfe. And all heue offerynges of all the halowed thinges which the chyldren of Israell brynge vnto the preaste, shalbe the preastes, & euery mans holowed thynges shalbe hys owne but whatsoeuer any man geueth the preaste, it shalbe the preastes.

And ỹ Lord spake vnto Moses saiēg Speake vnto the children of Israel, and say vnto thē. If any mās wyfe go a side and trespase against him, so that another man lye with her fleshly and the thyng be hyd from the eyes of her husband and is not come to light ỹ she is defiled (for ther is no wytnesse agenst her) in as moche as she was not take with the maner, and the sprete of [b] gelousy cometh vpon him & he is gelouse ouer his wyfe and she defiled, or happely ỹ sprete of gelousy cometh vpō him, & he is gelouse ouer his wife and she yet vndefiled. Then let her husbād bring her vnto the preaste and brynge an offerynge for her: the tenthe parte of an Epha of barly meele, but shall poure none oyle therevnto, nor put frankencens therō: for it is an offeringe of gelousye, and an offerynge that maketh remembraūce of synne.

And let the preast brynge her & sett her before the Lord, and let him take holy water in an erthen vessel & of the dust that is in the floore of the habytacyon and put it
C in to the water. And the preast shal set the wife before the lord and vncouer her heade, and put the memoriall of the offerynge in her handes whyche is the gelousye offerynge, and the preaste shall haue bytter and cursynge water in his hande, and he shall coniure her and shal say vnto her If no man haue lyen with the nether hast gone asyde, and defyled thy selfe behynde thy husbande, then haue thou no harme of thys bytter cursynge water.

But & yf thou hast gone asyde behynd thyne husband and art defyled and some other man hath lyen wyth the besyde thyne husband (and let the priest coniure her wyth the coniuracion of the curse and say vnto her) the Lord make the a curse and a coniuracion among thy people: so that the Lorde make thy thye rotte, and thy belye swell and thys bitter cursynge water go into the bowels of thy, that thy bely swell and thy thye rotte, and the wyfe shall saye [c] Amen, Amen.

And the preaste shall wryte thys curse in a byll and washe it out in the bytter water. And when the cursinge water is in her
D that it is bitter, then let the prieste take the gelousye offeringe out of the wyfes hande, & waue it before the Lorde, and bringe it vnto the alter: and he shal take an hand full of the memoriall offringe and burne it vpon the alter, and thē make her drinke the water, and whē he hath made her drinke the water, Yf she be defyled and haue trespased agaynst her husband, then shall the cursynge water go in to her & be so bitter, that her belye shall swell and her thye shall rotte, and she shalbe a curse amonge her people. And yf she be not defyled but is cleane, thē she shall haue no harme, but that she maye conceaue.

Thys is the lawe of gelousye, when a wyfe goeth a syde behynde hyr husband & is defyled, or when the sperite of gelousye cometh vpon a mā, so ỹ he is gelouse ouer his wyfe thē he shal bringe her before the Lord, and the prieste shal minister al thys lawe vnto her, and the man shalbe giltles, and the wyfe shall beare her synne.

The Notes.

a) Thys text is to be vnderstanded of soch trespaces, wherwith we hurt our neyghbours in worldly goodes, as they cal thē, and therfore must ỹ hurt be restored and the fyft part more therto: If the partye remayned not to whō the restitucion was due, nor any of hys lawful heyres, thē must it be the prestes wages, which at that tyme had none other lyuinge.

b) The hole lawe of gelousy semeth to be a feare & a certayne nourtoure of wyues, that they shoulde be obedient to their husbādes, chaste, manerly & faithfull, & soch as geue no occasiō to be suspected therfore thys lawe whyle it kepe the wyues & gaue them no lycence to come at large wherby they myght haue come in some suspecte & so haue come to thys greate shame before the congregacion.

c) Amen is an Hebrew worde & sygnifyeth, euen so be it, or be it fast and sure. [illegible]

¶ The lawe of thẽ that take vpon them abstinence. The maner of blessing the people.

The .vi. Chapter

A And ye Lord spake vnto Mo-
ses sayinge: speake vnto the
chyldren of Israel & saye vn
to thẽ: whẽ ether man or wo-
man apoynteth to a vowe a
vowe of abstinẽce for to abstayne vnto ye
Lord, he shall absteyne frõ wyne & strõge
drincke, & shal drinke no vineger of wyne
or of strõge drinke, nor shal drinke what-
soeuer is pressed out of grapes: & shal eat
no fresh grapes nether yet dryed as longe
as his abstinence endureth. Moreouer he
shal eate nothing that is made of the vine
tre, no nor so moch as the cornels or ye hus
ke of the grape.

And as long as the vowe of his absti-
B nẽce endureth, ther shal no rasure nor she
res come vpon hys head, vntyl hys dayes
be out which he fasteth vnto the Lorde, &
he shalbe holy & shall let the lockes of hys
hayre grow. As long as he absteyneth vn
to the Lord he shal come at no dead body:
he shal not make hym self vncleane at the
deathe of hys father, mother brother or sy
ster: for b the abstynence of hys God is vpõ
hys head. And therefore as longe as hys
abstynence lastethe, he shall be holye vnto
the Lorde.

And yf it fortune yt any man by chaũce
dye sodenly before hym, & defyle the heade
of hys abstinence, then must he shaue hys
head the daye of his clensing: euen the se-
uenth day he shall shaue it. And the eyght
day he shal bringe .ii. turtels or .ii. younge
pigeons to the priest, vnto the dore of the
tabernacle of wytnes. And the priest shall
offer the one for a synneofferinge & ye other
for a burntofferinge & make an attonemẽte
for him as cõcerning that he synned vpõ
the dead, & shal also halowe his head ye sa
me daye, & he shal absteyne vnto the Lord
the tyme of his abstinencie, & shal bring a
lambe of an yere olde for a trespace offe-
rynge: but the dayes that were before are
lost, because hys abstinencie was defyled.
C This is the lawe of the absteyner, whẽ ye
tyme of his abstinence is oute he shall be
brought vnto thee dore of ye tabernacle of
wytnesse & he shall brynge hys offerynge
vnto the lord: an he lãbe of a yere old with
out blemishe for a burntofferinge & a she
lambe of a yere olde without blemishe for
a synofferinge, a ram without blemish also
for a peacofferinge, and a basket of swete
bread of fyne floure mingled withe oyle &
wafers of swete bred anoynted with oyle
wyth meatofferinges & drinkeofferinges
that longe thereto.

And the prest shal bringe him before ye
Lord & offer his synofferinge & hys burnt
offering, & shall offer the ram for a peace-
offring vnto the Lord with the basked of
swete bread, and the prieste shal offer also
his meatoffring & his drinkeoffring. And
the absteyner shal shaue his head in ye do-
re of the tabernacle of witnes & shall take
the hayre of his sober head & putt it in the
fyre which is vnder ye peacoffring. Thẽ
the prest shal take the sodden shoulder of
the ram & one swete cake out of the basket
& one swete wafer also, & put thẽ in the hã
de of the abstcince after he hath shaue his
abstinẽce of, & the prest shal waue thẽ vnto
the Lord, which offring shal be holy vnto
the prest with the wauebrest & heue shoul
der: & then the absteyner may drinke wyne
This is the lawe of the absteyner whyche
hath vowed hys offerynge vnto the Lorde
for hys abstynence, besydes that his hand
can gett, And accordyng to vowe whyche
he vowed, euen so he must do in thee lawe
of hys abstinence.

And the Lord talked wyth Moses say- D
inge speake vnto Aaron & his sonnes say
inge: of this wise ye shal blesse the childrẽ
of Israel saying vnto them.

The Lord blesse the and kepe the.

The Lord c make hys face shyne vpõ
the & be mercyful vnto the.

The Lord lyft vp hys countenaũce v-
pon the, and geue the peace. For ye shall
put my name vpon the chyldrẽ of Israel,
that I maye blesse them.

The Notes

a Here it appeareth what a vowe is after ye old testament, which was a fygure of the vowe that a Christen man ought to do, geuinge and dedicating hym selfe to God as it is spoken Roma. xii. a.

b To haue the abstinence of God vppon hys head is, to shew a token of refusing the care of bodely thinges by that he sheweth not by the hayre of hys head, or by the trimmynge of hys bodie or bearde, which thing the world so greatly esteemeth.

c To make hys face to shyne is to geue a tokẽ of hys louing kyndnes.

¶ The offring of the Lordes and heades of Israel when the tabernacle was sett vp.

The .vii. Chapter.

A AND whē Moyses had ful set
vp the habytaciō ⁊ anoynted
it ⁊ sanctified it and al theap
parel therof, ⁊ had anoynted
⁊ sanctified the alter also and
all the vessels thereof: then the princes of
Israel heades ouer the houses of theyr fa
thers which were the Lordes of the tribes
ÿ stode ⁊ nōbred, offered ⁊ brought theyr
giftes before the Lorde, sixe couered cha-
rettes and.xii.oxen: two and two a charet
and an oxe euery man, ⁊ they brought thē
before the habitacion.

And the lord spake vnto Moyses say-
inge: take it of thē ⁊ let thē be to do the ser
uice of the tabernacle of witnes, and geue
them vnto the Leuites, euery man accor-
dinge vnto hys office. And Moyses toke
the charettes ⁊ the oxen, ⁊ gaue them vn-
to the Leuites.ii.charettes and.iiii.oxē he
gaue vnto the sōnes of Gerson according
vnto theyr office. And.iiii.charettes and
eyght oxen he gaue vnto the sonne of Me
rari accordinge vnto theyr offices, vnder
the handes of Ithamar thee sonne of Aa-
ron the Prest. But vnto the sonnes of Ca
hath he gaue none, for the offyce that per-
tayned thē was holy, ⁊ therfore they must
beare vpon shoulders.

B And the princes offred vnto the dedica
ting of the alter in the daye that it was a-
noynted, and brought theyr gyftes before
the alter. And the Lorde sayd vnto Moy-
ses: let the princes brynge theyr offringes
euery daye one prynce, vnto the dedycatin
ge of the alter.

The offring of Nahesson — He that offered hys offeringe the fyrst
daye, was Nahesson the sonne of Amina
dab of the trybe of Iuda. And hys offrin
ge was: a syluer charger, of an hundred ⁊
xxx.sycles weyght: ⁊ a syluer boule of.lxx
sycles of the holy sycle, both of thē full of
fyne wheten floure mingled with oyle for
a meatofferynge: ⁊ a spone of.x.sycles of
golde full of cens: and a bullock, a ram, ⁊
a lambe of a yeare olde for burntofferyn-
ges, and an he goote for a synneofferinge:
and for peaceofferinges two oxen and fiue
rāmes.v.he gootes and.v.lābes of a yere
olde, ⁊ this was the gyft of Nahesson the
sonne of Aminadab.

The offring of Nathanael — The second daye, dyd Nathaneel offer
the sōne of Zuar, captayne ouer Isachar
And hys offeringe whych he brought was
a syluer charger of an hundred and.xxx.
sycles weyght: and a syluer boule of.lxx.
sycles of the holye sycle, and bothe full of
fyne floure myngled with oyle for a meat
offeringe: and a golden spone of.x.sycles,
ful of cens. And a bullock, a ram ⁊ a lābe
of a yeare old for burntofferinges, and for
peaceofferynges.ii.oxen.v.rammes, fyue
he gootes and fyue lambes of one yeare
olde. And thys was the offeringe of Na-
thaneel the sonne of Zuar.

The of[fring] of Elia[b] — The thyrd day, Eliab the sonne of He-
lon the chefest among the chyldren of Za
bulon, brought his offeringe. And hys of
feringe was a syluer charger of an hun-
dred and.xxx.sicles weyghte, and a syluer
boule of.lxx.sycles of the holye sycle, and
both ful of fyne floure mingled wyth oyle
for a meatoffring: and a goldē spone of.x
sycles ful of cens: and an oxe and a ram ⁊
a lambe of a yere olde for burntofferinges
and an he goote for a synneofferinge: and
for peaceofferinges two oxen.v.rammes C
v.he gootes and.v.lambes of one yeare
olde. And thys was the offerynge of Eli-
ab the sonne of Helon.

The of[fring] of Eli[zur] — The fourthe daye, Elizur the sonne of
Sedeur, chefe lorde amonge the chyldren
of Ruben, brought his offering. And his
gyfte was a syluer charger of an hundred
and.xxx.sycles weyght, and a syluer bou-
le of.lxx.sycles of the holy sycle, and both
full of fyne floure myngled wyth oyle for
a meatofferinge: and a golden spone of.x.
sycles full of cens: and a bullock, a ram ⁊
a lambe of a yere olde for burntofferinges
and an he goote for a synneofferinge: ⁊ for
peaceofferinges, ii.oxen.v.rammes.v.he
gootes and.v.lambes of a yere olde. And
thys was the offringe of Elizur the sonne
of Sedeur.

The of[fring] of [Selumiel] — The fyfth day, Selumiel the sonne of
Zuri Saddai, chefe Lord among the chyl
dren of Simeon, offred, whose gyfte was
a syluer charger of an hundred ⁊.xxx.sy-
cles weyghte: and a syluer boule of.lxx.sy
cles of the holy sycle: and both full of fy-
ne floure myngled wyth oyle for a meate
offring: ⁊ a goldē spone of.x.sycles ful of
cens. And a bullock, a ram, ⁊ a lambe of a
yere olde for burntofferinges, ⁊ an he gote
for a synoffring: ⁊ for peace offeringes.ii.

oxen

oxen. v. rammes. v. he gotes & v. lãbes of a yere olde. And this was the offeringe of Selumiel the sonne of Zuri Sadai.

D The offring of Eliasaph.

The syxte daye, Eliasaph the sonne of Deguell the chefe Lorde among the chyldren of Gad, offered: whose gyfte was: a syluer charger of an hundred and .xxx. sycles weyghte: and a syluer boule of .lxx sycles of the holy sycle, both of thẽ full of fyne wheten floure mingled with oyle for a meatofferynge: & a spone of .x. sycles of golde full of cens: and a bullock, a ram & a lambe of a yeare olde for burntofferynges, and an he goote for a synneoffringe: and for peaceofferinges two oxen and fiue rãmes. v. he gootes and .v. lãbes of a yere olde, & this was the gyft of Eliasaph the sonne of Deguel.

The offring of Elisama.

The seuenthe daye Elisama the sonne of Amiud, the chefe Lord of the childrẽ of Ephraim offered. And hys gyfte was a syluer charger of an hundred and .xxx. sycles weyghte: and a syluer boule of .lxx. sycles of the holye sycle, and bothe full of fyne floure myngled with oyle for a meat offringe: and a golden spone of .x. sycles, ful of cens. And a bullock, a ram & a lãbe of a yeare old for burntoffringes, and for peaceofferynges .ii. oxen. v. rammes, fyue E he gootes and fyue lambes of one yeare olde. And thys was the offeringe of Elisama the sonne of Amiud.

The offringe of Gamaliel.

The eyghte daye offered Gamaliell thee sonne of Pedasur, the chefe LORDE of the chyldrẽ of Manasse. And his gyfte was a syluer charger of an hundred and .xxx. sicles weyghte, and a syluer boule of .lxx. sycles of the holye sycle, and both ful of fyne floure mingled wyth oyle for a meatoffring: and a goldẽ spone of .x sycles ful of cens: and an oxe and a ram & a lambe of a yere olde for burntoffringes and an he goote for a synneofferinge: and for peaceofferinges two oxen. v. rammes v. he gootes and .v. lambes of one yeare olde. And thys was the offerynge of Gamaliel the sonne of Pedasur.

The offringe of Abidan.

The nenthe daye, Abidan the sonne of Gedeoni thee chefe Lorde amonge thee chyldren of Ben Jamin offered. And hys gyfte was a siluer charger of an hundred and .xxx. sycles weyght, and a syluer boule of .lxx. sycles of the holy sycle, and both full of fyne floure myngled wyth oyle for a meatofferinge: and a golden spone of .x. sycles full of cens: and a bullock a ram & a lambe of a yere olde for burntofferinges and an he goote for a synneofferinge: & for peaceofferinges .ii. oxen. v. rammes. v. he gootes and .v. lambes of a yere olde. And thys was the offringe of Abidã the sonne of Gedeoni.

The offring of Ahiezer. F

The tenthe daye, Ahiezer thee sonne of Ammi Sadai chefe Lorde among the childrẽ of Dan offred. And his gyft was a syluer charger of an hundred & .xxx. sycles weyghte: and a syluer boule of .lxx. sycles of the holy sycle: and both full of fyne floure myngled wyth oyle for a meate offring: & a goldẽ spone of .x. sycles ful of cens. And a bullock, a ram, & a lambe of a yere olde for burntoffringes, & an he gote for a synoffring: & for peace offringes .ii. oxen. v. rammes. v. he gootes & .v. lambes of a yeare olde. And thys was the offring of Ahiezer the sonne of Ammi Sadai.

the offring of Pagiel. Or, Phegiel.

The .xi. day * Pagiel the sonne of Ocran the chefe Lord among the chyldrẽ of Aser offered. And hys gyfte was a syluer charger of an hũdred & .xxx. sicles weyght a syluer boule of .lxx. sycles of thee holye sycle and both ful of fyne floure mingled wyth oyle for a meatofferynge: and a golden spone of .x. sycles full of cens. And a bullocke, a ram and a lambe of one yeare olde, for burntoffringes, & an he goote for a synneoffring: and for peaceoffringes .ii oxen, fyue rãmes. v. he gootes & .v. lãbes of one yeare olde. And thys was the offerynge of Pagiel the sonne of Ocran.

the offring of Ahira

The .xii. day, Ahira the sonne of Enan chefe Lord amõg the chyldrẽ of Nephthali, offred. And hys gyft was a syluer charger of an hundred & .xxx. sycles weyght: a syluer boule of .lxx. sycles of the holy sycle both ful of fyne floure myngled with oyle for a meatofferinge: & a goldẽ spone of .xx. sycles, ful of cens. And a bullock, a ram & a lambe of one yere olde for burntoffringe: and for peaceoffringes, two oxen fiue rãmes. v. he gootes and .v. lambes of one yere olde. And this was the offryng of Ahira, the sonne of Enan.

G Of this maner was thee dedication of the alter, when it was anoynted vnto thee whyche was broughte of the Prynces of Israell, xii. chargers of syluer, xii. syluer boules

boules

boules and.xii.spones of gold: euery char
ger contaynynge an hundred and.xxx. sy-
cles of syluer, & euery boule.lxx. so that al
the syluer of al the vessels, was two thou
sande and.iiii.hundred sicles of the holye
sycle. And the.xii.golden spones whyche
were full of cense, contayned ten sycles a
pece of the holye sycle: so that all the golde
of the spones, was an hundred and twen-
tye sycles.

All the oxen that were brought for the
burntoffringes were.xii. & the rāmes. xii.
& the lābes.xii.of a yere olde a pece, with þ
meatoffringes: with he gootes for synne-
offringes. And al the oxē of the peaceoffe
ringes were.xxiiii.the rāmes.lx.the gotes
lx.and lambes of a yere old a pece.lx. and
this was the dedicaciō of the alter, after þ
it was anoynted.

And whē Moses was gone into the ta
bernacle of witnesse to speke with hym, he
harde þ voyce of one speakinge vnto him
frō of the mercyseat that was vpō þ arke
of witnesse: euē frō betwene the two cheru
byns he spake vnto hym.

¶ The disposicion and order of the lampes. The
forme of the candelstick. The cleansinge & offringe
of the Leuites. The age of the same.

The.viii.Chapter.

A AND the lord spake vnto Mo
Exo.xxv.c. ses sayng: speake vnto Aarō
& say vnto him: * when thou
puttest on þ lampes seþ they
light all seuē vpon the fore-
front of the candelstick. And Aarō dyd e-
uē so & put the lāpes vpō the forefront of
the candelsticke, as the Lorde cōmaunded
Moses, and the worke of the candelsticke
was of stiffe gold: both þ shaft & the flou-
res therof. And according vnto the vision
which the Lord had shewed Moyses euē
so he made the candelsticke.

And the Lord spake vnto Moses sayng-
inge: take the Leuites frō among the chyl
dren of Israel & clense them. And thys do
vnto them whē thou cleansest them, sprin
kle water of purifienge vpon them & ma-
B ke a rasure to runne alonge by pon all the
fleshe of them, and lette them washe theyr
clothes, and then they shall be cleane. And
let them take a bullocke and hys meatof-
feringe, fyne floure myngled wythe oyle:
and another bullocke shalt thou take too
be a synneoffringe.

Then bringe the Leuites before the ta
bernacle of witnesse & gether the hole mul
titude of the chyldren of Israell together.
And bringe the Leuites before the Lord,
and let the chyldren of Israell putte theyr
handes vpon the Leuites. And let Aaron
heue the Leuites before the Lorde, for an
heueoffryng geuen of the chyldren of Is-
raell, & then let thē be appoynted to wayte
vpon the seruice of the Lorde.

And let the Leuites put theyr handes
vpō the heades of the bullockes, & thē of-
fer thē: the one for a synneoffring and the
other for a burntoffring vnto the Lord to
make an atonemēte for the Leuites. And
make the Leuites stand before Aarō and
hys sonnes, & heue them to be an heueoffe
ringe vnto the Lord. And thou shalt sepa
rate the Leuites from among the chyldrē
of Israell, that they bee myne: & after that
let them go and do the seruice of the taber
nacle of wytnesse.

Clense thē & waue thē, for they are geuē C
vnto me frō among the chyldrē of Israel
For * I haue taken thē vnto me for all the
fyrstborne that open any matrice amonge
the chyldren of Israel.

* For al the fyrstborne among the chyl
dren of Israel are myne both man & beast
because the same tyme þ I smote the fyrst
borne in the lande of Egypte, I sanctifye
them for my self: and I haue taken the Le
uites for all the fyrstborne amōg the chyl
drē of Israell, & haue geuen thē vnto Aa-
ron and his sonnes from amonge the chyl
dren of Israel to do the seruice of the chyl
dren of Israel in the tabernacle of witnes
and to make an attonemente for the chyl-
drē of Israel, that ther be no plage amōg
the chyldrē of Israel, yf they come nye vn
to the sanctuary.

And Moyses & Aaron and al the con- D
gregation of the chyldren of Israell dyd
vnto thee Leuytes accordynge vnto all
that the Lorde commaunded Moyses.
And thee Leuytes puryfyed them selues,
and washed theyr clothes. And Aaron wa
ued them before thee Lorde, and made an
attonement for them to cleane them. And
after that they went in to do theyr seruyce
in the tabernacle of wytnesse, before Aarō
and his sonnes. And according as the lor
de had cōmaunded Moyses as cōcernyng
the

the Leuites, euen so they dyd vnto them.
And the lord spake vnto Moyses say-
inge: this shalbe the maner of the Leuites
* frō .xxv. yere vpward they shall go in to
wayte vpō the seruice in the tabernacle of
witnes, & at fyftie they shal ceasse waytin
ge vpō the seruice therof, & shal labour no
more: but shal minister vnto theyr brethrē
in the tabernacle of witnes, & ther wayte,
but shal do nomore seruice. And se that ÿ
do after thys maner vnto thee Leuites in
theyr wayting tymes.

¶ The effer or passeouer offring of the cleane & vn-
cleane. A cloude couering the tabernacle leadeth the
hoost.

The .ix. Chapter.

A And the lord spake vnto Mo-
ses in the wildernes of Sinai
in the fyrste moneth of the se-
cōnd yere after they * were co
me out of the land of Egipte
saying: let the childrē of Israel offre Pas
seouer in his season: euen the .xiiii. daye of
thys moneth at euen they shall kepe it in
hys season, accordinge to al the ordinaun
ces and maners therof. And Moyses bad
the chyldren of Israel that they shuld of-
fer Passeouer, and they offred Passeouer
the .xiiii. daye of the fyrst monethe at euen
in the wyldernesse of Sinai: and dyd ac-
cordynge to al that the Lorde commaun-
ded Moyses.
And it chaunced that certayne mē which
were defyled wythe a dead corse that they
myght not offer Passeouer the same daye
came before Moyses and Aaron the same
B tyme, and sayde: We are defyled vpon a
dead corse, wherfore are we kepte backe ÿ
we may not offer an offring vnto the lord
in the due season, amonge the chyldren of
Israell? And Moyses sayde vnto them:
tary, that I maye heare what thee Lorde
wyll commaunde you. And the Lord spa-
ke vnto Moyses saying: speake vnto the
chyldren of Israel and saye. Yf any man
amonge you or youre chyldren after you
be vncleane by thee reason of a corse or is
in the way farre of, thē lett hym offer Pas
seouer vnto thee Lorde: thee .xiiii. daye of
the second moneth at euen, and eat it with
swete bread and sowre herbes, and lett thē
leaue none of it vnto thee mornynge nor
breake anye boone of it. And according to
all the ordinaunce of thee Passeouer lette
them offer it.
But yf a man be cleane and not let in a
iourney, & yet was negligēt to offer * Pas
seouer the same soule shal perishe frō his
people, because he brought not an offerin
ge vnto the Lorde in his due season: & he C
shall beare his synne. And whē a straūger
dwelleth amōge you and wyl offer Passe
ouer vnto the Lord, according to the ordi
naunce of Passeouer & maner therof shal
he offer it. And ye shal haue one law both
for the straunger & for hym that was bor-
ne at home in the lande.
And the same daye that the habitacion
was reared vp, a cloude couered it an hye
vpon the tabernacle of wytnesse: and at e-
uen ther was vppon thee habitacion, as it
were the similitude of fyre vntyl the mor-
ninge. And so it was alwaye, that the clou
de couered it by day, and the similitude of
fyre by nyght. And when thee cloude was
taken vp from of the tabernacle, then thee
chyldren of Israell iourneyed: & where the
cloude abode ther the chyldren of Israell
pitched theyr tentes. At the mouthe of the
Lord the chyldren of Israell iourneyed, &
at the mouth of the lord they pitched. And
as long as the cloude abode vpon the ha-
bitacion, they laye styl, & when the cloude
taryed styl vpon the habitaciō long tyme D
the chyldren of Israell wayted vpon thee
Lorde and iourneyed not.
Yf it chaunced that thee cloude abode
any space of tyme vpon the habitaciō, thē
they kepte theyr tentes at thee mouth of ÿ
Lorde: and they iourneyed also at the cō-
maundement of the Lorde. And yf it hap
pened that the cloude was vpon the habi-
tacion from euen vnto morning and was
taken vp in the mornynge then they iour-
neyed. Whether it was by daye or by
nyght that the cloude was taken vp, they
iourneyed. But when the cloud taryed * a
two dayes or a moneth or a longe season
vpon the habitacion, as longe as it taryed
theron, the chyldren of Israel kepte theyr
tentes and iourneyed not. And as soone
as the cloude was takē vp, they iourney-
ed. At the mouth of the Lorde they rested,
and at the cōmaundemēt of the lord they
iourneyed. And thus they kept the watche
of the Lorde, at the commaundemente of
the Lorde by the hande of Moyses.

The Notes

o† In lyke maner is it with vs in our spirituall Ester or passouer. whosoeuer doth not reuerentlye beleue the redemption of mankynde which was the could fynyshed in offeringe of the true lambe christ and amendethe not hys lyfe, nor turneth from vyce to vertue in the tyme of thys mortall lyfe shal not be longe vnto, the glorye of resurrection, which shalbe geuen vnto the true worshippers of Christ: but shal be rooted out from the company of the sayntes.

p† After thee Grekes certayne dayes, a fewe or some dayes.

¶ The trompettes of syluer & the vse therof. Thee Israelites depart fró Sinai. The captaynes of the hoste ar nóbred, Hobab refuseth to go with Moses

The.x. Chapter.

A AND the lord spake vnto Mo
ses saying: Make the.ii. tró-
pettes of beaten syluer, that
thou mayst vse thé to cal the
cógregation together, & whé
the hoste shal iourney. When they blowe
wyth them, all the multytude shall resorte
to the vnto the doore of the tabernacle of
wytnesse. Yf but *† one trumpet blow on-
lye then the princes whyche are heades o-
uer th thousandes of Israell shall come
vnto the. And when ye trompe thee fyrste
tyme the hoostes that lye on the easte par-
tes shall goo forwarde.
And when ye trompe the seconde tyme
then the hostes that lye on the southe syde
shall take theyr iourney: for they shall tró
pe whé they take theyr iourneyes. And in
getheringe the congregation together, ye
shall *† blowe and not trópe. And the son-
nes of Aaron the priestes shall blowe the
trompettes & shall haue them and it shal-
be a lawe vnto you for euer and amonge
youre chyldren after you.
B And when ye shal go to warre in youre
land agaynst your enemies that vexe you
ye shal *† trompe with the trompettes & ye
shalbe remébred before the lord youre god
& saued from youre enemyes. Also when
ye be mery in youre feast dayes & in þ first
dayes of youre monethes, ye shall blowe þ
trópettes ouer your burnte sacrifices and
peaceofferinges, that it maye be a remem-
braúce of you before your God. I am the
Lorde youre God.
And it came to passe the.xx. day of the
seconde moneth in the secód yere, þ the clou
de was také vp from of the habitation of
wytnesse. And the chyldren of Israel toke
theyr iourney out of the deserte of Sinai
and the cloude rested in the wyldernes of
Pharan. And they fyrste toke theyr iour-
ney at þ mouth of the lord, by the hand of
Moyses: euen thee standerte of the hooste
of Iuda remoued fyrst wyth theyr army-
es, whose captayne was Nahason the son
ne of Aminadab. And ouer the hoste of þ
trybe of the children of Isachar, was Na
thanael the sonne of Zuar. And ouer the
hoste of the trybe of thee chyldren of Za-
bulon, was Eliab the sonne of Helo. And
the habitacion was taken downe: and the
sonnes of Gerson and Merari wét forth
bearynge the habitacion.
Then the standert of the hoste of Rubé C
went forth with theyr armyes, whose cap
tayne was Elizur thee sonne of Sedeur.
And ouer the hoste of the trybe of the chyl
dren of Simeó, was Salamiel the sonne
of Suri saddai. And ouer the hoste of the
trybe of þ children of Gad, was Eliasaph
the sonne of Deguel. Then the Cahathi-
tes went forwarde and bare the holy thin
ges, and the other dyd set vp the habytaci
on agaynst they came.
Then the standert of the hoste of thee
children of Ephraim wét forth with theyr
armeyes whose captayne was Elisama þ
sonne of Ammud. And ouer the hoste of þ
trybe of the sonnes of Manasse, was Ga
malyel thee sonne of Pedazur. And ouer
thee hooste of thee trybe of thee sonnes of
Ben Iamin, was Abydan thee sonne of
Gedeoni.
And hyndemost of all the hoste came þ
stádert of the hoste of the chyldré of Dan
wyth theyr armyes: whose captayne was
Ahiezer the sóne of Ammi Saddai. And
ouer the hoste of the trybe of the chyldren
of Aser, was *Pagiel the sonne of Ocrá
And ouer the hoste of the trybe of the chyl
dren of Nephthali, was Ahira thee sonne
of Enan, of this maner were þ iourneyes
of the chyldren of Israell, wyth theyr ar-
myes when they remoued.
And Moyses sayd vnto *† Hobab the D
sonne of Raguel the Madianite, Moses
father in lawe: we goo vnto thee place of
whych the Lord sayde I wyl geue it you
Go with vs and we wyll do the good, for
the Lord hath promysed good vnto Isra-
ell. And he sayd vnto him: I wyll not, but
wyll go to myne owne lande & to my kyn
red. And Moyses sayd: oh naye, leaue vs
not, for thou knowest wher is best for vs
to pyche in the wildernes, and thou shalt
be our

be our eyes. And yf thou go wt vs loke what
goodnes ẏ Lord shewith vpõ vs, ẏ same
we wil shewe vpõ the. And they departed
frõ ẏ mount of ẏ lord.iii.dayes iourneye, ⁊
ẏ arke of ẏ testamẽt of ẏ Lord wẽt before
thẽ in ẏ.iii.dayes iourney to serch out a re
stinge place for thẽ, ⁊ ẏ cloud of ẏ lord was
ouer thẽ by day, whẽ they wẽt out of ẏ ten
tes. And whẽ ẏ arke wẽt forth, Moses say
de: Ryse vp lord ⁊ let thine enemies be sca
tered, ⁊ let thẽ ẏ hate the flee before ẏ. And
whẽ the arke rested, he sayd: retourne lord
vnto the many thousandes of Israell.

The Notes.

a To blowe wyth one trũpet is, to shew ẏ word of helth syngly after the Weyne of the fayth.
b The comen people must they teache playnely and without curiosytye.
c In tyme of warre must they trompe with trũpettes: which sygnifieth whẽ most nede is at hande then must fayth prayer and lyftyng vp of the mynd to God be chefely exercysed.
d Hobab is the same which before is called Iethro euẽ as Balaam is called in some places Bosor and as Osias is also called Azarias. He was ẏ son of Raguel ẏ father to Zephora Moses wyfe, al beit that in the second of Exod. Raguell be called her father, not because he was so in dede but because he was her fathers father: which maner of speakinge is not a fewe tymes vsed in the scripture.

¶ The people murmureth ⁊ is punished with fyre. They desyre fleshe. Of ẏ lyghth mãna. The murmuring and wauering fayth of Moses. The Lord dyuideth the burdẽ of Moses to seuentie of the auncientes, and they prophesie. Eldad ⁊ Medad doo also prophesye in ẏ hoste. It rayneth quayles. The fleshe rauenerss are punished.

The xi. Chapter.

A And ẏ people ẏ cõplayned ⁊ it
displesed ẏ eares of the lord,
⁊ whẽ the lord herd it he was
wroth ⁊ ẏ fyre of ẏ lord burn
te amõg thẽ ⁊ cõsumeth ẏ vt
termost of the hoste. And the people cryed
vnto Moses, ⁊ he made intercessiõ vnto ẏ
lord ⁊ the fyre quẽched. And they called ẏ
name of the place Thaberah because the
fyre of the Lord burnt amonge them.
And the rascal people ẏ was amõg thẽ
fel a lusting. And the chyldrẽ of Israel al
B so wẽt to ⁊ wept ⁊ sayd, who shal geue vs
fleshe to eate? we remẽbre ẏ fysh which we
shuld eat i Egipt for nought ⁊ of ẏ Cucũ
ber ⁊ melons, lekes, oniõs ⁊ garlicke. But
now our soules ar dryed away, for our ey
es loke on nothinge els, saue vpõ Mãna.
The Mãna was as it had bene corian
der sede, ⁊ to se to lyke Bedellion. And the
people wẽt about ⁊ gathered it, ⁊ ground
it in milles or bet in morters ⁊ baked it in
pãnes and make kakes of it, And the tast
of it was lyke vnto the tast of an oyle ka
ke. And whẽ the dewe fel about the host in
the nyght, the Manna fel therwith.
And whẽ Moses herde the people wepe C
in theyr housholdes euery mã in ẏ dore of
his tent, thẽ the wrath of the Lord waxed
hote exceedinglye: ⁊ it greued Moses also.
And Moses said vnto the lord: wherfore
dealest ẏ so cruelli wt thy seruaũt? wherfo
re do I not find fauour in thy syght seing
ẏ ẏ puttest the weyght of this people vpõ
me? haue I cõceaued al this people, or ha
ue I begott thẽ, ẏ ẏ shuldest say vnto me,
carie thẽ in thi bosome (as a nurse beareth
the sucking child) vnto the lãd which thou
swarest vnto theyr fathers? whẽ shuld I
haue fleshe to geue vnto all thys people?
For they wepe vnto me sayinge: geue vs
fleshe ẏ we may eat, I am not able to bere
all this people alone, for it is too heuy for
me. Wherfore yf ẏ deale thus wt me, kyll
me, I pray the, yf I haue foũd fauour in
thy syght ⁊ let me not se my wretchednes.
And the lord sayd vnto Moses: gether D
vnto me.lxx. of ẏ elders of Israel, which ẏ
knowest ẏ they ar ẏ elders of the people ⁊
officers ouer thẽ, ⁊ bringe thẽ vnto the ta
bernacle of witnesse, ⁊ let thẽ stand ther wt
the. And I wyll come downe ⁊ talke wt
the ther, ⁊ take of the spirit which is vpõ
the ⁊ put vpõ the ⁊ vpõ thẽ and they shal
beare wt the in ẏ burthẽ of the people, ⁊ so
shalt ẏ not bere alone. And say vnto ẏ peo
ple: halow your selues agẽst to morowe ẏ
ye may eat flesh for ye haue whyned in the
eares of ẏ lord sayinge: who shal geue vs
flesh to eat, for we were happy whẽ we we
re in Egipt? therfore ẏ lord wil geue you
flesh, ⁊ ye shal eat: Ye shal not eat one day
only ether.ii. or.v. dayes, ether.x. or.xx. day
es: but euẽ a moneth longe, ⁊ vntil it come
out at ẏ nostrels of you, ẏ ye be ready to
parbrake: because ẏ ye haue cast the lord a
syde which is amõg you, ⁊ haue wept be E
fore hi saying: why came we out of Egipt.
And Moses sayd: vi. C. M. fotemẽ ar
ther of the people, amõg which I am. And
thou hast sayd: I wyl geue thẽ fleshe and
they shal eat a moneth long. Shal the she
pe ⁊ the oxẽ be slayne for thẽ to find thẽ e
ther shal al the fysh of the see be gethered
together to serue thẽ? And the Lord sayde
vnto Moyses, is the lordes hande waxed
short. Thou shalt se whether my worde
shal come to passe vnto the or not.
And Moses wẽt out ⁊ tolde the people

That is I wil endewe thẽ with ẏ same spyrite

Or mouthes.

After ẏ grue he ⁊ Chaldee Tongue, of what value it shalbe

the sayenge of the Lorde, and gethered
the.lxx.elders of the people, and set them
F rounde aboute the tabernacle. And the
Lorde came doune in a cloude & spake vn
to him and toke of the spret that was vp
on hym, and putte it vpon the.lxx. elders.
And as ÿ spryte rested vpō thē, they prophe
phecyed and did nought els. But ther
remayned.ij. of the men in the hoste: the
one called Eldad, & ÿ other Medad And
the spirite rested vpō thē for they were of
them that were written, but they went not
out vnto the tabernacle: and they prophe
cied in the hoste.

And there ran a young man & told Mo
ses and saied: Eldad & Medad do prophe
cy in the host. And Josua the sōne of Nū
G the seruaunt of Moses which he had cho
sen out answered and sayed: master Mo
ses forbyd them. And Moses saied vn
him: enuyest thou for my sake? wold god
ÿ al the lordes people coulde prophecye, &
ÿ ÿ Lord wolde put his spirite vpon thē.
And thē both Moses and ÿ elders of Js
rael, gat thē vnto the hoste.

And there wente forth a wynde from ÿ
Lorde and brought quayles from the see
and let them fall aboute the hoste, euen a
dayes iourney rounde aboute on euerye
syde of the hoste and.ij.cubites hye vpon
the erth. And the peo ple stode vp all that
day & al that night & on the morow, & ge
thered quailes. And he that gethered the
lest, gethered.x.homers ful. And they
spred them rounde aboute the hoste.

And whyle the fleshe was yet betwene
their teeth yet it was chewed vp, the wra
th of the Lord waxed whott vpon the pe
ple & the Lorde slewe of the people an ex
ceadynge myghtye slaughter. And they
called the name of the place * kibrath ha
thauah: because they buryed the people
that lusted there.

That is the graues of luste.

And the people toke theyr iourney frō
kibrath hathauah vnto hazeroth, and bo
de at hazeroth.

The Notes.

b I wyl come downe, loke Gene.xi.d

c To prophecye is other to preache the worde
to the people as it is.i.Corint.xiiii.a.or to shew the
wonderful workes of God, or to shewe thinges to
come: but prophecye and do nought elles is here to
teach the people of God according to the sprete & to
gouerne theyr subiectes wyth the iudgementes Justyce
and trouthe

Aaron and MirJam grudge agaynste Moyses, MirJam was stryken with the lepre & healed at ÿ prayer of Moyses.

The.xij.Chapter.

AND MirJam & Aarō spake
agēst Moses, because of his A
wyfe of Jnde which he had
take: for he had take to wife
one of Jnde. And they sayde
doth the Lord speake onlye thorow Mo
ses? doth he not speake also by vs? And ÿ
Lord herde it. But Moses was a verye
meke mā aboue al the men of ÿ erth. And
the Lord spake attonce vnto Moses vn
to Aaron and MirJam: come out ye.iij.
vnto ÿ tabernacle of wytnesse: and they
came out all thre.

And the lord * came doune in the piler
of the cloude and stode in the dore of the Leui[ticus]
tabernacle and called Aaron and MirJ
am. And they wēte both out of thē. And B
he sayde heare my wordes. Jf there be a
prophet of ÿ lordes among you, J wyll
shewe my selfe vnto him in a visiō & wyll
speake vnto him in a dreame. But my ser
uaunt Moses is not so, which is faithful
in al myne house. Unto hym J spake
mouth to mouth & he seith the syghte and
the facion of the Lord, and not thorow ry
dels. Wherfore thē were ye not afrayed C
to speake agenst my seruaunte Moses?

And the Lorde was angry with them
and went his way, and the cloude depar
ted frō of the tabernacle. And beholde
MyrJam was become leprous, as it we
re snow. And whē Aarō loked vpon Mir
Jam and sawe that she was leprous, he
sayde vnto Moses: Oh J beseche the my
Lorde, put not the synne vpon vs which
we haue folishly commytted and synned
Oh, let her not be as one that came dead
out of his mothers wombe: for halfe her
fleshe is eaten awaye.

And Moses cried vnto ÿ Lord sayēg:
Oh god heale her. And ÿ Lord said vnto D
Moses: Jf her father had spitte in her
face, shuld she not be ashamed.vij. dayes
let her be shutte out of the host.vij.daies,
& after that let her be receaued in agayne.
And MirJam was shutte out of ÿ hoste.
vij.dayes & the people remoued not, tyll
she was brought in agayne. And after
warde they remoued from Hazeroth, and
pitched in the wildernesse of Pharan.

The Notes.

a ¶ Mouth to mouth, that is, I speake not to him in dreames, but by manyfest tokes and vysible sygnes and vndoutfully geue I hym knowledge of my mynde: there is no bodely mouth meant.

b ¶ To spyt in her face is, to punishe her & cause her to se her offence. The Lorde is a fathers punysheth his chosen not to dāme thē, but to correct and feare thē, & to bringe thē to ernest repētaūce. After seuen dayes was she receaued agayne into the hoo'te so after repentaunce had must we be receaued into the congregation.

¶ Certen are send to searche the lande of Canaan: which bringe wyth them a clouster of grapes for a sygne of fertylytie and fruitefulnes.

The.xiii.Chapter

A And þ Lord spake vnto Mo
ses saying: * Send men out
to serche the land of Canaan
whych I geue vnto the chyl-
dre of Israell: of euery trybe
of theyr fathers a mā & let thē all be suche
as ar rulars among thē. And Moses at
the cōmaundemēt of the Lorde sent forth
out of the wildernesse of Pharan: such mē
as were all heades among the chyldren of
Israell whose names are these.

In the trybe of Ruben, Sammua the
sonne of Zacur: In the trybe of Simeō,
Saphat the sonne of Hori. In the trybe of
Juda, Caleph the sonne of Jephune. In
the trybe of Isachar, Igeal thee sonne of
Joseph. In the trybe of Ephraim, Hosea
the sonne of Nun. In the trybe of Beja-
B min, Palthi the sonne of Raphu. In the
trybe of Zabulon, Gadiel the son of So-
di. In the trybe of Joseph, þ was of Ma-
nasse, Gaddi the son of Susi. In þ trybe
of Dan, Amiell the sonne of Gemali. In
the trybe of Aser, Sethur þ sonne of Mi-
chael. In the trybe of Nephthali: Nahebi
the sonne of Vaphsi. In the tribe of Gad
Guel þ sonne of Machi. These ar the na-
mes of the mē which Moses sente to spye
out the land. And Moses called the name
of a Hosea the sonne of Nun, Josua.

And Moses sent thē forth to spie oute
the land of Canaan, & sayd vnto thē: gett
you southward & go vp into þ hie cоūtrey
& se that lāde what maner thing it is & the
people that dwelleth therin: whether they
be stronge or weake, ether fewe or many, &
what thee lande is that they dwell in whe-
ther it be good or bad, & what maner of cy-
ties they dwell in, whether they dwel in tē-
tes or walled townes, and what maner of
lande it is: whether it be fatt or leane, and
whether there be trees therein or not,
And be of a good courage and bringe of
the frutes of the lande. And it was about
the tyme that grapes are fyrst rype. C

And they wet vp and serched out the
lande from the wyldernesse of Zin vnto
Rehob, as mē go to Hemath, and they as-
cended vnto the south and came vnto He-
bron, where Ahiman was & Sesai and
Thalmani the sonnes of c Enacke. Hebrō — Loke Judic. i.b.
was bilt. vii. yere before * Zoā in Egipte
And they came vnto þ riuer of Estol and — * Otherwyse Tanis, after þ Chalde
they cutt doune ther a braunch wt one clo
uster of grapes & bare it vpō a staffe bet-
wene twayne, and also of the pomgrana-
tes and of the fygges of the place. The
ryuer was called d Nehel Estol, because
of the clouster of grapes which þ childrē
of Israel cutt doune there.

And they turned back agayne frō sear
ching the land at.xl.daies ende. And they D
went and came to Moses and Aarō & vn
to all the multytude of the children of Is-
raell, vnto the wyldernesse of Pharan: e-
uen vnto Cades, and brought them wor
de and also vnto all the congregacyon, &
shewed them the frupte of the lande. And
they tolde hym sayinge: we came vnto þ
lande whether thou sendest vs, and sure-
ly it is a land that e floweth with mylke &
hony & here is of the frute of it. Neuerthe
lesse the people be strong that dwel in the
land, and the cytyes are walled and excea
dynge greate, and moreouer, we sawe the
chyldren of Enack there. The Amalec-
hes dwell in the south contre, and the He
thites, Jebusites and the Amorites dwel
in the moūtaines, & the Canaanites dwell
by the see & a longe by the cost of Jordā.

And Caleb stylled the murmur of the
people agēst Moses saying, let vs go vp
and conquer it, for we be able to ouercom
it. But the men that went vp wythe hym
sayde: We be not able to go vp agaynste
the people, for they are stronger then we:
And they brought vp an euell reporte of
the lād which they had serched, vnto þ chil
dren of Israel sayinge: The land which
we haue gone to serch it out, is a lande þ
f eateth vp the inhabiters therof and the
people that we saw in it are men of statu
re. And there we sawe also geauntes, the
chyldren of Enack which are of the geau
tes. And they semed in oure syght as it

were

were greshoppers, and so we dyd in theyr syght.

The Notes.

a Hosea or Osee, signifieth sauing or sauioure. Josua or Jehosua signifieth the saluació of the lord

b Nehel Escol signifieth by interpretacion the ryuer of the grape or as some wyl the valeye of the clouster.

c Floweth with milke and hony that is, full of good pastures, herbes, bees, catell, vynes, trees, plea saunt woodes. so that vnder heauē there was not a moare chosen pece of grounde for aboundance and plenteousnes.

d Eateth vp, &c. that is, suffereth them not to lyue, but wyth batell and vyolēce of geauntes consumeth them.

¶ The people dispearing of coming to the land promysed, do murmur agaynst God, & wold haue stoned Caleb and Josue. The searchers of the land dye. Amalech spilleth the Israelites.

The .xiiii. Chapter.

AND all thee multitude cryed out, & thee people wepte tho=
A rowe out that nyght, & al the chyldrē of Jsrael murmured agaynst Moses and Aaron. And the whole congregation sayde vnto thē: wold God that we had dyed in the lād of Egypt: ether we wold that we had died in this wyldernesse. Wherefore hath the Lorde brought vs vnto thys lande to fal vppon the swerde, that both oure wyues, and also oure chyldren shulde be a praye? is it not better that we retourne vnto Egypte agayne? And they sayde one to another: let vs make a captaine and retourne vnto Egipte agayne.

B And Moyses & Aaron fel on theyr faces before al the congregatiō of the multitude of the chyldrē of Jsrael. And Josua the son of Nun, & Caleb the sonne of Jephune which were of thē that serched thee land, a rent their clothes & spake vnto all the cōpanie of the chyldrē of Jsrael sayinge: The land which we walked thorow to searche it, is a very good land. Yf the lord haue lust to vs he will bring vs into thys land and geue it vs, which is a lande that floweth with milke and hony. But in any wyse rebel not agaynst the Lord. Moreouer feare ye not the people of the land, for they are but bread for vs. Their shylde is departed frō them and the Lorde is wyth vs: feare thom not therfore.

And all the whole multitude bade stone them with stones. But the glorie of the Lord appeared in the tabernacle of witnes,
C vnto al the chyldren of Jsraell. And thee Lorde sayde vnto Moyses: Howe longe shall thys people b rayle vpon me, & how long will it be yer they beleue me, for al my signes which I haue shewed among them? I wyl smite thē wt the pestilēce and destroy thē, and will make of the a greater nacyon & a mightyer then they.

And Moses sayde vnto the Lord: then ye Egiptiās shal heare it, for thou broughtest thys people wyth thy myghte from amonge them. And it wylbe tolde to the inhabiters of this lāde also, for they haue herde likewise, that thou the Lorde arte amōg this people, & that thou arte sene face to face, & that thy cloude standeth ouer them & that thou goest before thē by ye day tyme in a pyler of a cloude and in a pyler
of fyre by nyght. If thou shalt kil al this D
people as they were but one mā thē the nacions which haue herde the fame of the, wil speake sayeng: because the Lord was not able to bryng in thys people into the land which he sware vnto thē, therfore he slew them in the wyldernesse.

So nowe let the power of my Lorde be greate, accordynge as thou hast spokē saying: the Lorde is long yet he be angry and ful of mercy, and suffereth sinne and trespace, and leaueth no man innocente, & vysyteth the vnryghtuousnesse of the fathers vpon the children, euē vpō the third and fourth generacion, be mercyful I beseche the therfore vnto the synne of thys people accordynge vnto thy greate mercye, and accordynge as thou haste forgeuen thys people from Egypte euen vnto thys place.

And the Lorde sayde: I haue forgeuē it, accordinge to the request. But as truly as I lyue, al the erth shalbe c fylled with my glorye. For al those men whych haue sene my glorye & my myracles whych I dyd in Egipt and in the wyldernesse, & yet haue tēpted me now this .x. tymes & haue not herkened vnto my voyce, there shall not one se the land whiche I sware vnto theyr fathers, nether shall any of them ye rayled vpō me, se it. But my seruaunt Caleb: because there is another maner spirit with him, & because he hathe folowed me vnto the vtmost: him I wyll brynge into the land which he hath walked in, and his sede shall conquere it, and also the Amalekites and Cananites which dwel in the

lowe

C lowe coūtres. To morow turne you & get
you in to the wyldernesse: euen the waye
towarde the redd see.

And the Lord spake vnto Moses and
Aaron sayinge: how longe shal this euell
multitude murmure agaynst me? I haue
herd ȳ murmuringes of the childrē of Is
rael which they murmure agaīst me. Tell
them, that the Lord saieth. As truly as I
F liue, I wil do vnto you euē as ye haue spo
kē in mine eares. Your carkesses shal ly in
this wildernesse, nether shal anye of these
nōbres which were nombred from.xx.ye
re & aboue of you which haue murmured
D agaīst me come into the lād ouer which ᵃ
I lyfted mine hād to make you dwel ther
in, saue Caleb the sonne of Jephune, and
Josua the sonne of Nun.

And your childrē which ye saide shuld
be a pray, them I wil bring in, & they shal
know the lande which ye haue refused, &
your carkesses shall ly in this wildernes.
And your childrē shal wandre in this wil
dernesse.xl.yeres & suffre for your ᵇ who
redome vntil your carkesses be wasted in
the wildernesse, after ȳ nombre of ȳ daies
in which ye serched out ȳ land.xl.daies &
euerye daye a yeare: so ȳ they shall beare
your vnrighteousnes.xl.yere, & ye shal fe
le my vengeaunce. I the Lord haue say=
ed that I will do it vnto all thys euel cō=
gregacyon that are gethered together a=
gainst me: euē in this wyldernesse ye shal
be consumed, and here ye shal dye.

And the men which Moses sent to serc=
che the lād, & which (when they came agay=
ne) made all the people to murmure agēst
it in that they brought vp a sclaunder vp
on ȳ lande dyed for theyr bringinge vp ȳ
euel sclaūder vpō it, & were plaged before
G the Lord. But Josua the sonne of Nun &
Caleb ȳ sonne of Jephune which were of
the men that went to serche the land, liued
styl. And Moses tolde these sayenges vn
to al the children of Israell, and ȳ people
toke greate sorowe,

And they rose vp yerly in the morning
& gatt them vp into the toppe of ȳ moun
taine sayeng: lo we be here, & wil go vp
vnto the place of which ȳ lord said, for we
haue synned. And Moses sayd: wherfore
wyll ye go on thys maner beyond the wor
de of the Lorde? it wyll not come well to
passe go not vp for the Lord is not amōg
you that ye be not slayne before youre ene=
mies. For the Amalechytes and the Cana
nytes are there before you, and ye wyl fal
vpon the swerde because ye are turned a=
waye from the Lorde, & therfore the Lord
wyll not be wyth you.

But they were blinded to go vp into ȳ
hyl toppe: Neuerthelater, the arcke of thee
testament of the Lord & Moses departed
not out of the hoste. Thē the Amelechites
& the Cananites whych dwelt in that hyl,
came downe & smote thē & hewed thē: euen
vnto Horma.

The Notes

a Rent theyr clothes, loke Genesis.xxxvii.f
b To rayle vpon the Lorde, to prouoke hym, to
resyst, wythstand or stryue agaynst hym: al soch ma
ners of speache where ye fynd them, do sygnyfye no
thinge els but not too beleue hys wordes as in thee
Psalm. lxx and.lxx.f
c That he wyll haue the earth fylled wyth hys
glorye is, that he wyl be magnified, preached spoke
of, honoured & prayseð, thorowoute the earth. Psal.
lxvii.d.
d Whoredom for infidelitie or Idolatrye as in
iiii. Regum.ix.c. and Oseas.xiiii,b

¶ The drynkoffringes of thē ȳ enter into the land
& the punyshemente of hym that synneth of arrogance
or pryde. The man is stoned that gethered stickes on
the Saboth. Gardes must be made vpō the quarters
of theyr garmentes.

The.xv. Chapter.

And the lord spake vnto Mo A
ses sayinge: speake vnto the
chyldren of Israel & saye vn
to them: whē ye be come into
the lande of your habitacion
whyche I geue vnto you, and wyll offre
an offeryng vpon the fyre vnto the Lord,
whether it be a burntofferinge or a specy=
all vowe or freewyll offerynge or yt it be
in your pryncypall feastes to make a swe
te sauoure vnto the Lorde, of the oxen or
of the flocke.

Then let him that offereth hys offring
vnto the Lord, bringe also a meatoffring
of a tenthe deale of floure myngled wyth
the fourth parte of an hin of oyle, and the
fourth parte of an hin of wyne for a drin=
keoffringe and offer with the burntoffrin
ge or any other offring when it is a lambe
And vnto a ram thou shalt offer a meate= B
offerynge of.ii.tenth deales of floure, min=
gled with the thyrd part of an hin of oyle,
and to a drinkoffring thou shalt offer the
thyrde part of an hin of wine, to be a swe=
te sauoure vnto the Lord.

When thou offerest an oxe to a burnt=
offerynge or in any specyall vowe or pea=

peaceofferynge vnto ỹ Lorde, then thou
shalt bryng vnto an oxe, a meatoffering
of .iii. tenth deales of floure mingled with
halfe an hin of oile. And thou shalt bring
for a drinke offering halfe an hin of wine
that is an offerynge of a swete sauour vn
to the Lorde. This is the maner that shal
be done vnto one oxe, one rã a lambe or a
C kyd. And accordynge to the nõbre of soch
offeringes, thou shalte encrea[s]e the meate
offerynges and the drynkofferynges.

Al that are of youre selues shal do the
se thynges after thys maner, whẽ he offe-
reth an offerynge of swete sauoure vnto
ỹ Lord And yf there be a straunger with
you or be amonge you in your generacy-
ons and will offer an offerynge of a swete
sauoure vnto ỹ Lorde: euẽ as ye do, so he
shal do. One ordinaũce shal serue both
for you of the congregation, and also for
the straunger. And it shalbe an ordynaũ-
ce for euer amõge your childrẽ after you
that the straunger and ye shalbe lyke be-
fore the Lord. One lawe and one maner
shal serue both for you and for the straun
ger that dwelleth wyth you.

And the lord spake vnto Moses saiyg:
speake vnto the chyldren of Israel ꝛ say
vnto them When ye be come into the lãde
whether I wil bringe you, thẽ whẽ ye wyl
eate of the bread of the lãd, ye shal geue an
heue offeringe vnto the Lord. Ye shal ge
ue a kake of the fyrst of youre dowe vn-
to an heueofferyng: as ye do the heueoffe
rynge of the barne, euen so ye shall heue
it. Of the fyrst of your dowe ye muste
geue vnto thee Lorde an heue offeryng,
thorow out youre generacyons:

If ye ouer se your selues ꝛ obserue not
al these commaundemẽts which the Lor
de hath spoken vnto Moses, ꝛ al that the
Lorde hath cõmaũded you by the hand of
Moses, from the fyrst day forwarde that
the Lord commaũded amõg your genera
cyon: when ought is committed ignoran
tly before the eyes of the congregaciõ, thẽ
al ỹ multitude shal offer a calfe for a bur
ntofferynge to be a swete sauoure vnto ỹ
Lorde, and the meatofferynge and thee
drinkoffering therto, accordinge to the ma
ner: and an he goote for a synne offering
And the preaste shall make an attone-
mente for all the multytude of the childrẽ
of Israel, and it shall be forgeuẽ thẽ for it
was ignoraũce. And they shal bring theyr
giftes vnto the offering of the Lord, and
theyr synofferyng before the lord for theyr
ignoraunce. And it shalbe forgeuen vnto
al the multitude of the chyldren of Israel
ꝛ vnto the straunger that dwelleth amõg
you: for the ignoraunce pertayneth vnto
al the people. Yf any one soule synne tho- D
row ignoraũce he shal bring a she gote of
a yere olde for a synoffring And the priest
shal make an attonemẽt for the soule that
synned ignoraũntly wyth the synoffringe
before the Lord and reconcyle him, and it
shalbe forgeuen him. And both thou that
art borne one of the chyldrẽ of Israel and
the straunger that dwelleth amonge you
shall haue bothe one lawe yf ye synne tho
rowe ignoraunce.

And the soule ỹ doth ought presump-
tuouslye, whether he be an Israelyte or a
strãger, the same hath despysed the Lord.
And ỹ soule shalbe destroyed frõ amonge
his people, because he hath despised ỹ wor
de of the Lord ꝛ hath broken his cõmaun
dementes, that soule therfore shal perishe
and his synne shalbe vpon hym.

And whyle the chyldren of Israel wer
in the wildernesse, they found a man ga-
theringe stickes vpon the Sabothe daye.
And they that founde hym gatheryng stic
kes, broughte hym vnto Moyses and Aa
ron and vnto all thee congregatyon: and
they putt hym inwarde, for it was not de-
clared what shuld be done vnto him. And
the Lord sayd vnto Moyses: the mã shal
dye, let al the multitude stone him with sto
nes without the hoste. And al the multitu
de brought him wythout the hoste and sto
ned hym wyth stones, and he dyed as thee
Lord commaunded Moyses.

And ỹ lord spake vnto Moses saying
speake vnto the chyldrẽ of Israel and bid
them: that they make thẽ gardes vpõ thee
quarters of theyr garmẽtes thorowe out
theyr generaciõs, and lette thẽ make the-ꝛ
gardes of rybandes of Iacincte. And the
gards shalbe vnto you too loke vppon it,
that ye remembre all the commaundemen
tes of the Lorde and do them: that ye seke
not a way after your owne hartes, and af
ter youre owne eyes, for to go a whoryng
after thẽ, but ỹ ye remẽbre ꝛ do al my com
maun

maundementes & be holy vnto youre God,
for I am ÿ lord youre god which brought
you out of the land of Egipt for to be you
re God, I am the Lorde God.

The Notes

a Thys commaundement was a syne toke of partinge the gentiles and the hebrues and bre through of Christe, Johan. &c. Wherin there is no difference betwene the Hebrue or Jewe, and the Grekian, rych & poore, citezen and straunger or foriner.

b Necessytie drove him not to gather stickes & therfore was he worthye thys cruell deathe, for as mocht as he despysed to heare the word of the lorde where vnto he was so streyghtly commaunded to geue eare on the Sabothe daye.

c In the garden shulde the christen haue depely fixed in theyr hartes, consyderinge what they are bound to the Lord, of what God what a seruice they haue taken vpon them: that they myght wythal diligence and circumspection fulfyl that, whyche they haue promysed. &c.

¶ The rebellyon and resystaunce of Corah Dathan and Abiram. The erth opened and swalowed them vp.

The. xvi. Chapter.

A And Corah the sonne of Jeschar the sonne of Cahath ÿ sonne of Leui and Dathan & Abiram the sonne of Eliab and On the sonne of Peleth, the sonne of Ruben: stode vp before Moyses, wyth other of the children of Israel. ii. hundred & fyftie, heades of the congregacion, and councelers, and men of fame, and they gathered thẽ selues together agaynst Moyses and Aaron & sayd vnto them: ye haue done ynough. For al ÿ multitude are holy euerye one of them, and the Lord is among them. Why therfore heue ye oure selues vp aboue the congregacyõ of the lorde?

Corah with Dathan & Abiram.

Whẽ Moses heard it, he fel vpon hys face & spake vnto Corah, and vnto al his cõpanye saying: to morowe the lorde wyll shewe who is his & who is holye, and wyll take them vnto hym, and whom soeuer he hathe chosen, he wyl cause to come to him. This do: take fyrepannes, thou Corah & al thy companye, and do fyre therin & put cens thereto before thee lorde to morowe. And then whõ soeuer the lord doth chose, the same is holy. Ye make ynough to doo ye chyldren of Leui.

B And Moses sayde vnto Corah: heare ye chyldre of Leui. Semeth it but a smal thynge vnto you, that thee God of Israel hathe separated you frome the multitude of Israell to brynge you to hym, to do the seruyce of the dwellynge place of the lord and too stande before thee people too mynister vnto them: he hathe taken thee too hi & al thy brethrẽ ÿ sonnes of Leui wyth the, and ye seke the office of the preast also For which cause both thou and al thy cõpanye are gathered together agaynste the Lorde: for what is Aaron, that ye shulde murmure agaynst hym.

And Moses sent to cal Dathan & Abiram the sonnes of Eliab, & they answered we wyl not come. Semeth it a smal thing vnto the that ÿ hast brought vs out of a lande ÿ floweth with mylke and honye, to kyl vs in the wyldernesse. But that thou shuldest raygne ouer vs also: Moreouer ÿ hast brought vs vnto no land that floweth with mylke & hony, nether hast geuen vs possessyons of feldes or of vynes. Ether wilt ÿ put out the eyes of these men: we wyll not come.

C And Moses waxed very angry & said vnto ÿ Lord: Turne not vnto their offeringes. I haue not taken so moch as an asse from thẽ nether haue hurt any of them. Then Moyses sayd vnto Corah: Be ÿ & al thy companye before the Lord both ÿ they & Aaron to morow. And take euerye man his censer & put cens in them and come before the lorde euery man with his cẽser: two hundred & fifty censers, and Aaron with his censer. And they toke euery man his censer and put fyre in thẽ & laied cens theron, and stode in the dore of the tabernacle of witnesse, & Moyses and Aaron also. And Corah gethered al the cõgregation agaynst thẽ vnto the dore of the tabernacle of witnesse.

And the glorye of thee lorde appeared vnto al the congregatiõ. And the lord spake vnto Moyses and Aaron sayinge: seperate youre selues from this congregacyon, that I maye consume them atonce. And they fell vpõ theyr faces & sayd * O most myghty god of the spirits of al flesh one man hath synned, & wylt thou be wroth withal the multitude. And the lord spake vnto Moyses sayinge: speake vnto the congregacyon and saye: Gett you awaye from aboute the dwellyng of Corah, Dathan and Abiram. And Moyses rose vp & wente vnto Dathã and Abiram, and the elders of Israel folowed him. And he spake vnto the congregacyon sayenge departe from the tentes of these wicked men and touche nothyng of theires: lest ye perysh

Num. xxvii.

D

in all their synnes. And they gate them
from the dwellynge of Corah, Dathan
and Abiram on every side. And Dathã &
Abirame came out & stode in dore of their
tentes with theyr wyves, ther sonnes and
theyr chyldren.
And Moses sayd: Here by ye shal kno
we y the Lord hath sent me to do all these
workes, & that I have not done thẽ of mi
ne owne minde: If these men dy y comen
deth of all men or yf they be * visyted af-
ter y visitacyon of al men, thẽ the lord ha
th not sent me. But and yf the Lord ma-
E ke a new thing, and the erth open hir mou
th & swalow them and al that pertaine un
to them, so that they go downe a quick in
to hel: then ye shall understand, that these
men have rayled upon the Lorde.

* that is punisshed in the punisshment.

And as sone as he had made an ende of
speakyng al these wordes, y grounde clo-
ve a sonder that was under them, & the er
the opened her mouth & swalowed them &
their houses and al the mẽ that were with
Corah & al their goodes. And they and al
that pertayned unto them, wẽte downe a
lyve unto hel, & the erth closed upon them,
& they peryshed from amonge the congre
gacyõ. And al Israel that were about thẽ
fled at the cry of thẽ. For they sayd: The
erthe myghte happelye swalowe us also.
And ther came oute a fyre from the Lor
de and consumed the two hundred & fifty
men that offered cens.
And the Lord spake unto Moses say
enge: Speake unto Eleazar the sonne of
Aaron the preaste and let him take up the
censers oute of the burning, & scatter the
fyre here and there, for ther b censers of
these synners are halowed in their deathes
& let them be beaten into thyn plates and
fastened upon the alter. For they offred
them before the Lorde, and therfore they
are holy and they shalbe a signe unto the
F chyldren of Israell.
And Eleazar the preast toke the brasẽ
cẽsers which they that were burnt had of
fered, & beate them & fastened them upon
the alter, to be a remembraunce unto the
chyldren of Israell, that no straũger why
ch is not of the sede of Aaron, come nere
to offer cens before the Lorde, that ye be
not made lyke unto Corah and hys com-
panye as the Lord sayde unto hym by the
hande of Moses.

And on the morow al the multitude of
the children of Israel murmured agaynst
Moyses and Aaron, sayinge: ye have kyl
led the people of the Lorde. And when the
multytude was gathered agaynst Moy-
ses and Aaron they loked towarde the ta-
bernacle of witnesse. And behold, the clou
de had covered it and the glory of the Lor
de appeared. And Moyses & Aaron were
before the tabernacle of witnesse. And the G
Lord spake unto Moyses sayinge: Gett
you from thys congregation, that I may
consume them quyckly. And they fel upõ
theyr faces.
And Moses sayd unto Aarõ: take a cẽ
ser and put fyre therin oute of the alter, &
poure on cẽs, & go quickly unto the cõgre
gatiõ and make an attonement for them.
For ther is wrath gone out from the lord,
and ther is a plage begõne. And Aarõ to-
ke as Moyses cõmaũded him, & ran unto
the cõgregation: & behold, the plage was
begon among the people, and he putte on
cens, & made an attonemẽt for the people.
And he c stode betwene y dead, and thẽ y
were a lyve, and the plage ceased. And the
nõbre of them that dyed in the plage, were
xiiii. thousand & seven hundred: besyde thẽ
that dyed about y busines of Corah And
Aarõ wẽte agayne unto Moses unto the
dore of the tabernacle of witnesse, and the
plage ceased.

The Notes.

a To go downe quicke or a lyve in to hell, is, to perysshe by sodayne death and too be overwhelmed wyth the earth.

b Ther censers were halowed in theyr deathes, because that by them was geven an ensample unto other to feare.

c Aaron is here a fygure of Christ which is the mediatour betwene god and the church, whiche asswageth the Just vengeaũce of God for the synnes of the worlde, which helpeth the chosen whẽ theyr be in Jeopardye.

¶ Aarons rodde buddeth and beareth blossomes.

The xvii. Chapter.

AND y Lord spake unto Mo
ses sayinge: speake unto the A
children of Israel and take of
thẽ, for every principall house
a rod, of theyr princes over y
houses of theyr fathers: even. xii. roddes,
and wryte every mãs name upon hys rod
And wryte Aarons name upon the staffe
of Levi: for every headman over the hou
ses of theyr fathers shall have a rod. And
putte them in the tabernacle of witnesse
where

where I wyll mete you. And hys rodde
whom I chose, shall blossome: So I wyl
make cease from me the grudgyns of the
chyldren of Israel whych they grudge a-
gaynst you.

And Moyses spake vnto the chyldren
C of Israel, & al the princes gaue him for e-
uerye prynce ouer theyr fathers houses, a
rod: euen .xii. roddes, and the rod of Aarō
was among the roddes. And Moses put
the roddes before the Lord in the taberna
cle of witnesse. And on the morowe, Moy
…p.ix.b. ses went into the tabernacle: and beholde
D the rodde of Aaron of thee house of Leui
was budded and bare blossomes & almon
des. And Moyses brought out al the sta-
ues from before the Lord, vnto al the chil
dren of Israel, and they loked vpon them
and toke euerye man hys staffe.

And the Lord sayd vnto Moses: brin-
ge Aarons rod agayne before the wytnes
to be kepte for a token vnto thee chyldren
of rebellyō, that theyr murmuringes may
cease frō me, that they dye not. And Moy
ses dyd as the Lord cōmaūded hym. And
the chyldren of Israel spake vnto Moses
sayinge: behold, we are destroyed & al come
to nought: for whosoeuer cōmeth nye thee
dwelling of the Lord, dyeth. Shal we vt
terly consume awaye?

¶ The offyce of the Leuytes. The tythes and fyrste
fruytes must be geuen them. Aarons heritage.

The .xviii. Chapter.

A AND the Lord sayd vnto Aa-
ron. Thou and thy sonnes &
thi fathers house with ye shal
beare the faute of that which
is done amisse in thee holye
place. And thou and thy sonnes wyth the,
shal beare the faute of that which is done
amisse in youre priesthode. And thy bre-
thren also thee trybe of Leui, thee trybe of
thy father take wyth the, and lett them be
ioyned vnto the & minister vnto thee. And
thou and thy sonnes wyth thee shal mini-
B ster before the tabernacle of witnesse. And
let thē wayte vpon the & vpō al the taber-
nacle: only let thē not come nye ye holy ves
sels & the alter, that both they & ye also die
not. And let thē be by thy, and wayte on ye
tabernacle of witnes, and on al the seruice
of the tabernacle, and let no straunger co-
me nye vnto you.

Wayte therfore vpon the holye place &
vpō the altar, yt there fall no more wrathe
vpō the chyldre of Israel: behold, I haue
takē youre brethrē the Leuites frō amōg B
the children of Israel, to be youres, as gif-
tes geuē vnto the Lorde to do the seruyce
of the tabernacle of wytnesse. And se that
both thou and thy sonnes with the take he
de vnto your preastes offyce in al thinges
that pertayne vnto the altar and wythin
the vayle. And se that ye serue, for I haue
geuen your preastes offyce vnto you for
a gyft to do seruyce: and the straunger yt
cometh nye shall dye.

And the Lorde spake vnto Aaron: be-
holde I haue geuen the kepynge of mine
heue offerynges in all the halowed thyn-
ges of the chyldren of Israell. And vnto
the I haue geuen them vnto anoyntyng
& to thy sōnes: to be a duty for euer. This
shalbe thyne of moste holy sacryfyces, Al
their gyftes, thorow out al their meate of
ferynges sinne offeringes and trespace of
feringes which they bring vnto me. They
shalbe most holy vnto the & vnto thy son
nes. And ye shal eate it in ye most holy pla
ce: all that are males shall eate of it for it
shalbe holy vnto the.

And this shalbe thyne: the heue offerin
ges of their gyftes, thorow out al the wa-
ue offerynges of the chyldren of Israell, E
for I haue geuē thē vnto the & thy sōnes,
& thy daughters wyth the to be a dutye
for euer: & al yt are cleane in thy house shal
eate of it. al the fat of the oyle, of the wine
& of the corne: their fyrst frutes which they
geue vnto the Lord that haue I geuē vn
to the. The fyrst frutes of al yt is in theyr
landes whych they brynge vnto the Lord
shalbe thyne: and al that are cleane in thy
ne, house shall eate of it.

All dedicate thinges in Israel, shalbe
thyne. Al yt breaketh the matrice of al flesh
that mē bryng vnto the Lord, both of mā
and beast, shalbe thine. Neuerthelatter ye
firstborne of man shalbe redemed, and the
fyrste borne of vncleane beastes shall be
redemed. And theyr redemptions shall be
at a moneth old, valued at .v. sycles of syl
uer, of thee holye sycle. A sycle maketh
twentye Geras. But the fyrst borne of ox
en, shepe and gootes shall not be redemed
For they are holye, and thou shalte sprin-
kle theyr bloud vppon the alter, and shalt
burne

burne theyr fat to be a sacrifice of a swete
sauoure vnto the Lorde. And the fleshe of
them shalbe thyne, as the wauebreste & all
the ryght shoulder is thyne al the holy he-
ueofferinges which the chyldren of Israel
heue vnto the Lorde. I geue thee and thy
sonnes and thy doughters wyth the to be
a duetye for euer. And it shalbe a ✠salted
couenaũt for euer, before the Lorde: vnto
the and to thy sede wyth the.

And the Lord spake vnto Aaron: thou
shalt haue none enheritaũce in theyr lande
nor part among them. For I am thy part
& thy enheritaunce among the chyldren of
Israel. And behold I haue geuẽ the chyl-
drẽ of Leui, the tenth in Israel to enherite
for the seruice whiche they serue in the ta-
bernacle of witnesse, that the chyldren of
And the Leuites shal do the seruice in the
tabernacle of witnesse. & beare theyr syn, &
Israell henceforthe come not nye the ta-
D bernacle of wytnesse, & beare synne & dye.
it shalbe a law for euer vnto your chyldrẽ
after you: But among the chyldrẽ of Is-
rael they shal enherete none enheritaunce.
For the tithes of ye chyldrẽ of Israel why-
che they heue vnto the Lord, I haue geuẽ
the Leuites to enherit. Wherfore I haue
sayd vnto thẽ: Among the chyldren of Is-
raell ye shall enheryte none enheritaunce.

And the Lord spake vnto Moses say-
inge: speake vnto the Leuites & saye vnto
thẽ: when ye take of the chyldrẽ of Israel
the tythes whych I haue geuẽ you of thẽ
to youre enheritaunce, ye shal take an heue
offring of that same for the Lord, euẽ the
tenth of that tythe. And it shal be rekened
vnto you for youre heueofferinge, euen as
though ye gaue corne out of the barne or
a fulloffrynge from the wyne presse.

And of this maner ye shall heue an he-
ueoffring vnto the Lord, of al your tithes
whych ye receaue of the chyldren of Isra
ell, & ye shal geue therof the Lordes heue
offringe vnto Aarõ the prest. Of al youre
gyftes, ye shal take out the Lordes heue-
offering: euen the fat of all theyr halowed
thynges.

And thou shalt saye vnto thẽ: when ye
haue take away the fat of it frõ it, it shall
be counted vnto the Leuites as the encrea-
se of corne & wyne. And ye shal eate it in al
places bothe ye & youre housholdes, for it
is youre reward for youre seruice in the ta-
bernacle of witnesse. And ye shal beare no
synne by the reason of it, when ye haue ta-
kẽ frõ it the fat of it: nether shal ye vnha-
lowe the halowed thynges of the chyldren
of Israell, and so shall ye not dye.

The Notes

✠ Salted couenaunt for a fyrme fast and sta-
ble couenaunt.

¶ Of the redde kowe. The lawe of hym ye dieth in
the tabernacle: and of hym also that toucheth any
vncleane thinge.

The .xix. Chapter.

And ye Lord spake vnto Mo-
ses & Aaron saying: this is ye A
ordinaũce of the lawe whych
the Lord cõmaũdeth saying:
speake vnto thee chyldren of
Israell and let them take the redde kowe
without spot wherein is no blemyshe and
which neuer bare yocke vpon her. And ye
shal geue her vnto Eleazar the pryest & he
shal bringe her wythout the hoste & cause
her to be slayne before hym.

And Eleazar the priest shal take of her
bloude vpõ hys fynger, & sprinkle it strey
ght toward the tabernacle of witnesse, vii
tymes. And he shal cause thee kowe to be
burnt in hys syghte: both skyn, fleshe and
bloud, with the dounge also. And let thee
priest take Cedar wood, and Isope & pur
ple cloth, and cast it vpon the kowe as she
burneth. And let ye prest washe his clothes
and bathe his fleshe in water, & then come
into the hoste, and the priest shalbe vnclea
ne vnto the euen.

And he that burneth her, shal wash his B
clothes in water & bathe hys fleshe also in
water, & be vncleane vntyl euen. And one
that is cleane, shall go and take vp the as-
shes of the kowe, and put thẽ without the
hooste in a cleane place, wher they shall be
kepte to make sprinklinge water for thee
multitude of the chyldren of Israel: for it
is a synneoffring. And let hym that gathe
red the asshes of the kowe, washe hys clo-
thes, & remayne vncleane vntil euen. And
thys shalbe vnto the chyldren of Israel &
vnto the straunger that dwelleth among
them, a maner ✠ for euer.

He that toucheth any dead person, shal
be vncleane seuen dayes. And he shall pu
rifye hym selfe wyth the asshes the thyrde
daye and then he shal be cleane the seueth
daye. And yf he purifye not hym selfe the C
thyrde daye, then the seuenth daye, he shall
not be cleane. Whosoeuer toucheth anye
persone that dyeth and sprinkleth not him

selfe

selfe, defyleth the dwellinge of the Lorde:
& therfor that soule shalbe[b] roted out of
Israell, because he hath not sprynkled ÿ
sprynklynge water vppon hym he shalbe
vncleane, and his vnclennesse shall remai
ne vppon hym.

This is the lawe of the man that dyeth
in a tent: al that come into the tent and all
ÿ is in the tente shall be vncleane.vii.days:
es. And al ÿ vessels that be opē which ha
ue no lyd nor couerynge vpon them, are
D vncleane. And who so toucheth one ÿ is
slaine with a swerd in the feldes, or a deed
person, or a bone of a deed man, or a gra
ue: shall be vncleane.vii.dayes.

And they shal take for an vncleane per
sone of the burnt asshes of the sinofferyng
& put runnynge water therto in to a ves
sel. And a cleane persone shal take Isope
& dippe in the water, and sprynkle it vp
on ÿ tent & vpon al the vessels & on ÿ sou
les that were there, and vpō him that tou
ched a boone or a slayne persone or a deed
body or a graue. And the cleane persone
shal sprinkle vpō the vncleane the thyrde
daye and the seuenth day. And ÿ seuenth
day he shal purifye hym selfe and wasshe
his clothes and bath him selfe in water, &
shalbe cleane at euen.

If any be cleane and sprynkle not him
selfe the same soule shalbe destroyed frō
amōg the cōgregaciō: for he hath defiled
ÿ holy place of the Lord: & is not sprynk
led w sprinling water therfore is he vn
cleane. And this shalbe a perpetuall lawe
vnto them. And he that sprynkleth ÿ spri
klynge water, shal wassh his clothes.

And he that toucheth the sprynklyng
water, shalbe vncleane vntyl euen. And
whatsoeuer the vncleane person toucheth
shalbe vncleane. And the soule that
toucheth it, shalbe vncleane vntyll the
euen.

The Notes.

a For euerlok genesis.xiii.d.
b As they were defyled wyth the touchynge of
the dead, so ar the soules of the Christe defyled whē
they committe deadly synne, whych is clensed with
Christes sacryfyce and therfore vnderstand that clen
synge obtayned by the Passion and death of Christ
oure Lorde, whosoeuer contemned hys soule shal be
rooted out from among the chosen.

¶ Mir Iam dyeth. The people Murmur. They ha
ue water out out of ÿ rocke. Edom denieth the Isra
elites passage thorowe his realme. The death of Aa
ron in whose roume Eleazar succedeth.

The.xx.Chapter.

And the whole multitu- A
de of the chyldre of Is-
rael, came into the deser
te of Sin, in thee fyrste
moneth, and the people
dwelt at Cades. And
there dyed Mir Iam, and was buried ther.
Moreouer ther was no water for the mul
titude, wherfore they gathered thē selues
together agaynst Moses & against Aarō
And the people chode wyth Moyses and
spake sayinge: wolde god that we had pe
rysshed when our brethren perisshed before
the Lorde. Why haue ye brought the con
gregaciō of the lord vnto this wildernes,
that both we and our catel shuld dye here?
Wherfore brought ye vs out of Egipt to
bring vs into this vngracious place, whi
che is no place of sede nor of fygges nor
vynes nor of pōgranates, neyther is ther
any water to drinke? B

And Moyses & Aarō went frō the cō
gregatiō vnto the dore of thee tabernacle
of witnesse, & fel vpō theyr faces. And the
glorye of the Lorde appeared vnto them.
And the Lord spake vnto Moses saying
take the staffe, & gether thou & thi brother
Aarō the congregatiō together, & saye vn
to the rocke before theyr eies, that he geue
forth his water. And thou shalt bring thē
water out of the rocke, and shalt geue the
company drinke, and theyr beastes also.

And Moyses toke the staffe frō before
the Lorde, as he commaunded hym. And
Moyses and Aarō gethered the cōgrega
cion together before the rocke, and he say
de vnto thē heare ye rebellious, muste we
fet you water out of this rocke? And Mo
ses lyfte vp hys hāde wyth hys staffe and
smote the rocke.ii.tymes, and the water ca
me out abundantly, & the multitude dran
ke and theyr beastes also. C

And the Lorde spake vnto Moyses
and Aaron: because ye beleued me not, to
a sanctifye me in the eyes of the chyldren
of Israel, therfore ye shal not bryng this
congregacyon into the land whych I ha
ue geuen hym. Thys is the water of
stryffe, because the children of Israel stro
ue wyth the Lorde, & he was sanctyfyed
vpon them.

And Moyses sente messengers from
Cades vnto the kynge of Edom. Thus
saieth thy brother Israel: Thou knowest
all

all the trauell ye hath happened vs, howe oure fathers wente downe in to Egypte and howe we haue dwelte in Egypte a longe tyme, and how the Egypcians vexed both vs and our fathers. Then we cryed vnto the Lorde and he herde our voyces, and set an angel & hath fett vs out of Egypte. And beholde we are in cades a citie hard by the borders of thy coutre let
Num.xxi.c vs goo a good felowshyppe thorowe thee countre* we wyll not goo thorowe the feldes nor thorow ye vineyardes, nether wyl we drinke of the water of the fountaines but we wyl go by the hie way and nether turne vnto the ryght hāde nor to ye lefte, vntill we be past thy countre. And Edō answered him: Se thou go not by me, lest I come out agēst ye wt the swerd. And the chyldre of Israel saide vnto him: we wil go by the beaten way: and yf ether we or oure catell drinke of thy water, we wyll paye for it, we will do no moare but passe thorow by fote only And he saide: ye shal not go thorowe. And Edom came oute a-
D gaynst him with moch people and wyth a mighty power. And thus Edom denyed to geue Israel passage thorow his coūtre And Israel turned a waye from him.

And the children of Israel remoued frō Cades and went vnto mount Hor wyth all the congregacion. And the Lord spake vnto Moses & Aaron in mounte Hor harde vpō the costes of the lād of Edom sayenge: let Aarō be put vnto his people for he shall not come in to the land which I haue geuen vnto the children of Israel because ye disobeyed my mouth at ye water of strife. Take Aaron and Eleazar his sonne, and bryng them vp in to moūt Hor and stryppe Aarō out of his vestimētes and put them vpon Eleazar his sōne, and let Aaron be put vnto hys people & dye ther.

And Moses dyd as the Lorde cōmaunded: and they went vp into mount Hor in the syghte of all the multitude. And Moses toke of Aarons clothes and put them vpon Eleasar his sonne, and Aaron dyed there in ye topp of the mount. And Moses and Eleazar came downe oute of the mount And all the house of Israell mourned for Aaron .xxx. dayes.

The Notes

a To sanctyfye here is, to shew and declare to be holy, as in Math. vi.b

¶ Israel vanquissheth king Arad. The fyerye serpentes stynge them, but when they loked at the brasen serpent which the Lord cōmaunded Moyses to lyfte vp, they ar healed. The kynges, Sehon and Og are ouercome in batell

The .xxi. Chapter.

A
AND when kyng Arad the cananite which dwelt in ye south parties, harde tell that Israell came by ye way that the spies had founde out, he cam & fought wyth Israel & toke some of them presoners. Then Israel vowed a vow vnto the Lord and sayde: If thou wilt geue this people into our hādes, we wyll destroye their cyties. And the Lorde herde the voyce of Israell, and deliuered the the
B Cananites. And they destroied both them & their cytyes, & called thee place Horma.

Then they departed from mount Hor toward the redd see: to compasse the land of Edom. And the soules of the people fainted by thee waye. And thee people spake against god & agaīst Moses: wherfore hast thou brought vs out of Egypt for to dye in the wildernesse for here is nether brede nor water, and our soules loth this* lyght bread.

Then the Lord sente fyerie serpētes amonge the people, which stonge them: so that moch people dyed in Israel. And the people came to Moses and sayd: we haue synned, for we haue spokē agaynst the Lord and agaynst the, make intercession to the Lorde, that he take awaye the ser-
C pentes from vs. And Moses made intercession for the people. And the Lord saide vnto Moses: make the a serpente and hāge it vp for a sygne, and let as manye as are bytten loke vpon it and they shall lyue. And Moses made a serpente of brasse and set it vp for a sygne. And when ye serpentes had bytten anye man, he went and behelde the serpente of brasse and recouered.

And the chyldren of Israel remoued & pitched in Oboth. And they departed frō Oboth and laye at Ijeabarim in the wildernesse whiche is before Moab in the east syde And they remoued thence, and pitched vpon the riuer of zarad. And they departed thēce and pitched on the other side

of Arnon, whych ryuer is in the wildernes
and commeth out of the costes of the Amori
tes: for Arnon is the border of Moab, be-
twene Moab & thee Amorites. wherfore
D it is spoken in the * boke of the warre of ŷ
Lord: go with a violēce, both on the ryuer
of Arnon and on the ryuers head, whyche
shoteth downe to dwell at Ar, and leaneth
vpon the costes of Moab.
And frō thēce they came to Beer, which
is the wel wherof ŷ lord spake vnto Mo-
ses: gether the people together, ŷ I maye
geue them water. The Israell sange thys
song: Ryse vp wel, synge therto: The wel
whych the rulers digged & the captaynes
of the people with the helpe of the lawe ge
uer and with theyr staues.
E And frō this wildernesse they wente to
Matana, & from Matana to Nahaliel, &
from Nahaliel to Bamoth and from Ba
moth too the valaye that is in the felde of
Moab in the top of * Phasgah whych lo
weth toward ‡ Jesimon. And Israel sente
messengers vnto Schō, king of ŷ Amori
tes saying: let vs go thorow thy lande, we
wyl not turne into thy feldes nor into thy
vyneyardes, nether drinke of the water of
the welles: but we wyl go along by the co
men way, until we be past thy coūtre. And
Schō wold geue Israel no licence to pas
se thorow his countre, but gethered al hys
people together & wēt out agaynst Israel
into the wildernesse. And he came to Jahe
za and fought wyth Israel.
F And Israel smote him with the edge of
the swerd & cōquered hys land, frō Arnō
vnto Jabock: euē vnto the childrē of Am
mon. For the borders of the chyldren of
Ammon, at stronge. And Israell toke all
these cyties & dwelte in al the cyties of the
Amorites: in Hesbon & in al the townes ŷ
longe therto. For Hesbon was the citie of
Sehon the kyng of the Amorites whych
Sehon had fought before wyth the king
of the Moabites, and had takē al hys lād
out of hys hande, euē vnto Arnon. wher
fore it is a prouerbe, goo to Hesbon & lette
the cytie of Sehon be bylt & made readye
for ther is a fyre gone oute of Hesbon & a
flame from the cytie of Sehon & hath con
sumed Ar of the Moabites and the mē of
the hylles of Arnon. Wo be to the Moab
O people of * Chamos ye at vndone. His
sonnes are put to flyght & hys daughters G
broughte captyue vnto Sehon kynge of
the Amorites. Theyr lyghte is oute from
Hesbon vnto Dibon and we made a wil-
dernesse euē vnto Nophā whych reacheth
vnto Mediba. And thus Israel dwelt in
the lād of the Amorites. And Moses sent
to serche out Jaezer, and they toke the tow
nes belongyng therto & conquered the A-
morites that were there.
And thē they turned & wēt vp towarde
Basan. And Og the king of Basan came
out agaynst them, both he and all hys peo
ple, to warre at Edrei. And the lord sayde
vnto Moyses: feare hym not, for I haue
delyuered him into thy handes withal his
people & his land. And thou shalt do with
him as thou dyddest with Sehon the kin
ge of the Amorites which dwelt at Hesbō.
And they smote him & hys sonnes and all
his people, vntyll ther was nothinge lefte
hym. And they conquered hys lande & the
chyldren of Israell remoued and pytched
in thee feldes of Moab, on the other syde
of Jordane, by Jericho.

¶ Kyng Balac sendeth for Balam, to thintent that he shuld curse Israel: but Balam can do nothing agaynst the wyll of the Lord. Balās asse speaketh to hym in the waye.

The .xxii. Chapter.

And Balac the son of Ziphor A
sawe all that Israell had do-
ne to the Amorites & the Mo
abites were sore afrayed of ŷ
people, because they were ma
ny, and abhorred the chyldren of Israell:
And Moab sayd vnto the elders of Ma-
dian, now shal this cōpanye licke vp all ŷ
are round aboute vs, as an oxe licketh vp
the grasse of the feld. And Balac the son- B
ne of Ziphor was kynge of the Moabi-
tes at that tyme.
And he sent messengers vnto * Balam deut. xxiii. a
the sonne of Beor, the interpreter‡ whyche
dwelt vpō the ryuer of the land of the chil
dren of hys folke, to call hym sayinge: be-
hold, ther is a people come out of Egypte
which couereth the face of the erth & lyeth
euē harde by me. Come nowe a felowship
and curse me this people. For they are too
myghtye for me, so perauenture I myght
be able to smyte them and dryue them out
of the lande. For I wote that whom thou
blessest shall be blessed and whome thou

cursest shalbe cursed.

And the elders of Moab went wythe the elders of Madian and the reward of the sothe sayenge in their handes. And they came vnto Balam, and told him the wordes of Balac. And he sayde vnto the[m] tarye here all nyghte and I wyll brynge you worde, euen as the Lorde shall saye vnto me. And the lordes of Moab abode wyth Balam.

And God came vnto Balam: and
C sayd: what men are these which are withe the? And Balā sayd vnto god: Balac the sonne of Zipor kynge of Moab hathe sent vnto me sayenge: beholde, there is a people come out of Egypt and couereth ŷ face of the erthe: come nowe therfore and curse me the[m], that so peraduenture I may be able to ouercome the[m] in batel, & to dryue the[m] out. And God sayde vnto Balam: thou shalt not go wyth them, nether curse the people, for they are blessed.

And Balam rose vp in the mornynge and sayde vnto the Lordes of Balac: get you vnto youre lande, for the Lorde wyl not suffre me to go with you. And the lordes of Moab rose vp & went vnto Balac and sayd Balā wolde not come wyth vs. And Balac set agayne a greater cōpanie of lordes & more honorable the[n] they. And they came to Balā and tolde him: Thus sayeth Balac the sonne of Zipor: oh, let nothynge let the to come vnto me, for I wyl greatly promote the vnto greate honoure, and wil do whatsoeuer thou sayest vnto me, come therfore I praye thee, curse me thys people.

D And Balam answered and sayde vn
Ba.xxiiii.a to ŷ seruauntes of Balac. *If Balac wolde geue me his houssful of siluer and golde, I can go no further then the worde of the lord my God, to do lesse or moare. Neuerthelesse tarie ye here all nyght: that I may wete, what the Lorde wyll saye vnto me once moare. And God came vnto Balam by nyghte and sayde vnto him: If ŷ men come to fett the, ryse vp and go with them: but what I saye vnto the, that only thou shalt do.

And Balam rose vp early and sadelde his asse, & went with the lordes of Moab. But God was angry because he wēt.

And the angel of the Lord stode in ŷ way against him. And he ryd vpon his asse & two seruauntes with him. And when the asse saw the angell of the Lord stand in ŷ way & his swerde drawen in his hand, she turned a syde oute of the way & went out in to the felde. And Balam smote the asse to turne her into the waye.

And the angel of the Lord went and sto E
de in a path betwene ŷ vineyardes, where was a wall on the one syde & another on the other. When the asse saw the angel of the Lorde, she wrenched vnto the walle & thrust Balams fote vnto the wall, and he smote her agayne. And ŷ angel of the lord wēte forther and stode in narowe place, where was no waye to tourne, ether to the ryghte hande or to the lyfte. And when the asse saw the angel of the Lord, she fel downe vnder Balam: & Balā was wrath & smote the asse with a staf. And the lorde opened the mouth of the asse, & she sayde vnto Balam: what haue I done vnto the, ŷ thou smitest me thus .iii. times? And Balam sayde vnto the Asse: because thou hast mocked me, I wold ŷ I had a swerd in myne hand, that I mighte now kyll ŷ. And the asse sayd vnto Balam: am not I thyne Asse whiche thou hast rydden vpō
sence thou waste borne vnto thys daye? F
was I euer wont to do so vnto the? And he sayde, nay.

And the Lord opened the eyes of Balā ŷ he sawe the angel of the Lord standing in the waye, withe his swerde drawen in his hande. And he bowed him selfe & fell flat on his face. And the angel of the Lorde sayde vnto him. Wherfore smitest ŷ thyne asse thus .iii. tymes? behold I came out to resyst the, for the waye is contrary vnto me, & the asse sawe me and auoyded me thre tymes: or els (had she not turned from me) I had surely slaine the and saued her a lyue. And Balam sayd vnto the angel of the Lord: I haue sinned for I wist not that thou stodest in the waye against me. Now therfore yf it displease thine eyes, I wil turne agayne. And ŷ angel sayd vnto Balā, go with the men: but in anye wyse, what I saye vnto the, that say. And Balam wente with the lordes of Balac.

And when Balac herde that Balam was come he wēt out against him vnto a G
cytye

cytie of Moab that stode in the border of
Arnon, which was the vtmost part of hys
countre. And Balac sayd vnto Balā: dyd
I not send for the, to call the? wherfore ca
mest thou not vnto me? thinkest thou that
I am not able to promote the vnto honou
re? And Balā sayd vnto Balac: Lo I am
come vnto thee. But I can saye nothinge
at all saue what God putteth in my mou-
the that must I speake. And Balam went
wyth Balac, ⁊ they came vnto the * large
cytie. And Balac offred oxen ⁊ shepe and
sente for Balam and for thee Lordes that
were wyth hym.

[illegible]dyr, of [illegible]rees or of [illegible]rtes. who [illegible] full of [illegible]ople in ỹ [illegible]reates.

¶ Balam blesseth the people, when he was requyred to curse them ⁊ prophesyeth that they shalbe a great people.

The .xxiii. Chapter.

A AND on the morning Balac to
ke Balam ⁊ brought him vp
into thee hye place of Baall,
and thence he sawe vnto thee
vttermast parte of the people.
And Balam sayde vnto Balac: bylde me
here seuē alters ⁊ prouide here seuē bulloc
kes ⁊ seuen rammes. And Balac dyd as
Balam sayd. And Balac ⁊ Balam offred
on euery alter a bullock ⁊ a ram. And Ba
lam sayd vnto Balac: stand by the sacrifi
ce, whyle I go to wete whether the Lorde
wyll come ⁊ mete me, ⁊ whatsoeuer he she-
weth me, I wyll tel the, and he went forth
wyth. And God come vnto Balam, ⁊ Ba
lam sayd vnto hym: I haue prepared. vii
alters and haue offered vpon euery alter,
a bullock, and a ram. And the Lorde put
a sayinge in Balams mouth and sayd: go
agayne to Balac ⁊ say on this wyse. And
he went agayne vnto hym and lo, he stode
by hys sacryfyce, both he and all the Lor-
des of Moab. And he began hys parable
and sayd: Balac the kyng of Moab hath
fet me frō Mesopotamia out of the mou-
B taynes of the easte saying: come and curse
me Jacob, come ⁊ defye me Israel. Howe
shal I curse whō God curseth not ⁊ how
shal I defye whom the Lord defieth not?
from the toppe of thee rockes I se hym ⁊
from the hylles I behold hym: loo, the peo
ple, shall dwell by hym self and shal not
be * rekened among other nacions. Who
can tell the dust of Jacob and the nombre
of the fourth part of Israel. I praye god
that my soule, maye dye thee death of thee
of the ryghtuouse, and that my laste ende
maye be lyke hys. And Balac sayde vnto
Balam, what hast thou done vnto me? I
fett the to curse myne enemyes: and behol
de, thou blessest thē. And he answered and
sayde: muste I not kepe that and speake
it, whych the Lord hath put in my mouth
And Balac sayd vnto hym: Come I pray
the wythe me vnto another place whence
thou shalt se them, and shalt se but the vt-
moste parte of them and shalt not se them
all and curse me them there. And he brou- C
ghte hym into a playne felde where men
myghte se farre, euē to the toppe of Phas-
gah, and bylte seuen alters and offered a
bullock and a ram on euerye alter. And
he sayde vnto Balac: stande here by thy sa
cryfyce whyle I goo yonder. And thee
Lorde mett Balam and putte wordes in
hys mouthe and sayde: goo agayne vnto
Balac and thus saye. And when he came
too hym: beholde, he stode by hys sacryfy-
ce, and thee Lordes of Moab wythe hym.
And Balac sayde vnto hym: what sayeth
the Lorde?

And he toke vp his parable ⁊ sayde: ry
se vp Balac ⁊ hearc, ⁊ herkē vnto me thou
sonne of Ziphor. The Lord is not a man
that he can lye, neyther the sonne of a man
that he can repent: shulde he saye and not
do, or shoulde he speake and not make it
good? beholde, I haue begonne to blesse ⁊
haue blessed, and can not goo backe there
fro. He beheld e no wyckednesse in Ja-
cob nor sawe Idolatrie in Israel: The lor D
de hys God is wyth him. ⁊ the * triumphe
of a king amonge thē. God that brought
thē out of Egipt, is as the strength of an
vnicorne vnto thē, for there is no sorcerer,
in Jacob, nor sothsayer in Israell. When
the tyme cometh, it wil be sayd of Jacob ⁊
of Israel, what God hath wrought. Be-
holde, the people shall ryse vp as a lyones
se and heue vp him self as a lion and shal
not lye downe agayne, vntyll he haue ea-
ten of the praye and dronke of the bloude
of them that are slayne.

Chal. habitacio dwellinge place or cour te.

And Balac sayd vnto Balam, neyther
curse them nor blesse them. And Balā an-
swered ⁊ sayd vnto Balac: tolde not I the
saying: all ỹ the Lorde biddeth me that I
must do? And Balac sayd vnto Balā: co-
me I pray the, I wyl bringe the yet vnto

[illegible]er the [illegible]d de[illegible] [illegible]ord

another place: so peraduenture it shal plea-
se God, y thou mayst curse thē there. And
Balac brought Balā vnto the top of Pe-
or, that boweth toward y wyldernes. And
Balā sayd vnto Balac: make me here. vii.
alters, & prepare me here. vii. bullockes, &
seuē rammes. And Balac dyd as Balam
had sayd, and offred a bullocke and a ram
on euery alter.

The Notes.

a ☞ To dwell by hym selfe is, to lyue in lybertie without trouble and out of the subiection of other people as in Deutero.xxxiii.d.

b ☞ There is no people without synne, nether yet Israel, but god loketh not on it, he waxeth not angrye in the ende, he auengeth it not accordyng as it deserueth, but amendeth it by hys grace.

¶ Balam prophesieth of the kyngdō of Israel and of the cominge of christ. Balac is angrye with Balam. The destruction of the Amalechites and of the Kenytes.

The.xxiiii.Chapter.

WHē Balam sawe that it plea-
A sed the lord that he shuld bles-
se Israell, he wente not as he
dyd twyse before to set soth-
sayinge, but sett hys face to-
warde the wyldernesse, and lyfte vpp hys
eyes and loked vppon Israell as he laye
wyth hys trybes, and the spyrite of God ca-
me vppon him. And he toke vp hys para-
ble and sayde: Balam the sonne of Beor
hath sayde, and thee man whose eye is o-
pen hath sayde: he hath sayde whych hea-
reth the wordes of God and seeth the visi-
ons of the almyghtye, whych falleth dow
ne and hys eyes are opened.

How goodlye are the tentes of Jacob
and thyne habitacion at Israel, euē as the
brode valeyes and as gardens by the ry-
uers syde, as the tentes whych thee Lorde
hath pitched & as cypers trees vppon the
water. The water shal flow out of his bou
ket & hys sede shalbe many waters, & hys
B kyng shalbe hyer thē Agag. And his king
dome shal be exalted. God that broughte
hym out of Egypte hys strength is as the
strenght of an vnicorne, & he shall eate the
naciōs y ar his enemies & breake theyr bo
nes & perce thē thorow wyth hys arowes.
He couched hym self and laye downe as a
lyon and as a lyones, who shal sterre him
vp? blessed is he that blesseth the, and cur-
sed is he that curseth the.

And Balac was wroth wyth Balam &
smote hys hādes together, and sayd vnto
hym: I sent for the to curse myne enemies
and beholde, thou hast blessed them thys
thre tymes, and now gett the quyckly vn-
to thy place. I thought that I wold pro- C
mote the vnto honour, but the Lord hath
kept the backe from worshipe. And Balā
sayd vnto Balac: tolde I not thy messen-
gers which thou sendest vnto me saying: Num.xxii.
Yf Balac wold geue me his house ful of
siluer and gold, I cannot passe the mouth
of the Lorde, to doo eyther good or bad of
myne owne mynde. What the lord sayth
that must I speake. And now beholde, I
go vnto my people: come let me shewe the
what thys people shal doo to thy folke in
the latter dayes. And he began his parable
and sayd: Balam the sonne of Beor hath
sayd, & the man that hath hys eye opē hath
sayde, and he hathe sayde that heareth the
wordes of God & hathe the knowledge of
the most hye & beholdeth the vision of the
almighty, and whē he falleth downe hath
his eyes opened I se him but not now, I
beholde hym but not nye. Ther shal come
a starre of Jacob and ryse a scepter of Is
rael, which shall smyte the costes of Mo-
ab and vndermyne al the childre of Seth
And Edom shalbe hys possession, and the
possession of Seir shalbe theyr enemyes,
and Israel shal do manfully. And out of
Jacob shal come he that shal destroye the
remnaunt of the cyties.

And he loked on Amaleck & began his D
parable & sayd: Amaleck is the fyrste of y
nacions, but his latter ende shal perish vt-
terly. And he loked on the Kenites & toke
his parable and sayd: stronge is thy dwel
lynge place & puttest thy nest vpon a rocke,
Neuerthelater thou shalt be a burning to
Kain, vntyl Assur take the prisoner: And
he toke his parable & said: Alas, who sh al
lyue when God doeth thys. The shippes
shal come out of the coste ☞ of Chittim & Chittim Ital.
subdue Assur and subdue ☞ Eber, and he
hym selfe shal perishe at the last. And Ba
lā rose vp & went & dwelt in his place: and
Balac also went hys waye.

The Notes.

a ☞ By all these similitudes wolde Balā declare the felycytie of the people of Israel whych came of God, as ye haue in the Psalm c.xi. and Jere.xvii.b

b ☞ That is the Hebrues or those that ar beyonde the floude of Euphrates.

¶ The people committeth fornication with the doughters of Moab. Phinehes kylleth zamri & Cosbi. God commaundeth to kyll the Madianites.

The.xxv.Chapter.

And

A And Israel dwelt in Sittim,
& the people began to commit
whoredome wt ye daughters
of Moab, which called ye peo
ple unto ye sacrifyce theyr of
gods. And thee people ate & worshypped
their goddes, and Israell coupled him sel
fe unto Baal Peor. Then the Lord was
angrie with Israell, and sayd unto Mo-
ses: take al the hedes of ye people, & a† hā-
ge them up unto the Lord against the sō
ne, that the wrath of the Lorde maye tour
ne awaye from Israel. And Moses say-
de unto the iudges of Israel: goo and sle
B those men that ioyned them selues unto
Baal Peor.

And beholde, one of the children of Is
rael came & broughte unto hys brethen a
Madianitishe wyfe euen in the syghte of
Moses & in the syght of all ye multytude
of ye chyldren of Israell, as they were we-
pynge in the dore of the tabernacle of wit
nesse. And whē Phinehes ye sonne of Ele
azar ye sonne of Aaron the preast sawe it,
he rose up out of the companie and toke
a wepon in his hand, & wēt after the man
of Israel in to the horehouse, and thruste
them thorow: both the man of Israel and
also the womā euen *‡ thorow the bely of
her. And the plage ceased frō the children
of Israell. And there dyed in the plage
xxiiii. thousande.

And the Lorde spake unto Moses say
C enge Phinehes the sonne of Eleazar the
sonne of Aaron the preaste hath tourned
myne anger away from the chyldrē of Is
rael, because he was gelous for my sake a
mong them, yt I had not consumed ye chil
dren of Israel in my gelousie. Wherfore
say: behold I geue unto him my couenaū
te of peace, & he shall haue it and his seed
after him, euē the couenaunt of the preas
tes office for euer because he was gelous
for hys Goddes sake and made an atto-
D nement for the chyldren of Israel. The
name of ye Israelite which was smitē wt
ye Madianitysh wife, was Zamri ye sōne
of Salu, a lorde of an aunciente house a
mōg the Simeonites. And ye name of the
Madianitish wife, was Cosbi the daugh
ter of Zura a heed ouer the people of an
auncient house in Madian.

And ye lord spake unto Moses saying
vexe the Madianites & smyte thē, for they
haue troubled you wt theyr wyles wyth ye
which they haue begiled you thorow Pe-
or & thorow theyr sister Cosbi ye doughter
of a lord in Madian which was slayne in
the daye of the plage for Peors sake.

The Notes

a‡ To hang agaynst the sonne is, to be put to ex
ecution openly before all people.

*‡ After the Chald. the Gree & the cōmen text.
thorowe the bodies or fylthy membres. Some reade
euen in the stewes

¶ The chyldre of Israell are nombred agayne when
they shuld enter into the land of Canaan.

The.xxvi. Chapter.

And after the plage, the Lord A
spake unto Moyses & unto
Eleazar thee sonne of Aaron
the priest saying: take the nō
ber of al the multitude of the
chyldren of Israel from.xx. yere & aboue
thorowoute theyr fathers houses, all that
are able to goo to warre in Israell. And
Moyses & Eleazar the Prieste tolde them
in thee feldes of Moab, by thee Iordane
faste by Iericho, from.xx. yeare and abo-
ue, as the Lorde commaunded Moyses.
And the chyldren of Israel that came out
of Egypt were.

Ruben the eldest sonne of Israel. The The kired of Ruben.
chyldren of Rubē were, Hanoch, of whom
cometh the kinred of the Hanochites: & of
Palu, cometh the kynred of the Paluites
And of Hesron, cometh the kynred of thee
Hesronites: and of Carmi, cometh the kin
red of the Carmites. These are the kynre
des of the Rubenites, which were in nom
bre.xliii. thousande.vii. hundred and.xxx.
And the sonnes of Palu were Eliab. And
the sonnes of Eliab were: Nemuell, Da-
than and Abiram.

This is that Dathan and Abirā coun
celers in the congregation, which * stroue B
agaynst Moyses and Aaron in the cōpa- Num.xvi.a.
nye of Corah, when they stroue agaynste
the Lord. And the erth opened her mouthe
and swalowed them and Corah also, whē
the multitude dyed, what tyme the fyre cō
sumed.ii. hundred and fyftye men, & they
became a signe: Notwithstādyng, the chyl
dren of Corah dyed not.

And the chyldren of Simeon in theyr The kired of Simeon
kynredes were: Nemuel, of whō commeth
the kynred of thee Nemuelites: Iamin, of
whō cometh the kynred of the Iaminites

Jachin, of whō cometh the kynred of the Jachinites: Zareh, of whom cometh the kinred of the Zarchites: Saul, of whom cometh the kynred of ỹ Saulites: These ar the kynredes of the Simeonites: in nōbre .xxii. thousande and .ii. hundred.

The kined of Gad.

And the chyldren of Gad in their kynredes were: Zephon, of whom cometh the kinred of the Zephonites: and of Haggi cometh the kynred of the Haggites: and of Suni, cometh the kynred of the Sunites: and of Aseni, cometh the kinred of the Asenites: & of Eri cometh the kynred of the Erites: and of Arod cometh the kinred of the Arodites: and of Ariel comethe the kynred of the Arielites. These are the kinredes of ỹ chyldrē of Gad, in nombre xl. thousande and .v. hundred.

C

The kired of Juda.

The chyldrē of Juda: Er & Onan, whych dyed in the lande of Canaan. But the chyldren of Juda in their kynred were: Sela of whom cometh the kynred of the Selamites: and of Phares comethe the kinred of ỹ Pharesites: and of Zareh cometh the kinred of the Zarchites. And ỹ chyldren of Phares were Hesron, of whō cometh the kinred of the Hesronites: & of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda, in nombre .lxxvi. thousand and .v. hundred.

The kired of Isachar

And the children of Isachar in their kinredes were: Thola, of whom comethe the kynred of the Tholaites: and Phua, of whom cometh the kynred of the Phuaites: and of Jasub cometh the kynred of the Jasubites: and of Symron cometh the kynred of the Simronites. These ar the kynredes of Isachar in nombre .lxiiii. thousand and .iii. hundred.

The kired of Zabulon

D

The chyldren of Zabulon in their kinredes were: Sered, of whom comethe the kynred of the Seredites: and Elon, of whom cometh the kynred of the Elonites and of Jahelel, cometh the kynred of the Jahelelites. These are the kynredes of Zabulon: in nōbre .lx. thousande and .v. hundred.

The kired of Joseph

The chyldren of Joseph in their kinredes were: Manasse & Ephraim. The chyldren of Manasse: Machir, of whome cometh the kinred of Machirites. And Machyr begat Galaad, of whome comethe the kynred of the Galaadites. And these are the chyldrē of Galaad: Hieser, of whō cometh the kynred of thee Hiesrites: & of Helech cometh the kinred of ỹ Helechites: and of Asriell the kinred of the Asrielites and of Sichem cometh the kynred of the Sichemites, and of Simida cometh thee kynred of the Simidites: & of Hepher cometh the kynred of thee Hepherites. And Zelaphead the sonne of Hephera had no sonnes but daughters. And the names of the doughters of Zelaphead were: Mahela, Noa, Hagla, Milcha, & Thirza. These are the kynredes of Manasse, in nōbre lii. thousande and seuen hundred.

E

These are the chyldren of Ephraim in theyr kinredes: Suthelah, of whō cometh the kynred of the Suthelahites: & Becher of whom cometh the kynred of the Becherites: and of Thehen cometh thee kynred of the Thehenites. And these are the chyldrē of Suthelah: Eran, of whom cometh the kynred of the Eranites. These are the kynredes of thee chyldren of Ephraim in nombre .xxxii. thousande and .v. hundred. And these are thee chyldren of Joseph in theyr kynredes.

These are the chyldren of Ben Jamin in theyr kynredes: Bela, of whom cometh the kynredes of the Belaites: & of Asbell cometh the kinred of the Asbelites: and of Ahiram, the kynred of thee Ahiramites: & of Supham the kinred of the Suphamites: and of Hupham the kynred of the Huphamites. And the chyldren of Bela were Ard & Naamā fro whence come the kynredes of the Ardites & of ỹ Naamites. These are the chyldren of Ben Jamin in theyr kynredes, and in nombre .xlv. thousande and syxe hundred.

These are the chyldrē of Dan in theyr kynredes: Suham, of whom cometh thee kynred of the Suhamites. These are the kynredes of Dan in theyr generatyons. And all thee kynredes of thee Suhamites were in nombre .lxiiii. thousande and foure hundred.

Thee chyldren of Aser in theyr kynredes were Jemna, of whom cometh the kinred of the Jemnites: and Jesui, of whom cometh the kynred of the Jesuites: and of Bria cometh ỹ kynred of the Brites. And the

F the chyldren of Bria were Heber, of whõ
cometh the kynred of thee Heberites: & of
Malchiel came the kinred of the Malchie
lites. And ẏ daughter of Aser was called
Sarah. These ar the kynredes of Aser in
nombre.liii.thousand & .iiii.hundred. The
chyldren of Nephthali in theyr kynredes
were: Jahesiel, of whõ came the kynred of
the Jahzielites: & Guni, of whom came ẏ
kynred of the Gunites: & of Jezer, came
the kynred of ẏ Jezerites: and of Selem
the kinred of the Selemites. These are
the kynredes of Nephthaly in their ge-
nerations in nombre .xlv. thousande and
iiii.hundred. These ar the nombres of the
childrẽ of Israel: syxe hundred thousand
G & a thousande.vii.hundred and.xxx.
And the Lord spake vnto Moses say
ing: vnto these the lande shalbe deuided
to enheret, according to the nombre of na
mes: to many thou shalt geue ẏ moare en
herităce and to few to lesse: to euery tribe
shal the enheritaunce be geuen according
to the nombre therof. Notwithstădig, ẏ
lande shalbe deuided by lott, & according
to ẏ names of the trybes of their fathers,
they shall enherette: and accordynge too
their lott thou shalte deuyde theyr lande,
both to the many and to the fewe.
These ar the summes of the leuites in
their kinredes: of Gerson, came the kyn-
red of ẏ Gersonites: and of Cahath came
ẏ kinred of the Cahathites: and of Mera
ri came the kinred of ẏ Merarites. These
are the kinredes of Leui: ẏ kinred of ẏ lib
nites, the kinred of ẏ Hebronites, the kin
red of the Mahelites, the kynred of the
Musites, the kinred of the Karahites. Ka
hath begate Amram, and Amrams wyfe
was called Jochebed a daughter of Leui
whych was borne him in Egypt. And she
bare vnto Amram, Aaron Moses & Mir
Jam theyr syster. And vnto Aaron were
borne, Nadab, Abihu Eleasar & Ithamar
But Nadab & Abihu dyed, as they offe-
red straunge fyre before ẏ lord. And ẏ nõ
bre of them was.xxiii.thousande, of al ẏ
males from a month old & aboue for they
were not nombred amõg the chyldren of
Israel, because ther was no inheritaunce
geuen them amonge the chyldren of Is-
raell. These are thee nombres of
the chyldren of Israel which Moses and
Eleazar ẏ preast nõbred in the feldes of
Moab, fast by Jordă vp to Jericho. And
amonge these there was not a man of the
nõbre of ẏ chyldren of Israel which Mo
ses & Aarõ tolde in the wildernesse of Si
nai. For the Lord said vnto thẽ, that they
shuld dye in the wyldernesse and that ther
shulde not be lefte a man of them, saue Ca
leb the sonne of Jephune and Josua thee
sonne of Nun.

¶ The lawe of the heritage of the doughters of Ze-
lophead. The land of promesse is shewed vnto Mo
ses, in whose stede is appoynted Josue.

The.xxvii.Chapter.

AND thee doughters of * Zela- A
phead the son of Heber, ẏ son Num.xxvi.d
of Gilead, the sonne of Ma- Num.xxxvi.a
chir the sonne of Manasse, of Josu.xvii.a
the kinredes of Manasse the
sonne of Joseph (whose names were Ma
hela, Noha, Hagla, Melcha & Thirza) ca-
me & stode before Moyses & Eleazar, the
priest & before the lordes & al the multitu-
de in the dore of the tabernacle of witnesse
saying: our father dyed in the wyldernes,
& * was not amõge the chyldrẽ of thẽ that Num.xvi.e
gethered thẽ selues together agaynste the
Lord in the congregation of Corah: But
dyed in his owne synne, & had no sonnes. B
Wherfore shuld the name of our fathers
be taken away from amonge hys kynred,
because he had no sonne? * Geue vnto vs Num.xxxvi.a
a possession among the brethrẽ of our fa-
ther. And Moses brought theyr cause be-
fore the Lord. And the Lorde spake vnto
Moyses sayinge: The daughters of Zela
phead speake ryght: thou shalt geue them
a possession to enherite, amonge theyr fa-
thers brethren, and shalte tourne the enhe-
ritaunce of theyr father vnto them. And
speake vnto thee chyldren of Israell say-
inge: Yf a man dye and haue no sonne ye
shall tourne hys enheritaunce vnto hys
doughter. If he haue no daughter, ye shal
geue hys enheritaunce vnto hys brethren
Yf he haue no brethren, ye shal geue hys
enheritaunce vnto hys fathers brethren.
Yf he haue no fathers brethren ye shal ge
ue his enheritaunce vnto him that is next
to hym of hys kynred, & let him possesse it
And this shalbe vnto the chyldrẽ of Isra C
ell an ordinaunce and a lawe, as the Lor-
de hath commaunded Moyses.

And

And the Lord sayd vnto Moyses: get
the vp into this mount Abarim, & behold,
the land which I haue geuẽ vnto the chil
drẽ of Israel. And whẽ thou haste sene it,
thou shalt be gethered vnto thy people al
so, as Aarõ thy brother was gethered vn
to his people. For ye were disobedient vn
to my mouth in the deserte of Sin in thee
stryfe of the cõgregatiõ that ye sanctified
me not in ye water before theyr eyes. That
is the water of stryfe in Cades in the wyl
dernesse of Zin. And Moyses spake vn-
to the Lorde sayinge: let the Lord God of
the spirites of al fleshe: sett a man ouer the
congregatiõ, whych may go a in & out be
fore thẽ, and to leade thẽ in & out that the
congregatiõ of the Lord be not as a flock
of shepe without a sheparde. And ye lorde
D sayde vnto Moses: take Iosua the sonne
of Nun in whom ther is a spirite, and put
thyne handes vpon hym, and set hym be-
fore Eleazar the priest & before all the con
gregation and geue him a charge in theyr
syghte. And putt of thy prayse vpon hym
that all the cõpanye of the chyldren of Is-
rael maye heare. And he shal stand before
Eleazar the priest which shal aske coũcell
for him after the b iudgemẽt of Urim be
fore the Lorde: And at the mouth of Elea
zar shal both he and al the chyldren of Is-
raell wyth hym and all the congregacion,
goo in and out.

And Moyses dyd as the Lord cõmaũ
ded hym and he toke Iosua and sette him
before Eleazar the priest and before al the
congregation, and put hys handes vpon
hym and gaue hym a charge as the Lorde
commaunded thorowe the hande of Moy
ses.

The Notes.

a To go in and out before them is to gouerne teache, comfort, feade, and defende them. &c.

b After the iudgemẽt of Urim, that is, after ye iudgemẽt of lyght loke Exod. xxviii. c. It is very lyke that in the Ephod was some bryght stone, wherein the hye Priest loked and sawe the wyll of God, as it appeareth in the boke of Dauid.

What must be offred on euery feast daye.

The. xxviii. Chapter.

And the lord spake vnto Mo
A ses saying: geue the chyldren
of Israel a charge & saye vn
to thẽ, ye they take hede to of-
fer vnto the offerynge of my
a bread in thee sacryfyce of swete sauou-
re, in hys due ceason. And saye vnto
thẽ. This is the offering which ye shal of
fer vnto the lord. ii. lambes of a yere olde
with out spot day by day to be a burntof
ferynge perpetually. One lambe thou
shalt offer in the mornyng, & the other at
euen. And therto the. x. parte of an Epha
of floure for a meatoffring mingled with
beaten oyle, the fourthe parte of an hin:
whych is a daylye offerynge ordeyned in
the mount Sinay vnto a swete sauoure
in the sacryfyce of the Lorde. And the
drynkoffryng of the same: the fourth par
te of an hin vnto one lambe, & poure the
drynkofferyng in ye holy place, to be good B
drynke vnto the Lorde. And the other lã-
be thou shalt offer at euen, wyth the meat
offerynge and the drynkofferynge after
the maner of the mornynge: a sacryfice of
a swete sauoure vnto the Lorde. And on
the Sabboth day. ii. lambes of a yere old
a pece & wythout spot, and two tenth dea
les of floure for a meatofferyng mingled
with oyle and the drynkofferynge therto
Thys is ye burntofferyng of euery Sab
bothe, besyde the daylye burntofferynge
and hys drynkofferynge.

And in the fyrst day of your monethes
ye shall offer a burntofferynge vnto the
Lorde: two young bullockes, and a ram,
and. vii. lambes of a yere olde wythout
spott, and. iii. tenth deales of floure for a
meatofferynge myngled with oyle vnto
one bullocke, & ii. tenthdeales of floure for
a meatofferyng mingled wt oyle vnto one
ram. And euer moare, a tenthe deale
of floure myngled wyth oyle, for a meate
offerynge vnto the lambe. That is a bur
ntofferynge of a swete sauoure in the sa-
crifyce of the Lord. And theyr drynkoffe- C
rynges shalbe halfe an hin of wyne vn-
to one bullocke, and the thyrde part of an
hin of wyne vnto a ram & the fourth part
of an hin vnto a lambe. This is the burnt
offerynge of euery moneth thorowe oute
al the monethes of a yere, and one he goo
te for a synneoffering vnto the lord, why
che shalbe offered with the daylye burnt
offeryng and hys drynkofferyng. * And
the. xiiii. daye of the firste moneth shall be
Passeouer vnto the lord And the. xv. day
of the same moneth shalbe a feast, in why
che. vii. daies men muste eate vnleuened
breade. The firste daye shall be an
holy

holy feast, so that ye shall do no maner of
labouryous worke therin. And ye shal of
fer a burntofferyng unto the Lord.ii.youn
ge bullockes one ram, &.vii.lambes of a
yere olde without spot, & their meatofferin
ge of floure myngled with oyle.iii. tenth=
deales unto a bullock, &.ii.tẽthdeales un
to a ram, and euermoare one tẽthdeale un
to a lambe, thorowe out the.vii.lambes: &
an he goote for a synofferyng to make an
attonement for you.
And ye shall offer these, besyde ẏ burnt=
offeryng in the mornyng ẏ is alway offe=
red. And after thys maner ye shall offer
thorow out the.vii.dayes, the fode of the
sacrifice of a swete sauoure unto the Lor
D de. And it shall be done besyde the daylye
burntofferynge and hys drynkofferyng.
And the seueth day shalbe an holy feaste
unto you, so that ye shal do no laborious
worke therin. And the daye of your fyrste
fruites whẽ ye brynge a newe meatoffe=
ryng unto ẏ Lord in your wekes, shalbe
an holy feast unto you so ẏ ye shal do no
laborious worke therin. And ye shal offer
a burntofferyng of a swete sauoure unto
ẏ Lorde.ii.younge bullockes, & a ram, &
vii.lambes of a yere olde a pece, wt theyr
meatofferynges of floure myngled wt oy
le.iii.tẽthdeales unto a bullock.ii.tẽth dea
les to a rã, & euermore one tẽth deale unto
a lãbe thorow out ẏ.vii lãbes, & an he go
te too make an attonement for you. And
this ye shal do besydes ẏ dayly burntoffe
ring, & his meatofferynges they shalbe wt
out spot, wt their drinkofferinges.

¶ What must be offred the.viii.fyrste dayes of the seuenth mone.

The.xxix. Chapter.

A And the first day of ẏ.vii. mo
neth shalbe an holy feast un=
to you* & ye shal doo no labo
rious worke therin It shalbe
a day of trõpet blowing unto
you. And ye shal offer a burntofferyng of
a swete sauour unto the Lord: one yõuge
bullock & one ram &.vii.lãbes of a yere ol
de a pece ẏ are pure And their meatoffriges
of floure mingled wyth oyle.iii.tenth dea=
les unto ẏ bullocke, &.ii. unto ẏ ramme, and
one tenthe deale unto one lambe thorowe
the.vii.lambes. And an he goote for
a sinoffrig to make an attonemẽt for you
besyde the burntofferynge of the moneth
and his meatofferynge besyde the daylye
burntofferynge & his meatofferyng, & the
drynkofferinges of the same: accordynge
unto ẏ maner of thẽ for a sauour of swet
nesse in ẏ sacryfyce of the Lorde.
* The tenthe daye of that same seuen
th moneth shalbe an holy feast unto you, Leui.xvi.e. xxiii.e.
& ye shal humble youre soules and shall B
do no maner worke therin. And ye shall
offer a burntofferynge unto the Lord of
a swete sauoure: one bullocke, & a ram, &
vii.lambes of a yere olde a pece, without
faute and their meatofferynges of floure
mingled with oyle.iii.tẽth deales to a bul
lock, and.ii.to a ram and alwaye a tenthe
deale unto a lambe, thorowe out the.vii.
lambes. And one he goote for a sinoffe=
rynge, besyde the synneofferynge of atto=
nement and the dayly burnteofferyng, &
the meate and drynkofferynges that long
to the same.* And the.xv.daye of the.vii. Leui.xxiii.f.
moneth shalbe holy day & ye shall do no
laborious worcke therin, and ye shall ke=
pe a feast unto the lord of.vii.dayes lõg.
And ye shall offer a burntofferynge of a
swete sauour unto the lord.xiiii.bullokes
ii.rammes and.xiiii.lambes which are ye
relynges & pure, with oile.iii. tenthdeales
unto euery one of ẏ.xiii.bullockes.ii.tẽth
deales to ether of the rãmes & one tẽthde=
ale unto eche of ẏ.xiiii.lambes. And one
he goote unto a synofferynge, besyde the
dayly burntofferynge with his meate and
drynkofferynges.
And the seconde day.xii.young bulloc C
kes ii.rammes & xiiii yerelyng lambes wt
out spot: & their meatofferinges & drinkof
ferynges unto the bullockes, rãmes & lã=
bes accordynge to the nombre of them &
after the maner. And an he goote for a sin
offerynge, besyde the dayly burntoffering
& his meate and drynkofferynges. And ẏ
thyrde daye.xi.bullockes.ii.rãmes &.xiiii
yerelyng lambes wtout spot: & their mea
te & drynkofferinges unto the bullockes,
rammes & lãbes, after the nombre of thẽ
and accordynge to the maner. And an
he goote for a synneofferynge, besyde the
dayly burntofferynge and hys meate and
drynkeofferynges.
And the fourthe daye.x. bullockes
two

two rãmes and .xiiii. lambes yerelynges
pure, theyr meate and drynckofferynges
vnto the bullockes rammes ⁊ lambes, ac-
cordyng to yͤ nombre of thẽ and after the
maner. And an he goote for a synneoffe-
rynge, besyde the dayly burntofferynge ⁊
hys meate and drynckofferynges. And yͤ
fyftye daye, ix. bullockes two rammes ⁊
xiiii lambes of one yere old a pece without
spot. And their meate and drynkofferin-
ges vnto the bullockes, rammes and lam
bes accordynge too thee nombre of them
and after the maner. And an he goote for
a synneofferinge, besyde the daylye burnt
offerynge and hys meate and drynkoffe-
D rynges. And the syxte day. viii. bullockes
ii. rammes and .xiiii, yerelynge lambes wt
out spot. And theyr meate ⁊ drynkofferin
ges vnto the bullockes, rammes and lam
bes accordyng to the maner. And an he
goote for a synneofferinge, beside the day
ly burntofferynge and hys meate and dri
nkofferynges. And the seuẽth daye. vii.
bullockes .ii. rãmes and xiiii. lambes that
are yerelynges ⁊ pure. And their meate ⁊
drynkofferinges vnto the bullockes ram
mes and lambes, accordynge too their
nombre and to the maner. And an he goo
te for a synneofferynge, besyde the daylye
burntofferynge and hys meate and drin
keofferynges.

And the eyghte daye shalbe the conclu
sion of yͤ feast vnto you, ⁊ ye shall do no
maner laborious worcke therin. And ye
shal offer a burntoffrĩg of a swete sauour
vnto the Lord: one bullocke, one ram and
vii. yerelynge lambes without spott. And
the meate ⁊ drynk offerynges vnto yͤ bul
locke, ram ⁊ lãbes, accordynge to theyr nõ
bres and accordyng to the maner. And an
he goote for a synneofferynge besyde the
daylye burntofferynge and hys meate ⁊
drynkeofferynges.

These thynges ye shal do vnto the Lor
de in youre feastes: beside youre vowes ⁊
frewyll offerynges. in youre burntoffe-
rynges meatofferynges drynkeofferyn-
ges and peace offerynges. And Moses tol
de the chyldre of Israel, accordynge to al
that the Lorde cõmaunded him.

¶ Of vowes when they shalbe kept or when not.

The .xxx. Chapter.

AND Moses spake vnto the
heades of the trybe of yͤ chil- A
dren of Israell sayeng: thys
is the thing which the Lorde
cõmaunded. If any mã vo
we a vow vnto the lord or sweare an othe
⁊ bynd his soule, he shal not go backe wt
his worde: but shal fulfill al that procea-
deth out of hys mouth.

If a damsell vowe a vowe vnto the
Lorde and bynde her selfe beynge in her
fathers house and vnmaryed. If her fa-
ther heare her vowe and bonde which she
hath made vpon her soule, ⁊ hold his pea
ce therto: thẽ al her vowes ⁊ bõdes which
she hath made vpon her soule shal stande
in effecte. But ⁊ yf her father forbyd her B
the same daye yͤ he heareth it, none of her
vowes nor bondes whych she hath made
vpon her soule shalbe of value, ⁊ the Lor
de shall forgeue her, because her father
forbade her.

If she had an husband whẽ she vowed
or pronounced oughte out of her lyppes
wherwith she bond her soule, and her hus
bande hearde it ⁊ helde his peace there at
the same daye he hearde it. Then her vow
es and her bondes wherwith she bounde
her soule, shall stande in effecte. But ⁊ yf
her husbande forbade her the same daye
that they heard it, then hathe he made her
vowe which she had vpon her of none ef-
fecte, ⁊ that also which she pronounced wt
her lyppes wherwyth she bound her sou-
le, ⁊ the Lord shall forgeue her.

The vowe of a wedowe and of her that
is deuorced, and all that they haue boun C
de their soules with all, shall stande in ef
fecte with them.

If she vowed in her husbandes house
or bound her soule with an oth, ⁊ her hus
bande hearde it and helde his peace and
forbad her not: thẽ all her vowes ⁊ boũ
des wher wt she bound her soule, shal stãd
But yf her husbãde disanulled them the
same daye that he hearde them, then nothi
ge that proceded out of her lippes in vow
es ⁊ boundes wherwithe she bounde her
soule shal stande in effecte: for her husbãd
hath loused them. And the Lorde shal for
geue her.

All vowes ⁊ othes that bynd to hum
ble the soule, maye her husband stablysh D

D or breake. But yf her husbād hold his pea
ce frō one day vnto another, thē he stablis-
sheth al her vowes & bōdes which she had
vpō her, because he held hys peace ÿ same
day ÿ he hearde thē. And yf he afterwarde
breake thē, he shal beare her syn him selfe.
These are the ordinaunces whiche the
Lorde cōmaunded Moses, betwene a mā
and hys wyfe, & betwene the father & hys
daughter, beinge a damsell in her fathers
house.

The Notes.

a This vowe here is that which a mā voweth for a certayn space, whether it be to fast or to chasti se the body, or any other thinge, as it is sayde. Leui. xi.b

¶ The Madianites & Balaam are slayne. The praye was brought to Moses & equally deuided. A presēt geue of Israel because none of theyr mē were slayne

The.xxxi. Chapter.

A And the lord spake vnto Mo
ses saying: *avenge the chyl
dren of Israel of the Madia-
nites, & afterward be gathe-
red vnto thy people. And
Moses spake vnto the folke saying: Har
nesse some of you vnto warre, & let thē go
vpon the Madianites & avenge the lorde
of the Madianites. Ye shal send vnto the
warre a thousande of every trybe thorow
out all the trybes of Israel. And ther we-
re takē out of the thousādes of Israel.xii
thousande prepared vnto warre, of every
trybe a thousande. And Moyses sentt thē
a thousand of every trybe, wyth Phinees
the sonne of Eleazar the preste to warre, &
the holy vessels & the trompettes to blowe
in his hande.
*And they warred agaynst the Madi-
anites, as the Lord cōmaunded Moses, &
slewe al the males. And they slewe the kyn
ges of Madian amonge other that were
slayne: Eui, Rekem, Zur, Hur & Rebā: fy
ve kinges of Madian And they slewe Ba
laam the sonne of Beor wyth ÿ sweard. And
the chyldrē of Israel toke all the wemē of
B Madian presoners and theyr childrē and
spoyled all theyr catel, theyr substaunce &
theyr goodes. And they burnt all theyr cy
tyes wherin they dwelt, & all theyr castels
wyth fyre. And they toke al the spoyle and
al they could catche, both of mē & beastes.
And they broughte the captyves and that
which they had takē and all the spoyle vn
to Moyses and Eleazar the prest and vn
to the companye of the chyldren of Israel
even vnto the hoste, in thee feldes of Mo-
ab by Jordan nye to Jericho.
And Moyses and Eleazar the Prieste
and all the Lordes of thee congregatyon
went oute of the hoste agaynst them. And
Moyses was angrye with the officers of
the hoste, wyth thee captaynes over thou-
sandes and over hundredes, whych came
from warre and batell, & sayd vnto them:
Have ye saued the wemen alyve? beholde, C
*these caused the chyldren of Israel tho- Num.xxv.b
rowe *Balaam, to cōmyt trespace agaynst ii.Pet.ii.d
the Lorde, by the reason of Peor, and ther
folowed a plage amonge the cōgregation
of the Lorde. Now therfore *slee all the Iud.xxi.b.
men chyldren and thee wemen that have
lyen wyth men fleshelye: But all the we-
men chyldren that have not lyen wyth mē
kepe alyve for youre selves. And lod-
ge wythoute the hoste seven dayes al that
have kylled any person * and all that ha- Num.xix.b
ve touched anye dead bodye, and puryfye
both youre selves and your presoners the
iii.daye and the.vii. And sprinkle al your
raymentes & all that is made of skynnes,
& al worke of gootes hayre, & all thinges,
made of wood.
And Eleazar the prieste sayde vnto all
the men of warre which wēt out to batell:
thys is the ordinaunce of the lawe whych D
the Lord cōmaunded Moses: Golde, syl-
ver, brasse, yron, tyn and lead, and all that
may abyde the fyre, ye shal make it go tho
rowe the fyre, & then it is cleane. Neverthe
later it shalbe sprinkled with sprinklinge
water. And all that suffereth not the fyre,
ye shal make it go thorow the water. And
washe youre clothes the seventh daye and
then ye are cleane. And afterwarde come
into the hoste.
And the Lord spake vnto Moses say
inge: take the sūme of the praye that was
takē, both of the wemen and of catel, thou
and Eleazar the priest and thee auncient
heades of the congregation. And devyde
it in to two partes, betwene them that toke
the warre vpon them and went out to ba-
tell and all the cōgregatiō. And take a por
cion vnto the Lorde of thee men of warre
whyche wente oute to battell: one of fyve
hundred, of thee wemen and of thee oxen
and of thee asses and of thee shepe: and ye
shall take it of theyr halfe and geve it vn

e vnto Eleazar the preast, an heueofferyng
vnto the Lord. And of the halfe of ỹ chyl
dren of Israel, take one of fifty, of ỹ wo-
men of the oxe, of the asses & of the shepe,
and of all maner of beastes, & geue them
vnto ỹ leuites which wayte vpõ the habi-
tacyon of the Lorde.

And Moses & Eleazar the preast did as
the Lorde commaunded Moses. And the
boty and the praye which the mẽ of warre
had caught was .vi. hundred thousand &
lxxv. thousãd shepe: & .lxxii. thousand oxẽ
lxi. thousand asses: & .xxxii. thousand we-
men that had lyen by no man.

And the halfe which was the parte of
thẽ that wente out to warre, was .iii. hun-
dred thousand and .xxxvii. thousand and
fiue hundred shepe: And the Lordes part
of the shepe was .vi. hundred and .lxxv.
And the oxen were .xxxvi. thousande, of
which the Lordes parte was .lxxii. And ỹ
asses were .xxx. thousande fyue hundred,
of whych the Lordes part was lxi. And ỹ
wemen were .xvi. thousande of which the
f Lordes parte was .xxxii. soules, And Mo
ses gaue that summe whych was the Lor
des heue offeryng vnto Eleazar the prea
ste: as the Lord cõmaunded Moses. And
the other halfe of the chyldren of Israell
which Moses separated from the men of
warre (that is to wete, the halfe that per-
tained vnto the * cõgregacion) was .iii. hũ
dred thousande and .xxxvii. thousande &
fyue hũdred shepe: & .xxxvi. thousand oxẽ
and .xxx. thousande asses and fiue hũdred
& .xvi. thousand wemẽ. And Moses toke
of thys halfe that pertayned vnto the chil
dren of Israel: one of euery fyftye, bothe
of the wemen and of the catell, and gaue
thẽ vnto the Leuites whych wayted vpõ
the habitacyon of the Lorde, as the Lord
commaunded Moses. And the officers of
thousandes of the hoste, the captaynes o
uer the thousandes & the captaynes ouer
the hundredes came forth and sayd vnto
G Moses: Thy seruauntes haue taken the
summe of the mẽ of warre, which were vn
der oure hand, & there lacked not one mã
of thẽ. We haue therfore brought a presẽt
vnto the Lord what euery mã found of Je
wels of golde, cheyns, braceletes, ringes,
earynges & spangels, to make an attone-
ment for our soules before the Lorde.

* Whiche was not at the warre.

And Moses and Eleazar toke the gol
de of them: Jewels of all maner facyons.
And all the golde of thee heueoffering of
the lord, of the captaynes ouer thousãdes
& hũdredes was .xvi. thousãd. vii. hũdred
and .l. sycles, for the mẽ of warre had spoi
led, euery man for him selfe. And Moses
& Eleazar ỹ preast toke the golde of ỹ cap
taynes ouer the thousandes ouer the hun
dredes, and broughte it in to the taberna-
cle of wytnesse: to be a memoryall vnto ỹ
chyldren of Israell, before the Lord.

¶ To Rubẽ and Gad and to halfe the trybe of Ma
nasses, is promysed the possession beyounde Jorda
ne eastwarde yf they bring theyr brethrẽ into the lãd
of promyse.

The .xxxii. Chapter.

The childre of Ruben and the 1
children of Gad, had an ex-
ceadyng great multitude of
catel. And whẽ they sawe the
land of Jazer & the lande of
Galaad ỹ it was an apte place for catell:
they came & spake vnto Moses & Elea-
zar the preast & vnto the Lordes of the cõ
gregacyon saying. The land of Ataroth
& Dibõ & Jazer, and Nemrah & Hesbon
& Elealeh and Sabam and Nebo & Beõ
which contre the Lorde smote before ỹ cõ
gregaciõ of Israel: is a lande for catell &
we thy seruauntes haue catell wherfore
(sayde they) yf we haue founde grace in
thy syght, lett this lande be geuen vnto
thy seruauntes to possesse, & bring vs not
ouer Jordan.

And Moyses sayd vnto ỹ children of
Gad & of Ruben: shal your brethrẽ go to 6
warre & ye tarye here? Wherfore discoura
ge ye the hertes of the chyldren of Israel
for to go ouer into the land whych the lor
de hath geuen them? Thys dyd youre fa
thers, when I sent them from Cades bar
ne to se the lande. And they wente vp vn
to the ryuer of Escol and sawe the lãd
and discoraged ỹ hertes of the children of
Israel, ỹ they sholde not go in to ỹ lande
whych the lorde had geuen them.

And the lorde was wroth the same ty-
me and sware sayenge, * None of the mẽ
that came out of Egipte from twentye ye
re olde aboue, shall se the lande whych I
sware vnto Abraham, Isaac and Jacob
because they haue not cõtinually folowed
me: saue Caleb the sonne of Jephune the
Kenesite

kenesite, & Josua the sonne of Nun, for they haue folowed me cōtinually. And ye lord was angry with Israell, & made the wādre in the wyldernesse .xl. yere, vntyl al that generacion that had done euell in the syght of the Lorde were consumed.

And beholde, ye are rysen vp in youre fathers steade, to the encrease of synfull men, & to augment ye fearse wrathe of the Lord to Israell warde. For yf ye tourne awaye from after him, he wyll yet againe leaue ye people in the wildernes, so shal ye destroy all this folke. And they went nere hym and sayde: we wyl bylde shepefoldes here for oure shepe & for oure catell, and
D cyties for oure chyldren: But we oure selues wil go ready armed before the childrē of Israel, vntyll we haue brought thē vnto their place. And our chyldren shal dwel in the fenced cyties because of the inhabiters of the lande. And we will not retourne vnto oure houses, vntyll the chyldren of Israel haue inherited: euerye man his enheritaunce. For we wil not enherit with them on yonder syde Jordan forwarde, because our enherytaunce is falled to vs on this syde Jordan eastwarde.

[illegible] And Moses sayde vnto them: *If ye wyl do this thyng, that ye wyl go all harnessed: before the Lord to warre, and wil go al of you in harnesse ouer Jordan before ye lord, vntyl he haue cast out his enemyes before him, & vntil the lande be subdued before ye Lord, thē ye shal retourne &
E be without sinne against the lord & against Israel, & this lande shalbe youre possessiō before the Lord. But & yf ye wil not do so, beholde, ye sinne agēst the lord: & be sure your synne wyl fynde you out. Bild youre cyties for your chyldren & foldes for your shepe, & se ye do that ye haue spoken. And the Childrē of Gad and of Ruben spake vnto Moses sayenge: thy seruauntes wyl do as my lord cōmaundeth. Oure chyldrē our wyues substance & all oure catel shall remayne here in the cytyes of Galaad. But *we thy seruauntes will

[illegible] go al harnessed for ye warre vnto battel before the Lorde, as my lorde hath sayde.
F And Moses cōmaunded Eleasar ye preast: & Josue the sonne of Nun and ye auncient heades of the trybes of the chyldren of Israel, & sayde vnto them: If the chyldren of Gad & Ruben wil go with you ouer Jordan, al prepared to fyghte before ye Lord: then when the lande is subdued vnto you, geue the the land of Galaad to possesse, but & yf they wyl not go ouer wt you in harnesse, then they shall haue their possessions among you in the lād of Canaan. And the childrē of Gad & Rubē answered saying: ye which ye Lord hath sayd vnto thy seruauntes we wil do. *We wyl Josu.xxii.a
go harnessed before the Lord into the lād of Canaan, & the possession of our enheritaunce shalbe on thys syde Jordan.

And Moses gaue vnto the chyldren of Gad and of Ruben & vnto halfe ye trybe of Manasse the sonne of Josephe the kyngdome of Sehon kynge of the Amorites, and the kyngdome of Og kyng of Bason, the land that lōged vnto the cities therof in ye costes of the countre rounde a- G
boute. And the chyldren of Gad bylt Dibon, Ataroth, Aroer, Atroth, Sophan, Jaeser, Jegabea, Bethnimra and Betharan fenced cytyes, and they bylte foldes for the shepe. And the chyldren of Rubē bilte Hesbon, Eleale, Kiriathaim, Nebo, Baal Meon & turned their names, and Sibama also: and gaue names vnto the cyties whych they bylte.

And the *chyldren of Machir the sōne Gen.l.d
of Manasse went to Galaad and toke it and put out ye Amorites that were therin. And Moses gaue Galaad vnto Machir the sonne of Manasse, & he dwelte therin.
And *Jair the sonne of Manasse went Deut.iii.d.
and toke the small townes therof, and called them the townes of Jair. And Nobah went and toke Kenath with the townes lōgynge therto, and called it Nobah after hys owne name.

¶ The iourneyes and departynge fro place to place of Israel are nombred. They are cōmaunded to kyll the Cananites.

The .xxxiii. Chapter.

These are the iourneyes of the childrē of Israel which wēt
A out of ye lād of Egipt wether armies vnder Moses & Aaron. And Moses wrote theyr goynge out by their iourneyes at the commaundement of the Lord: euē these are ye iourneies of their goyng out. The childrē of Israel *departed from Rahemses the Exod.xii.f.
.xv. daye of the first moneth, on ye morow

Exod.xii.b after *Passeouer, and wente out wyth an
hye hande in the syght of all Egypte, why
le the Egyptians buryed all theyr fyrste=
borne which the Lorde hadde smytten a=
monge them. And vpon theyr goddes al=
so the Lorde dyd execution. And the chyl=
dren of Israell remoued frõ Rahemses &
pytched in Socoth.

Exo.xiii.d. And they departed from *Socoth and
B pytched theyr tentes in Ethan, which is in
the edge of thee wyldernesse. And they re=
moued from Ethan and tourned vnto the
Exo.xiiii.a. entringe of *Piroth which is before Baal
zephon, & pytched before Migdoll. And
Exod.xiiii.c they departed frõ before Piroth & *wente
thorow the myddes of thee see into ẏ wyl=
dernes, & wẽt .iii. dayes iourneye in ẏ wyl
dernes of Ethan, and pytched in Marah.
And they remoued frõ Marah & wẽt vn=
to *Elim where were .xii. foũtaynes & .lxx
Exodi.xv.d paulmetrees & they pytched there.

And they remoued from Elim & laye
faste by the red see. And they remoued frõ
Exod.xvi.a. the redde see & laye in the * wyldernesse of
Sin. And they toke theyr iourneye out of
the wyldernesse of Sin, & set vp theyr ten
tes in Daphka. And they departed from
Daphka, & laye in Alus. And they remo=
Exodi.xvii a ued frõ Alus, & laye at *Raphedim, wher
was no water for ẏ people to drinke. And
C they departed frõ Raphedim, and pitched
Exodi.xix.a in the * wyldernesse of Sinai.

And they remoued frõ the desert of Si
nai, & lodged at the* graues of luste. And
Nume.xi.g. they departed frõ the sepulchres of lust, &
Nume.xi.g. laye at *Hazeroth. And they departed frõ
Hazeroth, & pytched in Rithma. And de=
parted frõ Rithma and pytched at Rimõ
Parez. And they departed frõ Rimõ Pa=
rez, and pitched in Libna. And they remo=
D ued from Libna, & pytched at Rissa. And
they iourneyed frõ Rissa & pitched in Ke=
helatha. And they wente frõ Kehelatha, &
pitched in mount Sapher. And they remo=
ued frõ mounte Sapher, and laye in Ha=
rada. And they remoued from Harada, &
pitched in Makeheloth.

And they remoued frõ Makeheloth, &
laye at Tahath, & they departed from Ta
hath, & pytched at Tharach. And they re=
moued frõ Tharach, and pitched in Mith
ca. And they went from Mithca, & lodged
in Hasmona. And they departed frõ Has=
mona, & laye at Moseroth. And they de=
parted frõ Moserothe, & pitched in Bane
Iakan. And they remoued frõ Bane Ia=
kan, & laye at Horgadgad. And they wẽte
frõ Horgadgad, & pitched in Iathbatha.
And they remoued frõ Iathbatha, & laye
at Abrona. And they departed frõ Abro=
na, and laye at Ezeon gaber. And they re=
moued fro Ezeon gaber, & pytched in thee
* wyldernes of Sin, which is cades. And
they remoued from Cades, and pitched in
mount Hor in the edge of the land of Edõ E
* And Aaron the Prieste wente vpp into
mount Hor at the commaundemẽt of the
Lord & dyed ther, euẽ in the fortyeth yere,
after the chyldrẽ of Israell were come out
of the land of Egipt, and in the fyrst daye
of the fyfte monethe. And Aaron was an
hundred and .xxiii. yere olde whẽ he dyed
in mount Hor. And kynge Erad the Ca=
naanite whych dwelte in the south of thee
lande of Canaan, hearde that the chyldrẽ
of Israel were come.

And they departed from *mouñt Hor, &
pitched in Zalmona. And they departed
from Zalmona, and pitched in Phunon,
and they departed frõ Phunon, & pitched
in Oboth. And they departed frõ Oboth
and pytched in Iehabarim in the borders
of Moab. And they departed frõ † Ieha= F
barim, & pitched in Dibon Gad. And they
remoued from Dibon Gad, and lay in Al
mõ Diblathaima. And they remoued frõ
Almon Diblathaima, and pytched in thee
mountaynes of Abarim before Nabo.
And they departed frõ the moũtaynes of
Abarim, and pitched in the feldes of Mo
ab fast by Iordã nye to Iericho. And they
pytched vpon Iordan, from Beth Haies=
moth vnto the playne of Abell satim in ẏ
feldes of Moab.

And the Lord spake vnto Moyses in
the feldes of Moab, by Iordan nye vnto
Iericho, sayinge: speake vnto the chyldren G
of Israel & saye vnto thẽ: whẽ ye are come
ouer Iordan into the lande of Canaan, se
that ye dryue out all the inhabiters of the
lande before you, & destroye theyr † chap=
pelles & all theyr Images of Metall, and
plucke downe al theyr alters hyle on hyl
les: And possesse the lande & dwell therein
for I haue geuẽ you the land to enioye it.
And ye shall deuyde thee enheritaunce of
the

the land by lot amõge youre kynredes, and
geue to the mo, thee more enheritaũce, and
to the fewer the lesse enheritaũce. And you
re enheritaunce shall be in thee trybes of
youre fathers, in thee place where euerye
mans lot falleth.

But and yf ye wyll not dryue out the
inhabiters of the land before you, thẽ tho-
se whych ye lette remayne of thẽ, shalbe a✝
thornes in youre eyes and dartes in youre
sydes, and shall vexe you in the land wher
in ye dwell. Moreouer it wyll come to
passe, ỹ I shal do vnto you as I thought
to do vnto them.

The Notes.

a✝ Thornes in your eyes, that is, they shalbe your
rodde scourge and vndoars.

¶ The costes & borders of the land of promyse. Cer
ten are assygned to deuyde the lande.

The .xxxiiii. Chapter.

A And the lord spake vnto Mo
ses saying: cõmaunde the chil
dren of Israel and saye vnto
thẽ: whẽ ye come into the land
of Canaan, this is the land ỹ
shall fall vnto youre enheritaunce, the lãd
Jos.xv.a. of Canaan wyth al her costes. And ✻ youre
southe quarter shall be from thee wylder-
nes of Sin a longe by the coste of Edom,
so that your southe quarter shall be from
the syde of the salt see castward, and shall
fet a compasse from the south vp to Acra
bim, and reache to Zinna. And it shall go
out on thee southsyde of Cades Barne, &
go out also at Hazar Adar, & goo a longe
to Azmon. And shall fett a compasse from
B Azmon vnto the ryuer of Egipt, and shal
go out at the see.

And your west quarter shalbe ỹ greate
see, which coste shalbe your west coste.

And this shalbe your north quarter: ye
shal cõpasse frõ the great see vnto mount
Hor. And from mounte Hor, ye shall com
passe and goo vnto Hemath, and the ende
of the cooste shall be at Zedada, and thee
cooste shall reache out to Ziphron and goo
out at Hazar enan. And thys shalbe your
northquarter.

And ye shall cõpasse your east quarter
frõ Hazar enan to Sephã. And the cooste
shall goo downe from Sepham to Ribla
C on the east syde of Ain. And then descende
and goo out at the syde of the see of Cene
reth eastwarde. And then goo downe a
longe by Jordan, and leue at the salte see.
And thys shall be youre lande wythal the
costes therof rounde aboute.

And Moses cõmaunded the chyldrẽ of
Israel saying: this is ỹ lãd which ye shal
enheret by lot, & which the Lord cõmaun-
ded to geue vnto .ix. trybes & an halfe: for Nu.xxxii.f
the trybe of thee chyldrẽ of Rubẽ haue re-
ceaued, in the housholdes of theyr fathers
& the trybe of the chyldrẽ of Gad in theyr
fathers housholdes, & halfe thee trybe of
Manasse, haue receaued theyr enheritaũ-
ce, that is to wete .ii. trybes & an halfe ha-
ue receaued theyr enheritaũce on the other
syde of Jordan by Jericho eastewarde, to
warde the sonne rysynge.

And the Lord spake to Moses saying: D
These are the names of the mẽ, which shal
deuyde you the land to enherit, Eleazar ỹ
priest, & ✻ Josua the son of Nun. And ye Deut.iii.d Josua.xiiii.a
shall take also a lord of euery trybe to de-
uyde the land, whose names are these: In
the trybe of Juda, Caleb the sonne of Je
phune, And in the trybe of the chyldren of
Simeon, Semuel the sonne of Amiud, &
in the trybe of Bẽ Jamin, Elidad the sõne
of Cislon. And in the trybe of the chyldrẽ
of Dan, the lord Bucki the sonne of Jag
li. And amõg the childrẽ of Joseph: in the
trybe of the childrẽ of Manasse, the Lord
Haniel ỹ sonne of Ephod. And in the try-
be of the chyldrẽ of Ephraim, ỹ lorde Ca-
muel the sonne of Siphtã. And in the try
be of the sonnes of Zabulon, the Lord Eli-
zaphan thee sonne of Pharnach. And in ỹ
trybe of the chyldrẽ of Isachar, the Lord
Paltiel the sonne of Asan. And the trybe
of the sonnes of Aser, the lord Ahihud the
sonne of Salomi. And in the trybe of the
chyldren of Nephthali, the lord Pedahel
the sonne of Ammihud. These are they
whych the lord cõmaunded to deuyde the
enheritaũce vnto the chyldrẽ of Israel, in
the lande of Canaan.

¶ Vnto the Leuites muste be geuẽ Cities and sub-
burbes. The Cities of refuge or sanctuaries. The
lawe of mãquelling. For one mans wytnesse shal no
man be condemned.

The .xxxv. Chapter.

And thee Lorde spake vnto
Moyses in the feldes of Mo A
ab by Jordan ouer agaynste
Jericho sayinge: commaun-
de ỹ chyldrẽ of Israel, ỹ they

geue vnto the Leuites of the enheritaūce of their possessiō:* cities to dwell in. And ye shall geue also vnto the cityes of the Leuites, suburbes rounde aboute them. The cityes shalbe for thē to dwel in, & the suburbes for their catell, possession and al maner beastes of theirs. And ẏ suburbes of ẏ cities which ye shal geue vnto the Leuites, shal reach from the wall of the cytie outwarde, a thousande cubites rounde about. And ye shal measure without the cytie, and make the vtmost border of ẏ east syde: two thousande cubites, And the vtmost border of ẏ southsyde: two thousād cubytes. And the vtmoste border of the westside: two thousande cubites: & the vtmost border of the northside two thousād cubites also: and the cytie shall be in the middes. And these shalbe the suburbes of theyr cytyes.

Josue.xxi.a

And among the cityes which ye shal geue vnto the leuites, * ther shal be syxe cytyes of fraunches whych ye shall geue to that intent that he which kylleth, may flie thyther And to them ye shall adde .xlii. cytyes mo: so that al the cyties which ye shal geue ẏ Leuites shalbe .xlviii. wythe theyr suburbes. And of the cities which ye shal geue out of the possessions of the chyldrē of Israell ye shal geue many out of their possessiōs that haue moche and fewe out of their possessions that haue litle: so that euery trybe shall geue of hys cyties vnto the Leuites, accordynge to the enheritaūce whyche he enhereteth.

Josue.xx.a

B

And the Lord spake vnto Moses saynge: speake vnto the chyldren of Israell and say vnto them: * whē ye be come ouer Jordan in to the land of Canaā, ye shall bylde cities which shalbe preuileged townes for you: that he whych sleeth a mā vnwares may flye thyther. And ẏ cities shal be to flee from the executer of bloude, that he which kylled dye not, vntyl he stand before the congregacion in iudgmēt. And of these .vi. fre cyties which ye shall geue .iii. ye shal geue on this syde Jordan & .iii. in the lande of Canaan. And these syxe free cities shalbe for the chyldren of Israell & for the straunger & for him ẏ dwelleth amonge you, that al they which kil any persone vnwares, maye flee thither.

Deut.xix.a
Josue.xx.a

the right vse of sāctuaries.

If any man smyte another with a wepon of yron that he dye, then he is a murtherer, and shall dye for it. If he smyte hym wyth a throwynge stone that he dye therewithe, then he shall dye: For he is a murtherer and shalbe slayne therefore. If he smyte hym wyth a handewepon of wodd that he dye therwythe, then he shal dye: for he is a murtherer and shal be slayne therfore.

C

The iustice of bloude shal slee the murtherer, as sone as he findeth him: If he thrust at him * of hate, or hourle at him wt laying of waite that he dye or smyte hym with his hād of enuye that he dye, he that smote him shal dye, for he is a murtherer. The iustyce of bloude shall slee hym as soone as he fyndeth hym.

But and yf he pusshed him by chaunce and not of hate or cast him with any maner of thynge and not of laying of waite: or cast any maner of stone at him that he dye therwith, and sawe him not: And he cast it vpon hym and he dye, but was not hys enemye, nether soughte hym any harme: Then the cōgregacion shal iudge betwene the sleer, and the executer of bloude in soch cases. And the congregacion shal deliuer the sleer out of the hād of the iudge of bloude, & shal restore hym again vnto the fraunchesed cytie, whether he was flead. And he shal byde there * vnto ẏ deth of the hye preaste whyche was anoynted with holy oyle.

But and yf he came without ẏ borders of his preuileged city whether he was fled yf the auenger of bloude fynd hym without the borders of hys fre towne, he shal slee ẏ murtherer and be gyltelesse, because he shulde haue bidden in hys fre towne vntyll the dethe of the hye preast, and after the dethe of the hye preaste, he shall retourne agayne vnto the lande of his possession. And this shalbe an ordinaunce & a law vnto you, amonge youre chyldrē after you in al youre habytacyons.

D

Whosoeuer sleith, shal be slaine at the mouthe of witnesses. * For one wytnesse shall not answere agaēst one persone to put hym to deeth. Moreouer ye shal take none amendes for the life of ẏ murtherer whych is worthye to dye: But he shall be put to death. Also ye shal take none atonemēt for him ẏ is fled to a fre city, that he

shuld

shulde come agayne & dwell in thee lande
before ÿ deth of the hye prest, And se ÿ ye
polute not ÿ land which ye ar in, for blou
de defylethe the lande And the lande can
none otherwyse be clensed of the bloude ÿ
is shed therein, but by the bloude of hym
that shed it. Defyle not therfore ÿ lande
which ye inhabite, & in the middes of why
che I also dwell amonge the chyldren of
Israell.

¶ An order for the mariage of the daughters of zelaphead. One of the tribes maye not marye wyth another: but euery one muste take him a wyfe of hys owne trybe.

The.xxxvi. Chapter.

A AND the auncyente heades of
the chyldren of Galaad the
sonne of Machir the sõne of
Manasse of the kynred of ÿ
children of Joseph, came for
th and spake before Moses and the prin-
ces which were auncientе heades amonge
,xxvi.f, the childrẽ of Israel and sayd. * The lor-
de commaunded my lorde to geue the lan
de to enheret by lotte to the children of Is
raell. And then my lorde commaunded in
the name of the Lorde to geue the enheri-
,xxvii.a taunce of * Zelaphead oure brother vnto
hys daughters. Now when any of the sõ
B nes of the trybes of Israel take thẽ to wy
ues, then shall theyr enheritaunce be takẽ
from the enherytaunce of oure fathers, &
shall be put vnto the enherytaunce of the
trybe in whiche they are and shall be takẽ
frõ the lott of oure enherytaũce. And whẽ
the yere of iubelye comethe vnto the chil-
dren of Israell, then shall theyr enhery-
taunce be put vnto the enherytaunce of
ÿ trybe wherin they are, and so shal theyr
enherytaunce be taken awaye frome the
enherytaunce of the trybe of our fathers.

And Moses commaunded the childrẽ
of Israell at the mouthe of the Lord say-
inge: the trybe of the children of Joseph
haue sayde well. This therfore doethe
the Lorde commaunde the daughters of
Tob.vii.b Zelaphead sayenge: * let them be wyues
C to whem they them selfe thyncke best, but
in the kynred of the trybe of theyr father
shall they marye, that the enherytaũce of
the chyldren of Israell roule not from try
be to trybe. But what the chyldren of Is-
rael maye abyde, euery man in the enhery
taunce of the trybe of his fathers. And e-
uery daughter that possesseth any enhery
taunce amonge the trybes of the chyldrẽ
of Israel, shalbe wife vnto one of the kin
red of the trybe of her father, that the chyl
dren of Israell maye enioye euerye mã ÿ
enherytaunce of hys father, and that the
enheritaunce go not from one trybe to a-
nother: but that the trybes of the children
of Israell, maye abyde euery man in hys D
owne enherytaunce.

And as the Lorde commaunded Mo
ses euẽ so dyd the daughters of Zelaphe
ad: Mahela. Thirza, Hagla Milcha and
Noa, & were maryed vnto their fathers
brothers sonnes, of the kinred of the chyl
drẽ of Manasses the sõne of Joseph: and
so they had their enheritaũce in the trybe
of the kynred of their father.

These are the commaundementes &
lawes which the Lord commaun
ded thorow Moses, vnto ÿ chil
drẽ of Israell in ÿ feldes of
Moab vpõ Jordã ny
vnto Jericho.

¶ The ende of the.iiii. Boke of Moyses.

¶A Prologe vpon the fyfte Boke of Moyses called Deuteronomium.

This is a Boke worthy to be rede in, daye & nyght, & neuer to be out of handes. For it is the most excellent of al the bokes of Moses. It is easie also, & light, & a very pure gospell that is to wete, a preachinge of fayth & loue: deducing the loue to God out of faith & the loue of a mans neyghbour, out of the loue of God. Herein also ẏ mayst learne righte meditaciō or contēplation, whych is nothing els saue the calling to mynde & a repetinge in the hert of the gloriouse & wonderfull dedes of God, & of his terrible handeling of his enemies and mercyful entreating of thē that come when he calleth them which thing this boke doth and almost nothinge els.

In the.iiii.fyrst chap.he rehersech the benefites of god done vnto thē: to prouoke thē to loue, & his mighty dedes done aboue al natural power & beyonde al natural capacite of faith, that they might beleue God & truste in him, & in his strēgth. And thyrdly he rehersech the fyrce plages of God vpō his enemies & on thē which thorow impaciētie & vnbelefe fel frō him: partly to tame & abate the appetites of the fleshe which alway fight agaynst the spirite: & partly to bridle the wilde raging lustes of thē in whō was no spyryte: that though they had no power to do good of loue, yet at the lest way they shuld absteyne frō outward euel for feare of wrath & cruel vēgeaunce which shuld fal vpō thē & shortly finde thē out, yf they cast vp goddes nurter & runne at riotte beyonde his lawes & ordinaunces. Moreouer he chargeth thē to put nought to, nor take ought away frō gods wordes, but to be diligent only to kepe thē in remēbraūce & in the hart & to teache theyr chyldrē, for feare of forgetting. And to beware ether of making ymagerie, or of bowinge thē selues vnto ymages saying: Ye sawe no ymage whē god spake vnto you, but herde a voyce only & that voyce kepe & ther vnto cleaue, for it is your lyfe & it shal saue you. And finally yf (as the fraylte of al fleshe is) they shal haue fallē from god & he haue brought thē in to trouble, aduersyte, & cōbraunce and all necessyte: yet yf they repent and turne, he promyseth thē that God shal remembre his mercy & receaue thē to grace agayne.

In the fifte he repeteth the.x.commaundmētes & that they myght se a cause to do them of loue, he biddeth thē remēbre that they were bound in Egipt & how God delyuered them with a mightie hand & a stretched out arme, to serue him and to kepe his commaundmētes: as Paule sayeth ẏ we ar bought wᵗ christes bloude & therfore are hys seruauntes & not our owne, & oughte to seke his wyl & honoure only and to loue and serue one another for hys sake.

In the sixt he setteth out the fountayne of al cōmaundemētes: that is that they beleue how that ther is but one God ẏ doeth al, & therfore ought only to be loued with al the hert, al the soule & al ẏ myght. For loue only is the fulfilling of the commaūdemētes, as paule also saieth vnto the Romaines, & Galathians likewise. He warneth thē also that they forgett not the commaundmētes, but teach thē their chyldern & to shew their children also how God delyuered thē out of thee bondage of thee Egyptians to serue him and hys commaundmentes, that the childern myght se a cause to worke of loue, lykewyse.

The seuenth is all together of faith: he remoueth all occasions that mighte withdrawe them from the fayth, and pulleth them also from all confidence in thē selues, and stirreth thē vp to trust in god boldly and onlye.

Of the eyght chapitre thou seyst how that the cause of al temptation is, that a mā might se his owne herte. For whē I am brought into that extremite that I muste e-

ther suffre or forsake god, thē I shal feale how moche I beleue & trust in him, & howe moch I loue him. In lyke maner, yf my brother do me euel for my good, thē yf I loue him when ther is no cause in him, I se that my loue was of god, & euē so yf I then hate hym, I fele and perceaue that my loue was but worldly. And finally he stureth thē to the fayth & loue of God, & dryueth them frō all confidence of theyr owne selues.

In the.ix also he moueth thē vnto faith & to put their trust in god, & draweth them frō cōfidēce of thē selues by rehersing al the wickednes which they had wrought frō the.i.day he knew thē vnto ye same day. And in ye end he repeteth how he cōtured God in horeb & ouercame him wt prayer, wher thou mayst learne the right maner to praye

In the.x.he rekeneth vp the pith of al lawes & the keping of the lawe in the harte: which is to feare god, loue him, & serue him withal their hart soule & might & kepe his cōmaūdemētes of loue. And he sheweth a reason, why they shuld that do: euē because god is lord of heuē & erth, & hath also done al for thē of his owne goodnes wtout their deseruing. And thē out of the loue vnto god he bringeth the loue vnto a mās neyghbour saying: god is lord aboue al lordes & loueth al his seruaūtes indifferētly, as wel the poore & feble & the straūger, as the riche & myghtye, & therfore wil that we loue the poore & the strāger. And he addeth a cause, for ye were strāgers & god deliuered you & hath brought you vnto a lād wher ye be at home. Loue ye strāger therfore for his sake

In the.xi.he exhorteth thē to loue & feare god, & reherseth ye terrible dedes of god vpō his enemies, & on thē yt rebelled agēst him. And he testifieth vnto thē both what wil folow yf they loue & feare god, & what also yf they despise hī & breke his cōmādemēt.

In the.xii.he cōmaundeth to put out of the way al yt might be an occasiō to hurt ye fayth & forbiddeth to do ought after theyr owne myndes, or to altre the word of god.

In ye.xiii.he forbiddeth to herkē vnto ought saue vnto gods word: no though he he which counselleth cōtrarie shuld come with miracles as Paul doth vnto ye Galathiās.

In the.xiiii.the beestes ar forbiddē, partly for ye vnclēnes of thē, & partly to cause hate betwene the hethē & them yt they haue no conuersatiō together, in yt one abhorreth what ye other eateth. Unto this.xv.chap. al pertayne vnto fayth & loue chefly. And in this.xv.he beginneth to entreate more specially of thinges pertayning vnto the cōmē welth & equite & exhorteth vnto the loue of a mās neyghbour. And in the.xvi.among other he forgetteth not the same. And in the.xvii.he entreateth of right & equite chefly in so moch yt when he loketh vnto fayth, & vnto the punishment of ydolatres, he yet endeth in a lawe of loue & equite: forbidding to cōdemne any man vnder lesse then.ii. witnesses at the lest & cōmaundeth to bringe the trespacers vnto the open gate of the cytie where al the men go in & out, that al men mighte heare the cause & se that he had but right. But the pope hath founde a better waye, euen to apposse him without any accuser & that secretely, that no mā knowe whether he haue right or no, ether hare his articles or answere: for feare lest the people shuld serche whether it were so or no.

In the.xviii.he forbiddeth al false & deuelish craftes yt hurt true faith. Moreouer because ye people coude not heare ye voyce of the lawe spokē to thē in fyre, he promiseth thē another prophet to bring thē better tidinges which was spokē of christ our sauiour

The.xix. & so forth vnto ye ende of the.xxvii. is almost al together of loue vnto our neyghbours & of lawes of equite & honestie with now & then a respect of fayth.

The.xxviii.is a terrible chap. & to be trēbled at: A christē mās hart might wel blede for sorow at ye reding of it, for feare of the wrath yt is lyke to come vpō vs according vnto al ye curses which yu ther readest. For according vnto these curses hath god delte with all nacions, after they were fallen into the abhominacions of blindnesse.

The.xxix.is lyke terrible wt a godly lessō in ye ende yt we shuld leue serching of goddes secretes & geue diligence to walke according to that he hath opened vnto vs. For the kepinge of the commaundementes of god teacheth wisdō as thou mayst se in the same chapter, where Moses sayth, kepe the cōmaundementes, that ye may vnderstande what ye ought to do. But to serch gods secretes blindeth a mā as it is wel proued by the swarmes of our sophisters, whose wyse bokes are now when we loke in the scripture, founde but full of folishnes.

The fyfte Boke of Moyses called Deuterono-mium.

¶ A brefe rehersal of thinges done before, from the pitching at mount Horeb vntyl they came to Cades barne.

The. I. Chapter.

A These be thee wordes whyche
Moyses spake vnto al Isra
ell, on the other syde Jordan
in the wyldernesse & in the fel
des by the redde see, betwene
Pharan and Tophell, Laban, Hazaroth
and Disahab. xi. dayes iourneye from Ho
reb vnto Cades barne, by thee waye that
leadeth vnto mounte Seir. And it fortu-
ned the fyrste daye of the. xi. moneth in the
fortyethe yeare that Moyses spake vnto
thee chyldren of Israell accordynge vnto
all that the Lorde hadde geuen hym in cō-
maundement vnto them after that he had
smytten Sehon the kynge of thee Amo-
rites whyche dwelte in Hesbon, and Og
kynge of Basan whyche dwelte at Asta-
roth in Edrai.
On the other syde Jordan in the lande
of Moab, Moyses began to declare thys
lawe saying: the Lord our God spake vn
to vs in at Horeb saying: Ye haue dwelte
longe ynough in this mount: depart ther
fore & take your iourney & go vnto ÿ hyl-
les of the Amorites & vnto all places nye
there vnto: both feldes, hylles, and dales,
and vnto the south & vnto the sees syde in
the land of Canaan & vnto Libanon: euē
B vnto the great ryuer Euphrates. Behold
I haue set the land before you: go in ther
fore and possesse the lande whych the Lor
de sware vnto youre fathers Abraham,
Isaac and Jacob, to geue vnto them and
theyr seade after them.
And I sayd vnto you the same ceason
I am not able to beare you my self alone.
For the Lorde your God hath multiplied
you: so that ye are thys day as the starres
of heauen in nombre (ther Lorde God of
youre fathers make you a thousande ty-
mes so many moo as ye ar, and blesse you
as he hath promysed you) howe (sayde I)
Exo. xviii. c. can * I my selfe alone beare the combraū-
ce, charge and stryfe that is amonge you:
bryng therfore men of wysdomme and of
vnderstandinge and expert, knowe amon
ge youre trybes, that I maye make them
rulars ouer you. And ye answered me &
sayd: that whych thou hast spokē is good
to be done. And then I toke the heades of
youre trybes, men of wysdomme and that
were experte, and made them rulars ouer
you: captaynes ouer thousandes & ouer
hundredes ouer fyftie and ouer ten, and
offycers among your trybes.
C And I charged youre Judges the sa-
me tyme sayinge: heare youre brethren &
iudge ryghteouslye betwene euerye man
and hys brother and the straunger that is
wyth hym. Se that ye knowe noo man in
Judgemente: * but heare the smal as wel
as the greate and be afrayed of noo man,
for the Judgemente is Gods. And the
cause that is to harde for you, brynge vn-
to me and I wyll heare it. And I cōmaun
ded you thee same ceason, all the thynges
whych ye shulde doo. And then we depar-
ted frome Horeb and walked thorowe all
that great and terryble wyldernesse as ye
haue sene alonge by the waye that leadeth
vnto thee hylles of thee Amorites, as thee
Lorde oure God commaunded vs, and ca
me to Cades barne. And there I sayde
vnto you: Ye are come vnto the hylles of
the Amorites, whyche the Lord oure God
dothe geue vnto vs. Beholde, thee Lorde
D thy God hath sette the lande * before the,
goo vp and conquere it, as thē Lorde god
of thy fathers sayth vnto thee: feare not,
neyther be discoraged. And then ye came
vnto me euerye one and sayde: Let vs sen
de men before vs, to searche vs oute thee
lande and too brynge vs worde agayne,
bothe what waye we shall goo vp by, and
vnto what cyties we shall come. And thee
sayinge pleased me well and I toke twel-
ue men of you, of euerye trybe one. And
they departed and wente vp into thee hye
countrey and came vnto the ryuer Escoll,
and searched it oute, and toke of the frute
of the lande in theyr handes and brought
it downe vnto vs and broughte vs word
agayne and sayde: it is a good land why-
che the Lord oure God dothe geue vs.
Notwythstandynge ye woulde not
consente to goo vppe, but were dysobedi
ente vnto the mouthe of the Lorde youre
God, and murmured in youre tentes and
sayde:

sayde: because the Lord b☩ hateth vs, therfore he hath brought vs out of the lande of
Egypt, to deliuer vs into the handes of ỹ
Amorites and to destroye vs. Howe shall
we go vp? Our brethren haue discoraged
E our hartes sayinge: the people is greater
and taller then we, and the cyties are great
and walled euen vp to heauen, and moreouer we haue sene the sonnes of the Enakims there.

And I sayd vnto you: dreade not nor
be afrayed of them: The Lord your God
whych goeth before you, he shal fyght for
you according to al that he dyd vnto you
in Egypt before your eyes and in the wildernesse: as thou hast sene howe that thee
Lord thy God bare the as a man shoulde
beare his son, thorowout al the way whyche ye haue gone vntyl ye came vnto thys
place. And yet for all thys sayinge ye dyd
not beleue the Lord your God whych goeth the waye before you to search you out
a place to pitche your tētes in, ☩in fyre by
nyght, that ye myghte se what waye to go
and in a cloude by daye.

And the Lord herde the voyce of youre
F wordes & was wroth and sware saying. ☩
ther shal not one of these men of this frowarde generaciō se that good land which
I sware to geue vnto your fathers saue
Caleb the sonne of Jephune, he shall se it,
and to hym wyll I geue the land whyche
he hath walked in & to his childre, because
he hath cōtinually folowed the Lord. Lykewyse the Lord was angrye with me for
your sakes saying: thou also shalt not go
in thyther. But Josua the sonne of Nun
whych standethe before the, he shall goo
in thether. Bolde him therfore for he shall
deuyde ỹ heritage vnto Israel. ☩ Moreouer your childre which ye sayd shuld be a
praye, & your sonnes which knowe nether
good nor bad thys daye, they shall goo in
thyther & vnto the I wyl geue it, and they
shal enioye it. But as for you, turne backe
& take your iourneye into the wyldernesse
euen the way to the red see. Thē ye answered and sayd vnto me: We haue synned a
gaynst the Lord: we wyl go vp and fyght
according to al that the Lord our God cō
maunded vs. And when ye had gyrde on
euery man hys wepōs of warre and were
G ready to goo vp into the hylles, the Lorde
sayde vnto me: saye vnto thē, se that ye go
not vp & that ye fyghte not, for I am not
amonge you: lest ye be plaged before youre
enemies. ☩c And whē I told you ye wold
not heare: but disobeyed the mouth of the
Lorde, and wente presumptuously vp in
to the hylles.

Then the Amorites whyche dwelte in
those hylles, came out agaynst you & chased you as bees do, & hewed you in Seir,
euen vnto Horma. And ye came agayn &
wepte before thee Lorde: but thee Lorde
wolde not heare vnto youre voyce nor geue you audience. And so ye abode in Cades a longe season.

The Notes.

a☩ Horeb and Sinai are both one.
b☩ God is sayd to hate a man when he putteth hym forthe of hys harte, and geueth hym not of hys grace. Psalm v.b. and. xxx.b.
c☩ Here thou sest the very Image of vs that lyue in thys most perilouse tyme, for euen we lykewyse, where Goddes worde is, that beleue we not: and where it is not, ther be we bolde.

¶ A rehersal of that which was done frō the time that they departed frō Cades barne, vnto the battell agaynst the kynges Sehon and Og.

The. ii. Chapter.

Then we turned and toke our A
iourneye into the wyldernes,
euen the waye to the reddesee
as thee Lorde commaunded
me. And we compassed the
mountaynes of Seir a longe tyme. Thē
the Lorde spake vnto me sayinge: Ye haue compassed these mountaynes longe ynoughe, tourne you northward. And warne the people saying: Ye shal go thorowe
the coostes of youre brethren the chyldren
of Esau whyche dwell in Seir, and they
shall be afrayed of you: But take good
heade vnto youre selues that ye prouoke
them not, for I wyl not geue you of theyr
lande, no not so moche as a foote breade:
because I haue geuen mounte Seir vnto Esau to possesse. Ye shall bye meate of
them for moneye to eate, and ye shall bye
water of them for moneye to drinke. For
the Lorde thy God hath blessed the in all
the workes of thyne hande, and knew the B
as thou wentest thorowe thys great wyldernesse. Moreouer thee Lorde thy God
hath bene wyth the thys. xl. yeares, so that
thou hast lacked nothynge.

And when we were departed frō oure
brethrē the chyldre of Esau whych dwelt
in Seir by the felde waye frō Elath & Esion Gaber, we turned and went the waye
to the

to the wyldernesse of Moab. Thē ÿ lorde
sayd vnto me se that thou vexe not ÿ Mo
abites, nether prouoke thē to battel for J
wyll not geue the of their land to possesse
because J haue geuen Ar vnto the chyl-
dren of Loth to possesse. The a Emims
dwelt therin in tymes past, a people grea-
C te, many & tall as the Enakims: which al
Enakims looke Judic i.d so were takē for geauntes as ÿ* Enakims
And ÿ Moabites called thē Emims In
lyke maner ÿ b Horims dwelt in Seir be
fore tyme which the chyldrē of Esau cast
out, & destroyed them before thē & dwelte
ther in their stede: as Jsrael dyd in the lā
de of his possession which the Lord gaue
them. Now ryse vp (sayd J) & get you ouer
ÿ riuer Zared: & we wēt ouer ÿ riuer Za
red: The space in whyche we came from
Cades barne vntil we were come ouer ÿ
riuer Zared was .xxxviii. yeres vntyll all
the generacion of the men of warre were
wasted out of the host as the Lord sware
vnto thē. For in dede the hand of the lord
was against thē to destroye them oute of
the hoste, tyll they were consumed.
And as soone as al ÿ mē of warre were
D cōsumed & deed from amonge the people
thē the lord spake vnto me saying. Thou
shalt go thorow Ar ÿ cost of Moab this
daye, and shalt come nye vnto the childrē
of Ammon: se that thou vexe thē not, nor
yet prouoke them. For J will not geue ÿ
of the lande of the chyldren of Ammon to
possesse, because J haue geuē it vnto the
chyldren of Loth to possesse. That also
was takē for a lande of geauntes & geau
tes dwelt therin in olde time, & the Ammo
nites called thē c Zamzumims A people ÿ
was great, many & tall, as the Enakims
But the Lord destroyed them before the
Ammonites, & they caste them out & they
dwelt there in their steade: as he dyd for ÿ
children of Esau which dwell in Seir: e-
uen as he destroyed the Horims before thē
and they cast them out and dwell in their
steade vnto this daye. And ÿ Auims whi
ch dwelt in Hazarim euen vnto Aza, there
Caphthorims whych came out of Caph
thor destroyed them and dwelte in theyr
townes.
E Ryse vp, take youre iourney and go o-
uer the riuer Arnon. Beholde, J haue ge
Num. xxi. e uen in to thy hande Sehon the Amorite,
kynge of Hesbon, & his lande. Go to and
conquere & prouoke hym to battel. Thys
daye J wyll begynne to sende the feare &
dreade of the vpon al nacions that are vn
der all partes of heauen: so that whē they
heare speake of the they shal trēble & qua
ke for feare of the.
Then J sent messengers out of the wil
dernesse of the east vnto Sehon king of F
Hesbon, with wordes of peace sayenge. *
Let me go thorow thy lande J wyl go al
waies a long by the hye way & wil nether
turne vnto the right hand nor to the left.
Sel me meate for money for to eate, and
geue me drink for money to drinke. J wil
go thorow by fote only (as the children of
Esau did vnto me whyche dwel in Seir
and the Moabites whyche dwell in Ar)
vntyl J become ouer Jordan, in to the
Lande whyche the Lorde oure God ge-
ueth vs.
But Sehon the kinge of Hesbon wol
de not let vs passe by hym, for the Lorde
thy God hadde hardened hys spryte and
made hys herte toughe because he wolde
delyuer hym in to thy hād. as it is come
to passe thys daye.
And the Lorde sayde vnto me: behold
J haue begonne to sett Sehon & his lan G
de * before the: go to & cōquere, that thou
mayst possesse his lande. Then both Se-
hon and all his people came out agaynst
vs vnto batel at * Jahasa. And the Lord
set hym before vs, and we smote hym and
his sonnes and all hys people.
And we toke al thys cityes ÿ same sea
son and destroyed al the cityes with them
wemen and childrē & let nothing remayne
saue ÿ catel only we caught vnto our sel-
ues & the spoyle of the cityes whyche we
toke, frō Aroer vpon the brynke of the ri
uer of Arnon, and the cytye in ÿ ryuer, vn
to Galaad: ther was not one city to strōg
for vs. The Lorde oure God delyuered
al vnto vs: only vnto the land of the chyl
dren of Ammon ye came not nor vnto al
the cost of the riuer Jabock nor vnto the
cityes in the moūtaynes, nor vnto whatso
euer the Lord our God forbade vs.

The Notes

a ¶ Emim a kind of Geauntes so called because they were terrible & cruell for Emym sygnyfyethe terryblenesse.

b ¶ Horims a kinde of Geauntes and sygnyfyeth noble, because that of pryde they called themselues nobles or gentils.

c ¶ Zamzumim

c. 3 sawe ywisse a kynde of geauntes and fygure
them myschenouslie. They were dreamers, cruell, the
ues and pollers.

¶ A rehersal of thynges that chaunced from the vic
tory of the.ii. kynges Sehon & Og, vnto the Insti
tucion of Iosue in Moses steade.

The.iii. Chapter.

3 Then we turned & went vp y
way to Basan. * And Og y
kyng of Basan came out a=
Num.xxi.f
gēst vs: both he & all his peo
ple to battel at Edrai. And y
Lord sayde vnto me: feare him not for I
haue delyuered hym and all his people &
his land into thy hand & thou shalt deale
with him as thou dealedst wt Sehō king
of the Amorites which dwelt at Hesbon.
And so the Lord our God delyuered into
oure handes, Og also the kyng of Basā
& al hys folke. And we smote him vntyll
noughte was left hym.

And we toke all hys cities the same sea
son (for there was not a citie which we to=
ke not frō them) euen.lx. score cytyes, all y
region of Argob, the kingdome of Og in
Basan. All these cities were made strong
wt hye walles gates and barres besyde
vnwalled townes a great meany. And we
vtterly destroyed them as we plaied with
Sehō king of Hesbō bringing to nough
te al y cities with mē, wemen and children
But all the cattell and the spoile of the cy
ties, we caughte for our selues.

And thus we toke y same season, y lād
B out of y hande of two kinges of y Amo=
tes on the other syde Iordan, from the ry
uer of Arnon vnto mout Hermon (which
Hermō y Sidons call Sirion, but the A
morites call it Senyr) al the cityes in the
playne and al Galaad and al Basan vn=
to Salecha & Edrai, cytyes of the king=
dome of Og in Basā. For only Og king
of Basan remayned of the remnaunte of
the geauntes: beholde, his yrō bed is yet
at Rabah amonge the children of Ammō
ix.cubites longe & iiii. cubites brode, of y
cubites of a man. And when we had con=
quered thys land the same tyme, I gaue
from Aroer whyche is vpon the ryuer of
Arnō, & halfe mounte Galad & the cytyes
therof vnto y Rubenites & Gadites. And
the rest of Galaad and al Basā the king=
dome of Og, I gaue vnto y halfe tribe of
Manasse: al the region of Argob with al
Basā was called the lād of geauntes Iair
the sonne of Manasse toke al the regiō of
Argob vnto the costes of Gesuri & Maa
chati and called thē after his owne name:
C Basā * Hauoth Iair vnto this day. And
I gaue halfe Galaad vnto Machir. And
vnto Rubē & Gad I gaue from Galaad
vnto the riuer of Arnon & halfe the valey
& the cost, euē vnto the riuer Iabock why
ch is the border of the children of Ammō,
& the feldes and Iordan with the cost, frō
Cenereth euē vnto y see in the felde why
che is the salte see vnder the * springes of
Phasgah eastwarde.

¶ That is sa burbes or vyllages be longinge to Iair.

* Some the hil side, Heb Ashdoth whi che sygnify eth springes all thoughe some wyl y it be the na mes of a towne

And I cōmaunded you the same tyme
(ye Ruben & Gad) saying: the Lord your
God hath geuē you this land to enioy it:
se that ye go harnessed before your brethrē
y children of Israel, al y are men of war=
re amonge you. Your wiues only youre
childrē & youre catel (for I wote y ye haue
moch catel) shall abyde in youre cities why
ch I haue geuē you, vntil y lord haue ge
uē rest vnto your brethrē as wel as vnto
you, & vntyl they also haue cōquered y lā
de which the Lord your God hath geuen
them beyonde Iordan: and thē returne a=
gaine euery man vnto his possession whi
ch I haue geuen you.

And I warned Iosua y same tyme say
D ing: thine eyes haue sene al that the Lord
your God hath done vnto these two kin=
ges, euen so the Lorde wyll do vnto all
kyngdomes whither thou goest. Feare
them not for the Lorde youre God he it
is that fyghteth for you.

And besoughte the Lord the same time
saying: O lorde God thou hast begōne
to shewe thy seruaunte thy greatnesse &
thy mightie hande, for there is no God in
heauē nor in erth y can do after thy wor=
kes & after thy power: let me go ouer and
se the good lande that is beyonde Iordā,
that goodly hye contre and Libanō. But
the Lord was angrie with me for your sa
kes & wolde not heare me, but sayd vnto
me, be content, and speake henceforth no
moare vnto me of this matter. * Get the
Num.xxvii.c Deu.xxxiiii.a
vp into the toppe of Phasgah & lyfte vp
thine eyes west, north, south & east, and be
holde it wyth thyne eyes for thou shalte
not go ouer this Iordan. Moreouer char
ge Iosua and courage hym & bolden hym
For he shall go ouer before hys people,
and

and he shall deuyde the lande whych thou shalt see vnto the. And so we abode in the valeye besyde Bethpheor.

¶ An exhortacion to geue dyligente hede vnto the lawe, & that they shuld not take awaye or adde any thing therto. Images maye not be worshipped nor made. The .iii. Cyties of refuge.

The .iiii. Chapter.

A And now herken Israel vnto the ordinaunces & lawes which I teache you, for to do them that ye maye lyue & go & conquere the land which the lord God of your fathers geueth you. Ye shal put nothing vnto the worde which I commaunde you nether do ought there from, that ye maye kepe the commaundementes of the Lord your God which I commaunde you. Youre eyes haue sene what the Lord dyd vnto Baal Peor: for all the men that folowed Baal Peor, the Lord youre God hath destroyed from amonge you. But ye that cleaue vnto the Lorde your God are alyue euery one of you this daye. Behold I haue taught you ordinaunces & lawes suche as the Lord my god commaunded me that ye shuld do euen so in the lande whether ye go to possesse it.

Psa.cxlvii.b Kepe them therfore and do them * for that is your wysdom and vnderstanding in the syghte of the nacions: whiche when they haue herde all these ordinaunces shal saye: O what a wyse and vnderstandyng people is this greate nacion. For what nacion is so greate that hath Goddes so nye vnto hym: as the Lorde oure God is nye

B vnto vs in all thinges, when we cal vnto hym? Ye & what nacyon is so greate that hath ordinaunces and lawes so ryghteous, as all this lawe which I set before you thys daye.

Take hede to thy selfe therfore onely & kepe thy soule diligently, that thou forget not the thinges which thyne eyes haue sene: and that they departe not out of thyne harte all the dayes of thy lyfe: but teache

Teache your chyldren.

them thy sonnes and thy sonnes sonnes. The daye that I stode before the Lorde your God in Horeb, when he sayde vnto me, gether me the people together, that I maye make them heare my wordes, that they maye learne to feare me as longe as they lyue vppon the earth and that they maye teache their chyldren: ye came & stode also vnder the hyll, and the hyll burnte wyth fyre: euen vnto the myddes of heauen, and there was darkenesse, cloudes and myste. And the Lord spake vnto you out of the fyre and ye hearde the voyce of the wordes: but sawe no ymage, saue herde a voyce onely.

And he declared vnto you his couenaunt which he commaunded you to do, euen, x. verses and wrote them in twoo tables of stone. And the Lord commaunded me the

C same season to teache you ordinaunces & lawes, for to do them in the lande whether ye go to possesse it.

☞ Take hede vnto your selues diligently as pertaynyng vnto your soules, for ye sawe noo maner of ymage the daye when the Lorde spake vnto you in Horeb oute of the fyre lest ye marre your selues & make you grauen ymages after what fourme lykenesse it be: whether after the lykenesse of man or woman or any maner beast that is on the earth or of anye maner fethered foule that flyeth in the ayre, or of any maner worme that crepeth on the earth or of any maner fyshe that is in the water beneth the earth: Yea and leste thou lyfte vp thyne eyes vnto heauen, and when thou seest the sunne and the moone and the starres and whatsoeuer is conteyned in heauen, shuldest be disceaued & shuldest bow thy selfe vnto them and serue the thinges whych the Lord thy God hath distributed vnto all nacyons that are vnder all quarters of heauen.

For the Lorde toke you and broughte you out of the yron fornace of Egypte, to be vnto hym a people of enheritaunce, as it is come to passe thys daye. Furthermore the Lorde was angrye wyth me for your sakes & sware, that I shuld not goo ouer Jordan and that I shoulde not goo vnto that good land, whych the Lord thy God geueth the to enheritaunce. For I must dye in this lande, & shall not go ouer Jordan. But ye shal go ouer and conquere that good lande.

D ☞ Take hede vnto your selues therfore, that ye forgette not the appoyntement of the Lorde your God which he made with you, and that ye make you no grauen ymage of whatsoeuer it be that the Lorde thy God hath forbidden the. For the Lorde thy God is a consumynge fyre, and a gelouse God.

¶ If after thou hast gotten chyldren and chyldrens children and hast dwelt lõge in ye lande, ye shall marre your selues and make grauẽ ymages after the likenes of what soeuer it be, & shal worke weked nesse in the sight of the Lorde thy God, to prouoke him I call heauen and erth to recorde vnto you this day, that ye shal shortely perysh frõ of the land whether ye go ouer Jordan to possesse it: ye shal not prolõge your dayes therin but shall shortely be destroyed. And the Lorde shall skater you amonge naciõs, & ye shalbe lefte few
in nõbre amonge the people whether the Lorde shal brynge you: and there ye shal serue goddes which are ye workes of mãs hande, wod & stone whyche nether se nor
E heare nor eate nor smell. Neuerthelater ye shal seke the Lord your God euẽ ther, and shall fynde him yf thou seke him wt al thyne herte and with all thy soule. In thy trybulacyon and when al these thynges are come vpon the, euen in the later dayes, thou shalt turne vnto the Lord thy God, & shalt herken vnto his voyce. For the Lorde thy God is a pitefull God: he will not forsake ye nether destroie ye, nor forget the apoyntment made wt thy fathers which he sware vnto them.

For aske I pray the of the dayes that are past which were before the, sence the daye that God created man vpõ the erth and from the one syde of heauẽ vnto the other whether any thing hath bene like vnto thys greate thinge or whether any soch thing hath bene herde as it is, yt a nacion hath heard ye voyce of God speaking out of fire as thou hast herde and yet liued: either whether God assayed to go and take him a people from amonge nacions, thorow temptaciõs and sygnes and wõders and thorow warre and with a mighty hande and a * stretched out arme and wyth myghtye terreble syghtes, accordyng vnto all that the Lorde youre God did vnto you in Egipte before youre eyes.

F Unto ye it was shewed that thou myghtest know, how that the Lord he is God & that there is none but he. * Out of heauen he made the heare his voyce to nourter the, and vpon the erth he shewed ye his greate fyre, and thou heardest his wordes out of the fyre. And because he loued thy fathers, therfore he chose their seed after them & brought the out with his presence and with his mightye power of * Egipt: Exod. xiii. a
to thrust out naciõs greater & myghtyer then thou before the, to bryng the in & to geue the their land to enheritaũce: as it is come to passe this daye.

Understande therfore this daye and turne it to thyne hertes, that the Lorde he is God in heauen aboue and vpon thee erth beneth there is no moo: kepe therfore his ordynaunces, and his commaũdementes which I cõmaunde the this day, that it maye go well with the & with thy chyldren after the & that thou maist prolong thy dayes vpon the erth which the Lorde thy God geueth the thy lyfe longe.

G * Then Moses seuered. iii. cityes on ye other syde Jordan towarde the sonne rysyng, that he shoulde flee thither whyche had kylled his neighboure vnwares and hated him not in time past: therfore shuld he flee vnto one of the same cities & lyue: Bezer in the wildernesse euẽ in the plaine contre among the Rubenites: & Rameth in Galaad amonge the Gaddites & Golan in Basan among the Manassites. Nu. xxxv. b Exod. xxi. b deut. xix. a.

This is the lawe whych Moses set before the children of Israell, and these are the witnesses, ordinaũces & statutes, whych Moses tolde the children of Israel after they came out of Egypte, on the other syde Jordã in ye valey besyde BethPheor in the land of Schõ kig of the Amorites which dwelt at Hesbon, whõ Moses and the chyldren of Israel * smote after they Num. xxi. f
were come out of Egipt, & conquered his land and the lãd of Og kinge of Basan. ii. kynges of thee Amorites on thee other syde Jordan towarde the sonne rysynge: from Aroer vpon the bancke of the riuer Arnon, vnto Mount Syon which is called Hermõ and all the feldes on the other syde Jordan eastwarde: euen vnto ye see in ye feld vnder the springes of Phasgah.

The Notes.

a ¶ To put to the worde and to take away therfro is to Judge & thinke otherwyse of the wyll of God then is shewed vs in the scripture, as in Deut [illegible]

b ¶ By the yron fornace is vnderstande anguishe and great sorowe and tribulacion [illegible]

c ¶ Because God punisheth vs by affliccion, therfore is he called a consuming fyre [illegible]

And he is called gelouse because he can not suffer that any shulde fall from hym.

¶ The .x. commaundementes of the law. No Image may be made.

The .v. Chapter.

A AND Moyses called unto all Israel & said unto thē. Heare Israel ẏ ordinaunces and lawes which I speke in thine eares this daye, & lerne them

Exod.xix.a and.b and take hede ẏ ye do thē. The Lord oure God made an appointmēt with us in Horeb. The Lord made not this bōd wt oure fathers, but with us: we ar they, which ar all here a live thys day. The Lord talked with you face to face in the mount out of the fyre. And I stode betwene the lord and you the same tyme, to shewe you the sayinge of the Lord. For ye were afrayed of the fire & therfore went not up into the mount & he saide. I am ẏ Lorde thy God whiche broughte the oute of the lande of Egipt the house of bondage. Thou shalt haue therefore none other Goddes in my presence.

Images ☞ Thou shalte make the no grauen Image of any maner liknesse that is in heauē aboue or in erthe benethe, or in the water benethe the erthe. Thou shalt nether bowe thy selfe unto them nor serue them, for I the lord thy God, am a gelouse god visiting the wyckednes of the fathers upon the chyldren, euen in the thyrde & fourth generacion, among them that hate me: and shew mercy upon thousandes amōg them that loue me and kepe my commaundementes.

Exod.xx.a Thou shalte not take the name of the Lorde thy God in vayne: for the Lorde wil not hold him giltlesse, that taketh hys name in vayne.

Exod.xx.b Gene.ii.a kepe the Saboth day that thou sanctifie it, as the Lord thy God hath cōmaun-
B ded the. Syxe dayes thou shalt labour & do al ẏ thou hast to do, but the seuēth day is ẏ Saboth of the Lorde thy God: thou shalt do no maner worke, nether thou nor thy sōne nor thy daughter nor thy seruaunte nor thy maide nor thine oxe or thine asse nor anye of thy catell nor the straunger that is wythin thy cytye, that thy seruaūt and thy mayde may reste as wel as thou. And remembre that thou wast a seruaūt in the lande of Egypte and howe that the Lorde God, broughte the oute thence wythe a myghtye hande and a stretched oute arme. For whych cause the lorde thy God commaunded the to kepe the Sabboth daye.

Honoure thy father and thy mother, as the lord thy God hath cōmaūded the: that thou maist prolong thy daies, & that it maye go well with the on the land, which the lorde thy God geueth the.

Thou shalt not slee.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not luste after thy neyghboures wyfe: ẏ shalt not couet thy neyghbours house, felde, seruaunte, maide, oxe, asse nor ought that is thy neighboures. These wordes the Lorde spake unto all youre multytude in the mount out of the fyre, cloude and darckenesse, withe loude vayce and added nomoare therto, & wrote them in .ii. tables of stone and deliuered them unto me.

C But as sone as ye herd the voice out of the darknes and saw the hil burne with fire, ye came unto me al ẏ heedes of your tribes and your elders: & ye sayd behold, ẏ lorde oure god hath shewed us his glorye & his greatnesse, & we haue herde his voyce out of ẏ fyre and we haue sene this day that God may talke with a man & he yet lyue. And now wherfore shuld we die that this greate fyre shulde consume us: If we shuld heare the voyce of the Lord oure God any moare, we shulde dye. For what is any flesh that he shulde heare the voice of the lyuyng God speaking out of the fyre as we haue done & shuld yet liue: D
Go thou & heare al that the lord our God sayeth, & tell thou unto us al that ẏ lorde oure God sayethe unto the, and we wyll heare it and do it.

And the lorde heard the voyce of your wordes when ye spake unto me, & he sayd unto me: I haue herde the voice of the wordes of people whyche they haue spoken unto the, they haue well sayde all that they haue sayde. Oh that they had soch an herte with them to feare me & kepe al my cōmaundemētes alway, that it myghte go wel with thē and with theyr chyldren

chyldrẽ for euer. Go & saye vnto the: gette
you into youre tentes agayne, but stande
thou here before me & I wyl tel the all the
commaundemẽtes, ordinaunces & lawes,
which thou shalt teache thẽ, that they may
do them in the lande whych I geue them
to possesse.

☞ Take hede therfore that ye do as yͤ walke straight.
Lorde your God hath commaunded you;
and * tourne not asyde: ether to the ryghte
hande or to the lefte: but walke in all thee
wayes whych the Lorde youre God hath
commaunded you, that ye maye lyue and
that it maye go wel wyth you and that ye
maye prolonge youre dayes in thee lande
whych ye shall possesse.

The Notes.

a ſ Face to face, the Chaldees, worde to worde. yͤ is to saye, with so manyfest wordes and signes that it cannot be denyed but that it was god.

¶ The lawe must be ernestlye printed in theyr hartes and to kepe it in memorie they must wryte it on the dores and postes of theyr houses. And teach it vnto theyr chyldren.

The. vi. Chapter.

These are the commaundemẽ-
A tes, ordynaunces and lawes
which the Lord your God cõ
maunded to teache you, that
ye myghte do thẽ in the lande
whether ye go to possesse it: yͤ thou mygh-
test * feare the Lord thy God, to kepe all
hys ordinaunces and commaundementes
whych I commaunde the, bothe thou and
thy sonne and thy sonnes sonne all dayes
of thy lyfe, that thy dayes maye be prolon
ged. Heare therfore Israell and take hede
that thou doo therafter, that it maye goo
well wythe the, and that ye maye encrease
myghtely euẽ as the Lorde God of thy fa
thers hath promysed the, a lande that flo-
weth wyth mylke and hony.

☞ Heare Israel, the Lord thy God is
B Lord only & thou shalt loue the Lord thy
God wyth all thyne harte, wyth al thy sou
le and wyth all thy myght. And these wor
des whych I cõmaunde the this day, shal
be in thyne harte & thou shalte * whet thẽ
on thy chyldrẽ, & shalt talke of thẽ when yͤ
art at home in thyne house & as thou wal-
kest by the waye, & when thou lyest downe
and whẽ thou rysest vp: & thou shalt bind
thẽ for a signe vpon thyne hãde. And they
shalbe papers of remembraunce betwene
thyne eyes, & shalt wryte thẽ vpon the po-
stes of thy house & vpon thy gates.

And whẽ yͤ lord thy god hath brought
the into the land which he sware vnto thy
fathers Abraham, Isaac & Jacob, to geue
the: wyth greate and goodly cyties which
thou byldedst not, & houses full of al ma-
ner goodes whych thou fylledest not, and
welles dygged whych thou diggedest not
and vynes & olyue trees which thou plan
tedest not, & whẽ thou hast eate & arte full
Then beware lest yͤ forget the lord which
brought the out of the land of Egipte the
house of bondage. But feare the Lorde
thy God & serue him, & * swere by hys na-
me, se that ye walke not after strauge god C
des of the goddes of the nacyons whyche
are aboute you. For the Lorde thy god is
a * gelouse God among you lest yͤ wrath
of the Lorde thy God ware whote vpon
the and destroye the from the earth.

Ye shall not tempte thee Lorde youre
God as ye dyd at * Masa. But se that ye Or Massah.
kepe the commaundementes of the Lorde
youre God, hys wytnesses and hys ordy-
naunces which he hath commaunded the,
and se thou do that which is right & good Ryghte in gods sighte is that which he commaundeth.
in the syghte of the Lord: that thou mayst
prospere & that thou mayst go and cõque
re that good lande whyche the Lorde swa
re vnto thy fathers, and that thee Lorde
maye cast out al thyne enemies before the
as he hath sayde.

☞ When thy sonne asketh the in tyme Teache your chyldren
to come sayinge: What meaneth the wit-
nesses, ordinaũces & lawes whych yͤ Lord
our god hath cõmaunded you? Thẽ thou D
shalt saye vnto thy sonne: We were bond
men vnto Pharao in Egypt, but the lord
brought vs out of Egipt wyth a myghty
hande. And the Lord shewed sygnes and
wonders both great & euell vpon Egipt,
Pharao and vpõ al his houshollde, before
our eyes & brought vs frõ thence: to brin-
ge vs in and to geue vs the land which he
sware vnto our fathers. And therfore cõ-
maunded vs to do al these ordinaunces &
for to feare the Lorde oure God, for oure
welthe alwayes and that he myghte saue
vs, as it is come to passe thys daye. Mo-
reouer it shall be * ryghteousnesse vnto
vs before the Lorde oure God yf we take
hede to kepe all these commaundementes
as he hath commaunded vs.

The Notes.

a ☞ To feare God is to honoure hym in puttyng thy confidence in hym, and in hauynge a good & ryghtuouse conuersacion in hys syght.

b ☞ Whett the on thy chyldre that is, exercyse thy chyldren in the & put the in vse with them.

c ☞ Loke beneth in the .x. chapter. b

d ☞ Gelousie loke Exo. xx. a. and the Chapter next afore thys. b

e ☞ The outwarde dede is ryghteousnesse vnto the auoydyng of punishmët, threatenynges & curses & to optayne temporall blessynges: but vnto the lyfe to come thou must haue the ryghteousnes of fayth & that by receaue forgeuenes of synnes & promyse of enheritaunce & power to worke of loue.

¶ The Israelites may make no couenaūt or apoyntment with the gentyles. They muste destroye theyr Idoles. Them that kepe the cōmaundementes doth god loue & blesse, and the contrarye hateth & punysheth. Idolaters must be slayne.

The .vii. Chapter.

A When the Lord thy God hath brought the into the lād whe ther thou goest to possesse it, & hath cast out many naciōs before the: the Hethites, the Gergesites, the Amorites, the Cananites the Pheresites, the Heuites & the Jebusites, vii. nacions mo in nombre & mightier than thou: & when the Lord thy god hath set thē before the that thou shuldest smyte thē se that thou vtterly destroye them and make no couenaunt wyth them nor haue compassyon on thē. Also thou shalt make no mariages with them, neyther geue thy daughter vnto his sōne, nor take his daughter vnto thy sonne: For they wyl make your sonnes departe fro me & serue straūge Goddes, and then wyll thee wrathe of the Lorde ware whote vpon you and destroye you shortely.

☞ But thus ye shall deale with them: ouerthrow their alters, breke downe their pilers cut downe theyr groues and burne theyr ymages wyth fyre. For thou art an holy nacyon vnto the Lorde thy God thee

B Lorde thy God hath chosen the to be a seuerall people vnto hym selfe of all nacyons that ar vpon the earth. It was not because of the multitude of you aboue al nacions, that the lord had lust vnto you and chose you. For ye were fewest of al naciōs But because the Lord loued you, & because he wolde kepe y^e othe which he had sworne vnto your fathers, therfore he brought you out of Egipte wyth a myghtie hande and delyuered you out of the house of bondage: euē from the hand of Pharao, king of Egipte.

gods owne goodnesse & hys owne treuth causeth him to worke

Vnderstande therfore, that the Lorde thy God he is God & that a true god, whiche kepeth poyntment & mercy vnto them that loue hym & kepe his cōmaundementes, euen thorowout a thousand generacions and rewardeth thē that hate hym * before hys face, so that he bryngeth them to noughte, and wyl not deferre the tyme vnto hym that hateth hym but wyll rewarde hym before hys face. Kepe therfore the commaundementes, ordinaunces and lawes whych I commaunde you thys daye that ye do them.

Yf ye shal herkē vnto these lawes and shal obserue & do them, thē shall the Lorde thy God kepe poyntmēt wyth the and the mercy whych he sware vnto thy fathers & wyll loue the, blesse the and multiplie the: he wyl blesse the frute of thy wombe & the frute of thy felde thy corne, thy wyne, and thyne oyle, y^e frute of thyne oxē & y^e flockes of thy shepe in the lāde which he sware vnto thy fathers to geue the. Thou shalt be C
blessed aboue al naciōs, ther shalbe nether man nor womā vnfrutefull among you, nor any thing vnfruteful amōg your catel. Moreouer the Lorde wyll * turne fro the all maner infirmities and wyl put none of the euell diseases * of Egipt (whych thou knowest) vpon thē, but wyl send thē vpon them that hate the.

Thou shalt bring to noughte all nacions whych the Lord thy God delyuereth the, thyne eye shall haue no pytye vpō thē nether shalte thou serue theyr goddes, for that shalbe thy decaye. Yf thou shalt saye in thyne hert these naciōs are mo than I, how can I cast thē oute: feare them not, but remēbre what the Lord thy God dyd vnto Pharao & vnto all Egypte, and the greate tēptations which thyne eyes sawe, and the signes & wonders & mighty hand and stretched out arme wherwyth the lord thy god brought y^e out: euē so shal y^e lorde thy God do vnto al naciōs of which thou art afrayed.

Therto, the Lord thy God wyll sende hornettes among thē vntyll they that are left, and hyde them selues from the: be destroied. Se thou feare thē not for the lord thy God is amonge you a myghtye God and a terrible. The Lord thy God wil put D
out these nacions before the a lyttle and a

lyttle

lytle, thou mayst not consume thē at once
lest the beastes of the felde encrease vpon
the. And the Lorde thy God shal delyuer
them vnto the and styrre vp a myghty tē-
pest amōge them, vntyll they be brought
to nought. And he shall delyuer their kin-
ges in to thyne hande, and thou shalt des-
troy their names from vnder heauen.
There shall no man stande before the,
vntyl thou haue destroyed them. The y-
mages of their goddes thou shalte burne
with fyre, and se that thou couet not ỹ * a
syluer or golde that is on them nor take it
vnto the, lest thou be snared therwith. For
it is an abhominacion vnto the Lord thy
God. Bryng not therfore the Abhomina-
ciō to thine house, lest thou be a* damned
thynge as it is: but vtterlye defye it and
abhorre it, for it is a thynge that muste be
destroyed.

The Notes.

a* Whatsoeuer golde or syluer honoure or pro-
fet, calleth fro the worshyp of God, belongeth to the
Images of their goddes & muste be therfore abhor-
red: yee yf they be good workes wh̄ thou thynkest
that thou dost the of thine owne strength, and not
helped of God.

¶ Moses putteth the Israelytes in remembraūce
of the affliccyons and benefites that they hadde
the .xl. yere which they were in the wildernesse.

The .viii. Chapter.

A Ll the cōmaundementes why-
A ch I commaunde the this day
ye shall kepe for to do them,
that ye may lyue & multiplye
and go and possesse the land
which the lord sware vnto youre fathers.
And thynke on all the waye which ỹ Lor-
de thy God lead the this .xl. yere in ỹ wil-
dernesse, for to humble the and to proue
the, to wete what was in thyne herte, whe-
ther thou woldest kepe his commaundemē-
tes or no. He* humbled the and made the
hongre & fead the with Mā which nether ỹ
nor thy father knew of, to make the know
that a man must not lyue by bread only:
but by al that procedeth out of the mouth
of the Lord must a man lyue. b* Thy ray-
B mēt waxed not olde vpon the, nether dyd
thy fete swel thys .xl. yere.
Vnderstande therfore in thyne herte
that as a man nourtereth his sonne, euen
so the Lorde thy God nourtereth ỹ. Kepe
therfore ỹ commaundementes of the lord
thy God that thou walke in hys wayes &
D ỹ thou feare him. For the Lord thy God
bryngeth the in to a good lande, a land of
riuers of water, of fountaines and of sprin-
ges that spring out bothe in valeyes and
hylles: a lande of whete and of barlye, of
vynes, figtrees and pomgranates, a land
of olyue trees with oyle and of hony: a lā-
de wherin thou shal not eate bread in skar-
tenesse, and where thou shalt lacke nothin-
ge, a land whose stones are yron, and out
of whose hylles thou shalt dygge brasse.
Whē ỹ hast eaten therfore and fylled thy
selfe, then blesse the Lord for the good lā-
de which he hath geuen the.
But beware that thou forgett not the C
Lord thy god, that thou woldest not kepe
his commaundmētes, lawes and ordinaū-
ces which I cōmaunde the this day: yee &
whē thou hast eaten and filled thy selfe &
hast bylt godly houses and dwelt therin, &
when thy beasse and thy shepe are waxed
many & thy siluer and gold is multiplied
& al that thou hast encreased, thē beware
lest thyne hert rise & thou forgett the Lor-
de thy God which brought the out of the
land of Egipt ỹ house of bondage, and
which lead ỹ in the wildernesse both grea-
te and terrible with fyry serpētes and scor-
piōs and drouth wher was no water: whi-
ch brought the water out of the rocke of
flint: which fead the in ỹ wyldernesse with
Man wherof thy fathers knewe not: for
to* humble the and to proue the, that he
myght do the good at thy later ende.
b* And beware that thou say not in thine D
herte, my power & the might of myne ow-
ne hand hath done me al these actes: But
remembre the Lord thy God, how that it
is he whiche gaue the power to do māful-
lye, for to make good the promesse which
he sware vnto thy fathers, as it is come
to passe thys daye.
For yf thou shalt forgett the Lorde thy
God and shalt walke after straunge god-
des & serue them & worshippe them, I tes-
tyfye vnto you this day, that ye shal sure-
ly perysh. As the nacions which the lorde
distroyeth before the, euen so ye shal perish
because ye wolde not herken vnto ỹ voice
of the Lord youre God.

The Notes.

a* Humbled loke after .xxi.c.
b* Here mayste thou se that they shall wante no
thynge that [illegible] the worlde and lyue after it, but
that God careth for them in all thynge yf they com-
mytte them selues wholye to hys prouysyon.
i. Peter .v. [illegible]

b ¶ By ẏ help of god only doest ẏ whatsoever good is, & not thine owne helpe, no not by ẏ helpe of anye of the sayntes were he never so holy.

¶ They ar forbidde to trust in their owne strength & rehersall of certen thynges that were done after the law was geuen, vnto the murmuring at the Graues of Lust.

The.ix.Chapter.

A HEare Israell, ẏ goeste ouer
Jordã this daie, to go & con-
quere naciõs greater & migh
tier then thy selfe and cytyes
great and * walled vp to he
uen, and people greate and tal, euen ẏ chil
dre of the Enakims, which thou knowest
and of whom thou hast herde say who is
able to stand before the childre of Enacke.
But vnderstande this daye that ẏ Lorde
thy god which goeth ouer before ẏ a cõsu
ming fire, he shal destroy thẽ and he shall
subdue them before the. And thou shalte
cast them out, & brynge them out, and bryn
ge them to nought quickely as the Lorde
hath sayde vnto the.

Wher is mans ryghteousnes

¶ Speake not in thyne hert, after that ẏ
Lord thy God hath cast them oute before
the sayenge: for my righteousnes the lord
hath brought me in to possesse thys land.
Nay, but for the wickednes of these nacy
ons the Lord doth cast thẽ out before the.
It is not for thy rightcousnes sake and
right hert ẏ thou goest to possesse theyr lã
de: But partly for the wickednes of these
naciõs, the lord thy God doth cast thẽ out
before the & partly to performe that why-
ch ẏ lord thy god sware vnto thy fathers,
Abraham, Isaac and Jacob.

B Vnderstande therfore that it is not for
thy rightcousnes sake, that the lorde thy
God doth geue the thys good lãd to pos-
sesse it, for thou arte a stiffnecked people.
Remembre and forget not howe thou
prouokedest the lorde thy God in the wil-
dernesse: for sẽce the day that thou camest
out of the land of Egipte vntyll ye came
vnto this place, ye haue rebelled agaynst
Exo.xvii.b b.xxxii.c the lorde. * Also in Horeb ye angred the
lorde so that the lorde was wrothe wythe
you, euẽ to haue destroyed you, after that
I was gone vp in to the mount, to fet the
tables of stone the tables of the appoint-
mente whyche the lorde made wythe you.
And I abode in the hyll. xl. dayes and. xl.
nyghtes and nether ate breade nor dranke
Exo.xxxi.d water. * And the lorde delyuered me two
tables of stone wrytten with the finger of
God, and in them was accordynge to all
the wordes which the lord said vnto you
in the mounte out of the fyre in the daye
when the people were gathered together.

And when the. xl. dayes &. xl. nyghtes
were ended, the Lorde gaue me the two
tables of stone, the tables of the testamẽt,
and sayde vnto me. * Upp, and get the
downe quickely from hẽce, for thy people
which thou hast brought out of Egipt, ha
ue marred them selues. They are turned
attonce out of the waye, which I cõmaũ-
ded them, and haue made them a God of
metall. Furthermore the Lorde spake
vnto me sayinge: I se thys people howe C
that it is a stiffenecked people, let me alo
ne that I maye destroy them and put out
the name of them from vnder heauẽ, and
I will make of the a nacion both greater
and mo than they.

And I turned away and came downe
frõ the hil (and the hyl burnt with fyre) &
had ẏ two tables of the appointmẽt in my
handes. And whẽ I loked & sawe that ye
had synned against ẏ lord your God and
had made you a calfe of metal & had tur-
ned attonce out of the way which ẏ Lord
had cõmaunded you * Thẽ I toke ẏ two
tables & cast them out of my two hãdes, &
brake them before your eies. * And I fel
before the Lord: euẽ as at the first time. xl
daies &. xl. nyghtes & nether ate bread nor
dranke water ouer al your synnes which
ye had synned in doing wickedly in ẏ sight
of ẏ lord & in prouoking him. For I was
afrayed of the wrath & fearsnesse wherwith
the Lord was angrie withe you, euen for
to haue destroyed you. But the Lord her
de my petycyon at that tyme also.

The Lord was very angry with Aarõ
also, euen for to haue destroyed him: But
I made intercessiõ for Aaron also ẏ same
time. And I toke your sinne, ẏ calfe which
ye had made & burnt him wt fire & stãped
him grounde him a good, euẽ vnto small
dust. And I cast the dust therof in to the
broke that descended out of the mout. Al-
so at * Thaberah and at Masah & at the D
sepulchres out of ẏ lust ye angred ẏ lord,
ye & when the lorde sent you from Cades
Barne sayinge: go vp & conquere the lãd
whiche I haue geuen you, ye disobeyed ẏ
mouthe of the lord your God and nether

beleued hym nor herkened vnto his voyce
Thus ye haue bene disobedient vnto the
Lord, sence the daye that I knew you.
And I fel before the Lorde .xl. dayes &
.xl. nightes which I laye ther, for the lorde
was mynded to haue destroyed you. But
I made intercessiō vnto the Lord & sayd.
*O Lord God, destroye not thy people &
thyne enheritaūce which thou hast deliue-
red thorow thy greatnesse & which ỷ haste
brought out of Egipt with a mighty hād.
Remēbre thy seruaūtes Abrahā, Isaac &
Jacob & loke not vnto ỷ stubernes of this
people nor vnto theyr wickednes & sinne:
C lest the lande whence thou broughtest thē
saye: Because the lorde was not able too
bringe thē into the land whych he promy-
sed them & because he hated them, therfore
he caried thē out to destroye thē in the wil-
dernesse. Moreouer they are thy people &
thyne enheritaūce, which thou broughtest
out wyth thy myghtye power & wyth thy
stretched out arme.

The Notes.

*I Walled vp to heuē is a figuratiue speach, sig-
nifieng ỷ the walles were hie & not easye to be wōne

C A repeticion of some of the Journeyes of the Is-
raelites. The renuing of the tables. An exhortacion
to geue hede to the Lawe.

The .x. Chapter.

I IN ỷ same ceason ỷ lord sayd
vnto me *hew the two tables
of stone lyke vnto the fyrst &
come vp vnto me into ỷ moūt
& make the an Arke of wood
& I wyl write in the tables, ỷ wordes that
were in ỷ first tables whych thou brakest,
and thou shalt put them in the arcke. And
I made an arcke of sethim wood and he-
wed two tables of stone like vnto the first
and went vp into the mountayne & the .ii.
tables in myne hand.
And he wrote in the tables, accordynge
to the fyrst wrytyng, the .x. verses which ỷ
Lord spake vnto you in the mount of the
fyre in the daye when the people gethered
together and gaue them vnto me. And I
departed & came downe frō the hyl & putt
the tables in the arcke which I had made:
and ther they remayned, as the Lord com-
maunded me.
B And the chyldren of Israell toke theyr
iourneye frō Beroth of the chyldrē of Ja-
kan to Mosera, where Aarō dyed & wher
he was buried, and Eleazar hys sonne be-
came prieste in hys stede. And from thence
they departed vnto *Gadgad: & frō Gad Or Gagabah.
gad to *Jathbath a land of ryuers of wa Or Jatebath
ter. And the same ceason the Lord separa-
ted the trybe of Leui to beare the arcke of
the appoyntmēt of the Lord, and to stand
before the Lord, and to minister vnto him
and to blesse in hys name vnto this daye.
Wherfore the Leuites haue no parte nor
enheritaūce with theyr brethrē. The Lord
he is theyr enheritaunce, as the Lorde thy
God hath promysed them.
And I taryed in the mounte, euē as at C
the fyrst tyme .xl. dayes and .xl. nyghtes &
the Lord: herkened vnto me at that tyme
also, so that the Lorde wolde not destroye
the. And the Lord sayd vnto me: vp & go
forth in the iourney before the people and
let them go in and conquere the land why
che I sware vnto theyr fathers too geue
vnto them.
And now Israel what is it that the
Lord thy God requyreth of the, but to fea
re the Lord thy God & to walke in all hys
wayes & to *loue hym & to serue the Lord Deu. vi. b / Mat. xxii. b / Josue. xxii. a
thy God wyth all thyne herte and wyth al
thy soule, that thou kepe the cōmaundemē
tes of the Lord & his ordinaunces whych
I cōmaunde the thys daye, for thy welth.
Behold, heauē, and the heauen of heauēs
is the Lordes thy God, & the erth with all
that therin is: only the Lord had a lust vn
to thy fathers to loue thē, & therfore chose
you theyr sede after them of all naciōs, as
it is come to passe thys daye.
Circūcyse therfore the foreskinne of D
your hartes, and be no longer styfnecked.
For the Lord your God, he is god of god
des and Lorde of Lordes, a great God a
myghtie & a terryble whych regardeth no
mans person nor taketh gyftes: but doeth
right vnto ỷ fatherles & wedowe & loueth
the straūger, to geue him fode & rayment.
Loue therfore ỷ straūger, for ye were straū
gers youre selues in the lande of Egipte.
Thou shalt feare the Lord thy god & ser-
ue him & cleue vnto him & *sweare by hys
name, for he is thy prayse & he is thy God
ỷ hath done these great & terrible thinges
for ỷ, which thine eyes haue sene. Thy fa-
thers wēt downe in Egipte w. lxx. soules
& now the Lord thy God hath made ỷ as
the starres of heauen in multitude.

The

The Notes.

a To sweare ÿ which is true in a cause of faith ether to the honoure of God or profyte of thy neygh bour is lawfull. And than wyll Moyses that ÿ othe be made by the name of God: by which he meaneth that yf we must nedes sweare, we refer the othe too God onely all though thou sweare by a boke or other thinge: as Paule dyd by hys conscience. Rom. ix. a

¶ An exhortacion to regard the lawe, and how they ought to haue it in theyr hertes alwayes and before theyr eyes, and to talke of yt when they ryse, when they syt downe and whē they walke by the waye. &c.

The .xi. Chapter.

A Loue the Lord thy God ꝫ ke-
pe hys obseruaunces, hys or-
dinaūces his lawes ꝫ his cō-
maūdemētes alway. And cal
to mynde this daye that why
che your chyldrē haue nether knowen nor
sene, euen the nourtour of the Lord youre
God, hys greatnesse, his mightye hande ꝫ
his stretched out arme: his myracles ꝫ his
actes whych he dyd among the Egiptiās,
euen vnto Pharao the kinge of Egipte ꝫ
vnto al his lande: ꝫ what he dyd vnto the
host of the Egiptians, vnto theyr horses ꝫ
charettes, howe he brought the water of ÿ
red see vppon thē as they chased you, and
howe the Lorde hathe broughte them too
nought vnto this daye: ꝫ what he dyd vn
to you in thee wyldernesse, vntyll ye came
vnto thys place: and what he dyd vnto *
Num. xvi. c. Or, Abirā. Dathan and Abiram the sonnes of Eliab
the sonne of Ruben how the earth opened
hyr mouth and swalowed thē wyth theyr
housholdes and theyr tentes, and al theyr
substance that was in theyr possessyon, in
the myddes of Israell.
B For your eyes haue sene all the greate
dedes of the lord whych he dyd. Kepe ther
fore all the commaundementes whyche I
commaunde thee thys daye that ye maye
be stronge and go and conquere the lande
whether ye go to possesse it, ꝫ that ye maye
prolonge your daies in the land which the
Lorde sware vnto youre fathers to geue
vnto them and to theyr sede, a lande that
floweth wyth mylcke and honye. For thee
lande whether thou goest to possesse it, is
not as the lād of Egipt whēce thou camest
out, wher thou sowedest thy sede ꝫ * wa-
teredest it wyth thy fete as a gardē of her-
bes: but the lād whether ye go ouer to pos
sesse it, is a land of hilles and valeyes and
drynketh water of thee rayne of heauen,
and a lande whyche thee Lorde thy God
careth for. The eyes of the Lord thy God
are alwayes vpō it, frō the beginning of ÿ
yere vnto the later ende of the yere.
Yf you shalt herken therfore vnto my
cōmaundemētes which I cōmaunde you
this daye, that ye loue the Lord your God
ꝫ serue him with al your hartes ꝫ wyth al
your soules: then he wyl geue rayne vnto
your land in due ceason, both the fyrste ꝫ
rayne ꝫ the later, and thou shalt gether in
thy corne, thy wyne and thine oyle. And he
wyll sende grasse in thy feldes for thy ca-
tell: ꝫ thou shalt eate and fyl thy self. But
beware that your hartes deceaue you not
that ye turne asyde ꝫ serue straunge God
des ꝫ worshyp thē, and then the wrath of
the Lord waxe whote vpon you ꝫ shut vp
the heauen that ther be no rayne and that
your lande yeld not her frute ꝫ that ye pe-
ryshe quickly from of the good land wh-
iche the Lord geueth you.
Put vp therfore these my wordes in C
your hertes ꝫ in your soules, ꝫ bynde thē
for a sygne vnto your handes, and let thē
be as papers of remēbraūce betwene your
eyes and * teache them your chyldren: so
that thou talke of them when thou sittest
in thyne house and when thou walkest by
the waye, ꝫ when thou lyest downe ꝫ whē
thou rysest vp: ye ꝫ write thē vpō the dore
postes of thyne house ꝫ vpon thy gates, ÿ
your dayes may be multiplyed ꝫ the day-
es of your chyldren vpon the earth which
the Lord sware vnto your fathers to ge-
ue them, as longe as the dayes of heauen
last vpon the earth. For yf ye shal kepe al
these cōmaundementes which I cōmaun
de you, so that ye do thē and loue the Lord
your God and walke in al his wayes and
cleaue vnto hym. Then wyl the Lord cast
out al these nacions ꝫ ye shal cōquere thē
which are bothe greater ꝫ myghtyer then
your selues. * All the places where on the
soles of your fete shal treade, shalbe you-
res euē frō the wyldernes, ꝫ frō Libanō ꝫ
frō the ryuer Euphrates, euē vnto the vt-
most see shal your costes be. Ther shal no
man be able to stand before you: the Lord
your God shall caste the feare ꝫ dreade of
you vpon al landes whether ye shal come
as he hath sayd vnto you.
* Beholde I set before you thys daye, D
a blessynge and a curse: A blessing: yf that
ye herken vnto the commaundementes of
the

the Lorde youre God which I commaun
de you thys daye. And a curse:yf ye wyll
not herken vnto the commaundmētes of
the Lord your God:but turne out of the
waye whych I commaunde you this day
to go after straunge goddes whyche ye
haue not knowen.
Whē the Lord thy God hath brought
thein to the lande whether thou goest to
possesse it,thē put the blessing vpō moūt
Garizim and the curse vpon mount Ebal
whych are on the other syde Iordā on the
backe syde of ẏ way towarde the goyng
doune of the sonne in the lande of the Cā
nanites whyche dwel in the feldes ouer a
gainst Galgal besyde ẏ groue of Moreh
For ye shal go ouer to go ⁊ possesse the lā
de which the lord your God geueth you,
and shall conquere it and dwell therein.
Take hede therfore that ye do all the com
maundmentes and lawes which I sett be
fore you thys daye.

The notes.

a By thys is meant that water was wonte to
be brought ouer al Egypt oute of the ryuer of Ni
lus by laboure because they wanted raygne.
a That is after the Hebr, the rayne in october
whych is after heruest, and in sprynge tyme.
Idolatry must ẏ Israelytes destroy and flee fro
They must eate no bloude. They must only do that
thyng whych god commaundeth.

The.xii. Chapter.

3 These are the ordinaunces and
lawes which ye shal obserue
to do in the land which ẏ lor
de god of thy fathers geueth
the to possesse it, as lōg as ye
lyue vpō the. * Se that ye destroye al pla
ces where the nacions which ye conquere
serue their Goddes, vpō hie mountaines
and on hie hilles ⁊ vnder euery grene tree.
Ouer throw their alters and breake their
pilers ⁊ burne their groues with fire and
hew downe the ymages of their Goddes,
and bringe the names of them to nought
out of that place. Se ye do not so vnto ẏ
Lorde your God but ye shall enquere the
place which ẏ lorde your God shall haue
chosen out of all youre trybes to put his
name there and there to dwel. And * thy-
ther thou shalt come, and thyther ye shall
bringe youre burnt sacryfyces and your
offerynges, youre tythes and heueofferin
ges of youre handes, youre vowes and
frewilofferynges and the fyrste borne of
youre oxen and of youre shepe. And there
ye shal eate before the lorde youre God, ⁊
ye shal reioyce in al ẏ ye laie your handes
on, both ye and youre housholdes, becau-
se ẏ lorde thy God hath blessed the.
C * Ye shall do after nothynge that we
do here this daye, euery man what semeth
hym good in his owne eyes. For ye are not
yet come to rest nor vnto the enheritaūce
whych the lorde youre God geueth you.
But ye shal go ouer Iordan and dwel in
the lande whiche the lorde youre God ge-
ueth you to enherete and he shall geue you
rest from al youre enemies rounde about:
and ye shal dwell in safetie.
Therefore when the lorde youre God
hath chose a place to make his name dwel
there thyther ye shal bring al that I com
maunde you, your burnt sacryfyces and
youre offerynges, youre thythes, and the
heueofferinges of youre handes al youre
Godly vowes which ye vow vnto the lor
de. And ye shal reioice before the lord you
re God, both ye youre sonnes and youre
daughters, youre seruauntes and youre
maides and the leuite that is within you
re gates. * for he hathe nether parte nor en
heritaunce with you.
Take hede that thou offer not thy burnt
offerynges in what soeuer place ẏ seyste:
but in the place whiche the Lorde shall
haue chosen amōg one of thy trybes, ther
thou shalt offer thy burntofferinges and
there thou shalt do al that I commaund
the. Notwithstandynge thou mayst kil ⁊
eate fleshe in all thy cytyes, whatsoeuer
thy soule lusteth after, accordynge to the
blessynge of the Lorde thy God whyche
he hath geuen the both the * f vncleane ⁊
the cleane mayst thou eate, euē as ẏ roo ⁊
the hert: only eate not the bloude, but pou
re it vpō the erth as water. Thou mayste
not eate within thy gates the tithe of thy
corne, of thy wyne ⁊ of thy oyle, ether the
firstborne of thyne oxe or of thy shepe, ne
ther any of thy vowes which ẏ do vowe,
nor thy frewilofferinges or heueofferyn-
ges of thine hādes: but ẏ must eate thē be
fore ẏ Lord thy god, in the place which ẏ
Lorde thy God hath chose: both ẏ thy sō
ne ⁊ thy daughter, thy seruaunt and thy
mayde, ⁊ the leuite ẏ is with in thy gates:
and ẏ shalte reioyce before the Lorde thy
God, in al that thou puttest thyne hād to.

deut.xxix.c. | B | deute.x.b.&. xviii.a | C

And

Eccle.vii.d. And * beware that thou forsake not ẏ Le
uite as longe as thou lyuest vpon ẏ erth.
If (whē ẏ Lord thy God hath enlarged
thy costes as he hath promysed the) thou
say I wil eate flesh, because thy soule lon=
geth to eate flesh: thē thou shalt eate flesh,
what soeuer thy soule lusteth. If the place
which the lord thy God hath chosē to put
his name ther be to ferre frō the, thē thou
maist kyl of thy oxē and of thy shepe wh
ich the Lord hath geuen the as I haue cō=
maūded ẏ ⁊ thou maist eate in thine owne
citie what soeuer thy soule lusteth. Neuer
Deut.xv.d the lesse as the roo and the hert is eaten, e=
uen so thou shalte eate it: the * vncleane ⁊
ẏ cleane indifferētly thou shalt eate. But
be strōg ẏ thou * eate not the bloude. For
the bloude that is ẏ life ⁊ thou maist not
eate ẏ life with ẏ flesh: thou maist not eate
it: but must powre it vpō ẏ erth as water.
Se thou eate it not therfore that it maye
go wel wt the and with thy children after
the, whē thou shalt haue done that which
D is ryghte in the syght of the Lord.
Deu.xiiii.b. and.xvi.b. * But thy holy thinges which thou hast
⁊ thy vowes, thou shalt take and go vnto
ẏ place which the Lord hath chosē ⁊ thou
shalt offer thy burntoffrynges, both flesh
and bloude vpon the alter of the lord thy
God, and the bloude of thyne offerynges
thou shalt poure out vpon the alter of the
lord thy God, and shalt eate ẏ flesh. Take
hede ⁊ heare al these wordes which I cō=
maunde the ẏ it may go wel with the and
with thy children after the for euer, when
thou doest that which is good and ryghte
in the syghte of the Lord thy God.
When the Lord thy God hath destroy
ed the naciōs before ẏ, whether thou goest
to conquere them, ⁊ when thou hast cōque
red thē, and dwelt in their lādes: Beware
that thou be not takē in a snare after thē,
after that they be destroyed before the, ⁊
that thou aske not after their Goddes say
Deut.vii.d ing: how dyd these naciōs serue their god
des, that I may do so lykewise: * Nay: ẏ
shalte not do so vnto the Lorde thy God:
for all abhomynacyons whiche the Lor
Josue.i.b. de hated dyd they vnto theyr Goddes.
For they burnte bothe theyr sonnes and
theyr daughters wythe fyre vnto theyr
Goddes. But whatsoeuer I cōmaūd you
ẏ take hede ye do: and * put nought therto
nor take oughte therfrom.

Put nou=
ghte to
nor take
oughte a=
waye.

The Notes.

* I Vncleane as perteyninge vnto sacrifyce, as beastes that had deformyties: but not of the vnclea ne that was forbidden.
* I By that they shulde eate no bloude is signi fyed that they shulde abhorre from bloude shedinge, and manquellynge.

The false prophete muste be put to death. God proueth our fayth by false myracles.

The.xiii. Chapter.

If there a ryse amonge you a
prophet or a dreamer of drea A
mes ⁊ geue thee a sygne or a
wondre, ⁊ that sygne or won
der whych he hath sayd come
to passe and then say: let vs go after straū
ge Goddes which thou hast not knowen
and let vs serue thē: herkē not vnto ẏ wor
des of ẏ prophete or dreamer of dreames,
* I For the Lorde thy God tēpteth you to
wete whether ye loue the Lord your God
wt all youre hertes ⁊ with al your soules.
For ye must walk after the lord your god
and feare him ⁊ kepe his cōmaundmētes
⁊ herkē vnto his voyce ⁊ serue him ⁊ clea
ue vnto him. And ẏ prophete or dreamer B
of dreames shal die for it because he hath
spokē to turne you awaye frō ẏ lord your
God which brought you out of the lād of
Egipte ⁊ delyuered you out of the house
of bondage, to thrust the out of the waye
whiche the Lorde thy God commaunded
the to walke in: and so thou shalte put e=
uell awaye from the.
If thy brother the sonne of thy mother
or thine owne sōne or thy daughter or the
wife that lieth in thy bosome or thy frend
whych is as thine owne soule vnto the, en
tyce the secretly sayinge let vs go ⁊ serue
straūg goddes which thou hast not know
en or yet thy fathers, of the Goddes of the
people which are roūd about the, whether
they be nie vnto the or farre of from the,
frō the one ende of the lād vnto the other.
* Se thou consent not vnto him nor her=
kē vnto him: no let not thine eye pitie him
nor haue cōpassiō on him, nor kepe him se
cret, but cause him to be slaine Thine hād
shalbe first vpō him to kil him: ⁊ then the
hādes of al ẏ people. And ẏ shalt stone hi
with stones ẏ he die, because he hath gone
about to thrust the away from the Lorde
thy God which brought the out of Egipt
the house of bondage. And al Israel shal
heare and feare and shal do no moare any
soche

soche wyckednes as this is, among them.

Yf thou shalte heare saye of one of thy cyties which the Lord thy God hath geuē the to dwel in, that certen beynge the chyldren of *‡ Belial ar gone out frō amōge you & haue moued the inhabiters of theyr cytie sayinge: let vs goo & serue straunge Goddes which ye haue not knowen. Thē seke and make serche and enquere dyligētly. Yf it be true and the thinge of a suerty that soche abhomynacyon is wroughte among you: then thou shalt smyte the dwellers of that cytie wyth the edge of the swerde, & destroye hit vtterlyes & al that is therin & euē the very catel therof withthe edge of the swerde. And gether al the spoyle of hit into the middes of the stretes therof, & burne wyth fyre both the cytie and all the spoyle therof euery whitte vnto the Lorde thy God. And it shal be an heape for euer

D & shal not be bilt agayne. And se that there cleaue nought of the damned thing in thyne hande that the Lord may turne frō his fearce wrath and shewe the mercy & haue compassyon on the and multiplye thee, as he hathe sworne vnto thy fathers: when thou haste herkened vnto the voyce of the Lord thy God, to kepe al hys cōmaundementes which I cōmaunde the thys daye so that thou do that which is ryghte in the eyes of the Lord thy God.

The Notes.

*‡ God geueth vs his worde & confirmeth it wyth myracles to proue who hath a true herte. We muste take hede to the scripture, lest false prophecies or false myracles deceaue vs.

*‡ Belial by interpretacion sygnifieth weyke, or as some wyll wyckednesse, wherfore all wyckedwouse, wycked and cursed men that caste the yocke of God of theyr neckes & will not obeye God, are called the chyldren of Beliall or men of Belial. Judicū xix. f. and i. Regum. i. c

¶ The maners of the gentyles may not be folowed What beastes ar cleane to be eaten & what not.

The .xiiii. Chapter.

A YE are thee *‡ chyldren of thee Lord your god, cut not your selues nor make you any baldenes betwene the eyes for any mans death. For thou art an holy people vnto the Lord thy God, & the Lorde hath chosen thee to be a seuerall people vnto hym selfe, of all thee nacions that are vpon the earth.

Ye shal eate no maner of abhominaciō These are the beastes whych ye shall eate: oxen, shepe, and gootes, herte, roo and bugle, wyldegoote, vnicorne, origē & Cameleon. And al beastes that cleaue ẏ hoffe & slytte hit into two clawes & chewe ẏ cud, thē ye shal eat. Neuerthelesse, these ye shal not eate of thē that chewe cud, & of them ẏ deuyde & cleaue the hoffe: th: camel, ẏ hayre, & the conye. For they chewe cud, but deuyde not the hoffe: & therfore are vncleane vnto you: & also the swyne, for though he deuyde the hoffe, yet he cheweth not cud, & therfore is vncleane vnto you: ye shal not eate of the fleshe of thē nor touch the dead carkesses of them.

*These ye shal eate of al that ar in the waters: Al ẏ haue finnes and scales. And whatsoeuer hath not finnes & scales, of ẏ ye may not eat, for ẏ is vnclene vnto you. Leui. xi. b.

Of all cleane byrdes ye shall eate, but these ar they of which ye may not eate: the egle, the goshauke, the cormerāt, the trion, the vulture, the kyte & her kynd, & al kynd of rauens, the Estrich, the nyghtcrowe, the kuckou, the sparouhauke & all her kynde, the lytle oule, the great oule, the backe, the bitture, the pye, the storke, the heron, ẏ Jay in hys kynde, the lapwinge, the swalowe. B

And al crepinge foules are vncleane vnto you & may not be eatē of: but of all cleane foules ye may wel eate. Ye shal eate of nothing that dyeth alone: But thou mayeste C geue it vnto the straūger that is in thy cytie ẏ he eat hit, or mayst sel it vnto an Aliant. For thou art an holy people vnto the Lord thy God. Thou shalte not * sethe a kyd in hys mothers mylcke. Loke exod. xxiii. c.

Thou shalt tythe al the encrease of thy sede that cometh out of the felde yeare by yeare. And thou shalt eat before the Lord thy god in the place, whych he hath chosen to make his name dwell there the tythe of thy corne, of thy wyne and thyne oyle, and the fyrstborne of thyne oxen & of thy flocke that thou mayst learne to feare the lord thy God alwaye.

Yf the waye be to longe for the, so that thou art not able to carie hit, because ẏ place is to farre frō the whych the Lorde thy God hath chosen to set hys name ther (for the Lord thy God hath blessed the) thē make it in moneye & take the moneye in thyne hande, & go vnto the place which the lorde thy God hath chosen, & bestowe ẏ moneye Deut. xii. a.

on what soeuer thy soule lusteth after: of
oxen shepe, wine and good drinke, and of
whatsoeuer thy soule desyrethe, and eate
there before the Lord thy God and be me
ry: bothe thou and thyne housholde and
the Leuite that is in the cytye. Se thou
forsake not the Leuite, *for he hathe ne-
Deu.x.c.b. and.xviii.a ther parte nor enheritaunce with the.
D *At the ende of thre yere, thou shalte
Deu.xxvi.c. bringe forth al the tithes of thine encrease
yͤ same yere and lay vp within thine awne
cytye, and the Leuyte shall come because
he hath nether parte nor enheritaūce with
the, and the straunger and the fatherlesse
and the wedowe whyche are wythe in thy
cytye and shall eate and fyll them selues:
that the Lorde thy God maye blesse the
in all the workes of thyne hande whyche
thou doest.

The Notes.

a ‡ They ar here called the chyldren of the Lord, because aboue all other people of the worlde they were Indued with the gyftes and benefites of the lorde Psal.lxviii.a.

¶ The forgeuenes of dettes in the seuenth yere. If the Israelites obey God they ar promysed that they shal not suffre pouerty. Howe and after what maner we ought to lende.

The.xv.Chapter.

A At the ende of seuen yere thou
shalt make a fre yere. And
thys is yͤ maner of yͤ fre yere
whosoeuer lendeth ought to th
his hād vnto his neighbour,
may not aske agayne yͤ which he hath lēt,
of his neyghboure or of his brother: be
cause it is called the Lordes fre yere, yet
of a straunger thou mayste call it home
Eccl.xxi.a agayne. But*that which thou hast wyth
thy brother thyne hande shal remit, & that
in any wyse, that ther be no begger amōg
you. For the Lord shall blesse yͤ land whi
ch yͤ Lorde thy god geueth the, an enheri-
taunce to possesse it: so thou herken vnto
the voyce of the lord thy God, to obserue
& do al these cōmaundmētes which I cō-
maunde you this day: ye & then the lorde
thy God shal blesse the as he hath promy
Deu.xxiii.b sed the, and*thou shalt lende vnto many
nacions, and shalt borow of no man, and
shalt raigne ouer many nacyōs, but none
shall raygne ouer the.
B When one of thy brethren among you
is waxed poore in any of thy cities within
thy land which the Lord thy God geueth
the, se that thou harden not thine hert nor
shet to thine hande frō thy poore brother:
But opē thyne hand vnto him & lēde him
sufficiēt for hys nede which he hath. And
beware that ther be not a point of a‡Beli
all in thine hert, that thou woldeste saye.
The seueth yere, the yere of fredome is at
hande, & therfore it greue yͤ to loke on thy
poore brother & geuest him noughte & he
then crye vnto the Lorde agaynst the and
it be synne vnto the: But geue him & let it
not greue thyne hert to geue. Because that
for that thing, the Lord thy god shal bles-
se yͤ in al thy workes & in al yͤ thou puttest
thyne hand to. For the land shall neuer be
without poore. Wherfore I cōmaunde yͤ
sayinge: opē thyne hand vnto thy brother
that is nedy & poore in thy lande.
Yf thy brother an Hebrue sell hym self C
to the or an hebruesse he shal serue the sixe
yeare & the seuenth yere thou shalt let him
go fre frō the. And when thou sendest him
out fre from the, thou shalt not let him go
awaye emptye: but shalt geue hym of thy
shepe & of thy corne and of thy wyne, & ge
ue hym of that wherwith the lord thy god
hath blessed the. And remembre that thou
wast a seruaunte in the land of Egypte, &
the Lorde thy God delyuered thee thence:
wherefore I commaunde the thys thynge
to daye.
But and yf he saye vnto the, I wyl not
go away frō the, because he loueth the and
thyne house and is well at ease wyth thee,
et. Then take a nayle and nayle hys eare
to the dore therwith and let him be thy ser-
uaunte for euer, and vnto thy mayde ser-
uaunte thou shalt do lykewyse. And let it D
not greue thyne eyes to let him go out frō
the, for he hath bene worth a double hyred
seruaunt to thee in hys seruice, vi. yeares.
And the Lord thy God shal blesse the in al
that thou doest.
All the fyrste borne that come of thyne
oxen and of thy shepe that ar males, thou
shalt halowe vnto the lord thi god. Thou
shalt do no seruice wyth the fyrstborne of
thy shepe: but shalt eate them before the
Lord thy God, yeare by yeare in the place
which the Lorde hath chosen both thou &
thyne houshold. Yf there be any deformi-
te therein, whether it be lame or blynde or
whatsoeuer euel fauerednes it hath, thou
shalt not offer it vnto the Lorde thy God:
But

But shalt eate it in thyne owne cytye the vncleane and the cleane indifferentlye, as the roo and the herte. Only eate not the bloude therof, but poure it vpon ÿ grounde as water.

The notes.

a Ã A poynt of Belial here for the wicked and frowarde councell of Belial.

b Ã The entent of this lawe is to cause the to abhorre bondage wherunto this oyl shame shulde dryue them for God wyl not that the loue of any man shulde be dearer vnto hym then lybertye.

c Ã Or whether thou be cleane or vncleane, & lykewyse in the .xij. chapter b.d.c. In the Hebrue it is indifferent in all these places, to applye the cleanes or vncleanes to the person that eateth it, or to ÿ beast that is eaten.

Ã Of Easter, Whytsontyde, & the feast of tabernacles. What officers ought to be ordeyned.

The .xvi. Chapter.

A Obserue ÿ moneth of a Abib, and offer passeouer vnto the Lorde thy God. For in the moneth of Abib, the lord thy God broughte the out of Egypt by nyght. Thou shalt therfore offer passe ouer vnto the Lorde thy God, and shepe and oxen in the place which ÿ Lord shal chose to make his name dwell there. Thou shalt eat no leuended bread therwith: but shalt eate therwith the bread of tribulation .vii. dayes longe. For thou camest out of the land of Egipt in hast, that thou maist remembre ÿ day whē thou camest out of ÿ land of Egipte all dayes of thy lyfe. And se that ther be no leuended bread sene in al thy costes .vii. dayes longe, and that there remayne nothyng of the flesh which thou hast offered the first day at euen, vntyll the mornynge.

B Thou maist not offer passeouer in any of thy cities which the Lord thy God geueth the. But b in the place which the lord thi god shal chose to make his name dwel in, ther thou shalt offer Passeouer at euē about ÿ goyng doune of the sonne, euē in the season ÿ thou camest out of Egypte. And thou shalte sethe & eate it in the place which the Lord thy God hath chose, & departe on the morow & gett the vnto thy tentes. Sixe dayes thou shalt eate swete bread, and the seuenth day is for the people to come together to the Lorde thy God, that thou mayst do no worke.

Then reke the .vii. wekes & beginne to reke the .vii wekes whē ÿ sickel beginneth in the corne, and kepe the feaste of wekes vnto the Lorde thy God that thou geue a frewil offerynge of thyne hande vnto ÿ Lorde thy God accordinge as the Lorde thy God hath blessed the. And reioyse before the Lorde thy God both thou, thy sōne, thy daughter, thy seruaunte and thy mayde, and the leuite that is within thy gates, and the straunger, the fatherlesse & the wedowe that are among you, in ÿ place which the lorde thy God hath chosen to make hys name dwell there. And remēbre ÿ thou wast a seruaunte in Egipte, that ÿ obserue and do these ordynaunces.

C Thou shalt obserue ÿ feast of tabernacles .vii. dayes longe, after that ÿ hast gethered in thy corne & thy wine. And thou shalt reioyse in that thy feast, both thou & thy sonne thy daughter, thy seruaūte, thy mayde, ÿ leuite ÿ straunger, the fatherlesse & the wedowe that are in thy cities. Seuen dayes thou shalt kepe holy daye vnto the lorde thy God, in the place which the lord shal chose: for the lord thy god shal blesse the in al thy frutes and in al ÿ workes of thyne handes, & therfore shalte ÿ be glad. Thre tymes in ÿ yere shal al youre males appeare before ÿ lorde thy God in the place which he shal chose: In the feast of swete bread, in the feast of wekes & in ÿ feast * of tabernacles. And they shall not appeare before the lorde emptye: but euerye man with the gift of his hand, accordyng to the blessing of the lord thy God which he hath geuen the.

D Judges and offycers thou shalt make the in al thy gates which the lord thy god geueth ÿ thorow out thy trybes: & let the iudge ÿ people righteously. Wrest not ÿ lawe nor knowe any persone nether take any rewarde: for gyftes blinde the wise & peruerte ÿ wordes of the righteous. But in al thynge folow righteousnesse, that ÿ mayst liue and enioye the land which the lorde thy God geueth the.

Thou shalt plant no groue of whatsoeuer trees it be, nye vnto the altare of the lord thy God which thou shalt make the. Thou shalt sett the vp no piler, which the lorde thy God hateth.

* Or, borthes

Judges

The Notes.

a Ã Abib, that is of april, when al thynges do sprynge of freshe exo. xiii. b.

b Ã By gates is oft tymes vnderstand cytyes. Be [illegible] rule and gouernaunce as in this same chapter beneth in. d.

¶ The payne and punishment for Idolatrie. The doubtfull sentence muste be referred vnto the prestes Judges. The punishment of a rebeller or presumptuouse withstander of the lawe. The Institution of a kynge.

The .xvii. Chapter.

A Thou shalt offer vnto the lord thy god no oxe nor shepe wherein is any deformite: whatsoeuer euel fauerdnes it be, for that is an abhominacyon vnto the Lorde thy God.

Yf ther be found among you in any of the cyties which the Lord thy god geueth the man or womã that hath wrought wickednes in the syght of the Lord thy God that they haue gone beyonde his appointmẽt, so that they haue gone & serued straunge goddes & worshipped them, whether it be the sõne or mone or any thing cõtayned in heauẽ which I forbade, and it was told the & thou hast herde of it: then thou shalt enquere diligently. And yf it be true & the thing of a suertye that soch abhominacyõ is wrought in Israel thẽ thou shalt bring forth that mã or that woman whych haue cõmytted ÿ weked thing, * & vnto ÿ gates & shalte stone thẽ wyth stones, & they shall
B dye. At the mouth of two or .iii. wytnesses shal he that is worthy of death, dye: but at the mouth of one witnesse he shal not dye. And the hãdes of ÿ witnesses shalbe fyrst vpon him to kyl hym, & afterward the hãdes of al the people: so shalt thou put wickednes awaye from the.

Yf a matter be to harde for the in iudgemẽt betwene bloud & bloud plee & plee, plage & plage in maters of stryfe wythin thy cities. Then aryse & get the vp vnto ÿ place which the Lord thy God hath chosẽ and go vnto the prestes the Leuites, & vnto the iudge that shall be in those dayes, & aske, & they shal shewe the howe to iudge. And se that thou do according to that whiche they of that place (which the Lord had chosen) shewe the, & see that thou obserue to do according to al that thei enfourme the According to the lawe whych they teache the & maner of iudgemẽt which they tel ÿ,
deute. v. d Josue. i. b se that thou do & that thou bowe not frõ that whych they shewe ÿ, nether to ÿ ryght hande nor to the lefte.
C And that mã ÿ wil do presumpteously so that he wyll not herkẽ vnto the prest ÿ standeth ther to minister vnto the lord thy God or vnto the iudge, shal dye: & so thou shalt put awaye euel frõ Israel. And al ÿ people shal heare & shall feare, & shall doo no moare presumptuously.

When ÿ art come vnto the land which the lord thy god geueth the and enioyest it & dwellest therin: Yf thou shalt say: I wil set a king ouer me: lyke vnto al the naciõs that are about me: Thẽ thou shalte make hym kynge ouer the, whom the Lord thy God shall chose. One of thy brethrẽ must thou make a kynge ouer thee, and mayste not sett a straunger ouer the whych is not
of thy brethren. But in any wyse lete hym D
not holde to many horsses, that he bringe not the people agayn to Egipt thorow the multitude of horsses, for as moche as the Lorde hath sayde vnto you: ye shal hence forth go no more agayne that waye. Also he shal not haue to manye wyues lest hys hert turne awaye, nether shal he gether him syluer and golde to moch.

And whẽ he is set vppõ the seat of hys kingdome, he shall wryte him out thys second lawe in a boke takyng a coppye of the priestes ÿ Leuites. And it shalbe with him & he shal reade therin al dayes of hys lyfe that he may lerne to feare ÿ lord hys God for to kepe al the wordes of this lawe and these ordinaunces, for to do thẽ: ÿ his hart arise not aboue his brethrẽ & that he turne not from the cõmaundemente: ether to the right hand or to the lefte, that both he and his children may prolonge theyr dayes in hys kyngdome in Israel.

The Notes.

a I Openly in the gates & not secretely in pryson. With lawful witnesse and not tormenting them or making the sweare agaynst them selues or forsweare them selues.

¶ The Leuites might haue no possessiõs. Idolatrie must be fled. The prophet Christe is promysed. The false prophet must be slayne, & how he may be knowen.

The .xviii. Chapter.

The Priestes the leuites, all ÿ A
tribe of leui * shall haue no part nor enheritaũce with Israell. The offeringes of the lord & hys enheritaunce they shal eate, but shall haue no enheritaũce amonge theyr brethren: the lord he is their enheritaunce as he hath sayde vnto them. And this is the duety of the priestes of the

people & of them that offer, whether it be
oxe or shepe: They must geue vnto the
preast, y^e shoulder and the two chekes & y^e
mawe, the fyrst frutes of y^e corne, wyne &
oyle, & y^e first of the shepe sheryng must y^e
geue him: For the lord thy god hath chose
him out of al the trybes to stande & to my
B nystre in the name of the lord: both hym &
his sonnes for euer. If a Leuite come out
of any of thy cities or any place of Israel,
wher he is a soiourner, & come wyth al the
lust of his hert vnto y^e place which y^e lorde
hath chose: he shal ther ministre in y^e name
of the Lord his God as al his brethre the
D Leuites do which stād ther before y^e lord.
And they shal haue lyke porcions to eate,
besyde that which comethe to hym of the
patrimonye of hys elders.

When thou art come in to the lād why
ch the Lorde thy God geuethe the, se that
thou lerne not to do after y^e abhominaciōs
of these nacions. Let there not be founde
amōg you that maketh his sōne or daugh
ter to go thorow the fire, or that vseth * w
crafte, or a * choser of dayes or that regar
deth the flyēg of foules, or a sorcerar, or a
charmar, or that councelleth with spretes,
or a prophetiar or that * asketh the aduise
of deed. For all that do soche thynges are
C abhominacion vnto the lord: and because
of these abhomynacions the lord thy god
doethe caste them oute before the, be pure
therfore wythe the Lorde thy God. For
these nacions which thou shalt conquere,
herken vnto chosers oute of dayes and
prophecyars. But the lord thy God per
mytteth not that to the.

The lorde thy God wyll sterte vp a
Prophete amonge you: eue of thy brethrē
lyke vnto me: & vnto him ye shal herkē ac
cording to al y^t thou desyredest of the lord
thy God in Horeb in the daye when y^e peo
ple were gathered sayenge: Let me heare
the voice of my lorde God no more, nor se
thys great fire any moare, that I dy not.
And the lord said vnto me: they haue wel
spoken, I wyll rayse them vp a prophett
from among their brethren like vnto the,
D & wil put my wordes into his mouth and
he shal speake vnto them al y^t I shal com
maund him. And who soeuer will not her
ke vnto the wordes whych he shal speake
in my name, I will requyre it of hym.

But the prophete which shall presume
to speak ought in my name which I com
maūded not to speake, & he y^t speaketh in
the name of straunge Goddes, y^e same pro
phete shall die. And yf thou saye in thine
hert how shal I know that which y^e lorde
hath not spoken? When a prophete spea
keth in y^e name of y^e lord, yf the thinge fo
low not nor come to passe, y^t is y^e thīg whi
ch the lorde hath not spoken. But the pro
phete hathe spoken it presumptuouslye:
be not afrayde therfore of hym.

The notes.

a* They aske y^e aduise of y^e dead y^t cōiure spy
tes in y^e night thinckyng y^t they be soules departed

¶ The fraunchesed townes. The punyshmente of
hym that beareth false wytnesse

The .xix. Chapter.

When the lorde thy God hath
destroied the nacyons whose
land y^e lord thy God geueth
the, & thou hast cōquered thē A
& dwellest in their cities & in
Deut.iii.b Nu.xxxv.b Josue.xx.a
their houses: thou shal appoint .iii. cities
in the land whych the Lorde thy God ge
ueth the to possesse it: thou shalt prepare y^e
waye & deuyde the costes of thy lād why
ch the lord thy God geueth the to enherete,
in to .iii. partes y^t whosoeuer commytteth
murther may flee thiter. And this is y^e cau B
se of the slayer that shal flee thither & be sa
ued: a* If he smyte his neyghbour igno
rantlye hated him not in time passed. As
whē a man goethe into y^e wod withe hys
neybour to hew wod, & as his hād fetcheth
a stroke with the axe, y^e head slippeth frō
the helue and smyteth his neghbour that
he dye: the same shall flee vnto one of the
same cities & be saued. Lest y^e executer of
bloud folow after y^e slaier while his hert is
whote & ouertake him, because the way is
lōge, & slee hym, and yet there is no cause
worthy of death in hym, in as moch as he
hated not hys neyghbour in tyme passed. C
Wherfore I commaunde the sayinge: se
that thou appoynt out .iii. cities.

And yf the lord thy God enlarge thy
costes as he hath sworne vnto thy fathers
and geue the al the land which he sayd he
wold geue vnto thy fathers (so that thou
kepe al these commaundementes to do them
which I commaund the this daye, y^t thou
loue the lorde thy God and walke in hys
wayes euer) the thou shalt adde .iii. cities

mo unto those .iii. that innocēte bloude be notshed in thy lande which the Lorde thy god geueth ỹ to enherete, & so bloude come vpō ỹ. But & yf ther be any man that ha- teth hys neyghboure and layeth a wayte for him & ryseth agenst him & smiteth him ỹ he dye, & fleeth vnto any of these cytyes. Thē let ỹ elders of his cyty sende & fetche him thēce & deliuer him in to the hādes of ỹ iustice of bloude, & he shal die. Let thine eye haue no pitie on him, & so thou shalte put away innocent bloude from Israel, &
D happy arte thou. Thou shalt not remoue thy neighbours marcke which they of olde time haue sett in thine enheritaūce ỹ ỹ enherettest in the lande whych the Lorde thy God geueth the tō enioy it.

a One witnesse shal not rise agaynste a mā in any maner trespace or synne, what socuer synne a man sinneth: * But at the mouth of two witnesses or of .iii. witnesses shal al maters be tryed.

If an vnrighteous witnesse rise vp agaynst a mā to accuse him of trespace: thē let both the men which striue together stāde before the Lorde, before the preastes & the iudges which shalbe in those dayes, & let the iudges enquire a good. And yf the witnesse be founde false and that he hath geuē false witnes against his brother thē shal ye do vnto him as he had thought to do vnto his brother, & so thou shalte put euell away from the. And other shall heare & feare and shall hencefor the commyt no more any soch wickednes amōg you. And let thine eye haue no compassion, but * life for lyfe, eye for eye, tothe for tothe, hande for hand, and fote for fote.

Deu. xvii. b Mat. xviii. c Ioh. viii. c ii. Co. xiii. a i. Tim. v. c Hebr. x. e

Exod. xxi. c Le. xxiiii. c Deu. xiii. g Math. v. f.

The notes.

a Here are shewed .ii. maners of manquelling: one done willingly & of set purpose, the other vnwilling lye: for euen he that kylleth with the hande maye before God be no man queller: and agayne he that is angrye and enuyeth although he kyll not with the hande, cannot but be a manqueller before God, because he wylleth hys neyghbours euyll. So it is sayde .i. Iohan. iii. b.

¶ Who ought to go to battel. The lawes of armes amonge the Israelytes. The Cananites must they kyll.

The .xx. Chapter.

A When thou goest out to battel agaynste thine enemies, and seist horses and charettes and people mo thē thou, be not a ferd of them, for the lord thy God is with the whiche brought the oute of the land of Egipt. And whē ye ar come nye vnto battell, let the preast come forth and speke vnto the people and saye vnto them. Heare Israel, ye are come vnto battel against youre enemyes, let not youre hartes faynte, nether feare nor be a masched nor a dread of thē. For the Lord thy God goeth with you to fighte for you against your enemies and to saue you.

And let the officers speake vnto ỹ people sayinge: If any man haue bylt a new house & haue not * dedicate it, let him go and returne to his house lest he dye in the battell, and another dedicate it. And yf any man haue planted a vineyarde & haue not made it comen * let him go and returne again vnto his house, lest he dye in the batell and an other make it comē. And If any man be betrauthed vnto a wyfe and haue not taken her, let him go & returne agayne vnto his house, lest he dye in ỹ battel and another take her.

B

And let the officers speake further vnto the people and saye. If any mā feare & be faynte herted, let him goo and returne vnto his house lest hys brothers herte be made faynte as wel as his. And when the offycers haue made an ende of speakynge vnto the people, let them make captaynes of warre ouer them.

C

When thou comest nye vnto a citye to fight against it, offre them peace. And yf they answere ỹ againe peasably, and opē vnto ỹ then let all the people that is founde therin be tributares vnto ỹ and serue the. But and yf they will make no peace with the, then make warre agaynst the cytye and besege it. And when the Lord thy God hath delyuered it into thine handes, smyte al ỹ males therof with the egde of the swerde, saue the wemen & the chyldren & the catel & al that is in ỹ cytie and al the spoyle therof take vnto thy selfe & eate the spoyle of thyne enemyes which ỹ lord thy God geueth the. Thus thou shalt do vnto al the cityes whych are a great waie of from the and not of the cytyes of these nacyons.

D

But in ỹ cyties of these nacions whych ỹ Lord thy God geueth the to enherete, thou shalt saue aliue nothing ỹ breatheth. * But shalt destroy them wyth out redēpcyon, both the Hethytes, the Amorites, the Cananytes

Canauites, the Pherezites, the Heuites ⁊
the Jebusites as the Lord thy God hath
cõmaũded ẏ, ẏ they teach you not to do af
ter all their abhominacyõs which they do
vnto theyr goddes, and so shoulde sinne
against the Lorde your God.
When thou hast beseged a citie longe
time in makinge warre agẽst it to take it,
destroy not the trees therof, that thou wol
dest thrust an axe vnto thẽ. For ẏ mayste
eate of them, and therfore destroy thẽ not.
For the trees of the feldes are no mẽ, that
they might come against the to besege ẏ.
Neuerthelater those trees which ẏ know
est that men eate not of them thou maiste
destroy ⁊ cutt them downe and make bol
werks agenst the citie that maketh warre
with the, vntyl it be ouerthrowne.

The Notes.

*A Come: the.iii. first yeres the frute might not be eaten the fourth it might be offred ⁊ the fift eate, and that is to make it comen, to bring it to the vse of the laye people.

¶ The purgacio of him that is found deed ⁊ is not knowen how he was slayne. How we ought to take to wyfe her that is takẽ in warre. The right of the fyrst begotten. The punishment of the sonne ẏ is dysobedyent to hys father and mother.

The.xxi. Chapter.

A If one be founde slaine in the
land which the lord thy God
geueth the to possesse it, and
lyethe in the feldes: and not
knowẽ who hath slaine him:
Then let thyne elders ⁊ thy iudges come
forth and mete vnto the cyties that are rou
de aboute the slaine. And let the elders of
that citie which is next vnto ẏ slaine man,
take an heyffer that is not laboured wyth
nor hath drawen in the yock, and let them
brynge her vnto a valeye where is nether
earynge nor sowenge, ⁊ strike of her head
there in the valeye.
Then let the preastes the sonnes of Le
ti come forth* for the lord thy God hath Deu.xvii.b / xiii.iiii.b
chosẽ them to ministre and to blesse in the
name of the lord ⁊ therfore at their mouth
shall all strife ⁊ plage be tried. And al the
B elders of the cytie that is nexte to ẏ slaine
man shall washe their handes ouer ẏ heif
fer that is beheaded in the playne, ⁊ shall
answere and saye: oure handes haue not
shed this bloude nether haue our eies sene
it. Be mercifull Lord vnto thy people Is
rael which thou haste delyuered and put
not innocente bloude vnto thy people Is
rael: and the bloude shalbe forgeuẽ them.
And so shalte thou put* innocent bloude the Chald. interpre. hi ẏ shedeth innocente bloude.
from the, whẽ thou shalte haue done that
which is ryght in the syght of the Lord.
Whẽ thou goest to warre against thine
enemies ⁊ the Lord thy God hath delyue
red thẽ into thine handes ⁊ thou hast take
them captyue, and seyst amonge the cap-
tyues a bewtifull woman ⁊ hast a fãtasy
vnto her that thou woldest haue her to
thy*A wyfe. Thẽ bringe her home to thine C
house and let her shaue her head and pare
her nailes and put her raymẽt ẏ she was
takẽ in from her, ⁊ let her remaine in thine
house ⁊ bewepe her father ⁊ her mother a
moneth long ⁊ after that go in vnto her ⁊
marie her ⁊ let her be thy wyfe. And yf ẏ
haue no fauour vnto her, then let her go
whether she lusteth: for thou maist not sel
her for money nor make cheuesaunce of
her, because ẏ hast vz hũbled her. If a mã
haue two wyues, one loued and another
hated, and they haue borne him chyldren,
both the loued ⁊ also ẏ hated. If the first
borne be the sonne of the hated: then whẽ
he dealeth his goodes among his childrẽ,
he may not make ẏ sõne of ẏ beloued first
borne before ẏ sõne of ẏ hated which is in
dede ẏ firstborne: But he shall knowe the
sonne of the hated for his fyrstborne ẏ he
geue him dowble of al ẏ he hath. For he is
the first of his strength, and to him belon
geth the ryght of the fyrstborneshyppe.
☞ Yf any man haue a soone that is sto-
burne ⁊ disobedient, that he wil not herkẽ
vnto ẏ voice of his father ⁊ voyce of hys
mother, ⁊ they haue taught him nurtour,
but he wold not herken vnto them. Then
let his father ⁊ his mother take him ⁊ brin
ge him out vnto ẏ elders of that city ⁊ vn
to ẏ gate of that same place, ⁊ say vnto ẏ
elders of the citie. This oure sonne is sto D
burne ⁊ dysobedyent and will not herken
vnto our voice, he is a rioter and a dronc
kard. Then let al ẏ men of that citie stone
him with stones vnto death. And ẏ shalte
put euel awaye from the, ⁊ al Israel shal
heare ⁊ feare.* If a mã haue cõmytted a
trespace worthy of death ⁊ is put to death Iosu.viii.f
for it ⁊ hanged on tree: let not his bodye
remayne al nyght vpon ẏ tree, but burye
hym the same day. For* the curse of God Gala.iii.c.
is on hym that is hanged. Defile not thy

lande therfore, whych the Lorde thy God
geueth the to enherete.

The Notes.

a Here were they permytted to take a wyfe of ỹ
gentyles but fyrst to shaue her head & cut her nayles
&c. whiche ceremony sygnyfied that ye shoulde be in-
structe to cast awaye the wantonesse, & superfluouse
decking with the delycate condicion of the gentiles
lest the cleane people of the Jewes shulde in shorte
space abhorre her, yf she cõtinued in her old maners
b Hast hũbled her, that is, afflycted vexed and gre-
ued her by taking away her father contrey goodes
&c. as in the Psal. xxxvii. A.

¶ What thou oughtest to do whẽ thou fyndest thy
neyghbours beast goynge a straye. A man shall not
were wemens clothing or a womã manes clothing.
To weare a cote of wolle & of flaxe is also forbidde
The punishment of hym that accuseth a man vn-
righteously: of an aduoutere also & of him that ra-
uysheth a mayde.

The. xxii. Chapter.

A If thou se thi brothers oxe or
shepe go astray, ỹ shalte not
wythdraw thy selfe frõ thẽ:
But shalt bring thẽ home a-
gain vnto thy brother If thy
brother be not nye vnto the or yf ỹ knowe
hĩ not, thẽ bringe thẽ vnto thine owne hou
se and lett them be with the vntyl thy bro
ther aske after thẽ, and then delyuer hym
thẽ againe. In like maner shalt thou do
with hys asse, with his rayment and with
all loste thinges of thy brother whiche he
hath lost and thou hast founde, and thou
mayst not withdrawe thy selfe.

If thou se that thy brothers asse or oxe
is fallen downe by ỹ waye, thou shalt not
withdrawe thy selfe from them: but shalt
helpe him to heue them againe.

a The woman shal not weare that why
che perteyneth vnto the man, nether shall
a man put on womans rayment. For al ỹ
do so, are abhomynacyon vnto the Lord
thy God.

If thou chaunce vpõ a birdes nest by ỹ
waye, in what soeuer tree it be or on the
ground, whether they be yõg or egges, &
the dãme syttyng vpon the young or vpõ
ỹ egges: Thou shalt not take ỹ mother
with the young. But shalt in any wise let
the dãme go and take the yõg, that thou
maist prospere and prolong thy dayes.

B Whẽ thou byldest a newe house, thou
shal make a batelment vnto the rouffe, ỹ
thou lade not bloude vpon thine house, yf
any man fall therof.

The houses be flat the se chieuys.

Thou shalte not sowe thy vyneyarde
with dyuerse sede: lest thou halow ỹ sede
which thou hast sowen ꝰ the frute of thy
vyneyarde.

Thou shalt not plowe with an oxe &
an asse together. Thou shalt not weare a
garmẽt made of wool and flaxe together.

Thou shalt put rybandes vpõ the. iiii
quarters of thy vesture wherewithe thou
couerest thy selfe.

If a man take a wyfe & when he hath
lyẽ ꝰ her hate her and leye shameful thin
ges vnto her charge & bringe vp an euell
name vpon her & say: I toke this wyfe, &
whẽ I came to her, I foũd her not a may
de: Thẽ let the father of the damsel and ỹ
mother bringe forth ỹ tokens of ỹ dãsels
virginite vnto the elders of the citie, euen
vnto ỹ gate. And let ỹ dãsels father saye
vnto ỹ elders I gaue my daughter vnto C
this man to wife and he hateth her: & lo, he
laieth shameful thinges vnto her charge
sayinge, I foũde not thy daughter a may
de. And yet these ar ỹ tokẽs of my daugh
ters virginite. And let thẽ sprede ỹ vesture
before the elders of ỹ citie. Then let the el
ders of ỹ citie take ỹ man & chastyce hym
& mearce him in an hundred sicles of syl-
uer & geue them vnto ỹ father of the dam
sel, because he hath broughte vp an euell
name vpon a mayde in Israell. And she
shalbe his wyfe, & he maye not put her a-
way al his daies. But & yf ỹ thing be of a
suertie that ỹ damsel be not founde a vir
gen, let thẽ bring her vnto the dore of her
fathers house, & let ỹ men of ỹ cytie stone
her ꝰ stones to deathe, because she hathe
wroughte folye in Israell, to playe the
whore in her fathers house. And so thou
shalt put euell awaye from the.

If a man be founde lyinge with a wo D
mã, that hath a wedded husband, then let
thẽ die ether other of thẽ: both the mã that
laye with the wyfe and also the wife: so ỹ
shalt put awaye euel of Israel.

If a mayde be handfasted vnto an hus
band, and then a man fynde her in ỹ tow
ne & lye with her, then ye shall bring them
both out vnto the gates of the same citye
and shall stone thẽ with stones to death.
The damsel because she cried not beyng
in the citie: And the man, because he hath
humbled hys neyghbours wife, and thou
shalt put awaye euell from the.

But yf a mã finde a betrauthed dãsel
in the felde and force her & lye withe her:
Then the man that laye with her shal die
alone,

alone, & vnto the damsell thou shalt do no
harme: because ther is in the dāsel no cau-
se of deth. For as whē a mā ryseth agaynst
hys neyghbour and sleyeth hym, euē so is
thys matter. For he foūd her in the feldes
and the betrauthed damsel cryed: but ther
was no man to suckoure her. Yf a man
fynde a mayde that is not betrauthed & ta-
ke her & lye with her and be found: Then
the man that laye wyth her shall geue vn-
to ther damsels father. l. sycles of syluer,
And she shal be hys wyfe, because he hath
* humbled her, and he may not put her a-
waye all hys dayes.

C No man shall take hys fathers wyfe,
nor vnhylle hys fathers couerynge.

The Notes.

a It is not here forbidden but y^t to escape or auoyde ieopardye, or to passe the tyme merely, or to begyle our enemies a womā maye were a mans harnesse or vestiment: & contrary wyse a man womans clothes: but that they be not ordinarilye & customablye vsed, y^t our honestye & dignitie may be obserued of both this beinge to do otherwyse is vncomely.

b Thou shalt not kil y^e mother &c. This law wil no more but y^t in dealinge mercifullye w^t beastes we shuld lerne mercifulnes vnto our neyghbours.

c With diuerse sede &c. the the seed shuld haue the other, so the maners & dealyng of vs may not be double but single, simple, agreable in opinions & not of contrary sectes & diuerse doctrynes.

d Do not plowe with an oxe and an asse, & not to were a garment of wolle & lyne, be euen both one thyng, and as expounded in Leuitic. &c.

¶ What maner of men may not be admytte in to the church. Pollucions that happe in the nyght. Usurye.

The. xxiii. Chapter.

A NOne that is gelded or hathe
his preuie membres cutt of, a
shal come into the cōgregati
on of the lord. And he y^t is bor
ne of a comē womā shall not
come into the cōgregation of the Lord, no
in the tenth generation he shal not enter in
to the congregatiō of the Lord. The Am-
monites and the Moabites shal not come
into y^e cōgregatiō of the Lord, no not in y^e
tenth generation, no they shal neuer come
into the congregatiō of the Lord, because
they mette you not wyth bread and water
in the waye when ye came out of Egypte,
and because they hyred agaynst thee Ba-
laam the sonne of Beor the interpreter of
Mesopotamia, to curse the. Neuertheless
the Lorde thy God wolde not herken vn-
to Balaam but turned the curse to a bles-
singe vnto the, because the Lord thy God
B loued thee. Thou shalte neuer therfore
seke that which is prosperous or good for
the all thy dayes for euer. Thou shalt not
abhorre an Edomite, for he is thy brother:
nether shalt thou abhorre an Egiptian, be
cause thou wast a straunger in hys land.
The chyldren that are begotte of thē shal
come into the congregation of the Lord in
the thre generation.

When thou goest out wyth the host a-
gaynst thyne enemies, kepe the frō al wic-
kednes for y^e Lord is among you. Yf ther
be any mā that is vncleane by the reason
of vnclennes y^t chaunceth him by nyghte,
let hym go out of the hoste & not come in a
gayne vntil he haue wasshed him self with
water before the euē: & then whē the sunne
is downe, let him come into the hoste agay
ne. Thou shalte haue a place wythout the
host whether thou shalte resorte to & thou
shalt haue a sharpe poynt at y^e ende of thy
weapō: & whē y^u wilt ease thy selfe, dygge C
therwith & turne & couer that which is de-
parted frō the. For the Lord thy God wal
keth in thyne host, to ryd the and to sette
thyne enemyes before the. Let thyne hoste
be pure, that he se no vncleane thynge a-
monge you and turne from you.

Thou shalt not delyuer vnto hys may
ster the seruaunt which is escaped frō hys
mayster vnto the. Let him dwel wyth the,
euē among you in what place he hym self
lyketh best, in one of thy cyties where it is
good for hym, and vexe him not. ☞ Ther
shalbe no whore of the daughters of Is-
rael, nor whorekeper of y^e sonnes of Isra-
el. Thou shalt nether bringe the hyre of
an whore nor the price of a dogge into the
house of the Lord thy god, in no maner of
vowe, for euen both of thē are abhomina-
tion vnto the Lorde thy God.

☞ Thou shalt be no vsurer vnto thy D
brother, neyther in money nor in fode, nor
in any maner thing that is lent vpō vsu-
ry. Unto a straūger y^u mayst lēde vpō vsu
rye, but not vnto thy brother, that the Lor
de thy God maye blesse the in al that thou
settest thyne hand to in the lande whether
thou goest to conquere it.

* When thou hast vowed a vowe vn- Nume. xxx. Eccle. v. a [illegible]
to the Lorde thy God, se thou be not slack
to paye it. For he wyll surely requyre it of
the, and it shalbe synne vnto the. Yf thou
shalt leaue vowing, it shalbe no synne vn
to the: but that whyche is ones gone out
of thy lyppes, thou muste kepe and do, ac-

cordyng

accordinge as thou haste vowed vnto the Lord thy god of a frewil which thou hast spoken wyth thy mouth.

Whē thou comest into thy neyghbours vyneyarde, thou mayst eat grapes thy bely ful at thyne owne pleasure: but ꝧ shalte put none in thy bagge.

Whē thou goest into thy neyghbours
Math.xii.a corne, * thou mayst plucke the eares wyth thyne hande, but thou mayste not moue a sycle vnto thy neyghbours corne.

The Notes.

a ‡ To come into the congregaciō is to haue offece or ministracion, amōg the congregaciō: which no deformed person myght haue: lest hys deformite shulde be an occasion to despise the offyce or admynistracion wherin he was ordeyned.

b ‡ If suche polycies muste be hadde in sowdyars tentes to kepe thē cleane, moch more in cytyes & townes. If such a thing, which of it self is not euil, must be so earnestly sene to: what singular prouisiō ought ther to be had that no open whoredom, aduoutrye, theft, polling, exaccion, &c. were vsed

c ‡ Ther be now many that desyre no better textes
C Deuorcement is permitted. He that is newly maryed shal not be cōpelled to go to warre. The remnauntes of corne must be left in heruest for the poore.

The .xxiiii. Chapter.

A Whē a mā hath takē a wyfe & maried her yf she fynd no fa-
Math.v.d. & xix.a uoure in his eyes, because he hath spied some vnclēnes in her. Thē lett him wryte her a byll of deuorcemēt & put it in her hand &
Jeremi.iii.a sende her out of hys house. * Yf when she is departed out of hys house, she goo & be another mās wyfe & the second husbande hate her & write her a letter of deuorcemēt & put it in her hand & sende her out of hys house: or yf the secounde man dye whyche toke her to wyfe, her fyrst man which sent her awaye maye not take her agayne too be hys wyfe, in as moch as she is defyled. For that is abhominacion in thee syghte of the Lord: that thou defyle not the land wyth synne, whych the Lord thy God geueth the to enheret.

Deute.xx.b * Whē a mā taketh a new wyfe, he shal not go a warrefare nether shalbe charged wyth any busynes: but shalbe fre at home
B one yere & reioyce with his wyfe which he hath takē. * ‡ No mā shal take ꝧ nether or the vpper mylstone to pledge, for then he taketh a mans lyfe to pledge. Yf any mā be founde stealing any of hys brethrē the chyldren of Israell, & maketh cheuesaunce of hym or selleth him, the thefe shal dye And thou shalt put euell awaye from the.

Take hede to thy selfe as concernynge the plage of leprosye, that thou obserue dylygently to do according to al that the priestes the Leuites shal teache the, as I commaunded them so ye shal obserue to doo. Remembre what the Lorde thy God dyd vnto Mir Jam by the waye, after that ye were come out of Egypt.

Yf thou lende thy brother anye maner socoure, thou shalte not go in to his house to fetche a pledge: but shalte stande without and the man to whō thou lendest, shal bringe the the pledge oute at thee dore.

‡ Furthermore yf it be a poore body, go C
not to slepe wyth hys pledge but delyuer hym the pledge agayne by that thee sunne go downe, & let him slepe in hys owne rayment and blesse the.

And it shalbe ryghteousnesse vnto the, before the Lorde thy God. * Thou shalte not defraude an hyred seruaūt that is nedye & poore, whether he be of thy brethren or a straunger that is in thy lande wythin thy cytyes. Geue hym hys hyre the same daye, & let not the sunne go downe theron. For he is nedye and therwythe sustayneth hys lyfe. lest he crye agaynst the vnto thee Lord & it be synne vnto the. The fathers shal not dye for the chyldren, nor the chyldren for the fathers: but euerye man shal dye for hys owne synne.

* Hynder not the ryght of the straūger nor of ꝧ fatherles, nor take wedowes raymēt to pledge. But remembre that thou wast a seruaūte in Egipt, & how the Lord thy God delyuered the thence. Wherfore I commaunde the to do thys thinge.

D When thou cuttest downe thyne heruest in the felde & hast forgotte a shefe in the felde thou shalt not go agayne & fet it: But it shalbe for the straunger, the fatherlesse & the wedowe, that the Lord thy god maye blesse the in all the workes of thyne hande. When thou beatest downe thyne olyue trees thou shalt not make cleane ridaūce after the: but it shalbe for the straunger, the fatherles & the wedowe. And whē thou gatherest thy vyneyarde, thou shalte not gether cleane after the: but it shall be for the straunger, the fatherlesse & the wedowe. And remēbre that thou waste a seruaūt in the land of Egipt: wherfore I cōmaunde the to do thys thynge.

The

The Notes.

a ✝ By the nether or vpper milstone is signified a nything which is necessarely requyred to a borower or detoure, wherof he norisheth & mayntayneth him selfe, ẏ may no creditour take frō hym, in especiall hys craft & occupatiō wherō he chefly liueth may he not by enprisonnemēt (which some most cruelly do) kepe hym frō, lest he be compelled to paye his det wyth double displeasure. One, that his milstone is ydel in ẏ meane tyme. Another, that he is cōstrayned to come farther in dett otherwayse, or too sell hys necessary goodes wythout which he cānot lyue to make payment.

¶ The punishmēt of offenders. The lawe of reasing sede to the brother that is dead. Measures and weyghtes.

The.xxv. Chapter.

A If ther be stryfe betwene mē, lett thē come vnto the lawe, & let the iudges iustifie ẏ righteous & cōdemne ẏ trespaser. And yf ẏ trespaser be worthy of strypes, thē let ẏ iudge cause to take hī downe & to beate him before his face accordyng to his trespacer, vnto a certē nōbre: ✝ xl. strypes he shal geue him and not passe: lest yf he shuld excede & beate him aboue that wyth many stripes, thy brother shuld appeare vngoodly before thyne eyes.

B ✝ Thou shalt not mosel the oxe that treadeth out the corne.

When brethren dwel together and one of them dye and haue no chylde, the wyfe of the dead shall not be geuen out vnto a straunger: but hyr brother in lawe shal go in vnto her and take her to wyfe & marye her. And the eldest sōne which she beareth, shall stande vp in the name of his brother which is ✝ dead, that hys name be not put out in Israell.

D But and yf the man wyll not take hys syster in lawe, thē let her go to the gate vnto the elders & saye: My brother in law refuseth to sterre vp vnto hys brother a name in Israell, he wyl not marye me. Then let the elders of hys cytie call vnto hym & comen with hym. Yf he stand & say: I wil not take her, then let hys syster in lawe go vnto him in the presence of the elders and loose his showe of his fote and spyt in his face & answere & saye. So shall it be done vnto that man that wyl not bylde his brothers house. And his name shall be called in Israell, the vnshodhouse.

C Yf whē men stryue to gether, one with another, the wyfe of ẏ one runne to, for to rid her husbād out of the handes of hym that smyteth hym & put forth her a ✝ hand & take hym by the secretes: cut of her hand and let not thyne eye pytye her.

¶ Thou shalte not haue in thy bagge two maner of weyghtes, a great & a smal: D nether shalt thou haue in thyne house dyuerse measures, a greate & a small. But ẏ shalt haue a perfect & a iust measure: that thy dayes maye be lengthed in the lande whych the Lorde thy God geueth the. For al that doo soche thinges & all that do vnryghte, are abhomination vnto the Lorde thy God. Remembre what Amalech dyd vnto ẏ by ẏ way after ẏ camest out of Egipt, he met the by ẏ way & smote the hindmost of you, all ẏ were ouer laboured and dragged by hinde, whē thou wast faynted and werye, & he feared not God. Therfore when the Lord thy God hath geuen the rest from al thyne enemyes round aboute, in the lande whych the Lorde thy God geueth the to enherete & possesse: se that thou put out the name of Amalech from vnder heauen, and forget not.

The Notes.

a ✝ God wyl that a womā be more shamefast thē ether to execute the fate of a mā in fyghtinge or too touche that membre.

¶ The fyrst frutes and tythes to the Leuites, fatherlesse, wedowes, and straungers.

The.xxvi. Chapter.

When thou art come into the lāde which the Lorde thy God A geueth the to enherete & haste enioyed it & dwellest therin: ✝ take of the fyrste of all the frute of the erth, which thou hast brought in oute of the lande that the Lord thy god geueth the and put it in a maunde and go vnto the place whyche the Lorde thy God shall chose to make hys name dwell there. And thou shalt come vnto the prieste that shal be in those dayes and saye vnto hym: I knowelege thys daye vnto thee Lorde thy God, that I am come vnto the contre whych the Lorde sware vnto our fathers for to geue vs.

B And the prest shal take the maund out of thyne hand, and set it downe before the aulter of the lord thy God. And thou shalt answere & saye before the lord thy god: The ✝ Sirians wold haue destroyed my father, and he went downe into Egypte & soiourned there wyth a fewe folcke and grewe there vnto a nacion greate, myghty and full of people, And the Egyptians

yered

vexed vs & troubled vs, & laded vs wyth
cruel bōdage. And we cried vnto the lorde
god of our fathers, & the lord hearde oure
voyce & loked on our aduersyte, labour &
oppression. And the lord brought vs oute
of Egipt with a mightie hād & a stretched
out arme & wyth great terriblenes & wyth
signes & wonders. And he hath brought
vs in to thys place and hath geuē vs this
land that floweth with milke & hony. And
C now loo, I haue brought the fyrst frutes
of the land which the Lord hath geuē me.
And set it before the Lord thy God, & wor
ship before the Lord thy God & reioyce o-
uer all the good thinges which the Lorde
thy God hath geuē vnto the & vnto thyne
house both thou the Leuite and the straū-
ger that is amonge you.

When y hast made an ende of tything
all the tythes of thyne encrease the thyrde
yere the yere of tything: and hast geuen it
vnto the Leuite, the straunger, the father-
lesse & the wedowe, and they haue eaten in
thy gates & fylled them selues. Thē say
before the lord thy God: I haue broughte
the halowed thinges out of myne house, &
haue geuen thē vnto the Leuite, the strau-
ger, the fatherlesse & the wedowe accordin
ge to al the cōmaundementes which thou
cōmaundedst me: I haue not ouerskypped
thy commaundementes nor forgotten thē
I haue not eaten thereof in my mournyn-
ge nor taken awaye thereof vnto any vn-
clennesse, nor spent thereof about any dead
corse: but haue herkened vnto the voice of
D the Lorde my God, and haue done after
all that he commaunded me, loke downe
from thy holy habitacyon heauen, & blesse
thy people Israell and the lande whyche
thou hast geuen vs (as thou swarest vnto
oure fathers) a lande that floweth wyth
mylke and honye.

This daye the Lord thy God hath cō-
maūded y to do these ordinaūces & lawes,
kepe thē therfore & do them wyth al thyne
hert & all thy soule. * ‡ Thou hast sette vp
the Lorde thys daye to be thy God and to
walke in hys wayes and to kepe hys ordi-
naunces, hys commaundementes and his
lawes, and to herken vnto his voyce. And
the Lorde hath sette the vppe thys daye, to
be a seuerall people vnto hym (as he hath
promysed the) and that thou kepe hys cō-
maundementes, and to make the hye abo-
ue all naciōs which he hath made, in pray
se, in name and honoure: that thou mayest
be an holy people vnto the Lorde thy god
as he hath sayde.

The Notes.

‡ The Chald. interpre. readeth, The Syrian went about to destroye my father, meanynge (as some suppose) Laban, of whom Gene. xxxi. The Ebr. my fa ther lefte or forsoke Syria. The comen translacion readeth, the Syrian dyd persequute my father, signi fiyng, as some interpretate, that Syria the countrey of theyr fathers had expelled the & thrust them out. ‡ Or thou hast caused to be sayd that the lord shulde be vnto the for thy God: or, as many wyll, he made the to saye, that is, he was the cause that thou shuldest saye y the Lord shuld be vnto y for thy god.

¶ An altar must be bylded before they go ouer Jordan. The blessynges in the hyll Garizim. The curses in the hyll Ebal.

The. xxvii. Chapter.

And Moses wyth y elders of
Israell cōmaunded y people
sayinge: kepe al the cōmaunde
mētes which I cōmaūde you
this day. * And whē ye be co-
me ouer Jordan vnto the lande which the
Lord thy God geueth the, set vp great sto
nes & playster them with playster, & write
vpō thē al the wordes of thys lawe, when
thou art come ouer: that thou mayst come
into the land which the Lord thy God ge-
ueth the: a land that floweth with milke &
hony as the lord God of thy fathers hath
promysed the. Whē ye be come ouer Jor-
dan, se that ye sett vp these stones whyche
I cōmaunde you this day in mount Ebal,
& playster thē with plaister. And ther bylde
vnto the Lord thy God, * an altare of sto
nes & se thou lyfte vp no yron vpon them:
But thou shalt make the altare of y Lord
thy God of rough stones and offer burnt
offringes theron vnto the Lord thy God.
And thou shalt offer peaceoffringes and
shalte eate ther & reioyse before the Lorde
thy God. And thou shalte wryte vpon the B
stones all the wordes of thys lawe, mani-
festly and well.

And Moses wyth the priestes the Le-
uites spake vnto all Israell sayinge: take
hede and heare Israel, thys daye thou art
become y people of the lord thy God. Her
kē therfore vnto the voyce of the lord thy
God & do his cōmaundemētes & his ordi
naūces which I cōmaund you thys daye.
And Moses charged the people the same
daye

daye sayinge. These shall stande vpon
mount Garizim to blesse the people, whe
ye are come ouer Iordā: Symeon, Leui,
Iuda, Isachar, Ioseph and Ben Iamin.
And these shal stande vpon mount Ebal
to curse: Rubē, Gad, Aser, Zabulon, Dā
& Nephtali. And ye Leuites shal beginne
and saye vnto all the men of Israel with
a loude voyce.

C *Cursed be he that maketh any grauē ymage or ymage of metall (an abhominacyon vnto the Lorde, the worke of the hādes of the craftesman) and putteth it in a secret place: and all ye people shal answere and saye Amen. (Exod.xx.a)

*Cursed be he yt curseth his father or his mother, & al ye people shal saye Amen. (Exod.xxi.b)

Cursed be he yt remoueth his neighbours marcke and al the people shal say Amen.

Cursed be he yt maketh ye blinde go out of his way, & al the people shal say Amē.

*Cursed be he yt hindreth the ryght of ye straunger fatherlesse and wedow, and al the people shall saye Amen. (...xxiiii.c)

Cursed be he that lyeth wyth hys fathers wyfe because he hath opened his fathers couerynge, and all the people shall saye Amen.

Cursed be he that lyeth wyth any maner beast, & all the people shal say Amen.

D Cursed be he that lyeth with his syster whether she be the daughter of his father or of hys mother, and all the people shall saye Amen.

Cursed be he that lyeth wt hys mother in lawe, & all the people shall saye Amen.

Cursed be he yt smyteth hys neyghbour secretly, and al ye people shall saye Amen.

*Cursed be he that taketh a reward to slee innocēt bloude, and al the people shal saye Amen. (Deu.xvi.c / Ezek.iii.b)

Cursed be he that mayntayneth not all ye wordes of thys law to do them, and al the people shall saye Amen.

¶ The promises of the blessynges vnto the that regarde the commaundementes and the curses to the contrarye.

The .xxviii. Chapter.

A Yf *thou shalt herkē diligently vnto the voyce of the Lorde thy God, to obserue & do all his commaundementes which I commaunde the this day. The Lord wyl set the on hye aboue al nacions of the erthe. And al these blessynges shal come on the and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the feldes, blessed shalbe ye frute of thy body, the frute of thy groūde and the frute of thy catell, the frute of thyne oxen, & thy flocke of shepe, blessed shal thine aulmery be & thy store. Blessed shalt thou be, both when thou goest out, and blessed when yu comest in. *The lord shal smite thine enemies yt rise against the before thy face. They shal come out agēst the one way, & flee before the seuen wayes. (Leu.xxvi.a; Deute.ii.d)

The Lord shall commaunde the blessing to be with the in thy store houses and in all that thou settest thyne hande to, and wyl blesse the in the lande which the Lord thy God geueth the.

The Lorde shal make the an holy people vnto him selfe, as he hath sworē vnto the: yf thou shalte kepe the commaundementes of the Lorde thy God and walke in hys wayes.

And al nacyons of the erth shal se that thou arte called after the name of the lorde, and they shalbe aferde of the. And the Lord shal make the plēteous in goodes, in the frute of thi body, in the frute of thy catell and in the frute of thy ground, in ye lande whiche the Lorde sware vnto thy fathers to geue the.

*The Lord shal opē vnto the his good treasure, euen the heauē, to geue rayne vnto thy lande in due ceason and to blesse al (Deute.xi.b)
B the labours of thyne hād. And thou shalt lende vnto many naciōs, but shalt not nede to borowe thy selfe. And the lorde shal set the before and not behind, & thou shalt be aboue only & not benethe: yf that thou herkē vnto the cōmaundementes of ye lorde thy God which I cōmaunde the thys day to kepe and to do them. And se that thou *bow not from any of these wordes which I commaunde the thys daye ether to the righthande or to the lefte, that thou woldeste goo after straunge Goddes to serue them.

But and yf thou wylt not herken vnto ye voyce of the lord thy God to kepe & to do all hys commaundementes and ordynaūces which I commaunde the this day: the *all these curses shall come vpon the and ouertake the: Cursed shalt thou be in the towne, and cursed in the felde, cursed shal (Baruch.i.d / Daniel.ix.b)

thyne aulmery be ꝛ thy store. Cursed shall the frute of thy body ꝛ the frute of thy lãd be ꝛ the frute of thyne oxẽ ꝛ the flockes of thy shepe. And cursed shalt thou be when thou goest in, ꝛ whẽ thou goest oute. And the Lord shal send vpõ the cursinge, goynge to nought ꝛ cõplaynyng in all that ꝧ settest thyne hand to whatsoeuer ꝧ doest: vntyl thou be destroyed ꝛ brought to nought quickly, because of the wyckednes of thyne inuencions in that thou hast forsakẽ the Lord. And the Lord shal make the pestilence cleaue vnto the, vntyll he haue cõsumed the frõ the land whether thou goest to enioye it. ✱ And the Lord shal smite the with swelling, with feuers, heet, burning, wetherynge, wyth smytynge and blastynge. And they shall folowe the vntyll thou peryshe.

Leui. xxvi. b.

✱ And the heauẽ that is ouer thy head shalbe brasse, ꝛ the earth that is vnder the, yron. And the Lorde shall turne the rayne of the land vnto powder ꝛ duste: euen frõ heauen they shal come downe vpõ the, vntyll thou be brought to noughte. And the Lord shal plage the before thine enemies: Thou shalt come out one waye agaynste them, and flee seuen wayes before them, ꝛ shalt be scattered amõg al the kingdomes of the earth. And thy carkesse shalbe meat vnto all maner foules of thee ayre ꝛ vnto the beastes of the earthe, and no man shal fraye them awaye.

Leui. xxvi. c.

C

✱ And the Lord wyl smyte the with the botches of Egipte ꝛ the emorodes, scalle, ꝛ maũgynesse, that thou shalt not be healed thereof. And the Lorde shall smyte the wyth madnesse, blindnes ꝛ dasing of hert. And thou shalte grope at none dayes, as the blind gropeth in darkenesse, and shalt not come to the ryght waye. And ꝧ shalte suffer wronge only ꝛ be polled euermore, and no mã shal soker the, thou shalt be be trawthed vnto a wyfe, ꝛ another shall lye wyth her. ✱ Thou shalte bylde an house ꝛ another shal dwel therin. Thou shalt plãt a vyneyarde, and shalt not make it come. Thyne oxe shalbe slayne before thyne eyes, ꝛ thou shalt not eate therof. Thyne asse shalbe violẽtly takẽ awaye euẽ before thy face, ꝛ shal not be restored the agayn. Thy shepe shalbe geuen vnto thyne enemies, ꝛ no man shall helpe the. Thy sonnes ꝛ thy daughters shalbe geuen vnto another nacyon, and thyne eyes shal se and dase vpõ them all daye longe, but shalte haue no myghte in thyne hande. The fruite of thy land and all thy laboures shall a nacyon, which thou knowest not, eate, ꝛ thou shalt but suffer violence only ꝛ be oppressed alwaye: that thou shalt be cleane besyde thy selfe for thee syghte of thyne eyes whyche thou shalt se.

Exo. xxvi. b.

Deut. xx. b

D

The Lord shall smyte the with a myscheuous botche in the knees ꝛ legges, so ꝧ thou canst not be healed: euen frõ the sole of the fote vnto the toppe of the head.

✱ The Lord shal bring both the ꝛ thy kyng which thou hast set ouer the, vnto a nacyon which nether thou nor thy fathers haue knowen, and there thou shalte serue straũge goddes: euẽ wood and stone. And thou shalt go to waste ꝛ be made an ensãple ꝛ a iestinge stocke vnto al naciõs whether the Lord shall carie the. Thou shalte carye moch sede out into the felde ꝛ shalte gether but lytle in: for ꝧ greshoppers shal destroye it. Thou shalt plant a vyneyard ꝛ dresse it, but shalt nether drinke of ꝧ wyne, nether gether of the grapes, for the wormes shal eate it. Thou shalte haue olyuetrees in al thy costes, but shalte not be anoynted with the oyle, for thine oliuetrees shalbe roted out. Thou shalt get sonnes ꝛ doughters, but shalt not haue thẽ: for thei shalbe caried awaye captyue. Al thy trees and frute of thy lande shall be marred wyth ✱ blastynge.

[illegible]

The straũgers that ar amõg you shal clyme aboue the vp on hye, and thou shalt come downe beneth alowe. He shall lende the ꝛ thou shalt not lende hym, he shall be before and thou behynde.

[illegible]

E

Moreouer al these curses shal come vpon the ꝛ shal folowe the ꝛ ouertake the, tyll thou be destroyed: because thou herkenedest not vnto the voyce of the Lord thy God, to kepe his cõmaundementes ꝛ ordinaunces whych he commaunded the, and they shalbe vpõ the as ✱ ✝ myracles ꝛ wonders ꝛ vpon thy sede for euer. And because thou seruedeste not the Lorde thy God wyth ioyfulnes and wyth a good herte for the abundaunce of al thinges, therfore thou shalt serue thyne enemye whych the Lord shal sende vpon the: in hunger and

thurst, in nakednes and in nede of al thinge: and he shall put a yocke of yron upon thyne necke, untyll he haue broughte the to nought.

And the Lord shal bring a nacion upō the from a farre, euē from thee ende of the world, as swyft as an egle flieth: a nacion whose tongue thou shalt not understand: a harde fauoured nacion whyche shal not regarde the persoune of the olde nor haue compassyon on the younge. And he shall eate the fruyte of thy lande and the fruite of thy catell untyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, neyther thee encrease of thyne oxen nor the flockes of thy shepe: untyl he haue brought the to noughte. And he shall kepe the in, in all thy cytyes, untyl thy hye and stronge walles be come downe where in thou trustedest, thorow al the lande. And he shal besege the in all thy cyties thorow

F out all thy land whych the Lord thy God hath geuen the.

* And thou shalt eat the fruite of thyne owne body: the fleshe of thy sonnes and of thy doughters whych the Lorde thy God hath geuen the, in that straytnes and sege wherwyth thyne enemye shall besege the: so that it shall greue thee man that is tender and exceding delycate amonge you, to loke on hys brother & upon hys wyfe that lyeth in hys bosome, and on the remnaunt of hys chyldren, which he hath yet left, for feare of geuynge unto any of them of the fleshe of hys chyldren, whych he eateth, because he hath nought left hym in ẏ straytnesse & sege wherwith thyne enemyes shal besege the in al thy cyties.

Yea & the womā that is so tender & delycate among you that she dare not aduenture to sett ẏ sole of her fote upō the groūde for softnes and tendernesse, shalbe greued to loke on thee husbande that lyeth in her bosome, and on her sonne and on her daughter: euē because of the afterbyrthe, that is come out from betwene her legges and because of her chyldrē which she hath borne, because she wolde eate thē for nede of all thinges secretely, in the straytenesse and sege wherwith thyne enemye shal besege the in thy cyties.

Yf thou wylt not be dylygent to do all the wordes of thys lawe that are wrytten in thys booke, for to feare this glorious & fearful name of the Lord thy god: the lord he wyll smyte both the and thy sede wyth wonderfull plages & wyth greate plages and of longe continuaūce, and wyth euell sickenesses and of longe duraunce. Moreouer he wyl bringe upō the al the diseases of Egypt whych thou waste afrayed of, & they shal cleaue unto ẏ. Therto all maner sickenesses & all maner plages whych are not wrytten in the boke of this lawe, wyl ẏ Lord bringe upō the untyl thou be come to nought. And ye shalbe lefte fewe in nombre, where before ye were as thee * starres of heauen in multitude: because thou woldest not herken unto the voyce of the Lorde thy God. Deute.i.b

* And as the Lorde reioysed ouer you to do you good & to multyplye you: euē so he wyll reioyse ouer you, to destroy you & to bring you to nought. And ye shalbe wasted frō of the land whether thou goest to enioye hit. And the Lorde shall scatter the amonge all nacions from the one ende of the worlde unto the other, and there thou shalte serue straunge goddes, whych neyther thou nor thy fathers haue knowen: euen wood and stone. Jere.xxxi.f G

And among these nacions thou shalte be no smal ceason, & yet shalt haue no rest to the sole of thy foote. For the Lord shall geue the there a trembling herte & dasing eyes & sorowe of mynde. And thy life shal hāge before the, and thou shalt feare both daye and nyghte & shalt haue no trust in thy lyfe. In the mourning thou shalt say wolde God it were nyghte. And at nyghte thou shalt saye, wold God it were mourninge: for feare of thyne hert which thou shalte feare, and for thee syghte of thyne eyes which thou shalte se.

And the Lord shall bringe the into Egypte agayne wyth shyppes, by the waye which I bade the that thou shuldest * se it nomore. And there ye shalbe solde unto your enemies, for bondmen & bondwemē: and yet no man shal bye you. Exo.xiiii.d

The Notes.

a To bowe unto the ryght hāde is to adde to ẏ worde of God, And to bowe unto the left is to take awaye, as in the prouerbes iiii.d

b Myracles do sometyme strengthen the weaknesse of the faythfull and blynd the unfaythful, and be unto them a wytnesse of damnacion.

The people are exhorted to obserue the commaundementes

obedience, for the consyderacion of benefites receyued: whiche yf they breake they are threatned to be plaged.

The.xxix.Chapter.

A These are the wordes of the appointment which the lord cōmaūded Moses to make wt the chyldren of Israel in the lande of Moab, besyde ẏ appoyntment whyche he made with them in Horeb. And Moses called vnto al Israel and sayd vnto them: Ye haue sene al that the Lorde dyd before youre eyes in the lande of Egypt, vnto Pharao and vnto all his seruauntes, and vnto al his land, and the greate temptacyons whiche thine eyes haue sene and those greate myracles and wonders: and yet the lord hath not geuen you an hert to perceaue, nor eyes to se, nor eares to heare vnto thys daye.

* And I haue led you.xl.yere in the wildernes: ⁊ your clothes are not waxed old vpō you, nor are thi showes waxed old vpō thy fete. Ye haue eatē no bread nor drōck wine or stronge drincke: that ye mighte
B know howe ẏ he is the Lord youre God.

* And ye came vnto this place, ⁊ Sehon the king of Hesbon and Og king of Basan came out against you vnto battel, and we smote thē and toke theyr lande and gaue it an heritaunce vnto the Rubenites and Gadites ⁊ to the halfe trybe of Manasse. Kepe therfor ẏ wordes of this appointmēt and do thē, ẏ ye may vnderstand all that ye ought to do. * Ye stād here this day euery one of you before ẏ Lord your God: both the heades of your tribes, youre elders, your officers ⁊ al the men of Israel: youre children, youre wyues ⁊ the straunger that are in thine host, from ẏ hewer of ẏ wod vnto ẏ drawer of thy water: ẏ thou shuldest come vnder the appointmēt of the lord thy God, ⁊ vnder his othe which the Lord thy God maketh with the this day. For to make the a people vnto him self, ⁊ ẏ he may be vnto the a God as he hath sayde vnto the ⁊ as he hath sworne vnto thy fathers Abraham, Isaac and Iacob.

C Also I make not this bōde and this oth with you only: but both wt him ẏ stādeth her with vs this day before the lorde our God, ⁊ also with him that is not here wt vs this daye. For ye knowe how we haue dwelt in the land of Egypte, and howe we came thorow ẏ middes of ẏ nacions whych we passed by. And ye haue sene their abhominaciōs and their ydolles: wod: stone, sylu⁊r and gold whyche they had.

Lest there be among you mā or womā kinred or tribe ẏ turneth away in his hert this day from the lord oure God, to go ⁊ serue ẏ goddes of these naciōs: ⁊ lest ther be amōg you some roote that beareth gal and wormwod, so that when he heareth ẏ wordes of this curse, he blesse hi self in his hert saying. I shal haue peace. I wil therfore worcke after the lust of myne awne hert, that the * dronkē may perish with ẏ thirstie. And so the lorde wyll not be mercyfull vnto hym, but then the wrath of ẏ lord ⁊ his gelousy, smoke agenst that mā, ⁊ al the curses that are writtē in thys boke light vpon hym, and the Lord do out hys name from vnder heauen, ⁊ seperate him vnto euell out of al ẏ trybes of Israel acordyng vnto al the curses of ẏ appointment that is writtē in ẏ boke of this law.

B So that the generaciō to come of your children that shal ryse vp after you and ẏ straūger that shal come from a ferre lād, say when they se the plages of that lād, ⁊ the diseases wherwith ẏ lord hath smyttē it how al the land is burnt vp with brimstone ⁊ salt, ⁊ ẏ it is nether sowne nor beareth, nor any grasse groweth therī, after ẏ ouerthrowing of Sodome, Gomor, Adama ⁊ Zeboim: which the Lord ouerthrew in hys wrathe and angre.

And thē shal al naciōs also say: * wherfore hath the lorde done of this faciō vnto this lāde? O how fearse is this greate wrath? And men shal say: because they lefte the testament of the lorde God of their fathers which he made with them, whē he brought thē out of the lād of Egipt. And they went ⁊ serued straunge goddes and worshipped thē: goddes which they knew not ⁊ which had geuē them nought. And therfore the wrath of the lord waxed whote vpon that lande to bring vpon it al the curses that are writtē in this boke. And ẏ lord cast them out of their lande in anger, wrath and greate furyousnesse, ⁊ cast thē in to a straunge lād, as it is come to passe
C this day. The secrettes of the Lord oure God * are opened vnto vs and oure

chyldre

chyldren for euer, that we do all the wordes of thys lawe.

The Notes.

*I By this is signified, that both the wicked teacher & the dyscyple which receaueth euell doctryne shall perysshe together. Some reade that the dronken maye be put to the thyrsty. Some, that dronkenesse maye be put to thyrst.

¶ The worde of God is not farre fro the that seke for it, but in their mouthes and hertes.

The .xxx. Chapter.

A
When all these wordes are come
vpō the whether it be ŷ bles-
syng or ŷ cursse which I ha-
ue set before the, yet yf thou
turne vnto thyne hert amōg
al the nacions whether the Lord thy God
hathe thruste the, & come agayne vnto the
Lord thy God and herken vnto his voice
according to al that I cōmaunde the this
day: both thou & thy childrē with al thyne
herte & all thy soule: Then the Lorde thy
God wil turne thy captiuitie and haue cō-
passion vpō the & go and fet the agayne
from al naciōs, among which the lord thy
god shal haue scatered the. Though thou
wast cast vnto ŷ extreme partes of heauē:
euen from thence wyl the Lorde thy God
gether the and from thence fett the & brin-
ge the in to the lād whych thy fathers pos-
sessed and thou shal enioye it. And he wil
B
shew ŷ kyndnesse and multiplye ŷ aboue
[illegible] thy fathers. * And the Lord thy God wyl
circumcise thine hert & the hert of thy seed
for to loue the lord thy God wyth al thine
[illegible] hert & al thy soule, that thou maist lyue. *
And the Lorde thy God wyll putt all the-
se curses vppon thyne enemyes and on
them that hate the and persecute the.

But thou shalt turne & herken vnto the
voyce of the Lorde and do all his comma-
dementes whiche I commaunde the thys
daye. And the Lorde thy God wyll make
the plenteous in al the workes of thine hā-
de and in ŷ fruite of thy body, in the fruite
of thy catel and fruite of thy lande and in
[illegible] ryches. * For the lorde wyl turne agayne
and reioyce ouer the to do ŷ good, as he re-
ioyced ouer thy fathers: If thou herkē vn-
to the voyce of the Lord thy God, to kepe
his cōmaundementes & ordynaunces why-
ch are wrytten in the boke of this lawe, yf
thou turne vnto the lorde thy God wythe
C
al thyne herte and all thy soule.
[illegible] * For the commaundement which I com-
maunde the thys daye, is not separated
from ŷ nether farre of. It is not in heauē
that thou neadest to saye: who shal go vp
for vs to heauen, and fet it vs, that we
may heare it and do it: Nether is it beyōd
the see, that thou shuldest saye: who shall
go ouer see for vs & fet it vs that we may
heare it and do it. But the worde is verye
nye vnto the: euen in thy mouthe and in
thyne herte, that thou do it.

Beholde I haue set before you thys
daye lyfe and good, deathe and euell: in ŷ
I commaunde the this daye to loue the
lorde thy God and to walke in his wayes
and to kepe hys commaundementes, hys
ordinaunces & his lawes: that thou maist
lyue and multiply, and that the lorde thy
God maye blesse the in the lande whether
thou goest to possesse it.

But and yf thyne herte turne awaye, D
so that thou wylt not heare: but shalt goo
astraye and worship straūge goddes and
serue them, I pronounce vnto you thys
day, that ye shal surely perish and that ye
shal not prolong youre dayes vpon the lā-
de whether thou passest ouer Iordan to
go and possesse it.
* I cal to record this day vnto you, hea- Deu. iiii. b and .xxxi. b
uē and erth, that I haue set before you ly-
fe and death, blessyng & cursing: but cho-
se lyfe, that thou & thy seed maye lyue, in
that thou louest ŷ lord thy God herkenest
vnto his voyce and cleuest vnto him. For
he is thy lyfe & thee length of thy dayes,
ŷ thou mayst dwel vpon the erth which ŷ
Lord sware vnto thy fathers: Abraham,
Isaac and Iacob to geue them.

¶ Moses beyng ready to dye ordeyneth Iosue to rule the people in his steade. This boke Deuteronom is written & layde in the tabernacle besyde the arche The Leuites ar charged to reade hit to the people.

The .xxxi. Chapter

And Moses went and spake
these wordes vnto al Israel A
& sayde vnto the I am an hū-
dred & .xx. yere this daye, & cā
no moare go out & in. Also
the lord hath sayd vnto me thou shalt not
goo ouer this Iordā. The lord your god
he wil go ouer before the & he wil destroy
these nacions before the, and thou shalte
conquere them. And Iosua he shal go o-
uer before the, as the lorde hathe sayde.
And ŷ lord shal go vnto them, as he dyd

to Sehon and Og kynges of the Amo-
rites and vnto their landes which kynges
he destroyed. And when the Lord hath de
lyuered them to the, se that ye do vnto thẽ
accordynge vnto al the commaundmẽtes
B which I haue commaunded you. Plucke
vp your hartes and be stronge, dread not
nor be aferde of them: for the lord thy God
him selfe will go with the, and wyl nether
let the go nor forsake the.
And Moses called vnto Josua & say-
de vnto him in ẏ syght of al Israel*. Be Josue i. b. iii. Reg. ii. a
stronge and bolde for thou must go with
thys people vnto the lande which the lord
hathe sworne vnto their fathers to geue
them, and thou shalt geue it them to enhe
rett. And the Lorde he shal go before the &
he shal be with the, and wyl not let the go
nor forsake the, feare not therefore nor be
discomforted. And Moses wrote this lawe
& delyuered it vnto ẏ preastes the sonnes
Nume. iiii. b. of Leui which* bare the arcke of the testa
mẽt of the Lord and vnto al the elders of
C Israell and commaunded thẽ sayinge.*
ii. Esd. viii. a At the ende of. vii. yere, in ẏ tyme of ẏ fre
yere in ẏ feast of the tabernacles, when al
Israel is come to apeare before the lorde
thy God, in ẏ place which he hath chosen
se ẏ thou reade this law before al Israell
in their eares. Gether the people together:
both men, wemẽ and children & the straun
gers that are in thy cities that they maye
heare lerne & feare the Lord your God, &
be diligẽt to kepe al ẏ wordes of this law,
& that their childrẽ which know nothyng
maye heare & lerne to feare the lord youre
God, as longe as ye liue in the land whe-
ther ye go ouer Jordan to possesse it.
And ẏ Lord sayde vnto Moses. Behol
D de thy dayes are come, that thou must dye.
Call Josua and come and stand in the ta
bernacle of witnesse, that I maye geue
hym a charge. And Moses & Josua went
and stode in ẏ tabernacle of witnes. And
ẏ Lorde apeared in the tabernacle: euẽ in
the pyler of the cloude. And the pyler of ẏ
cloude stode ouer the dore of the taberna-
cle. And the lord sayd vnto Moses: behol
de, thou must slepe wyth thy fathers, and
this people wil go a whoryng after stran
ge Goddes of the lande whether they go
and wyll forsake me and breake the ap-
poyntment which I haue made with the

And then my wrathe will ware whote a-
gainst them, and I wil forsake them and
wil* hyde my face frõ thẽ, & they shall be
consumed. And when moch aduersite and
tribulacyon is come vpon them, then they C
wyll saye: because our God is not amon-
ge vs, these trybulacions are come vpon
vs. But I wyll hyde my face that same
tyme for al the euels sake which they shal
haue wrought, in that they are turned vn
to straunge Goddes.
Now therfore wryte ye thys song, & tea
che it the children of Israell and put it in
their mouthes ẏ thys songe maye be my
witnesse vnto the children of Israel. For
whẽ I haue brought thẽ vnto the lãd whi
ch I sware vnto their fathers that runeth
wyth mylke and honye, then they wil eate
and fyll them selues & ware fatt and tur
ne vnto straunge Goddes & serue them &
raile on me and breake my testamẽt. And
then when moch mischefe and trybulaciõ F
is come vpõ them this song shal answere
before them, and be a witnesse. It shal not
be forgottẽ out of ẏ mouthes of their sede:
for I know their ymaginacyõ which they
go about euẽ now before I haue brought
them in to the lande whiche I sware. And
Moses wrote this songe the same tyme,
and taught it the chyldren of Israel. And
the lord gaue Josua the sonne of Nun a
charge & said: *be bold & strong for thou Josue i. a
shalt brynge the chyldren of Israell in to
the lande whych I sware vnto them, and
I wyl be wyth the.
When Moyses had made an ende of
wrytyng out of the wordes of this lawe
in a boke vnto the ende of them, he cõmaũ
ded the Leuites which bare the arcke of ẏ
testamẽt of the lord saying: take the boke
of thys lawe and put it by the syde of the
arcke of the testament of the lorde youre
God, and let it be there for a wytnesse vn-
to the. For I knowe thy stuberenesse & thy
styffe necke: beholde whyle I am yet a ly-
ue wyth you this daye, ye haue bene dis- G
obedyent vnto the lorde: & how moch more
after my death.
Gether vnto me all the elders of your
trybes, & our officers, that I maye speake
these wordes in their eares and call heuẽ
and erth to recorde against them. For I
am sure that after my deathe, they wyll

vtterlye marre them selues and turne frõ the waye which I commaunded you, and tribulacyon will come vpon you in the latter dayes, when ye haue wrought wickednesse in the syght of the Lorde to prouoke him with the workes of your hãdes. And Moses spake in the eares of all the cõgregacion of Israel the wordes of this song, vnto the ende of them.

The Notes.

a☩ To go in and oute is to exercyse ÿ offyce of a mynystre & leader of the mas chyefe lyght of the ministers and pastoures. Johan.x.a

b☩ To hyde hys face is as moch as not to heare & to take a waye the tokens of his kyndnesse, as whẽ he geueth no eare to vs or our prayers nor she with vs any token of loue but setteth before our eies greuouse afflyctions and euen verye deathe. As in Job.xiii.d.and Miche.iii.b.

¶ The song of Moses. He goeth vp vnto the toppe of Abarim to se the lande of promesse.

The.xxxii.Chapter.

A Heare O heauẽ, what I shal speake & heare O erth ÿ wordes of my mouth. My doctrine droppe as doeth the raine, & my speach flowe as doth ÿ dewe, as the myssellynge vpon the herbes, and as the droppes vpõ the grasse. For I wyll cal on the name of the Lorde: Magnyfye the mighte of oure God.

He is a rocke and perfect are hys dedes, for al his wayes are with discrecion. God is faythfull & without wickednesse, both righteous and iuste is he.

The frowarde and ouerthwart generaciõ hath marred them selues to himward, & are not his sonnes for their deformities sake. Doest thou reward the Lorde? O folish nacion and vnwyse: Is not he thy father and thyne owner? hath he not made ÿ & ordeyned the? Remembre the dayes that are past: consydre the yeres from tyme to tyme. Aske thy father and he wyl shew ÿ, thy elders and they wil tel ÿ. Whẽ ÿ most hyghest gaue the nacions an enheritaunce, & deuided the sonnes of Adam he put ÿ borders of ÿ naciõs, fast by the multitude of the chyldren of Israel.

B For the lordes part is hys folke, & Iacob is the porcion of hys enheritaunce.

He founde him in a deserte lande, in a voyde ground & a royinge wildernes. He led him about & gaue him vnderstãdinge, and kepte him as the aple of his eye.

As an egle that sterreth vp her nest & flotereth ouer her younge, he stretched oute hys wynges and toke him vp and bare hym on hys shoulders. The Lorde alone was hys gyde, and there was no straunge God with hym,

He sett him vp vpon an hye lande, and he ate the encrease of the feldes. And he gaue hym honye to sucke oute of the rocke, and oyle out of the harde stone. With butter of kyne and mylcke of ÿ shepe, wyth fatt of the lambes and fat rammes C
and he gootes wyth the fatt kydneyes and with whete. And of the bloude of grapes thou dronckest wyne.

And Israel waxed fat & kicked. Thou waste fatt, thycke and smothe. And he let God goo that made him and despised the rocke that saued him. They angred him with straunge goddes and with abhominaciõs prouoked him. They offered vnto felde deuels and not to God, & to goddes which they knew not and to new Goddes that came newly vp whiche their fathers feared not. Of the rocke that begat the ÿ art vnmyndfull & hast forgott God that made the. And when the lorde sawe it, he was angre because of the prouokynge of hys sonnes and daughters.

And he sayde: I wil * hide my face frõ them and wyll se what their ende shal be. For they are a froward generacion & children in whom is no fayth. They haue angred me with that which is no God, & prouoked me with their vanyties. * And I againe wyl angre them wyth them whyche are no people, and wil prouoke them with a folyshe nacion. * For fyre is kynled in my wrath, and shall burne vnto the botome of hell. And shall consume the erthe with her encrease, & sett a fire the botoms of the mountaynes. I wyll heape myscheues vpon them and wyll spende all myne arowes at them.

Lo he afore in ÿ .xxxi.d
Roma.x.d.
Jere.xv.c
D

Burnt with hunger & cõsumed withe heate & with bitter pestilence. * I wil also sende the teeth of beastes vpon them and poyson serpentes. Without forth ÿ swerde shall robbe them of their chyldrẽ: and wythin in the chamber feare: both yõuge men and younge wemen and the sucklinges with ÿ me of gray heades. I haue determened to skater them thorowoute the world, & to make awaye the remẽbraunce of them from amonge men. Were it not

Jeremi.v.b. & Jac.ii.a

that I feared the rayling of theyr enemies leste theyr aduersaries wolde be prowde & saye: our hye hand hath done al these workes and not the Lorde.

For it is a naciō that hath an vnhappie forcast, & hath no vnderstādyng in thē. I wolde they were wyse & vnderstode this & wolde consyder theyr later ende.

How it commeth that one shall chace a thousande, and two put ten thousande of them to flyghte: excepte theyr rocke hadde solde them, and because the Lord had delyuered them.

C For our rocke is not as theyr rocke, no though oure enemies be iudge. But theyr vynes ar of the vines of Sodō, & of ÿ feldes of gomorra. Theyr grapes ar grapes of gal, and theyr clusters be bitter.

Theyr wyne is the poyson of dragōs, & the cruel gal of aspes. Ar not soch thinges layde in store with me, & sealed vp amōge my treasures? *Vengeaunce is myne & I

Roma.xii.b Hebre.x.f

wyl rewarde: theyr fete shal slyde, whē the tyme cometh. For ÿ tyme of theyr destruction is at hande, & the tyme that shal come vpon them maketh haste.

For the Lord wyll do iustyce vnto hys people, and haue compassyon on hys seruauntes. For it shalbe sene that theyr power shall fayle, and at the last they shalbe prisoned and forsaken.

E And it shalbe sayd: wher ar theyr Goddes and theyr rocke wherin they trusted?

The fatt of whose sacrifices they ate & drāke the wyne of theyr drynckofferinges, let them ryse vp & helpe you and be youre protection.

Se nowe howe that I, I am he, & that ther is no God but I. I can kyl and make alyue, and what I haue smytē that I can heale: nether is ther ÿ can delyuer any mā out of my hande.

For I wyl lyft vp myne hād to heauē, and wyl saye: I lyue euer.

Yf I whet ÿ edge of my swerd, & myne hād take in hād to do iustice, I wyl shewe vengeaūce on myne enemies and wyll rewarde them that hate me.

I wyl make myne arowes dronke wyth bloude, & my swerde shal eate fleshe of the bloud of the enslayne & of the captiue and of the bare head of the enemye.

Prayse ye hethē his people, for he wyll auenge the bloud of his seruauntes, & wyll auenge hym of his aduersaries, & wyll be mercyful vnto the land of his people.

And Moses wēt & spake al the wordes of this song in ÿ eares of the people, both he & Josua the sonne of Nun. And when Moses had spokē al these wordes vnto ÿ end to al Israel, thē he sayd vnto thē. Set youre hertes vnto al the wordes which I attestifie vnto you this day: that ye commaūde thē vnto your chyldren, to obserue & do all the wordes of this lawe. For it is not a vayne word vnto you: but it is your lyfe, & thorow thys word ye shall prolong your dayes in the lād whether ye go ouer Jordan to conquere it. G

And the Lord spake vnto Moyses the self same day saying: get thy vp into this mouūtayne Abarim vnto mouūt Nebo, which is in the land of Moab ouer agaynste Jericho. And behold the land of Canaan which I geue vnto the chyldrē of Israel to possesse. And dye in the mount which ÿ goest vpō, & be gethered vnto thy people As Aaron thy brother dyed in mount Hor and was gethered vnto his people. For ye trespased agaynst me amōg the chyldrē of Israel at the waters of strife, at Cades in the wyldernesse of Zin: because ye sanctified me not among the chyldrē of Israel. Thou shalt se the land before the, but shal not go thether vnto the land whych I geue the chyldren of Israell.

The Notes.

a The Prophetes customablye, whē they speake with a feruent affectiō, do speake vnto thynges that haue no lyfe, as though they spake to men, as in Esaye the fyrst a. And here Moyses thinking that the chyldrē of Israel wolde not ernestly hearke hym, & that he shulde lose his labour wylleth ye heauē & earth to heare hym and too be hys wytnesses that he caryed thys songe vnto them.

b Rock. God is called a Rock, because he & hys worde lasteth for euer, he is sure to trust to, & a perfect comforte to beleuers, and theyr singular defence at all tymes .ii. Regum.xxii.a

c Only ÿ faythful, which ar signified by Jacob ar goddes possessiō: the vnbeleuers belong not to hym.

d To beare them on hys shoulders is to saue & kepe them from euel, & let thē haue the fruiciō of his goodnes, as in Numeri.xi.c

e By these thynges named, are signified the abūdance of al good thinges as it is sayd in Psal.lxxx.b

f Here ceryteth he .iii. plages of the swerd, that many shall be slayne, that they shal be leade captyue and brought into bondage, and theyr head shulde become bare, that is, theyr kyngdom and prysthode shoulde be taken awaye from them.

g To testifye the word is to preach ÿ word and therfore is the worde called a testimony or wytnes Psalme.xviii.b

C Moyses dying blesseth all the trybes of Israel

The.xxxiii.Chapter.

A This is ẏ blessing wherwith Moses Gods man blessed ẏ children of Israel before his death sayinge. The Lord came frõ Sinai and shewed his beames from Seir vnto them and apeared gloriously from mount Pharan, and he came with thousandes of sayntes and in his rightehande a lawe of fyre for them. How loued he the people? * All hys sayntes ar in hys hand. They torned them selues vnto thy fote & receaued thy wordes. Moses gaue vs a lawe which is the enheritaunce of the congregation of Jacob. And he was in Israell kynge when he geathered the heades of the people and the trybes of Israell to geather.

Ruben shal lyue and shal not dye: but his people shalbe few in nõbre. This is ẏ blessyng of Juda. And he said: heare lord the voyce of Juda & bryng hym vnto his people: let his hãdes fight for him: but be thou his helpe agaynst his enemyes.

B And vnto Leui he sayd: * thy perfectnesse and thy light be after thy mercifull mã whom thou temptedest at Masah & whõ thou striuedest at ẏ waters of strife. He that sayeth vnto his father & mother, I sawe him not, and vnto hys brethren I knewe not, and to his sonne I wote not: for they haue obserued thy wordes & kept thy testament. They shall teache Jacob thy iudgementes and Israell thy lawes. They shall put cens before thy nose and whole sacryfices vpõ thine altare. Blesse Lord their power & accept the workes of their handes: smyte the backes of them that ryse agaynste them and of them that hate them: they ryse not agayne.

Unto Ben Jamin he saide. The lordes derlyng shal dwell in saffetye by him and kepe him selfe in the heaue by him cõtinually, & shal dwell betwene his shoulders.

C And vnto Joseph he sayd: blessed of ẏ Lorde is his land with the goodly frutes of heauen, with dewe and with sprynges that lye beneth: and with frutes of the encrease of the sonne & wt rype frute of the monethes, and with the toppes of mountaines that were from the beginnĩg and with the daynties of hilles that last euer & wyth goodlye frute of the erth and of the fulnesse thereof.

And ẏ good wil of him ẏ dwelleth in ẏ * bush, shal come vpõ the head of Joseph and vpõ the toppe of ẏ head of hym that was separated frõ among his brethrẽ, his bewtie is as a firstborne oxe & his hornes as the hornes of an vnicorne. And wt thẽ he shal pushe ẏ nacions together, euẽ vnto the endes of the world. These ar ẏ many thousandes of Ephraim and the thousandes of Manasses. Exodi.iii.a

And vnto Zabulon he sayde: Reioyse Zabulon in thy goyng out, and thou Isachar in thy tentes. They shal cal the people vnto the hyl, and there they shal offer offeringes of righteousnes. For they shal * suck of the abundaunce of the see & of treasure hyd in the sande. D

And vnto Gad he said: blessed is ẏ * rowm maker Gad. He dwelleth as a liõ and caught the arme and also the toppe of the head. He saw hys beginning, that a parte of the * teacher was hyd there and came with the heades of ẏ people, and executed the ryghtuousnes of the lord and his iudgementes wyth Israell.

* Christ ca me with law grace. * The chald. interpre. was buried there

And vnto Dã he sayd: Dan is a liõs whelpe, he shall flowe from Basan.

And vnto Nephtali he sayd: Nephthali he shal haue abũdãce of pleasure & shalbe fylled with the blessyng of the lord & shal haue his possessions in the southwest.

And of Aser he sayd: Aser shalbe blessed with chyldren: he shalbe acceptable vnto his brethrẽ & shal dyppe hys fote in oyle: Yeron and brasse shall hange on thy showes & thyne age shalbe as thy youthe.

There is none lyke vnto the God of Israel: he that sytteth vpon heauen shall be thyne helpe, whose glory is in the cloudes, ẏ is the dwellyng place of God from the begynnyng and frõ vnder the armes of the worlde: he hath cast out thyne enemies before the and sayde: destroye. And Israel shal dwel in saffetye & alone. And the eyes of Jacob shal loke vpon a lande of corne and wyne moare ouer his heauen shal droppe wt dew. Happy art thou Israel, who is lyke vnto the? A people ẏ art saued by the lord thy shilde & helper and swerde of thy glory. And thine enemies shal hyde them selues from the, and thou shalt walke vpon their hye hylles.

Why Moses is lefte out ther appeareth no cause, ẏ is euidẽt and worthye to be beleued

The

The Notes.

x f That is, they shal haue aboundaunce of ryches, what of marchaundyse commynge by see, & of metalles of the earth.

y f Roume maker, because with warre he made roume: for he was a valeaunt warryer.

a f In safetye alone, loke Numeri. xxiii. b. vpon this worde. To dwell by hym selfe.

¶ Moyses dyeth. Jsrael wepeth. Josua succedethe in Moyses rowme.

The. xxxiiii. Chapter

A And Moyses went frō the fel
des of Moab vp into mount
Nebo whyche is the toppe of
Phasgah that is ouer agenst
Jericho. And the Lorde she-
wed hym al the land of Galaad euē vnto
Dan, & al Nephthali & the land of Ephra
im & Manasse, and al the lande of Juda:
euē vnto the vtmost see, & the southe & the
region of thee playne of Jericho the cytie
B of paulmetrees euē vnto Zoar. And thee
Lord sayd vnto him. * Thys is the lande (Gene. xii. b and. xv. b)
which J sware vnto Abrahā, Jsaac & Ja
cob sayinge: J wyll geue it vnto thy sede.
J haue shewed it thee before thyne eyes:
but thou shalt not go ouer thyther.
So Moyses the seruaūt of the Lorde
dyed ther in the land of Moab at the com
maūdemēt of the lord. And he buried him
in a valey in ŷ lād of Moab besyde Beth
Pheor: but nomā wist of his sepulchre vn
C to this day. And Moses was an hundred
and. xx. yere olde whē he dyed, and yet his
eyes were not dym nor his chekes abated
And the childrē of Jsrael wepte for Mo-
ses in ŷ feldes of Moab. xxx. dayes. And
the dayes of weping & mourning for Mo
ses were ended.
D And Josua the sōne of Nun was ful of
the spirite of wisdō: * for Moses had put (Nu. xxvii. b)
his hand vpō him. And al the chyldren of
Jsrael herkened vnto him and dyd as the
Lord cōmaunded Moses. But ther arose
not a prophete sence in Jsraell lyke vnto
Moses, whō the Lord knewe face to face,
in all the myracles & wonders whyche the
Lord sent hym to do in the land of Egipt,
vnto Pharao and al hys seruauntes and
vnto all hys land: and in all the mighty
dedes and great terrible thinges
whych Moses dyd in the syght
of all Jsraell.

¶ The ende of the fyfte boke of Moyses.

¶ The Boke of Josua.

¶ The Lord courageth Josua to inuade the lande of promesse, & cōmaundeth him continually to reade Deuteronomye.

The. J. Chapter.

Affter the death of Moses the A
seruaūt of the Lord: the Lord
spake vnto Josua the sōne of
Nun Moses minister saying
Moyses my seruaūt is dead.
Now therfore vp & go ouer Jordan, both
thou & al this people, vnto the land ŷ why
che J geue vnto the childre of Jsrael. * Al
the places that the soles of your fete shall
treade vpon, haue J geuen you, as J sayd
vnto Moses: frō the wyldernes and thys
Libanō vnto the great ryuer Euphrates
and all the land of the Hethites, euē vnto
the great see toward the goyng downe of
the sunne, shalbe your costes. There shall
not a mā be able to withstande the all the
dayes of thy lyfe. * For as J was wyth
Moyses, so wyl J be wyth the * & wyl ne-
B ther leaue the, nor forsake the. * Be strong
& bolde: for vnto this people shalt thou de
uyde the lande whych J sware vnto theyr
fathers to geue them.
Aboue al thing be strong & harden thy
selfe, to obserue & to doo, accordinge to all
the lawes which Moses my seruaunt cō-
maunded the. * Turne there frō nether to
the ryght hande, nor to the lefte: that thou
mayste haue vnderstanding in al thou ta
kest in hande † let not the boke of this law
depart out of thy mouth: But record ther
C in day & nyght that thou mayst be circum
spect to do accordyng to all that is wrytte
therin. For then shalt thou make thy way
prosperouse, and then thou shalt haue vn
derstādyng. Behold, J haue sayd vnto ŷ,
be strong & bolde: nether feare, nor dreade
For the lord thy God is wyth the whether
soeuer thou goest.
Thē Josua cōmaūded the officers of ŷ
people saying, Go thorow the myddes of
the hoste, & cōmaunde the people sayinge:
prepare you vitayles: for after thre dayes
ye shall passe ouer this Jordan, to go and
enioye the land whych the Lord youre god
geueth you, to possesse it.
And vnto the Rubenites, Gadites, and
halfe

halfe the tribe of Manasses spake Josua
saying: Remēber that whych Moyses the
seruaūt of the lord cōmaūded you saying
the Lord your God hath geuen you reste,
and hath geuen you this lande. Let youre
wyues your chyldren, and youre catell re-
D maine in the land which Moses gaue you
on thys syde Jordan: But goo ye before
your brethrē armed, al that be men of war
re, & helpe thē vntyll the Lord haue geuen
your brethrē rest, as he hath you, & vntyll
they also haue obtayned, the land whyche
the Lord youre God geueth thē. And then
retourne vnto the land of your possessyon
and enioye it, whych land Moses the Lor
des seruaūte gaue you on thys syde Jor-
dan towarde the sunne rysynge. And they
[illegible] answered Josua sayinge: * All that thou
byddest vs, we wyll doo, & whether soeuer
thou sendest vs, we wyl go. According as
we obeyed Moyses in all thynges, so we
wyll obeye the, onely the Lord thy God be
wyth the as he was wyth Moyses. And
who soeuer dyd obeye thy mouthe, and wyl
not herkē vnto thy wordes in al that thou
commaundest hym, let hym dye: Onely be
stronge and of good courage.

¶ Josua sendeth searchers or spies to Jericho, whi-
che were hidde of Rahab & so escaped the hādes of
the pursuers. Rahab beleueth & confesseth the God
of Israell.

The .ii. Chapter.

A Then Josua the sonne of Nun
sent out of Sethim two spies
secretly saying: go & vewe the
land & also Jericho. And they
[illegible] went, & came into a * harlots
house named Rahab, & lodged there. And
it was tolde the kynge of Jericho saying
Behold, ther came men in hether to night,
of the chyldren of Israell, to spye oute the
countrey. And the kynge of Jericho sent
vnto Rahab saying: bryng forth the men
that are come to the, which are entred into
thyne house: for they be come to search out
all the lande.

And the womā toke the two men & hyd
them. And sayd, in dede ther came men vn
to me but I wot not where they were. And
about the tyme of the shutting of the gate
when it was darcke, they wēt out, whether
they went I wot not: but folowe after thē
quickely and ye shall take them. And she
B broughte them vp vppon the roofe of the
house, and * hydde them vnder flare (yet in Josua.vi.c.
the stalckes) whych she had lyinge abroa-
de vpō the roofe. And the men pursued af
ter them, the waye to Jordan euē vnto the
* passage, and as sone as they which pur- Or ferry
sued after them were gone oute, they shut
the gates immediatly.

And or euer they were a slepe, she came
vp vnto them vpon the roofe, & sayde vn
to the men. I knowe that the Lorde hath
geuen you the land, both because that the
feare of you is fallē vpō vs, and because
that the enhabiters of the lande faynte at
your commynge. For we haue heard how
the Lorde * dryed vp the water of the red Exod.xiiii.e
see before you, when you came oute of E-
gypt, & what you dyd vnto the two kyn-
ges of the Amorites on the other syde Jor
dan * Sehon, & Og, whych ye vtterly de- Num.xxi.f.g
stroyed. And as sone as we had heard the
se thinges, our hartes dyd faynt. And ther
remayned no more courage in any mā for
feare of youre commynge. For the Lorde
youre God, he is the God in heauē aboue
and on the earth beneth.

Now therfore swere vnto me at by the C
Lord because I haue shewed you mercy,
that ye shal also shewe mercy vnto my fa-
thers house and geue me a true tokē. And
that ye shal saue alyue, both my father, &
my mother, my brethren and my systers, &
al that pertaine vnto thē. And that ye shal
delyuer our soules from deth.

And the men answered her, our lyues
for you to dye, yf ye vtter not thys our cō-
munication. And so when the Lorde hath
geuen vs the land, * we wyll deale mercy- Josue.vi.d
fully and truly wyth the. And then she let
them downe with a corde thorowe a win
dowe. For her house stode in the towne
wal. And she dwelt in the towne wal. And
she sayd vnto them, gett you into the moū
taynes, lest the folowers mete you, & hyde
your selues ther thre dayes, vntyl the pur
suars be retourned and then maye ye goo
your wayes.

And the men sayde vnto her we wylbe
blamelesse of thy othe, whyche thou haste
made vs sweare. Beholde, when we come
into the lande, thou shalt bynde thys pur-
ple threde cord in ỹ window, whych thou
lattest vs downe by. And thou shalt bring
thy father, thy mother, thy brethren, and al
thy

D thy fathers housholde, euē into thee house
to the. And thē whosoeuer go out at ẏ do-
res of thy house, into the strete, * his bloud
be shalbe vpō his owne head, & we giltles
And whosoeuer shalbe with the in ẏ hou-
se, his bloud be vpon oure heades yf anye
mans hand be vpon hym: And euē so yf ẏ
vtter these our wordes, we wil be quyte of
thy othe whych thou hast made vs swere.
And she sayde accordinge vnto youre wor-
des so be it: and so sent them away, & they
departed. And she bounde the purple cor-
de in the wyndowe.

And they departed & gotte thē into the
mountaynes, and there abode thre dayes
vntyl ẏ pursuars were returned. And the
pursuars sought thorow out all the waye
and found them not. And the two men re-
turned and descended frō the mountayne
& passed ouer, & came too Josua the sonne
of Nun, & tolde hym al that had chaunced
thē. And they sayd vnto Josua the Lorde
hath delivered into our hādes al the land,
for al the inhabiters of the contrey faynte
for feare of vs.

The Notes.

a To sweare by the Lord, and to the Lord, and .i.
thinges as it is sayd. .i. paralip. xv. c

b That is the shall be cause of hys owne deathe.
Some wil that bloud doth here signifie synne as in
Osee. iiii. a. And in the seconde of the kynges. i. c

¶ The water of Jordā dryeth vp, and Josue wyth
the people passe ouer.

The .iii. Chapter.

A And Josua rose earlye: & they
remoued from Setim, & ca-
me to Jordan, both he and al
ẏ chyldrē of Israel, & lodge-
ned ther before they wēt ouer
And after thre dayes ẏ officers went tho-
row out the hoste, & cōmaunded the people
saying: whē ye se the arcke of the testamēt
of the Lord your God, & the Priestes that
are Leuites bearing it: then departe ye frō
your places & folowe after it. Yet that
B there be a space betwene you & it, aboute a
two thousande cubytes by measure. And
come not nye vnto it, that ye maye knowe
the waye by which ye must go: for ye haue
not gone by it in tymes paste. And Josua
sayde vnto the people, * purifye your sel-
a Leuit. xx. Num. xi. b 1 Reg. xvi. b Josue. vii. a
ues, for to morowe the Lorde shall shewe
wonders amonge you.

Then Josua spake vnto thee Priestes
saying: Take vp the arcke of the Testa-
ment, and goo before the people. And they
toke vp the arcke of the Testamente, and
went before the people.

And the lord sayd vnto Josua: this day
wyl I begin to * a magnifie the, in ẏ syght
of al Israel, that they maye knowe how ẏ
as I was with Moyses, so wil I be wyth
the. And cōmaunde thou the priestes ẏ bea-
re the arcke of the testamēt, saying: whē ye
are entred a lytle into the water of Jordā
then staude styll in it.

Thē spake Josua to the chyldrē of Is-
raell, saying: come hether & heare the wor-
des of the Lorde youre God. And Josua
sayd: Hereby ye shal know, that the liuing
God is amōg you, & that he wyl wythout
fayle cast out before you, the Cananites,
the Hethites, the Heuites, the Pheresites,
the Gergesites, the Amorites, & the Jebu- C
sites. Behold, the arcke of the appoyntment
of the Lord of al the world shal go before
you into Jordā. And now take you twel-
ue men of the chyldren of Israel, of euery
tribe a mā. And as sone as the soles of the
fete of the Priestes that beare the arcke of
Jehouah (the Lord of al the world) treade
in the water of Jordan, the water of Jor-
dan shal deuyde it selfe: & the waters that
cometh from aboue shal stand styll vpon
an heape. And whē the people were depar
ted frō theyr tētes to go ouer Jordan (* ẏ
priestes bearing the arke of the appoynt-
ment before the people) as soone as they ẏ
bare the arke came vnto Jordā, & the fete
of the priestes that bare the arke were dip- D
ped in the brim of ẏ water. * Jordā being
ful ouer al his bauckes al the tyme of har-
uest: the water that came downe frō aboue
dyd stoppe & stode vpō an heape, a greate
way frō Adā, a cytie besyde Zarthā. And
the water that went downe vanished into
the see of the wyldernes called the salt see
as sone as it was deuyded: & the people *
wēt right ouer agenst Jericho. And ẏ prie-
stes ẏ beare the arke of the appointmēt of
the Lord stode styll vpō drye land, vntyll
al the people were cleane ouer Jordan.

The Notes.

a To magnifie properly is to auaunce and set
forth excedingly, and to bryng him in estimacio, as it
is sayde Genesis. xii. a, and often in the Psalmes.

¶ Twelue stones are reared vpp for a remembraunce
that Jordā was dryed, & it returneth agayne to his
course.

The.

The.iiii.Chapter.

A And as sone as the people we
re all gone ouer Jordan, the
Lord spake vnto Josua say
inge. Take you twelue men
out of thee people, of euerye
trybe a man. And commaunde you them
sayinge: take you hence out of the myddes
of Jordan euen out of the place where the
Priestes stode in a redynes, twelue stones.
And take ye them awaye wyth you & put
them in the place wher you lodge at night
And Josua called vnto thee twelue men
whych he had prepared of the chyldren of
Jsraell, of euerye trybe a man, and sayde
vnto them: ✝ gette you before the arcke of
the Lorde youre God euen into the myd-
des of Jordan, and take vp euerye man a
stone vpon hys shoulder, accordynge vn-
to the nomber of the trybes of the chyldre
of Jsraell, that thys maye be a sygne a-
monge you. And when youre chyldren as-
ke theyr fathers in tyme to come sayinge:
what meane ye with these stones: then say
vnto them, howe that the water of Jordā
B deuyded at the presence of the arcke of the
appoyntment of the Lorde: euen whyle it
went ouer Jordan, the water of Jordā de
uyded. And these stones shalbe a memori-
all vnto the chyldren of Jsraell for euer.
And the chyldren of Jsrael dyd euē so
as Josua commaunded, and toke vp twel
ue stones out of the myddes of Jordā as
the Lorde sayde vnto Josua accordynge
to the nombre of the trybes of the chyldre
of Jsraell, and caryed them awaye wyth
them vnto the place where they lodged, &
layed them downe there. And there to Jo-
sua sett vppe twelue stones in the myddes
of Jordan in the place where the fete of ye
Priestes whyche bare the arcke of the Te
stament stode.
And there they be euen a vnto thys
daye. For the Priestes which bare the arc-
ke stode in the myddes of Jordan, vntyll
all was fynyshed that the Lord commaun
ded Josua to saye vnto the people, accor-
dynge to al that Moyses charged Josua
C And the people hasted and wente ouer.
When all the people were cleane ouer, thē
wente ouer the arcke of the Lorde, and al-
so the Priestes before the people. And the
chyldren of Ruben, and thee chyldren of
Gad, & halfe the trybe of Manasses went
before thee chyldren of Jsraell armed, as
Moyses charged them. Vpon a fourtye
thousande trymmed for warre, went befo
re the Lord vnto battel, euen vnto the wil
de feldes of Jericho. That daye the Lord
magnified Josua in the syght of al Jsrael
& they b feared hym, as they feared Moy
ses all dayes of hys lyfe.
And the Lorde spake vnto Josua say
inge: cōmaunde the prestes that beare the
arcke of wytnesse to come vp out of Jor-
dan. And Josua cōmaunded the Priestes D
sayinge: Ascende vp out of Jordan. And
when the priestes that bare the arcke of ye
appoyntment of the Lorde were ascended
out of Jordan: as sone as the soles of the
priestes fete were broughte to drye lande,
the water of Jordan returned agayne vn
to hys place & went ouer al his bankes as
he dyd before. And thee people came vppe
out of Jordan the tenth daye of the fyrste
moneth and pitched in Galgall euē in the
east borders of Jericho.
A... the twelue stones whych they toke
out of Jordā, Josua pitched in c Galgal.
And he spake vnto the chyldrē of Jsraell
sayinge: whē your chyldrē aske you in ty-
me to come, saying: what meane these sto-
nes, shewe your chyldrē & saye: Jsrael ca-
me ouer thys Jordan on drye land. For ye
Lorde youre God dryed vp thee water of
Jordan before you, vntil ye were ouer, as
the Lorde youre God dyd vnto the red see
which he dryed vp, before vs tyl we were
ouer, that al the people of the worlde may
knowe the hande of the Lorde how mygh
tye it is, and that ye myght feare the Lord
youre God for euer.

The Notes.

a ☞ These maners of speache, vnto thys daye vnto thys present daye and suche lyke be therfore sayd because thet thynges were so done that they were not after chaunged by hym that dyd thē, nor in hys tyme that wrote the hystorye of them. iii. Esdre. i. & Reges. xviii. a

b ☞ To feare here is, reuerently to obeye him and to knowe the Lorde God workinge in hym, and to do that he byddeth.

c ☞ Galgall is betwene Jordan and Jericho of the easte ende of the cytie. The worde sygnifyeth by interpretation, takinge awaye because the Lorde there toke awaye the reprofe and shame of Egypte frome them as in the nexte Chapter c. Josephus de Antiqui. libro. v. Capit. i. sayth that it sygnyfyeth lyberte.

☞ The Cananites are afearde. The second circumcysyon vnder Josua.

The.v.Chapter.

A And when al ẏ kinges of ẏ A
morites which at on this syde
Jordã to ẏ seewarde, & al the
kynges of ẏ Cananites why
ch lie on ẏ see heard, howe the
Josue.iii.d lord had dryed vp the water of Jordã be
fore the chyldrẽ of Israel, vntyl they were
ouer, theyr hertes faynted in them. And
there was no spirete in them anye moare,
for feare of the commynge of the chyldrẽ
of Israell.
B That same tyme the Lord sayde vnto
Some rede sharpe knyues. Josua: Make ẏ knyues* of stone, & goo
to agayne and circumcyse the chyldren of
Israel the secõde tyme. And Josua made
him knyues of stone & circũcised the chyl-
drẽ of Israel in ẏ hil of forskinnes. And
this is the cause why Josua circumcised.
All the people that came oute of Egypte
that were males, al that were mẽ of warre
dyed in the wyldernes by the waye after
they came out of Egipt. Now all the peo-
ple that came out were circumcysed. But
all the people ẏ were borne in the wylder-
nesse by the way after they came out of E
gipt, they circũcysed not. For the chyldren
of Israel walked fourty yeares in ẏ wil-
dernes, tyl all the people of mẽ of warre ẏ
came out of Egypt were cõsumed, which
harkened not vnto the voice of God, so ẏ
the Lord sware that he wolde not shewe
them the lande which the Lord sware vn-
to their fathers ẏ he wolde geue vs, euẽ a
Nu.xiiii.b. land ẏ floweth with mylke and honye.
And their chyldren he sett vp in their stea
C de: the Josua circumcysed: for they were
* That is theyr fore skinnes were not cutt awaye. *vncircumcised, because they circumcised
them not by the waye.
And when all the people were full cir-
cumsed, they abode styl in their places in
the hoste tyll they were whole. And the lor
de sayde vnto Josua, this day I haue ta-
ken awaye the *shame of Egypte from
you: and called the name of the same pla-
ce Galgal vnto this day. And the chyldrẽ
of Israel pytched their tentes in Galgal,
and helde the feast of passeouer the four-
tene day of the moneth at euen in the fel-
D des of Jericho. And they ate of ẏ corne of
the lande on the morowe after passeouer,
swete cakes & parched corne in ẏ self same
daye. And Manna ceased on the morow,
after they had eate of the corne of the lãd,
nether had the chyldrẽ of Israel Mãna a
ny moare, but did eate of the fruites of the
lande of Canaan that yere.
And whẽ Josua was come to Jericho,
he lyft vp his eyes & loked: & behold ther
stode a mã before him with his swerde dra-
wẽ in his hãd. And Josua went vnto him
and sayde vnto him, art thou on our syde
or on oure aduersaries. And he answered,
Naye, but I am ẏ captaine of the host of
the lord & am now come. And Josua fell
on his face to the erth & dyd reuerẽce, and
sayde vnto hym, what saith my Lord vn
to hys seruaunt. And the captayne of the
lordes hoste sayde vnto Josua: * do of thy
shoes of thy feate, for the place wheron ẏ
standest is holy. And Josua dyd so.

The notes.

a Shame here signifieth misery, wretchednes, cõ
tempt & dispite, vilenes and bondage Esai.liiii.a.

¶ The walles of Jericho fal, and it is taken.

The.vi. Chapter.

A And Jericho shutt in her peo
ple, & was shutte for feare of
the chyldrẽ of Israel, so ẏ no
mã wẽt out or in. And ẏ lord
sayd vnto Josua: beholde, I
haue geuen into thyne hãd, Jericho & her
king & the men of warre. And ye shal com
passe the citie, al that be mẽ of warre, & go
rounde aboute it once: and so shal you do
syxe dayes. And seuen preastes shall bea-
re seuen trompettes of * rãmes hornes be
fore the arcke. And the seuenth daye, ye
shall compasse the cytie seuen times & the
preastes shal blow with their trompettes.
And when there is a longe blaste blowen
with the rammes horne, & assone as ye hea
re the sound of the horne, lett al the people
showte a myghte showte. And then shall
the walles of the citie falle downe, and ẏ
people shall ascend vp, euery mã straight
before him. And Josua the sonne of Nun,
called vnto the preastes and sayde vnto
them: take vp the arcke of ẏ appointmẽt,
& lett seuen preastes beare seuen trompet
tes of rammes hornes before the arcke of
the lorde. And he sayd vnto the people, go
& cõpasse ẏ citie: & let the mẽ of armes go
before the arcke of ẏ lord. And whẽ Josua B
had spokẽ vnto the people the.vii. prestes
ẏ beare the seuen trompettes of rammes
hornes before ẏ arcke of ẏ lord, wẽt forth
and blewe with the hornes, & the arcke of
the

the testamente of the Lord folowed after them. And the men of armes went before the preastes that blewe with the hornes, & the commen people came after the arcke: and as they went, they blewe with the hornes. And Josua commaunded ye people sayinge, showte not nor let your voyce be harde, or any worde proceade out of youre mouthes, untyll the day I byd you showte: and then showte.

And so the arcke of the lord compased the cytye and wente aboute it once: and then they returned into the hoste and lodged ther. And Josua rose erly in the mornyng, and the preastes toke up the arcke of the Lorde, and seuen preastes bare seuen trōpettes of rāmes hornes before ye arcke of the Lord, and as they went, blew wt ye hornes. And ye mē of armes wēte before them, and the cōmen people came after the arcke of the lorde: and as they wēt, they blewe wyth the hornes. And the secōde daye they compased the cytie once, and returned agayne in to ther hoste, and so they dyd sixe dayes longe.

And the seuenth day they rose erly: euen with the dawning of the day, & compased the citie after the same maner seuē times: only ye they cōpased the cytye seuē tymes.

C And at the seuenthe tyme, the preastes blew with the hornes, and Josua said unto the people, showte for the Lord hath geuen you the cytie. But the cytie shalbe excōmunicate, bothe it and al that is therin, unto the Lorde: onlye Rahab the harlot shall lyue, both she and al that is with her in the house, because she * hyde the messēgers that we sēt. And in any wyse beware of the excommunicate thynges, leaste ye make youre selues excommunicate. For yf thou take of the excōmunicate thinges, so shal you make the hoste of Israel excōmunycate and shall trouble it. But al the sylver, golde, vessells of brasse, and yron shalbe holy unto the Lord and shal go in to hys treasurye.

And the people cryed, and blewe wt the hornes: for when the people heard ye sounde of ye hornes, they showted a great showte: and the * walles fell downe, and the people went up in to the cytye, euerye man streyght before hym, and toke the cite. And they utterly destroyed al ye was in the cytie, bothe man and woman, yong and old, oxe, shepe, and Asse, with the edge of the swerde.

Then Josua sayde unto the two men that went to spye out the contrey: * go in to the harlottes house, & brynge out thēce, bothe the woman and all that pertayneth to her, * as ye sware to her. And the yong men ye were spies wēt in and brought out Rahab, & her father, & mother & al her brethren and al ye she had. And they brought out all her housholde and put them wythe out the host of Israell. D

And they burnt the cytye with fyre, & al that was therin. Onelye the sylver the golde, and the thynges of brasse and yrō they put unto the treasure of the house of the Lord. * And Josua saued Rahab the harlott, and her fathers housholde and al that pertayned unto her, and she dwelt in Israell, euen unto thys daye because she hyde the messengers whiche Josua sent to spye out Jericho.

And Josua cursed at that time, saying: cursed be the man before the Lord, that ryseth up and byldeth this cytie Jericho: so that he lay the foūdaciō with the * I death of his eldest sonne, and with the death of his yongest sett up the gates. And ye lord was with Josua and his fame was hearde, thorowe out all landes.

The notes.

*I That is the bylder of the citie shall lose hys chyldren frō the eldest to the yongest which thynge happened to Hiel of Bethel iii. reg. xvi. c. He that setteth up that which the Lord pulleth downe shal be childlesse and with out posterytye.

Ai is spyed out. Acan is stoned because he toke of the excommunicate thynges.

The. vii. Chapter.

But yet the chyldrē of Israell trespased in ye excōmunycate thynges: for Acan the sonne of Carmi, ye sonne of Zabdi, ye sonne of Zareth of ye tribe of Juda, toke of the excōmunicate thynges. And the wrathe of the Lorde waxed whote agaynst the chyldren of Israel. A

Then Josua sent mē frō Jericho to Ai which is besyde Bethauen, on ye eastsyde of * Bethel, and spake unto thē saying: gett you up and vewe the contrey. And ye men went up & spyed out Ai. And returned unto Josua & said unto him, let not al ye people go up, but let as it were a two

Hebre. xi. f.
Josua. ii. c.
Hebre. xi. f.
Josu. xxii. d.
Para. ii. a.

er thre thousand men go vp and destroye
Ai, and make not al the people to labour
thether, for they are but fewe.
And so ther wēt vp thether about a thre
thousande men, which fledde before ÿ mē
of Ai. And the mē of Ai smote of thē vpō
a thyrtye and syxe men, and chased them
before the gates euē vnto Sabarim, and
smote them in the goynge downe. And ÿ
hertes of ÿ people were discouraged and
B melted like water. And Josua rēt his clo
thes & fel to ÿ erth vpō his face before the
arcke of the lord vntyl the euē tyde, bothe
he and the elders of Israel, and put erthe
vpon theyr heddes.
And Josua sayde, Ah lord Jehouah,
wherfore hast ÿ brought this people ouer
Jordā to deliuer vs into the hādes of the
Amorites to destroye vs: wold to god we
had aduentured & dwelte on ÿ other syde
Jordā. Oh Lord what shal I saye, when
Israel turneth their backes before theyr
enemyes: For whan the Cananites, and
al the enhabiters of the lād shall heare of
it and shal come about vs & destroye the
name of vs out of ÿ world. And thē what
wilt thou do vnto thy myghtie name.
And the Lord sayd vnto Josua, gett ÿ
vp, wherfor liest thou thus vpō thy face?
Israel hath sined & also trāsgressed mine
appoyntmēt, which I cōmaunded them,
& haue takē of the excommunicate thinges,
& haue stolen and hydde thē, and also put
thē vnto their owne stuffe: And therfore ÿ
childrē of Israel cannot stād before their
enemyes. They shall turne their backes
before their enemyes, because they be ex-
cōmunicate. Nether wyl I be wt you any
moare, except ye destroy the excommuny-
cate from among you.
C Up & sanctifye the people and bydde
Loke Exo. xix. a
them to sanctyfy thē selues against ÿ mo
rowe: for so sayeth the lord God of Israel,
the excommunication is among you Is-
rael, and therfore ye cannot stande before
your enemyes, vntyll ye haue put the ex-
communication frō among you. To mo-
row mornyng ye shall come by your try-
bes. And the trybe which ÿ Lord shal fyn
de gyltie, shall come by kynredes. And ÿ
kinred which the Lord shal fynde gyltie,
shal come by housholdes. And ÿ houshold
which the lord shal fynd fautie, shal come
man by mā. And he ÿ is found in the excom-
municaciō shalbe brent wt fire, both he
and al ÿ pertaineth vnto him, because he
hath trāsgressed ÿ couenāt of the lorde, &
because he hath wrought folye in Israel.
And so Josua rose vp erly in the mor-
ning and brought Israel by their tribes:
and the tribe of Juda was caught. Then
he brought the kinredes of Juda, & foun
de ÿ kynred of ÿ Zaherites gylty. And he
broughte the kynred of the Zaherites by
housholders, and Zabdi was caughte.
And he brought hys houshold mā by mā,
and Achan the sonne of Charmi, the sōne of D
Zabdi, the sonne of Zarch in the trybe
of Juda was caughte.
And Josua said vnto Achan: my sonne,
geue glory to the Lord God of Israell, &
geue him prayse, & shewe me what thou
hast done, & hyde it not from me. And Acā
answered Josua and sayde: of a truthe I
haue synned against the lord God of Is-
rael, & so and so haue I done. I saw amō
ge the spoyle a goodlye Babilonysh gar-
ment, and two hundred sicles of siluer, &
a tonge of golde of fyfty sicles weight: &
I coueted thē, and I toke them. And be-
hold they lye hydde in the erth in my tente
and the syluer ther vnder.
And then Josua sēt messengers which
rāne vnto the tēt. And beholde, it was hidd
in his tente, & the syluer there vnder. And
they toke thē out of the myddest of his tēt
& brought them vnto Josua and vnto al
the chyldrē of Israel, and powred thē out
before the Lord.
And Josua toke Acā the sonne of Za
rch, and the syluer, and the garment, and
the tonge of golde, and hys sonnes and
hys daughters, hys oxen, asses, shepe, hys
tent and all that he had, and all Israell
wyth hym, and broughte them vnto the
valeye of Acor.
And Josua sayd: In as moch as thou
hast troubled vs: the lord shal trouble the
this daye. And all Israel stoned him with
stones, and burnt them wyth fyre, & ouer-
whelmed them with stones. And they cast
vpon hym a great heape of stones that re
mayneth vnto thys day. And so the lorde
turned from his fearse wrath. Wherfore
the name of the place is called ÿ valey of
Acor vnto thys daye.

The

The Notes.

a] Here it appeareth that Bethel and Bethauen were .ii. places and not both one, al though Bethell were after turned into Bethauen, whā the ryght seruyce of God was tourned into lucre & to ydolatrye. i. Regum.xiii.b. Ose.iiii.b. Loke beneth in the .xii.c.

b] Under the name of burning wyth fyre is here understanded a greuouse or cruell kynde of deathe not onely burninge: for euen in thys same Chapter. b. is Acan stoned, which yet had cōmytted lyke offēce. Fyre in the Scripture sygnifieth any payne or affliction. Jeremie.xvii. Amos.ii.b

c] To geue glorye to God, is to knowe hym selfe a synner, and God Just and true. Johan.ix.e

¶ The sege and winninge of Ai. The kynge thereof hanged. Josua setteth vp an altare on whyche is wrytten the boke of Deuteronomye. He blesseth the people.

The .viii. Chapter.

A AND the Lord sayd vnto Josua: feare not, ner dreade: but take all the mē of warre with the, & vp & gett the to Ai. Behold I haue geuē into thy hāde, the king of Ai, and his people, his cytie and his land. And thou shalt do to Ai and her king, as thou diddest vnto * Jericho & her king. Neuerthelesse the spoyle & catell therof, ye shal take vnto your selues. But laye a watche vnto the towne on the back syde thereof.

Josue.vi.d Deut.xx.c

And then Josua arose & all the men of warre, to go vp vnto Ai. And Josua chose oute thyrtie thousande men of warre, and sent them by nyght. And he commaunded them saying: Se that ye lye awayte vnto the towne on the backsyde therof. Go not very farre from the citie, and se that ye be al ready. And I and al the people that are wyth me, wyll approche vnto the cytye.

B And whē they come out agēst vs, * as at the first tyme, thē wil we flee before thē. And they wyl come out after vs, vntil we haue plucked them awaye from the cytie. For they wyll saye: they flee before vs, as at the first tyme: for we wil flee before thē. Thē shal ye ryse vp frō lying awayt & destroye the cytie: For the Lorde youre God wyll delyuer it into your handes. As sone therfore as ye haue taken the cytie, se that ye set it on fyre. Accordyng to the commaundemēt of the Lord se that ye do, behold, I haue charged you.

Josu.vii.a

And Josua sent thē forth, and they wēt to lye awayte, and laye betwene Bethell and Ai, on the west syde of Ai. But Josua lodged that nyghte amonge thee people. And he rose vp early in the mornyng & nōbred the people & went vp, both he & the elders of Israel before the people, vnto Ai. C
And all the mē of warre ÿ were wyth him, wēt vp & drue nye, & came before the citie, & pitched on ÿ northside of Ai, a valey beinge betwene thē & Ai, & he toke vpō .v. M. mē & put thē to lye awayt, betwen Bethel & Ai, on the westsyde of the cytie. And he put the people euen all the hoste, on the northsyde of the citie, & the lyers awayt on the west. And Josua went the same night into the middes of the valeye.

And whē the king of Ai sawe that they hasted & rose vp earlye, then thee people of the cytie went out agaynst Israel, to battel, both the kinge and al hys people, at a tyme apoynted, euē before the playne, and wyste not that there were lyers awayte on the backsyde of the cytie.

And Josua and Israel were put to the worsse before them, & fled toward the wylbernes. And al the people of ÿ towne cryed to folowe after thē. And they folowed
after Josua tyll they were drawen awaye D
from the cytie: so that ther was not a man lefte in Ai, or in Bethel, that went not oute after Israel. And they left the cytie opē & folowed after Israel.

Thē the lord sayd vnto Josua stretche out the bouckelar that is in thyne hand toward Ai, for I haue geuē the it. And Josua stretched oute the bouckelar ÿ was in his hāde, toward the citie. And the liers awayte rose quickly oute of theyr places, & ranne, assone as Josua had stretched out his hand, & they entred into the cytie, & toke it, & hasted & sett it on fyre. And when ÿ men of Ai loked backe after them & sawe. Beholde, the smoke of the cytye ascended vp to * heauen. And they had noo place to flee ether this way or that, for the people ÿ fled to the wyldernesse turned backe agayne vpon the folowers.

That is the skye.

And whē Josua & al Israel sawe that E
the lyers awayte had takē the cytye & that ÿ smoke of it ascēded. They turned again & layed on the men of Ai. And the other issued out at the citie agaynst them. And so were they in thee myddes of Israell, these being on the one syde of them, & the rest on the other. And thei layed vpon thē, so that they let none ether remayne or scape. And the king of Ai they toke a liue & brought him to Josua. And whē Israel had made

an ende of slayinge al the enhabiters of Ai
in the feldes & in the wildernes by which
they chased thē, & whē they were al fallen
on the edge of the swerde, untill they were
wasted. Thē all Israel returned unto Ai
& smote it wt the edge of ye swerde. And al
yt fel yt day, both of mē & wemē, were twel
ue thousande, euen al the men of Ai.

For Josua plucked not his hād backe
agayn which he stretched out with ye buc
kelar, until they had utterly destroyed all
Nu.xxxi.b Deut.xx.d Josu.xxii.b the enhabitours of Ai. * Only the catel &
the spoyle of the said citie, Israel toke un
to thē selues according unto the worde of
F the lord, which he cōmaūded Josua. And
Josua sett Ai on fyre & made it an heape
for euer & a wildernes, euē unto this day
And the king of Ai he hāged on tree, un
Deut.xxi.d tyl euē. And assone as ye sunne was down
Josua cōmaūded * & thei toke the carkas
downe of the tree, & cast it in the entringe
Josu.vii.d of the gate of the citie, & * caste thereon a
great heape of stones, that remayneth un
to thys daye.

Thē Josua bylt an altare unto ye Lord
god of Israel, in mout Ebal, as Moyses
the seruāt of the lord cōmaūded ye childrē
of Israel, according as it is writtē in the
Deut.xxvii.a * Exod.xx.d * boke of the law of Moses: an altare of
* rough stone, ouer which no toole of yrō
was lyft. And they sacrificed therō burnt
sacrifice, & offred peaceofferinges. And he
That is Deuteronomii. wrote ther upō the stones the * Seconde
lawe of Moses which he wrote in the pre
sence of the chyldren of Israell.

And al Israel & the elders therof, and
G theyr officers, & iudges stode, part on this
syde the arcke, & part on that syde, before
the prestes: yt were leuites which bare the
arke of the apoyntmēt of the lord, as wel
the straūger as they yt were borne among
them: halfe of thē on the forefronte of the
Mount of Garezim, & halfe of them on ye
forefrōt of mout Ebal: as Moyses the ser
uaūt of the Lord cōmaūded, fyrst to bles
se the people Israell. And after yt he read
al the wordes of the lawe, both the blessin
ge & cursing, according to al that is wryt
ten in the boke of the lawe: so yt there was
not one worde of al that Moses cōmaun
ded, which Josua reade not, before al the
congregacyon of Israell, wyth wemen &
chyldren and the straungers that were a
monge them.

¶ The Gabaonites obtayne peace of Josua by sub
teltie, but are after excommunicate.

The .ix. Chapter

And whē al the kīges yt dwelt
on this syde Jordā, in the hil A
les & valeys, & a long by all
the costes of the great see, e
uē unto Libanō, the Hethi
tes, the Amorites, the Cananites, the Phe
resites, the Heuites, & the Jebusites heard
they gethered thē selues together to fight
agaynst Josua & Israel, with one accord.

But when the Enhabitours of Gabaō
hearde what Josua had done unto Jeri
cho, & Ai, they played wylye, & went and
sent ambassadours, & toke olde sackes u
pō theyr Asses, & wyne bottels olde & rent
and knyt together agayne, & olde clouted
shoes upō theyr fete, & olde raymēt upō
them & al theyr prouysyon of bread was
dryed up and hored. And they came unto
Josua into the hoste to Galgal & said un B
to him & unto the men of Israel: we be co
me frō a farre contrey, now therfore ma
ke agrement wyth us. And the men of Is
rael sayde unto the Heuites, paraduentu
re you dwell among us, & then how shul
de we make peace wyth you.

And they sayde unto Josua, we ar thy
seruauntes. And Josua sayd then, what
are ye, & whence come ye. And they answe
red hym. Frō a very farre cōtreye thy ser
uauntes are come in the name of the lord
thy God: for we haue hearde the fame of
him, & al that he did in Egypt, & al that he
dyd to the two * kinges of the Amorites,
beyonde Jordan, Sehon king of Hesbō
and Og kyng of Basan which dwelt at
Astaroth. Wherfore our elders & al the
Enhabitours of our contrey spake to us
saying: take vitayles wt you to serue by ye
way, & go agaynst thē, & say unto thē we
ar your seruaūtes. Now therfore make a
couenāt of peace wt us. This our prouis
iō of bred, we toke [illegible] us out of our hou
ses, whote, ye day we departed to come un
to you. And now beholde it is dryed up &
hored. And these botels of wine which we
filled were newe & se, they be rēt. And the
se our garmētes & shoes ar ware olde by
the reason of the exceding lōg Iourney.
* And the men toke of theyr vitayles, & C
counceled not with the mouth of the Lor

Lord. And Josua made peace with thē, & *made a couenant with thē, to saue theyr
Ecc.xxi.a. lyues: & the Lordes of the congregacyon
sware vnto thē. But thre daies after they
had made peace wt thē, they hearde ye they
were neybours vnto them, and that they
dwelt among thē. For the childrē of Isra
el toke their Journey & came vnto their ci
ties ye thirde daye: & their cities were Ga
baō, Caphira, Beeroth & kariath Jarim.
And ye childrē of Israell slewe thē not, be
cause ye Lordes of the congregacyon had
sworne vnto thē by the Lord God of Is
rael. And therfore al ye multitude murmu
red against ye Lordes. But al the Lordes
sayde vnto al the congregacion: we haue
sworne vnto thē by ye lord God of Israel,
& therfore we may not hurt thē. But thys
D we wil do to thē & lett thē liue: and so shal
no wrath be vpon vs because of the othe
which we sware vnto them. And the Lor
des saide vnto thē, ye they shuld liue: And
they were made *hewers of wodd & dra
Deu.xxix.b wers of water vnto all the congregacion,
as the Lordes sayd vnto them.

Thē Josua sente for them, and talked with them, and saide: wherfore haue ye begiled vs and yet ye dwel among vs? and now therfore cursed be you, and ther shal not cease to be of you, bond men and hewers of wodd and drawers of water vnto the house of my God.

And they answered Josua and sayd: it was tolde thy seruauntes, how that the Lorde thy God had cōmaunded his seruaunt Moses to geue you al the lande, & to destroy al ye Enhabitours therof out of your sight, & therfore we were exceadinge sore afrayed of our lyues because of you, and now beholde, we are in thyne hande, as it semethe good and ryghte in thyne eyes to do vnto vs, so do.

And he dealt as it is sayde, with them, and ridde them oute of the handes of the chyldren of Israell, that they slewe them not. And Josua made them that same day hewers of wodd and drawers of water vnto the congregacyon and vnto the aulter of God vnto this day, in the place which God shulde chose.

¶ The Amorites are ouercome of Josua. It raineth stones. The sonne standeth styl and the day is lengthened. The .v. kynges are hanged.

The .x. Chapter.

And whē Adonizedec kynge
of Jerusalē had heard how A
Josua had takē Ai & had de Jos.vi.d. and.viii.d
stroied it, & how ye as he had
done to Jericho & her kinge,
euē so he had done to Ai & her kinge, and
how ye Enhabitours of Gabaō had made
peace with Israel & dyd remaine among
thē: then they feared exceadinglye, for Ga
baō was a great cytye, as any cytye of the
kingdome, and therto greater then Ai, and
all her men were myghtye.
Wherfore Adonizedec king of Jerusa
lē sent vnto Hoham king of Hebrō, & vn
to Pharam king of Jerimoth, & vnto Ja
phia king of Lachis, & vnto Dabir king
of Eglō sayinge. Come vp vnto me & heal
pe me, ye we maye smyte Gabaon for they B
haue made peace with Josua & the childrē
of Israel. Then ye .v. kinges of ye Amory
tes, the king of Jerusalem, ye king of He
bron, the kynge of Jerimoth, the king of
Lachis the king of Eglon gathered thē
selues to geather, bothe they and al theyr
hostes and went vp and beseged Gabaō,
and made warre agaynst it.

The host of the kinges of ye Amorites was thre hundreth thousande fotemē, x.M. horsmē, & xx.M. charettes after the Jewes, as saith the .v. Capitul

But the mē of Gabaō sent vnto Josua
vnto ye host to Galgal, saying: withdrawe
not thy hādes frō thy seruauntes but come
vp to vs: for all ye kinges of ye Amorytes
which dwel in ye moūtaines are gathered
to geather agaynst vs.
And Josua ascended frō Galgal, both
he and al the people of warre with hym, &
al the men of might, and the Lorde sayde
vnto Josua, feare thē not for I haue dely
uered thē into thyne hāde, there shall not
a mā of them stād before the, And Josua
came vnto thē sodenlye, & iourneyed from
Galgal al nyght. And the Lorde turmoy
led thē before Israell and slewe of them a
great slaughter at Gabaon, & chased thē
a long the way that gothe vp to Bethorō
and slew them tyl they cam to Esaka and C
Makeda. And as they fledd from Israel
euen in the going doune to Bethoron, the
Lord cast downe great stones from heauē
vpō thē, vntyl they cam vnto Esaka, that
they dyed. And there were mo ye dyed with
hayle stones, then the chyldren of Israell
slewe wyth the swerde.
Thē spake Josua vnto the lord, ye day
whē the Lord deliuered the Amorytes be

for the chyldrẽ of Israel, & he sayd in the sight of al Israel: Sunne stand thou stil
Ecclesi.xlvi.a vpõ Gabaõ, & thou Mone, in the valeye of Ialõ. And ye sunne abode, & the mone stode: stil, vntill the people had aduenged thẽ selues vpõ their enemies. Is not this writtẽ in the boke of the * righteous, how that the sunne abode in the myddes of heuẽ & hasted not to go downe by the space of a whole day. And ther was no daye lyke that before it, or after it, that the Lord obeyed the voyce of a man: & all because the Lorde fought for Israel.

*That is, after Josephus of manye) Moses wrytinge of such signes & tokens, as god had promised. The boke wherin he shulde wryte them remayneth not

And Josua returned & al Israel with him, vnto ye hoste to Galgal: but the fyue
D kinges fled & hyd them selues in a caue at Makeda. And it was told Josua, sayng: the .v. kinges are founde hid in a caue at Makeda. And Josua sayde, rowle greate stones vnto the mouthe of the caue & apoynte men therto for to kepe thẽ. And stãde ye not stil, but folow after your enemies & smyte the hyndmost of thẽ. And suffre thẽ not to entre into their cyties, for ye Lord your god hath delyuered them into your hãdes. And when Josua & the chyldre of Israel had made an ende of slayinge thẽ wt a great slaughter tyll they were wasted, yet ther remayned a certen of thẽ, which entred into walled cyties.

And al the people returned to ye host, to Josua at Makeda in peace, so ye no man durst moue his tong agenst ye children of Israel. Then sayd Josua: open ye mouth of the caue, & bringe out these .v. kinges vnto me out of ye caue. And they dyd so, & brought those .v. kinges vnto hym, oute of the caue: the king of Jerusalem, ye king of Hebrõ, the king of Jerimoth, the king of Lachis, and the kyng of Eglon.

E And when they had brought out those kinges vnto Josua: Josua called for al ye men of Israel, & sayde vnto ye captaynes of the men of warre, which came wt hym, come nere & * put your fete vpõ the neckes of these kinges. And they came neare & put theyr fete vpõ ye neckes of thẽ. And Josua sayd vnto thẽ feare not nor dread But be strong & plucke vp youre hertes, for so shal the Lord serue al your enemyes agaynst whych ye fyght.

And then Josua smote thẽ & slewe thẽ & hanged thẽ on fyue trees tyl euen. And at the goinge downe of the sonne, Josua gaue commaundement, & they toke them downe of the * trees & cast them into the caue, where they hyd them selues, & layed greate stones on the caues mouth, which remayne vnto this daye.

[illegible]

And ye same day Josua toke Makeda & smote it wt the edge of the swerde, & the king therof also, & vtterly destroyed thẽ & al the soules ye were therin, & let nought remayne. And he dyd to the king of Makeda, as he dyd to the kinge of Jericho.

Then Josua wente frõ Makeda, & all Israell with him vnto Libna, & foughte agaynst Libna. And the lord deliuered it also into their hãdes, with the kyng also & smote it with the edge of the swerd and al the soules ye were therin, & let noughte remayne in it, & dyd vnto the king therof as he dyd vnto the king of Jericho.

After ye Josua departed from Libna, & al Israell with hym, vnto Lachis, and F
beseged it, & assaulted it. And the lord deliuered into the hãdes of Israel Lachis, that they toke it the second day, & smote it with the edge of the swerde, & al the soules that were therin, according to all that he dyd to Libna.

Then Horam kynge of Geser came vp to helpe Lachis: But Josua smote hym and hys people, vntyll he lefte hym naught remayninge.

And frõ lachis Josua departed, vnto Eglon, & al Israell wyth hym, and there beseged it, & assaulted it, & toke it ye same day, & smote it with the edge of the swerd and al the soules that were therein: & vtterlye destroyed thẽ the same daye, accordinge to al that he dyd to Lachis.

Then Josua departed vp from Eglõ G
and al Israel with him, vnto Hebrõ. And they fought agaynst it, and toke it, & smote it wyth the edge of thee swerde, and the kynge therof, and al the townes that pertayned too it, and all the soules that were therin, so that they left nought remaynig but in all thinges as they dyd to Eglon, so they destroyed it vtterlye, and all thee soules that were therein.

Then Josua returned & al Israel with him to Dabir, and they fought agaynste it, & toke it, and the king therof and al the townes that pertained therto. And smote

them

them with the edge of the swerde, and vt=
terly destroied al the soules that were ther
in, and let nought remaine. And as he dyd
to Hebron, so he dyd to Dabir and ye king
therof, and as he dyd to Lybna and her
kynge.

And Josua smote all the hille contreys
& the south contreys, and the valeyes, and
ye sprynges of water, with all their kinges
& let nought remaine, but utterly destroy=
ed al that * breathed, as the Lord God of
Israell commaunded. And Josua smote
thē from Cades barne, unto Azah, and al
the cōtrey of Gosan, euen unto Gabaon.
And al those kinges & their lande, Josua
toke at one tyme: because the Lorde God
of Israel fought for Israell. And thē Jo
sua returned and all Israel with hym un
to the hoste to Galgall.

The notes.

a1 This was not done of cruelnesse, but to come
tyme & seyng thē the prynces and the hole hoste of
Israell, which had not kylled all, but suffered some
to flee in to Cyties, that they shulde here after spare
no kinges of the Cananytes, whose possessyons
the Lord gaue unto them in as moche as they were
commaunded to slaye al. deut. xx. d.

¶ The battel of Josua with dyuers kinges, why
ch god geueth in to hys handes.

The .xi. Chapter.

B And whē Jabin king of Ha=
zor had hearde ye: he sent to Jo
bab kinge of Madon, and to
the king of Someron, and to
the kyng of Acsaph. And un
to the kinges that are by north in ye moū=
taines, and playnes, on the southesyde of
Ceneroth, and in the lowe countreies, and
in the regions of Dor upō the see, and un
to the Cananites both by Easte and west:
& unto ye Amorites, Hethites, Pheresites,
and Jebusites in the mountaines: & unto
the Heuites under Hermon in the land of
Masphah: which came oute and all their
hostes with them a multitude of folke euē
as the sādes of the see in nōbre wt horsses
& charettes excedyng manye. And al these
kynges met to geather, and came and pit
ched to geather upon the water of Merō,
for to fighte wyth Israell.

And the Lord said unto Josua: be not
afrayede of them: for to morowe aboute
this time I wyl delyuer them al slaine, be
fore al Israell: & thou shalt houghe their
B horsses, and burne their charettes with fire.
Josua.x.b. And Josua came & all the men of warre
wt him agaynste them, unto the water of
Merom, sodenly, & felle upon them. And
the Lord delyuered thē into the handes of
Israel: and they smote them & chased thē,
unto great Sidon, & unto ye * whotte wa= * Gree. Masere phot.
ters, & unto the valey of Masphah East=
warde, & smote thē until they had none re=
mayninge of them. And Josua serued thē
as the Lorde badde him, houghed theyr
horsses & burnt their charettes wyth fyre.

Thē Josua at that time turned backe
and toke Hazor and smote her kyng with
the swerde. For Hazor before tyme was ye
head of all those kyngdomes. And they
smote all the soules that were therin wyth
the edge of the swerde, utterly destroyinge
them, that no breath was let remaine. And
burnte Hazor wyth fyre and all the cytyes
of those kynges, withe all the kynges of C
them, Josua toke and smote them with the
edge of the swerde, and utterly destroyed
them * as Moses the seruaunt of the Lor= Exod. xxiii. d. Nume. xxxiii. b. Deute. vii. a
de commaunded.

But Israel burnt none of ye cities that
stode upon hilles, saue Hazor onlye, that
Josua burnt: but al the spoyle of ye sayde
cities & the catell, the chyldren of Israell
caught unto thē selues: But ye men onlye
they smote with the edge of the swerd un=
til they had destroyed thē, & had leafte no
breathe remayninge. As the Lord cōmaū
ded Josua, and euen so dyd Josua * and
mynysshed no worde of all that the Lord Deute.x.b
commaunded Moses.

And so Josua toke al the land, ye hilles
and all the southe contreye, and al the lan
de of Gosan, and the lowe contreye, and ye
playnes, and the * mountayne of Israell, In which Jacob had dwelled.
with the lowe countreye of the same, euen
from mouñt Halak that goth up to Seir,
unto Baal Gad in the valeye of Libanō,
under mount Hermon. And al the kinges
of the same, he toke and smote them, and
slewe them.

Josua made warre lōg time with those
kinges: for there was no cytie that made D
peace wythe the chyldren of Israell, saue
those Hethites that enhabited Gabaō: Al
other they toke wyth batell: for it came of
the Lord to harden theyr hartes: that they
shoulde come agaynste Israell in batell:
euen to destroye them utterlye, that they
shuld haue no mercy, but to bryng thē to
nought

nought. As the lord cõmaunded Moses
And that same season, Josua went and
destroyed the * Enakites out of the moun
taines, and out of Hebron, Dabir, and A
nab, and out of al the mountaines of Ju
da, and out of al the mountaines of Jsra
el. And Josua destroyed thẽ vtterly with
their cities. So that there was not one E
nakite leaft in the land of the chyldren of
Jsrael: only in Asah, Geth, & Asdod, ther
remayned of them.

Loke Jude. a, b

And Josua toke ÿ hole land according
to al that the Lord sayde vnto Moses, &
gaue it a possessiõ vnto Jsrael euery mã
his part in their trybes: & the lande rested
from warre.

¶ What kynges Josua & the chyldren of Jsraell kylled, which were in numb. &c. xxxi.

The. xii. Chapter.

A These are the kinges of ÿ lã-
de which the children of Js-
rael smote & conquered their
lãdes on ÿ other side Jordã
estward, frõ ÿ riuer Arnõ, &
to mount Hermon, & al ÿ playne estward:
Sehon kinge of ÿ Amorites, ÿ dwelte in
Hesbon, & ruled frõ Aroer, which lieth on
the brim of the riuer of Arnõ, and to ÿ mid
del of the riuer, & halfe Galaad vnto ÿ ry
uer Jabock, ÿ border of ÿ childrẽ of Am-
mõ: And in the plaine vnto ÿ see of Ceni-
roth estwarde, & vnto the see in the playne
called the salte see Estwarde, the waye to
Beth, Jesymoth and by southe vnder the
sprynges of phasgah.
And the coostes of Og. kyng of Ba-
B sã which was of the remnaunt of the Ra-
phaites & dwelte at Astharoth, & Edrai: &
raygned in mout Hermon, & in Salecah,
& thorow out all Basã, vnto the borders,
of the Gesurites, and ÿ Macathites and
halfe Galaad, vnto the borders of Sehõ
kynge of Hesbon. * Moses the seruaunt
of the Lorde and the chyldren of Jsraell
smote them, and Moses the seruaunte of
the Lorde, gaue their landes a possession,
vnto the Rubenites, Gaddites, and halfe
the trybe of Manasses.

Nu. xxxii. f. g

These are the kinges of ÿ coũtrey why
ch Josua & the chyldren of Jsraell smote
on this syde Jordan, westward, frõ Baal
Gad in the valeye of Libanon, euen vn
to mounte Halak that goeth vp to Seir.
And Josua gaue the land vnto the tribes
of Jsrael to possesse, to euery man his par C
te: in the vpper lande, and nether lande in
playnes, and sprynges of water, in the wil
dernesse, & south countrey the Hethites, the
Amorites, the Cananites, the Pherezites,
the Heuites, and the Jebusytes.
The kynge of Jericho: The kyng of
Ai besyde a † Bethel: The kyng of Jeru-
salem: The kyng of Hebron: The kinge
of Jerimoth: The kyng of Lachis. The
kynge of Eglon: The kynge of Gazer:
The kyng of Dabir: The kyng of Ga-
der. The kyng of Horma: The kynge of
Ered: The king of Libna: The kyng of
Odolam: The kynge of Makeda: The
king of Bethel: The kig of Thaphuah:
The kyng of Hepher: The kynge of A-
phek: The king of Lasarõ: The king of
Madã: The king of Hasor: The kig Se
merõ merõ: The kig of Achaph. The kig
Thenach: The kig of Magedo: The kig
of Cades: The king of Jakanã in Car-
mel: The kyng of the Contreye of Dor:
The kyng of the nations in Galgal: and
kynge Therzah: All the kynges to gea-
ther thirtye and one.

The Notes.

a † Bethel is a place famouse bothe for praises bis prayse, viii. myles from Jerusalem on the ryghte hande as one Journeyeth from Jerusalem to Sychar, or Naples. Because of the golden calfe which kyng Jeroboam set vp. iii. Reg. xii. f. and g. the Jewes of contempt called it Bethauen, ÿ is, the house of an Idoll: where as Jacob gaue it the name of the house of God Gene. xxviii, d.

¶ Josua is cõmaunded to deuide the lãd to ÿ chyldren of Jsrael.

The. xiii. Chapter.

When Josua was waren old, A
and stryken in yeres, the Lor
de sayd vnto him: thou art ol
de and striken in yeres, & ther
remaineth yet exceding moch
lande to be possessed: This is the lãd that
remaynethe: al the costes of the Phylisty
nes: and all the Gesurytes: from Nylus
in Egypte vnto the borders of Akaron
northwarde, whyche lande was counted
to pertayne vnto the Cananites, euen to
the fyue Lordes of the Philistines: the A
sathytes, Asdadites, Ascalonytes, Gethi-
tes, Akaronites, with the Euites, from the
southe. All the lãde of the Canan:ites, and
Maara that pertaynethe to the Sidons,
euen vnto Apheh, and to the borders of

the Amorites. And the land of the Gebly-
tes, and all Libanon towarde the sunne
risynge, from Baall Gad vnder mounte
Hermon vntyl thou come to Hemath, all
the enhabitoures of the hil countre, frō Li
banon vnto the * whotte waters euen al ÿ
Sidones. I will cast them oute from be-
B fore the childrē of Israel, and se that thou
in any wise deuide it by lotte vnto the chil
dren of Israel to enheret, as I haue com-
maunded the: Now therfore deuyde thys
land to enheret, vnto the nyne tribes & the
halfe tribe of Manasses. For ÿ other half
with the Rubenites & the Gaddites haue
receaued their enherytaunce all readye *
which Moses gaue them be yonde Jor-
dā Estward: euen as Moses the seruaūt
of the Lorde gaue them: from Aroer that
lyeth on the brym of the ryuer Arnō: wyth
the cytye in the myddes of the ryuer. And
al the playne of Midba vnto Dibon: and
al the cities of Sehō king of ÿ Amorites
whych raygned in Hesbon, euē vnto ÿ bor
ders of the chyldren of Ammon: and Ga-
laad, and the landes that border vpon the
Gesurites and the Machathites, and all
mount Hermon and all Basan vnto Se-
lecah: euē al the kingdom of Og in Basā
which raygned in Astharoth & Edrai whi
ch same remained yet of ÿ rest of the ‡ Ra-
phaites. But Moses smote them and de
stroyed them.

Neuerthelesse the childrē of Israel ex-
pelled not the Gesurites nor the Macha-
thites: But the Gesurytes & the Macha-
thites dwelt amonge the Israelites euen
vnto this day. Only vnto ÿ tribe of Leui,
he gaue none enheritaunce: * for the offe-
ring of the lord God of Israel is their en
heritaunce as he sayde vnto them.

And Moses gaue vnto the tribe of the
C chyldren of Rubē by their kinredes. And
their costes were from Aroer that lieth on
the bancke of the riuer Arnō, and the cytie
that lieth in the riuer, and al the playne a-
boute Medba, Hesbō, and al her townes
that lye in ÿ plaine: Dibō * Bamothbaal
& Bethbaalmeō: Jahazah, Kedemoth and
Mephaath, Kiriathaim, Sabamah & Za
rath Zahar in mount Emak: & Beth Phe
or and ÿ sprynges of Phasgah, & Bethie
simoth: and al the cities in the plaine. And
all the kyngdome of Sehon kynge of
the Amorites which raygned in Hesbon,
whō Moses smote * wt the lordes of Ma num.xxxi.a
dian, Eui, Rekem, Zur, Hur and Reba, ÿ
Lordes of Sehō, and the Enhabitoures
of the contrey. And Balam also the sonne
of Beor the sothesayer, the children of Is
rael slewe with the swerde, amonge other
that were slaine. And the borders of ÿ chil
dren of Ruben was Jordan with the con
trey that lyeth theron. This is the enhery-
taunce of the chyldren of Ruben in theyr
kynredes, wythe the cytyes and vyllages
pertaynynge therto.

And Moses gaue vnto the tribe of Gad
euen vnto the chyldren of Gad he gaue by D
kynredes. And their costes were Jazer, &
al the cyties of Galaad, and halfe the lād
of the chyldren of Ammon, vnto Aroer ÿ
lyeth before Rabah: And from Hesbō vn
to Ramoth maspha, and Betonim: and
frō Mahanaim vnto the borders of Da
bir. And in the valeye they had Betharā,
Bethnimra, Socoth, and Zaphon, the
reste of the kyngdome of Sehon kynge
of Hesbon, & Jordan and the costes that
lye theron, euen vnto the edge of the see of
Cenerothe, on the other syde Jordan Est
warde. This is the enheritaūce of the chil
dren of Gad in their kynredes, the cyties
with their vyllages.

And Moses gaue vnto the halfe tribe
of Manasses. And the halfe tribe of Ma
nasses had theyr parte by their kinredes.
And their costes were from Mahanaim,
euē al Basā, the kingdom of Og, kynge
of Basā and al the townes of Jair which
lye in Basā, euē thre skore cities, and half
Galaad & Astaroth, & Edrai, cities of the
kingdome of Og in Basan, * whiche per nu.xxxii.g
taine vnto the childrē of Machir the sōne
of Manasses, & that vnto halfe the chil-
dren of Machir by theyr kynredes.

These are they to which Moses gaue
enherytaunce in the feldes of Moab, on
the other side Jordan by Jericho Estwar
de. But vnto the trybe of Leui Moses
gaue none enheritaunce, for the lord God
of Israell he is their enherytaunce, * as num.xviii.f
he sayde vnto them.

Caleb requireth the heritage that was promised hym, and Hebron was geuen hym.

The.xiiii. Chapter

And

A And these ar ỷ contreyes whych ỷ children enhereted in the land of Canaan, vnto which Eleazar the preast, & Josua the sonne of Nun and the auncient heades of the tribes of the childrē of Israell gaue them their enheritaunce by lotte, as the Lord cōmaunded by the hād of Moses to geue vnto the nyne tribes, & vnto ỷ halfe tribe of Manasses. For Moses had geuē enheritaunce vnto two trybes and an halfe on the other side Jordā. But vnto ỷ Leuites he gaue none enheritaunce among thē. For the childrē of Joseph were two tribes, Manasses and Ephraim. And therfore they gaue no parte vnto ỷ Leuites in the lande, saue cities to dwell in & ỷ suburbes of ỷ same, for theyr beastes & cattel. As the lord commaūded Moses: euen so the chyldrē of Israel did when they deuyded the lande.

B And ỷ childrē of Juda came vnto Josua in Galgal. And Caleb the sōne of Jephune the Kenesite sayd vnto him: thou wottest what the Lord said vnto Moses the mā of God about me and ỷ in Cades Barne. * Fourtie yere olde was I when Moses the seruaunt of the Lord sent me frō Cades Barne to spie out the lād. And I brought hym worde agayne euē as I thought in myne herte. Neuerthelesse my brethren that went vp with me discouraged ỷ hertes of ỷ people. But I folowed the Lord my God euen vnto the ende.

Nu.xiiii.b

And Moses sware the same ceasō saying * ỷ lande wherō thy fete haue troodē,

C shalbe thyne enheritaūce & thy childrē for euer because ỷ haste folowed the lord my God continually. And nowe beholde, the Lorde hath kepte me lusti (as he sayd) * this fourtie and fiue yeres, euen sence the lord spake vnto Moses, while the childrē of Israel wandered in ỷ wildernes. And now se I am thys day foure skore & fyue yeres: and yet am as strong at thys tyme, as I was when Moses set me: loke how strōg I was then, so strōg I am now, to warre and to do al maner of thinges.

Nu.xiiii.b. Deut.i.c Josu.xi.a

Gen.xlvi.d

Now therfore geue me thys mountayne which the Lord at that time promesed, for thou herdest at ỷ tyme, how ỷ * Enakim ỷ were there and how the cyties were greate & walled. I trust the Lord wyll be

D

Of them looke Judi.b

wyth me, and I shall dryue them oute as the Lorde sayde. And Josua blessed Caleb the sonne of Jephune & gaue him Hebron to enheret. And Hebron be came the enheritaunce of Caleb the sōne of Jephune the Kenenesite, vnto this daye: because he folowed the Lord God of Israel perpetually. And the name of * Hebron was called in olde tyme Kariath arbe, whiche was a huge man amōg ỷ Enakims. And the lande ceased from warre.

The notes.

* I Hebron is a proper name of a Cytie which before was called the Cytie of Arbe whyche Arbe after the Hebre, was a Geaūt; bothe stronge & myghtye and of a famouse name.

¶ The Lotte of the childrē of Juda and the names of the cytyes and vyllages of the same.

The .xv. Chapter

A And the Lotte of the trybe of the children of Juda in their kinredes was the wildernes of Zyn ỷ stretched to the costes of Edom southwarde, & is the vtmoost parte of the southe costes. And their southcostes were from the brinck of the salt see & from a certē point of ỷ see that leaneth southwarde. And it went out on the south syde of the going vp to Acrabim and went a long to Zinna, & ascended vp on the southe syde of Cades Barne, & went a long to Hezron & wēt vp to Adar, & fett a compase to Karca & wēt a long to Azmon, & it went oute to the ryuer of Egypt: so ỷ the ende of that cost is the see. And these are their south costes.

B And their easte costes are the salt see euē vnto the edge of Jordā. And their borders in the north quarter were from another point of the see wher Jordan endeth. And went vp to Bethhagla and wente a long by the north syde of Betharabah & went vp to the stone of Bohen the sōne of Rubē. And then went vp to Dabir from the valey of Acor and so northward turning toward Galgal that lieth before the goyng vp to Adonim, which is of the south syde of the Riuer. And they wēt a longe to the water of Ensemes, & ended at ỷ wel of Rogel. And thē went vp to the valeye of the sonne of Hennō, euen vnto the southe syde of the Jebusites the enhabytours of Jerusalem. And thē went vp to the toppe of the hille ỷ lyeth before the valeye of Hennom, westward, & by the edge

of

of the valey of Raphaim northward. And
the it draweth frō the sande hylle unto the
fountayne of water called Nephthoah, and
goeth out at the cities of mount Ephron: &
draweth to Balah, otherwise called Kariā
thiarim: & then it compaseth from Balah
westward, unto Seir, & then goeth alonge
unto the syde of mount Jarim, otherwyse
called Chesalon, on the northsyde therof.
And cometh down to Bethsames & goeth
C to Thamnah, & goeth oute on the syde of
Akaron northward: And then draweth to
Secron & goeth a longe to mount Balah,
and goeth out at Jabnel: & the ende of the
costes is ẏ see. And the west borders are ẏ
great see & the costes that lye theron. And
these are the costes of the chyldren of Juda
rounde aboute in theyr kynredes.

* And unto Caleb the sonne of Jephune
was ther a part geuē amōge the chyldren
of Judā, by the mouth of the Lord to Jo
sua, euē the cytie of Kariatharbe father of
Enack whych cytie is called Hebron. And
Caleb droue thence the thre sonnes of E-
nack, Sesai, Ahiman, & Thalmai, the son-
nes begottē of Enack. And he wēt up thē-
ce, to the enhabitours of Dabir, whose nā-
me in thee olde tyme was Kariath sepher.
And Caleb sayd: * he that smiteth Kariath
sepher & taketh it, to him wyll I geue Ac-
D sah my doughter to wyfe. And Othniel ẏ
sonne of Kenes, the brother of Caleb toke
it. And he gaue hym Acsah hys doughter
to wife. And as she wēt she moued him, to
aske of her father a felde. And she * lyght
ed of her asse. And Caleb sayde unto her:
what ayleth the. And she sayde: geue me a
blessing: for ẏ hast geuē me a southwarde
& drye land: geue me also sprynges of wa-
ter. Then he gaue her sprynges of water,
both aboue & beneth. Thys is the enheri-
taunce of the tribe of the chyldrē of Juda
in theyr kynredes.

And the cities of the tribe of the childrē
of Juda in al quarters, toward the costes
of Edō southward, were: Kabsel, Eder, &
Jagur: Kinah, Dimonah, & Adada: Kedes
Hazor, & Jethnā: Ziph, Telem, & Baloth
Hazor, Hadathah, & Kerioth: Hesrō, other
wyse called Hazor: Amam, Sama, & Mo-
ladah: Hazargaddah, Hasmō, & Bethphe-
leth: Hazarsuall, Bersabe, & Baziothiah:
Baalah, Jim, & Azem: Eltholad, Cesil, &
Horma: Ziklag, Madmenah, & Sensen-
nah: Labaoth, Selhim, Ain, & Remon: all
these cytties are twentie & nyne wyth theyr E
villages. And in the lowe cōtreye they had
Esthaol, Zareah, & Asenah: Zonoah, En
ganim, Thaphuah & Enam: Jerimoth, A
dulam, Socoh, & Azekah: Saaraim, Aditha-
im, Gederah, & Gederothaim: fourtene cy-
ties wyth theyr villages.

Zenā, Hadasah, & Magdalgad, Delēā
Mazphah, & Jektheel: Lachis, Bazcath,
and Eglon: Cabōn, Lahamam, & Cethlis
Gaderoth, Bethdagon, Naamah & Ma-
kedah: Syxtene cities with theyr villages

Lebnah, Ether, & Asan: Jephthah, As-
nah, & Nezib: Keilah, Akzib, & Maresah
nyne cytties wyth theyr villages. F

Akron with theyr townes & villages.
And frō Akron out to the see, al that lyeth
aboute Asdod wyth theyr vyllages. As-
dod wyth her townes and vyllages. Azah
with her townes and villages, euen unto
the ryuer of Egypte: & the great see wyth
the costes that lye theron.

And in the mountaynes, they had Sa
mir, Jathir, & Socoh: Dannah: & Kariath
sennah, which is Dabir: Anab, Esthemoh
& Anim: Goshen, Holon, & Giloh: a leuē cy-
ties wyth theyr villages. Arab, Dumah,
& Esan: Janum, Beththapuah & Aphekah:
Humatah and Kariatharbe: which is He-
bron & nyne cytties wyth theyr vyl- G
lages. Maon, Carmel, Siph, and Jutah:
Jezrael, Jukadam, & Zanoah: Cain, Gi-
baah, & Thamnah x. cytties with theyr vil
lages. Halhull, Bethzur, & Gedor: Maa-
rath, Bethanoth, and Eltekon: Syxe cy-
ties wythe theyr villages. Kariath Baal
whych is Kariath Jarim, & Harabba two
cytties wyth theyr villages.

And in the wyldernes they had Beth-
arabah, Meddin & Sacacah: Nebsan, the
cytie of salte, & Engadi: Syxe cities wyth
theyr villages. But the Jebusites ẏ were
the enhabiters of Jerusalē: the chyldrē of
Juda could not caste oute. Wherfore the
Jebusites dwel among the chyldrē of Ju
da unto thys daye.

¶ The lot or part of Ephraim.

The .xvi. Chapter.

A
nd the lot of the chyldren of A
Joseph fel frō Jordā by Je-
richo, unto the water of Jeri-

the eastward, & the wildernesse that goeth
vp frō Jericho thorow out mount Bethel:
and then goeth out frō Bethell to Lus, &
cummeth a long vnto the borders of Archi
taroth: & goeth downe westwarde, euen to
B the costes of Japhlethi, & vnto the costes
of Bethhoron the nether, & so to Gasor, &
the endes of theyr coostes came to the see.
And so the chyldren of Joseph Manasses
and Ephraim toke theyr enheritaunce.

And the chyldre of Ephraim toke theyr
costes by kynreds. And ỹ costes of theyr
enheritaunce Eastward were, Ataroth A-
dor, euen vnto Bethhoron the vpper, and
C went oute westwarde to Machmathah on
the Northsyde, & cōpassed Eastward vn-
to Thaanath Silo, & past it on the East-
syde vnto Janoah, & went downe frō Ja-
noah to Ataroth & Naarath, & met at Jeri
cho, & wēt oute at Jordan. And theyr bor-
ders went frō Thaphuah westward vnto
the ryuer Kanah, & the endes were the see.
D This is the enheritaūce of the trybe of the
chyldren of Ephraim in theyr kinredes, &
the borderinge cyties of the chyldrē of E-
phraim, lye among the enheritaūce of the
chyldren of Manasses: euen all the cyties
wyth theyr villages. Notwithstandinge
they dryue not oute thee Canaanites that
dwelt in Gazer: but the Cananites dwelte
amonge the Ephraites vnto thys daye, &
paye tribute.

¶ The lot or porcion of the halfe trybe of Manasses. The Cananites become tributaries to the Israelites. Manasses & Ephraim requyre a greater porcion of heritage.

The .xvii. Chapter.

A And thee trybe of Manasses
which was the Eldest sonne
of Joseph receiued a lot. And
Machir the Eldest sonne of
Manasses which was the fa
ther of Galaad (& a mā of warre) had Ga
laad & Basan. And the rest of the children
of Manasses receaued by theyr kinredes:
which were the chyldrē of Abiezer: the chil
dren of Helech: the chyldrē Asriel: the chyl
dren of Sichē, thee chyldrē of Hepher: the
chyldren of Semida. These are the male
chyldren of Manasses thee sonne of Jo-
seph in theyr kynredes. ⁊ But Zelaphead
the sonne of Hepher the sonne of Galaad
the sonne of Machir, the sonne of Manas
ses, had no sonnes saue doughters. And

Nu.xxvi.b / xxvii.a / xxxvi.a

these are ỹ names of thes doughters: Ma
hela, Noa, Hagla, Melcha & Thirza: whi
che came before Eleasar the prieste, & befo
re Josua the sonne of Nun, & before the
Lordes saying: ⁊ the Lord commaunded
Moses to geue vs an enheritaunce among
our brethre. And he gaue thē at the mouth
of the Lord, an enheritaunce amonge the
brethren of theyr fathers. And there fell
ten porciōs to Manasses besyde the land
of Galaad & Basan whyche are on the o-
ther syde Jordan: because the daughters
of Manasses dyd enherytte amonge hys
sonnes. And Manasses other sonnes had
the land of Galaad.

And the coostes of Manasses reached
frō Aser to Machmathah that lyeth befo
re Sichē & went a long on the right hand
euen vnto the enhabiters of Enthaphuah
& the land of Thaphuah belōged to Ma
nasses, whych Thaphuah laye in the bor-
ders betwene Manasses and the children
of Ephraim. And the costes descended vn
to thee ryuer Canah on whose southesyde
Ephraim hath cyties among the cyties of C
Manasses. For the coostes of Manasses
were on ỹ northsyde of the ryuer & ỹ endes
of them was the see: so that the south per-
tayned to Ephraim, & the northe to Ma
nasses, and the see is his border. And they
met together in Aser northwarde, & in Isa
car eastward. And Manasses had in Isa
car & in Aser, Bethsean, and her townes: &
the enhabiters of Dor, wythe the townes
pertainyng to the same: & the enhabitours
of Endor wyth the townes of the same: &
the enhabitours of Thaanath wyth her
townes and the enhabitours of Mageddo
wyth the townes of the same, euē thre con
treys. yet the chyldrē of Manasses coulde
not ouercome those cyties: But the Cana
nites began to dwel in the same land. Ne
uerthelesse assone as the chyldrē of Israel
were waxed strong, they put the Canani-
tes to tribute, but expelled them not.

And the chyldrē of Joseph spake vnto D
Josua, saying: why haste thou geuen vs
but one lotte & one porciō to enherete, seing
we be moche people, & for as moche as the
Lord hath blessed vs so: & Josua answe-
red thē: yf ye be moch people, then get you
vp to thee wood contreye, and prepare for
youre selues there in the lande of the Phe

resites

resites and of the * Raphaites, yf mounte
Gen.xii.a Ephraim be to narowe for you. Then the
chyldren of Joseph sayde agayne the hyl
wil not begotē of vs: for all ỳ Cananites
ỳ dwel in the lowe contrey haue charettes
of yron, and so haue they ỳ enhabite Beth
sean, ⁊ the townes of the same ⁊ they also
that dwel in the valey of Jesreel. And Jo
sua answered ỳ house of Joseph, Ephra=
im ⁊ Manasses saying: ye be moch people
and haue great power ⁊ shal not therfore
haue one lot. But the hill shall be youres,
for it is a wodde contrey ⁊ ye shal brynge
it to faction and it shalbe youres euen vn=
to the endes of it, for ye shalbe able to cast
out ỳ Cananites for al their yron charet=
tes, and for all they be so stronge.

Certen are sente to deuyde the lande to the other seuen trybes. The lotte of the chyldren of Ben Jamin.

The.xviii.Chapter.

A AND the whole congregacyon
of the childrē of Israel came
to gether at Siloh ⁊ sit vp ỳ
tabernacle of witnesse ther, ⁊
the lande was in subiectiō be
fore them. But there remayned among ỳ
children of Israel seuen tribes which had
not their enherytaunce deuyded out. And
Josua sayd vnto ỳ childrē of Israel, how
lōg are ye so slacke to go ⁊ possesse ỳ land
which ỳ Lord God of your fathers hathe
geuē you? Bring of euery tribe thre mē ỳ
I may sende thē. And ỳ they may rise and
walke thorowe the land ⁊ distribute it by
their enheritaunces ⁊ come againe to me.
B Deuide it into seuē partes. For Juda shal
abyde by their coostes in ỳ south, ⁊ ỳ hou=
se of Joseph shal stand to their coostes in
the north. Descrybe ye ỳ land therfore in=
to seuē partes, ⁊ bryng ỳ descripciō to me
hether, ỳ I maye caste lottes for you here
before the Lord oure God. The Leuites
haue no parte amonge you for the preast=
shipe of the lord is their enheritaūce. And
Gad, Ruben, ⁊ halfe the trybe of Manas
ses haue receaued their enheritaunce beyō
de Jordan Estwarde, whiche Moses the
seruaunte of the Lorde gaue them.

And ỳ men arose and went their waye.
And Josua charged thē ỳ wēt to distribe
the land saying: hence and go thorow the
lande ⁊ describe it, ⁊ come againe to me he
ther: and I will cast lottes for you before
the Lorde in Siloh. And the men depar=
ted, ⁊ walked thorow the lande and descri
bed it by cities into seuē partes in a boke,
and returned to Josua into the host at Si
loh. And Josua caste lottes for thē in Si
loh before the Lord, ⁊ ther he deuided the
lande vnto the children of Israell, to eche
their porcion. And the lotte of the trybe of C
the chyldren of Beniamin came vp accor=
dynge to their kinredes. And the coostes
of their lotte came out betwene the childrē
of Juda ⁊ ỳ childrē of Joseph. And their
north coostes were frō Jordan and went
vp to the side of Jericho on the north side,
⁊ wēt vp thorow the moūtaines westwar=
de, ⁊ they ended at the wyldernesse of Be=
thauē: ⁊ went frō thence to ỳ southsyde of
Lus, other wyse called Bethel: ⁊ descēded
to Ataroth Adar vpon the hylle ỳ lieth on
the southe side of ỳ nether Bethhorō. And
the west coost draweth ⁊ cōpasseth the southe
warde, euen from the hille ỳ lyethe before
Bethhoron, ⁊ gothe oute at Kariathbaall
which is kariath Jarim, a citie of ỳ childrē
of Juda: ⁊ thys is the west quarter: ⁊ the
southe cooste goth frō the edge of Karia=
thiarim westward, ⁊ goth out to the water
welle, of Nephthoah ⁊ cometh downe to ỳ
edge of the hil that lyeth before the valeye
of the sōne of Hennō which is in the valey
of Raphaim northwarde, and descendeth D
thorowe the valeye of Hennon vnto the
syde of Jebusy southward ⁊ goth downe
to the well of Rogell. And compaseth frō
the north and gothe forthe to Ensames ⁊
to the coostes that lye before the goynge
vp vnto Adomim: and gothe downe to the
stoone of Bohan the sonne of Ruben: and
then gothe alonge towarde the syde of *
the playne northewarde: and goth downe Grec. Arabahah.
in to the plaine: and gothe a longe to the
syde of Bethhaglah northewarde, and
endeth at ỳ point of the salt see north ther
from, and at the ende of Jordā south ther
from. This is the south cooste.

And Jordā is their east cooste, thys is
the enheritaunce of the childrē of Benia=
min wyth theyr coostes round about and
by their kynredes. And these ar the cytyes
of the trybes of the chyldrē of Beniamin
in theyr kynredes: Jericho, Bethhaglah,
and the valey of Kasis: Betharabah, Za
maraim, and Bethell: Auim, Pharah, and
Ophrah: Chephar Ammonai, Ophni, and

Sabat, twelue cyties with their villages.
Gabaō, Ramah, and Beroth: Masphah,
Caphairah and Mozah: Reke, Iarephel
and Tharelah, Zela, Eleph, and the cytie
of the Iebusytes which is Ierusalē, Ga-
baath, & Kariath, fourtene cyties wt theyr
villages. This is the enheritaunce of the
chyldren of Beniamin in their kinredes.

¶ The lottes or partes of Zabulon, Isachar, Aser, Nephthali, Dan, and Iosua.

The .xix. Chapter.

A And the seconde lott came out
vnto the trybe of the children
of Simeō by their kinredes.
And their enherytaunce fel in
the myddes of ye enheritaūce
of the children of Iuda. And their enheri-
taunce was: Bersabe, Sabe, and Mola-
dah, Hazorsual, Balah, & Azem, Eltholad
Bethul and Hormah, Ziklag, Bethmar
caboth & Hazersusah, Bethlebaoth, & Sa
ruhē thertene cities wythe their villages.
Ain Remō Ether, & Asan foure cities wt
their villages: & therto al ye villages yt lye
rounde about these cities, euē vnto Bala
ath, Beer, & Ramath southwarde. Thys
is the enheritaūce of the trybe of the chyl-
drē of Simeon in their kinredes out of ye
porcion of the children of Iuda came the
enheritaunce of the chyldrē of Simeon.
For the part of the chyldrē of Iuda was
to moch for them: and therfore the chyldrē
of Simeon had their enheritaunce in the
enheritaunce of them.

And the thyrd lotte came vnto the chyl
dren of Zabulō according vnto their kin
redes. And the coostes of theyr enhery-
taunce came to Sarid, & went vp to the
B See, and to Marialah, and touched at
Dabaseth, & mette at the riuer that lyethe
before Iokneā: and turned from Sarid
estward toward the sunne rising vnto the
border of Chisloth in moūt Thabor: and
then gothe out to Daberath and goth vp
to Iaphia: and from thence gothe a long
estwarde towarde the sunne rysynge, to
Gethah, Hepher, Ittah, and Iasin, and
goth to Remon, Methoar, & Neah. And
cōpasseth it on the north syde and goeth to
Nathan, and endeth in the valey of Ieph
thahell. And Iattath, Nahaloll, Semron,
Idalah, & Bethlehem: twelue cities with
their vyllages. Thys is the enherytaunce
of the Childrē of Zabulon, in their kyn-
redes. The said cities with their villages.

And the fourth lott came out to the chil
drē of Isacar by their kinredes. And their
costes were Iesraelah, Casuloth, Sunē,
Hapharaim, Siō, Anaharath: Harabith,
Kision, and Abes: Rameth, Enganim, En
hadah, & Bethphazes. And his costes mete
at Thabor, Sahazimah, & at Bethsames
& endeth at Iordā, syxtene cytyes wyth
their villages. This is the enheritaūce of
the trybe of the childrē of Isacar by their
kinredes the cytyes and their vyllages.

And the fyft lott came out vnto ye tribe C
of the chyldren of Aser by their kynredes.
And their coostes were Helkah, Hali, Be-
ten and Achsaph: Alamelech, Amaad and
Miseal: & mette at Carmel on the see, & at
Sihor and at Labanath and turneth to-
warde the sunne rysyng to Bethdagon, &
mette at Zabulon & in the valey of Iehp-
thah, and toward the northsyde of Bethe
mek & Negel, & goth out on ye left syde of
Cabul: and Hebron, Rohob, Hamon, and
Kanah euen vnto great Sidon. And then
the coost turneth to Ramah & to the strōg
cittie of Zor and turneth to Hosah and en
deth at ye see: by the possessiō of Achzibah;
Amah, Aphek, and Rohob: Twentye and
two cities with their villages. This is the
enherytaunce of the trybe of the chyldren
of Aser by their kynredes: These cytyes
wyth theyr vyllages.

And the syxt lotte came out vnto the
chyldren of Nephtali by theyr kynredes.
And their costes were frō Heleph & from
Elon in Zaanānim, & Adami, Nekeb &
Iabneel euen to Lakum, and go oute at
Iordan. And then the cooste turnethe
westward to Asnoth in moūt Thabor, &
then gothe out from thence to Hukokah
and meteth wyth Zabulon on the southe
syde, and wyth Aser on the west, & at Iu-
da vpon Iordā toward the sunne rysyng.
And their strong cytyes are Zidim, Ser,
Hamath, Rakath & Cenerethe Adamah,
Heremah and Hazor: Kedes, Edrai, & En-
hazor: Ieron, Magdalel: Horem, Betha-
nah & Bethsames: ninetene cityes wt their
vyllages. Thys is the enherytaūce of the
trybe of the childrē of Nephtaly by theyr
kynredes: these cyties and their villages.

And the seuenth lotte fell to the trybe of D
the

the childrẽ of Dã by their kynredes. And
the coostes of their enheritaunce was za-
raah Esthaol, Jrsames, Saalabin, Ialõ
& Jethlah: Eglõ, Themnathah & Akarõ:
Eltheketh Gibethõ and Baalath: Jehud,
Banebarak & Gathremon, Meiarcon &
Harcon with the contrey that lyeth before
Japho. And ŷ coostes of ŷ childrẽ of Dã
went out frõ beyond thẽ. For the chyldren
of Dan went vp and fought agaynst Le
sẽ and toke it, and smote it with ŷ edge of
the swerde, and conquered it, and dwelte
therin and called it Dã, after the name of
Dan their father.

Thys is the enheritaunce of the trybe
of the chyldren of Dan in their kinredes:
these cyties with their vyllages. When
they had made an ende of deuiding the lã
de by her coastes then the chyldrẽ of Jsra
el gaue an enheritaũce vnto Josua ŷ sõne
of Nun amonge them: at the mouthe of
the Lorde they gaue him the cytye whych
he asked, euen Thamnab serah in mount
Ephraim. And he bylte the cytye & dwelt
therein. These are the enheritaunces why
the Eleazar ŷ preaste and Josua the sõne
of Nun, and the auncient fathers of the
trybes of the chyldren of Jsraell deuided
by lotte in Siloh before the Lorde, in the
dore of the tabernacle of wytnesse, and so
made an ende of deuydyng the cõtrey.

¶ The Cytyes of refuge or Sanctuaryes.

The .xx. Chapter.

Then the Lorde spake vnto
A Josua saying: comen with ŷ
chyldren of Jsrael and saye:
* Appoynt out free cities, of
whych J spake vnto you by
Moses, that the slear that kylleth any per
son vnwares & vnwyttyngly, maye flee
thether. And those cyties shalbe youre re-
fuge from the auenger of bloude. And
the slear shall flee vnto one of those Cy-
tyes and shall stande in the entrynge of ŷ
gate of the cytie and shal shew hys cause
in the eares of the elders of the sayd cytie.
And they shal take hym in to the cytye vn
to them, and shal geue him a place that he
maye dwell amonge them.

And when the auenger of bloude folo
B weth after hym they shall not delyuer the
slear into his hande because he smote hys
frend ignorantlye, and hated hym not be-
fore tyme. And he shall dwell in the sayde
cytye vntyl he stand before the congrega
cyon in Judgement, and vntyl the death
of ŷ hye preast that shalbe in those dayes.
And then shall the slear returne and come
vnto hys awne cytie and vnto hys owne
house, & vnto the cytye frõ whẽce he fledd.
And they apoynted Kedes in Galyle, in C
mount Nephthali, and Sichem in mõute
Ephraim, & Karia: harbe which is Hebrõ,
in the mõutaines of Juda. And on the o-
therside Jordã ouer against Jericho est-
ward, they gaue Bozor in the wildernesse
vpõ the plaine, out of the tribe of Rubẽ &
Ramoth in Galaad out of ŷ tribe of Gad
& Golan in Basã oute of the tribe of Ma D
nasses. These were the cities apointed for
al the childrẽ of Jsrael, & to the straũgers
that Sotourned amõge thẽ ŷ whosoeuer
killed any persõ ignorãtly, ŷ same myght
flee thether & shulde not dye by the hãd of
the auenger of bloude, vntyll he stode be-
fore the congregacyon.

¶ The cytyes geue to the Leuites, in nõbre. xlviii. The promises of geuing the land of Canaan are fulfylled. The Jsraelytes are at rest.

The .xxi. Chapter.

And then came the principall
heades of the Leuytes vnto A
Eleazar the preaste, & vnto
Josua ŷ sõne of Nũ, & vnto
the auncietẽ heades of the try
bes of the childrẽ of Jsrael, & spake vnto
thẽ at Siloh in the lãd of Canaã saying:
* the lord cõmaunded by Moses, to geue
vs cities to dwel in and the feldes aboute
thẽ, for our catel. And the childrẽ of Jsra
el gaue vnto ŷ Leuites out of their enheri
taũces, at the bidding of the lorde, these ci
ties folowynge with their Suburbes.

And the lott cam out vnto the kinredes
of the Cahathites: & the children of Aarõ
the preast which were of the Leuytes had
geuen them by lott, out of the tribe of Ju
da, out of the tribe of Simeon, & out of ŷ
tribe of Beniamin .xiii. cities. And the rest
of the chyldren of Cahath had by lott, out
of the kynredes of the trybe of Ephraim,
out of the trybe of Dan, and oute of the
half tribe of Manasses tẽ cities. And the
children of Gersõ had by lott oute of the
kinredes of ŷ tribe of Jsacar out of ŷ try
be of Aser, out of ŷ tribe of Nephthaly &
out of ŷ other halfe tribe of Manasses in
Basã .xiii. cities. And ŷ childrẽ of Mera-

Num. xxxv. a
Deut. xix. b
Josu. xxi. a

num. xxxv. a
Deut. xix. b
Josue. xx. a

by their kynredes, had out of the trybe of
Ruben, out of the trybe of Gad, and oute
of the tribe of Zabulō, twelue cities. And
B the children of Israel gaue by lott vnto ÿ
Leuites these cities with their Suburbes
as the Lorde commaunded Moses.
And they gaue out of ÿ tribe of ÿ childrē
of Juda, & out of ÿ trybe of the childrē of
Simeō, these cyties by name: whiche the
childrē of Aarō being of the kinredes of ÿ
Cahathites, & of the children of Leui, ob-
teined: for theirs was ÿ first lot. And they
gaue them Kariath Arbe of the father of
*Enack, which is Hebrō, in the hyl cōtrey
of Juda, with the Suburbes of the same
round about it. But the contrey that per-
tained to the citie and the villages therof,
they gaue to Caleb the sōne of Jephune,
to be hys possessyon.

*Arba was ÿ father of Enak. Of Enak ye haue in Judic. 1. b

And thus they gaue to the chyldren of
Aarō the preast the fraūchesed cytes of ÿ
slear, Hebron with her Suburbes: & Lib-
na with her Suburbes, and Jathir wyth
her Suburbes, & Esthimoa with her Su-
burbes, and Holon with her Suburbes,
and Dabir with her Suburbes, and Ain
with her Suburbes, and Jutah with her
Suburbes, & Bethsames withe her Su-
burbes: nine cities out of those two tribes.
And out of ÿ tribe of Beniamin they gaue
C Gabaō with her Suburbes: Gaba with
her Suburbes: Anatoth w her Subur-
bes: Almon with her Suburbes: foure ci-
ties. All these citis of ÿ chyldrē of Aaron
preastes were xiii. cyties withe their Su-
burbes. And ÿ kynredes of the childrē of
Cahath that were Leuites: ÿ is to say the
other chyldrē of Cahath had the cyties of
their lott, out of ÿ trybe of Ephraim. And
they gaue them the fre cytie of the flear:
Sichē wyth her Suburbes, in mount E-
phraim: & Gazer withe her Suburbes: &
Kabsaim wyth her Suburbes: Bethho-
rō with her Suburbes: foure cities. And
out of the tribe of Dan: Eltheke with her
Suburbes: Gibethon wyth her Subur-
bes: Aialon wythe her Suburbes, and
Gathremō with her Suburbes: foure cy-
tyes. And oute of the halfe trybe of Ma-
nasses, Thanach w her Suburbes: Ga-
thremō wyth her Suburbes: two cytyes.
So that all the cyties whych were geuen
vnto the kynredes of the other chyldrē of
Cahath, were ten wyth their Suburbes.
And vnto the chyldren of Gerson why-
che were of the kynredes of the Leuytes:
they gaue oute of the other halfe trybe of
Manasses, the cytie of refuge for ÿ slear:
Golan in Basan wythe her Suburbes:
Beesthera wyth her Suburbes: two cy-
ties. And out of the trybe of Isacar, Kisy-
on wyth her Suburbes: Daberath wyth
her Suburbes: Jarimoth with her Su-
burbes: Enganim wyth her Suburbes:
foure cities. And out of the tribe of Aser:
Miseal wyth her Suburbes, Abdō with her
Suburbes, Halkath wyth her Subur-
bes: Rohob with her Suburbes: foure cy-
ties. And out of the tribe of Nephthali, ÿ
cytie of refuge for the slear, Kedes in Ga-
lile, wyth her Suburbes: Hamothdor, w
her Suburbes: Carthan wyth her Su-
burbes: thre cytyes. So that all the cy-
tyes of the Gersonytes in theyr kynredes B
were xiii. wyth their Suburbes.
And vnto the kynredes of the children
of Merari, the reste of the Leuytes, they
gaue out of the tribe of Zabulon: Jecnā
wyth her Suburbes: Carthah wyth her
Suburbes Damna wythe her Subur-
bes, & Nahalal wyth her suburbes: foure
cytyes. And out of the tribe of Rubē, they
gaue Bosor with her suburbes: Jahesah
with her suburbes Kedmoth wyth her su-
burbes, & Mephaath wyth her suburbes
foure cities. And out of the tribe of Gad,
they gaue ÿ fraūchised citie of ÿ slear, Ra-
moth in Galaad w her suburbes, Maha-
naim w her suburbes, Hesbon w her su-
burbes: & Jaser w her suburbes: foure cy-
ties in al, so ÿ al the cytyes of the childrē of
Merari in their kynredes, whych were the
rest of the kinredes of the leuites, were by
their lot, twelue cities. And all the cities ÿ
ÿ Leuites had in the possessiō of ÿ childrē
of Israel were. xlviii. w theyr suburbes.
And these cyties had eche theyr suburbes
round about her thorow out all the sayde
cities. And the lorde gaue vnto Israel al
ÿ lād whych he sware to geue vnto theyr
fathers. And thei cōquered it, & dwelt ther
in. And ÿ lord gaue thē rest round aboute
accordyng to all ÿ he sware vnto theyr fa-
thers. So ÿ ther stode not a mā of al their
enemies before thē. But ÿ lord delyuered
all their enemyes into theyr hādes. There

spaked nothinge of all the good thynges
which the Lord had sayde vnto the house
of Israel, But al came to passe.

¶ Rubē, Gad, and the halfe tribe of Manasses are
sende againe to their possessyons. They byld an al
tare for a memoryal.

The.xxii. Chapter.

A THen Josua called vnto the
Rubenites, ye Gaddites and
to the halfe tribe of Manas-
Num.xxxii.c ses and sayd vnto them: *ye
haue kept al that Moses the
seruaunt of the Lord cōmaunded you, &
haue obeyed my voyce in all that I com-
maunded you: ye haue not lefte your bre
thren of a lōg ceason vnto thys daye but
haue kept the cōmaundement of ye Lorde
your God. And now ye lord hath geuē rest
vnto your brethren as he promesed them.
Wherfore returne and go vnto your ten
tes & vnto ye lande of your possession, whi
che Moses the seruaunt of the lord gaue
you on the other syde Jordan.

¶ But in any wise take exceding good
heade that ye do the cōmaundemēt & law
which Moses ye seruaūt of ye lord charged
you: which is, that ye loue the Lord youre
God, and walcke in hys wayes and kepe
hys commaundementes, and cleaue vnto
him, and serue hym wythe al youre hertes
and al youre soules. And so Josua* bles
B sed them and sent them awaye. And they
wente vnto theyr tentes.

Unto the one halfe of the trybe of
Manasses Moses gaue possessyō in Ba
san: and vnto the other halfe therof gaue
Josua wythe their brethren on thys syde
Jordan westward. And also whē Josua
sent them away vnto their tentes and bles
sed them, he sayde vnto thē, returne wyth
moch richesse vnto your tentes, and wyth
very moch catel, with siluer gould, brasse,
yron, and wythe raymente aboue mea-
sure, and deuide the spoyle of youre ene-
[illegible] myes wyth your* brethren.

And the chyldē of Rubē, the chyldren
of Gad and half the tribe of Manasses,
C returned and departed from the chyldren
of Israel out of Siloh which is in the lā
de of Canaan, to go vnto the contreye of
Galaad, & to the land of their possessyon,
wherin they were possessed at ye mouth of
the Lorde by the hande of Moses. And
when they came vnto the costes of Jordā
that lye in ye land of Canaan: ther the chil
dren of Ruben, the chyldren of Gad and
ye halfe trybe of Manasses, bylt an altare
fast by Jordan & that a great altare to se
to. And when the childrē of Israell hearde
say: behold the chyldren of Ruben, the chil
drē of Gad & the halfe tribe of Manasses
haue bylt an altare in the forefrount of ye
land of Canaā in the borders of Jordan
on the syde of the childrē of Israel: ye hole
congregacyon of the chyldren of Israell
gathered them to gether to Siloh, to go
vpon them wyth batel. And the childrē of
Israel sēt vnto the children of Ruben, to
the children of Gad and to the halfe tribe
of Manasses into ye lād of Galaad, Phi-
nehes the sonne of Eleazar the preast, and
with him tē lordes of euery chefe howse a
lord thorow out all the trybes of Israell,
which heades of their fathers housholdes
were ouer ye thousādes of Israel. And they
wēt vnto the childrē of Rubē, of Gad & to
the half tribe of Manasses, vnto the land
of Galaad and spake with them sayinge.
Thus say the hole congregacion of the D
Lorde: what transgression is this that ye
haue trangressed against the God of Is-
rael, to turne away this day from after ye
Lorde and to bylde you an altare for to
rebelle this day against the lord, Is ther
wicked deade of Peor to litle for vs, wher
of we ar not cleansed vnto this day, & ther
was a plage in the congregacyon of thee
Lorde: But that ye also shoulde turne a-
waye thys daye from folowyng the lord:
ye shall rebelle to daye agaynst the Lord,
and to morow he shall be wroth wyth all
the congregacyon Not withstandynge yt
the land of youre possessyon be vncleane,
then come ouer vnto the lāde of the posses
siō of the Lord, wher the lordes taberna-
cle dwelleth, & be possessed amōg vs. But
rebel not against the Lorde nor agaynste
vs, to buyld you any other aulter saue ye
aulter of the lord our God. Dyd not Acā
the sonne of Zareth trespase in the excom
municate thynges, and wrath fel on al the
congregacion of Israel, so yt he alone pe-
rysshed not for his wyckednesse?
Then the children of Ruben & of Gad, C
and halfe the trybe of Manasses answe-
red and sayde vnto the heades ouer the
thousandes of Israel: The myghty God
Jehouah he knowethe, and Israell shall

knowe yf it be to rebelle or transgresse a-
gaynst the Lorde, then the Lord saue vs
not thys daye. Or elles yf we haue bylte
vs an aulter to turne from folowing the
Lorde, or to offer theron burnte offrynge
or meateoffringes, or to offer peace offrin
ges thereon: let the Lorde requyre it: And
haue not rather done it for feare of thys:
leaste in tyme to come your chyldren shul
de saye vnto oures: what haue ye to do
with the Lord god of Israel, seyinge: Y ÿ
lord hath made Jordã a border betwene
vs & you ye childrẽ of Rubẽ & of Gad: ye
haue no parte therfore in the lord: and so
F shal your childrẽ make oure childrẽ ceasse
from fearinge the lorde.
And therfore we sayd: Let vs cause an
aulter to be made, not for burntoffriges,
nor sacrifices, but it shalbe a wytnesse be-
twene vs & you and our generacyons af-
ter vs, that we shuld serue the Lord, with
our offeringes, sacrifyces and peaceoffe-
rynges: and that your chyldren shuld not
saye to oures in tyme to come, ye haue no
parte in the Lorde.
And we thought yf they shuld so say to
vs or to our generacyõs in tyme to come,
ÿ we wold say agayne: Beholde the facyõ
of the aulter which our fathers made, ne-
ther for burntoffriges nor sacrifices, but
that it shulde be a wytnesse betwene vs &
you. God forbydde that we shuld rebel a
gainst the lord & that we shuld turne this
day frõ after him, and byld an aulter for
burntofferinges or sacryfyces, saue ÿ al-
tare of the Lord, oure God that is before
hys tabernacle.
G And when Phinches the Preast & the
Lordes of the congregaciõ & heades ouer
ÿ thousandes of Israel which were wyth
him, hearde the wordes that the childrẽ of
Ruben, the chyldren of Gad & the chyldrẽ
of Manasses spake, they were wel cõtẽte.
And Phinches ÿ sone of Eleazar ÿ preast
sayd vnto the chyldrẽ of Ruben, of Gad
& of Manasses, this daye we perceaue ÿ
the Lorde is amonge vs, because ye haue
not done thys trespase agaynst the Lord.
And now ye haue riddẽ ÿ childrẽ of Isra
el out of the handes of the Lorde.
And Phinehes the sõne of Eleazar ÿ
Preast and the lordes returned frõ ÿ chil
dren of Ruben & of Gad oute of the land
of Galaad vnto the land of Canaan, to ÿ
chyldren of Israel, & brought them word
agayne. And the answere pleased the chyl
drẽ of Israel wel, and they praysed God,
and dyd not entend to go agaynst them in
battell, to destroy the land whiche the chyl-
dren of Rubẽ & Gad dwelt in. And ÿ chyl
drẽ of Ruben & the chyldrẽ of Gad called
the aulter Ed, because it is a witnesse be
twene vs, that the Lorde is God.

The Notes.

a. Blessed them, that is, wysshed the the fauoure of God & happye continuaunce in their possessions, & a blessed lyfe in the Lord. So dyd Dauid blesse them also. ii. Regum vi.

b. The wicked dede of Peor, for ÿ wicked Idolatry done to Peor. Peor or (as some will) Phegor, was an Idolle of the Moabites, whiche was worshypped in an hyl in Moab called Peor, where the Israelites not only committed carnall whoredome wyth the women of the Moabites, but also spiritual whoredome, that is, became Idolaters & worshypped that Idoll Peor of the Moabites, by the which they were plaged, so that there dyed of them foure and twentye thousand at that tyme as ye rea de. Nume. xxv.

Josua exhorteth the people that they Joyne not them selues to the gentyles, and that they truste in none but in God only, which had fulfylled hys promeses to them.

The xxiii. Chapter.

And it came to passe a lõg ses
son after that the Lorde had A
geuen rest vnto Israel from
al their enemyes roũd about,
that Josua wared olde and
was strycken in yeres. Wherfore he sent
for all Israell and for their elders, their
heades, their Judges and offycers, and
sayde vnto them: I am olde & strycken in
yeres. And ye haue sene all that the Lord
your God hath done vnto all these nacy-
ons before your faces: For ÿ Lorde your
God he fought for you. Beholde, I haue
appointed these nacyons that remayne, to
be ÿ enheritaunce of youre trybes: euen
from Jordan and all the nacyons that I
haue destroyed, euen vnto the great See.
And the Lord your god he shal expel and
cast thẽ out before you, and ye shall con-
quere their landes, as the lorde your God
hath sayde vnto you.
a Be therfore exceadynge stronge that ye B
take hede to do all that is wrytẽ in ÿ boke
of the law of Moses, & that ye bow not a
syde there from, to the ryght hãd or to the
lefte: and ÿ ye go not vnto these nacyons
that remaine with you: and that ye nether
make mencyon or sweare by the names of

theyr goddes: and that ye nether serue thē nor bowe youre selues vnto thē. But that ye sticke fast vnto the Lord your God, as ye haue done vnto thys day. C So shall the Lord cast out before you great nacyons & myghtie, as ye se how no man hath stande before you hitherto. *One of you shal chase a thousād: for ẏ lord your God he fighteth for you, as he hath said vnto you. Take good hede therfore vnto your soules, ẏ ye loue the Lorde your God.

But & yf ye shal goo backe and cleaue vnto the rest of these naciōs that remayne wyth you and shal make Mariages with thē, and shall go to them and they come to you: be sure that the Lord your God wyll not cast out al these naciōs frō before you *But they shal be snares & trappes vnto you, & scourges for youre sydes, & prickes in your eyes, vntyl ye perysshe frō of thys good land which the Lord your god hath geuen you.

Beholde I walke this daye, by the waye of al the worlde: cal ye to mynde in al your D hartes and in al your soules, that nothing hath fayled of all the good thinges which the Lord your God promysed you. Al are come to passe, & nothing hath fayled therof. And as al good thynges are come vpō you, whych the Lord your God promysed you: so shall the Lord bring vpon you all euell vntyl he haue destroyed you from of this good land, which the Lord your god hath geuen you whē ye haue transgressed the apoyntmēt of the Lord your God, whyche he commaunded you: and haue gone & serued straunge goddes, and bowed your selues to them. Thē shall the wrath of the Lorde ware whote vpon you, and ye shal perysshe quickly, frō of the good land whiche he hath geuen you.

¶ Josua exhorteth the people to the keping of the lawe. He dyeth. The bones of Joseph are buried. Eleazar dyeth.

The.xxiiii. Chapter.

A AND Josua gathered al the tribes of Israel to Sichē, & called for ẏ elders of Israel, & for theyr heades Judges & officers which presented thē selues before God. And Josua sayd vnto al the people, thus sayth the lord God of Israel, *your fathers dwelt on the other syde of thee floude in olde tyme euē Thareth the father of Abraham & Nachor, and serued straunge Goddes. But I toke youre father Abrahā from the other syde of thee floude, & brought him into the land of Canaan, and multiplied his sede, & gaue him Isaac. And I gaue vnto Isaac Jacob & Esau. And I gaue vnto Esau mount Seir to possesse it. But Jacob & his childrē wēt downe into Egipt.

*Thē I sent Moses and Aarō. And I *plaged Egipt, after the maner as I dyd among thē, and after that I brought you oute & I brought your fathers out of Egipt. B And ye came vnto the see: & the Egiptians folowed after youre fathers wythe charettes & horsmē, vnto the redd see. And they cryed vnto the Lord. And he put darkenesse betwene you & the Egiptians and brought the see vpō thē & couered thē. And your eyes haue sene what I haue done in Egipt. And ye dwelte in the wyldernesse a long season. And I brought you into the land of ẏ Amorites which dwelt on the other syde Jordan. And they fought wyth you: & I gaue thē into your handes. And ye cōquered theyr contrey. And I destroyed them in your syghte.

Thē Balak the sonne of Ziphor kyng of Moab arose & warred agaynst Israel, & sent & *called Balam the sonne of Beor for to cursse you. But I wold not agre to herken vnto Balam, & therfore he blessed you: And so I delyuered you oute of hys hand. And whē ye went ouer Jordan, & came vnto Jericho, thee cytizens of Jericho fought agaynst you: the Amorites, Pherezites, Canaanites, Hethytes, Gergosytes, Heuites, Jebusites whych I delyuered in to your handes.

And I sent *hornettes before you & ye C cast out before you: euē the two kinges of the Amorites: but not wᵗ your own swerd or wyth your owne bowe. And I gaue you a land in which ye dyd no labour, & cyties which you bylt not, & ye dwelt in thē. And vynes, & Oliuetrees which ye planted not and ye ate of them.

And now feare the Lord and serue hym in purenesse and truth: And put away the Goddes which your fathers serued on the other syde of the floud, & in Egypt, & serue the Lord. But yf it seme euel vnto you to serue the Lord, then chose you thys daye,

whom

Deu.xi.

Numeri.xxxiii.

Exo.iii.ad

Exo.vi.

Nu.xxii.b.

Deut.xxiii.a

who ye wyll serue whether the Goddes which youre fathers serued ÿ were on the other syde of the floude, ether the Goddes of the Amorites in whose land ye dwelt, & I and my house wyl serue the Lorde.

And the people answered & sayde, God forbid that we shulde forsake the Lord & serue straūge Goddes. For the Lord oure God he it is ÿ brought vs & oure fathers out of the land of Egipt, the house of bondage, & which dyd those myracles in oure syght, and preserued vs in al the waye we went & amonge all the nacyons whych we came thorow. And the lord dyd cast out before vs al the nations with the Amorites which dwelt in the land, wherfore we wyl serue the Lorde for he is oure God.

E But Josua sayd vnto the people, ye cā not serue the Lord: for he is an holy god & cannot beare your transgressiō and synne But whē ye haue forsaken the Lord and haue serued straūge Goddes, he wyll turne and doo you euell & consume you, after that he hath done you good. And ÿ people answered Josua: naye, but we wyll serue the Lorde.

Thē Josua sayd vnto the folke, ye are wytnesses vnto your selues ÿ ye haue chosen you the Lord, to serue hym: & they said we are witnesses. Then putt awaye, sayde he the straūge Goddes which are among you, & bowe your hertes vnto the lord god of Israel. And the people āswered Josua the Lord our God we wil serue & his voyce

F we wyl obeye. And so Josua made a couenaūt wt the people the same day, & set ordinaūces & lawes before thē in Sichem.

And Josua wrote these wordes in ÿ boke of the law of god, & toke a great stone & pitched it on ende in ÿ sayd place euē vnder an oke that stode in the sanctuary of ÿ Lord. And Josua sayd vnto al the people beholde, thys stone shalbe a witnesse vnto vs, for it hath heard all ÿ wordes of the Lord which he spake wyth vs. It shall be therfore a witnesse vnto you lest ye lye vnto your god. And so Josua lett the people depart euery mā vnto his enheritaunce.

Take a the morial of ÿ couenaunt

And after these thinges the tyme came

G that Josua the sōne of Nun, & the seruaūte of the Lord dyed being an hundreth & ten yeres olde. Whō they buried in the cōtrey of his enheritaūce, euen in Thamnath sa- rah which is in mount Ephraim, on ÿ north syde of the hyll of Gaas.

And Israel serued ÿ Lord al the dayes of Josua, & al the dayes of the elders that ouerlyued Josua, & which had sene al the workes of the lord that he had done to Israel. And the bones of Joseph, whych the chyldren of Israel brought out of Egipt, they buried in Sichē, in a parcel of grounde whych Jacob bought of the sonnes of Hemor thee father of Sichem for an hundreth peaces of syluer, whyche parcell became thee enheritaunce of thee chyldren of Joseph. And Eleazar the sonne of Aaron died whō they buried in Gabaath that pertayned to Phinches hys sonne and was geuen hym in mounte Ephraim.

The Notes.

a I sent hornettes before you, that is, I sent sore stinges of feare & dreade into the hertes of your enemies, & so discouraged, dased & astonied them that they were ready to fal or euer ye came at thē. Deu vii.c. Josu.ii.b.d,&,v a.&.ix b. Judic vii.d.c. Of hornettes ye reade. [illegible]

e It hath hearde, &c. that is, it signifieth that ye haue herde. It left not to be a stone, nor was so wel formed that it had eares or the sense of hearing. But should put thē in remembraunce what couenaūt they had made there, & styre thē to the performaūce thereof. Such phrases are familiar to the Hebrues. [illegible]

The ende of the Boke of Josua.

The boke of the Judges.

¶ After Josua was dead, Juda was constitute Lord ouer the armye whē Jerusalē was beseged. The people that were not destroyed became tributaries.

The .I. Chapter

A After the death of Josua the children of Israel asked the Lord sayinge: Who shall go vp fyrst vnto the Cananites to fight agaynst thē? And the Lord sayde: * Juda shall go vp: behold I haue delyuered the land into hys handes. Then Juda sayd vnto * Simeō hys brother: come wyth me into my lotte, & let vs fyght agaynst the Cananites: And I lyke wyse wyll go wyth the into thy lotte. And so Simeon went wyth hym.

And Juda went vp, and the Lord delyuered the Cananites and Pheresites into theyr handes. And they slewe of thē in Bezek ten thousand mē. And they foūd Adonibezek in Bezek. And they foughte agaynst him, & slewe the Cananites & Pheresites. But Adonibezek fled, & they folowed after him, & caught him, & cutt of hys thombes & hys great toes. Then Adonibe-
B zek sayde: thre score & ten kinges hauing theyr thombes & great toes cut of, gathered theyr meat vnder my table: & wherfore as I haue done so god hath done to me agayne. And they brought hym to Jerusalem and there he dyed.

The chyldrē of Juda fought agaynst Jerusalē & toke it, & smote it with the edge of the swerde, & set the citie on fyre. And after that the chyldren of Juda went out to fyght agaynst the Cananites that dwelte in the mountayne, in the south, & in ẏ lowe countrye. And Juda went vnto the Cananites that dwelt in Hebron, whyche before tyme was called Kariath Arbe. And slewe Sesai, Ahiman and Thalmai. And from thence they went to the inhabiters of Dabir, whose name in olde tyme was called Kariath sepher.

And Caleb sayd: he that smyteth Kari-
C athsepher, & taketh it, to hym wyll I geue Acsah my daughter to wife. And Othoniel the sonne of Kenes Calebs yonger brother toke it: to whome he gaue Acsah hys daughter to wyfe, & as they went she counceled him to aske of her father a feld. And thē she lighted of her asse: & Caleb sayde vnto her: What ayleth the? She sayd vnto him: geue me a blessing: for ẏ hast geuē me a southwarde & drye land, geue me also springes of water. And Caleb gaue her springes both aboue & beneth. And ẏ chyldren of the Kenite Moyses father in lawe wēt vp out of ẏ citie of paulmetrees, with the chyldrē of Juda into the wyldernesse of Juda that lyeth in the South of Arad and dwelt amonge the people.

And Juda wēt & Simeō wt him, & they
D slew the Cananites ẏ enhabited Zephath, & vtterly destroyed it, & called the name of the citie Hormah. And Juda toke Azah wt the costes therof, & Askalō wyth the costes therof, & Akaron wyth the coostes therof. And the Lord was with Juda that he conquered ẏ mountaynes, but they could not dryue oute the enhabiters of the valleyes, because they had charettes of yron. And they gaue Hebron vnto Caleb as Moyses sayde. And he expelled thence the thre sonnes of Enack.

E And the children of Ben Jamin dydde not cast out the Jebusites that enhabited Jerusalem, but the Jebusites dwell wyth the chyldren of Ben Jamin in Jerusalem vnto thys daye.

And in lyke maner the house of Joseph went vp to Bethel & the Lord with them, & the house of Joseph serched out Bethel which before tyme was called Lus. And the spies sawe a man come out of the cytie and they sayd vnto him shewe vs the way into the cytie. And we wyll shewe the mercy. And he shewed thē the waye into the cytie, and they smote it wyth the edge of the swerde, but let the man & al hys houshold goo free. And the man went into the lande of the Hethites, & bylt a cytie & called the name therof Lus whych is the name therof vnto thys daye.

F Nether dyd Manasses expelle Bethsean with her townes, nether Thaanach wt her townes, nether ẏ enhabitours of Dor with her townes, nether ẏ enhabitours of Jeblaam wyth her townes, nether the enhabitours of Mageddo wyth her townes, and so the Cananites beganne to dwelle

whõ you wyll serue whether the Goddes which youre fathers serued ŷ were on the other syde of the floude, ether the Goddes of the Amorites in whose land ye dwelt, & I and my house wyl serue the Lorde.

And the people answered & sayde, God forbid that we shulde forsake the Lord & serue straũge Goddes. For the Lord oure God he it is ŷ brought vs & oure fathers out of the land of Egipt, the house of bondage, & whych dyd those myracles in oure syght, and preserued vs in al the waye we went & amonge all the nacyons whych we came thorow. And the lord dyd cast out before vs al the nations with the Amorites which dwelt in the land, wherfore we wyl serue the Lorde for he is oure God.

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E not serue the Lord: for he is an holy god & cannot beare your transgressiõ and synne But whẽ ye haue forsaken the Lord and haue serued straũge Goddes, he wyll turne and doo you euell & consume you, after that he hath done you good. And ŷ people answered Josua: naye, but we wyll serue the Lorde.

Thẽ Josua sayd vnto the folke, ye are wytnesses vnto your selues ŷ ye haue chosen you the Lord, to serue him: & they said we are witnesses. Then putt awaye, sayde he the straũge Goddes whych are among you, & bowe your hertes vnto the lord god of Israel. And the people ãswered Josua the Lord our God we wil serue & his voy
F ce we wyl obeye. And so Josua made a couenaũt wt the people the same day, & set ordinaũces & lawes before them in Sichem.

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And Israel serued ŷ Lord al the dayes of Josua, & al the dayes of the elders that ouerlyued Josua, & which had sene al the workes of the lord that he had done to Israel. And the bones of Joseph, whych the chyldren of Israel brought out of Egipt, they buried in Sichẽ, in a parcel of grounde whych Jacob bought of the sonnes of Hemor thee father of Sichem for an hundreth * peaces of syluer, whyche parcell became thee enheritaunce of thee chyldren of Joseph. And Eleazar the sonne of Aaron died whõ they buried in Gabaath that pertayned to Phinehes hys sonne and was geuen hym in mounte Ephraim.

The Notes.

a I sent hornettes before you, that is, I sent such stinges of feare & dreade into the hertes of your enemies, & so discouraged & abashed them that they were ready to fal or euer ye came at thē. Deu. vii.c. Josu.ii.b.c.d. & v.a. Judic. vii.b.c. Of hornettes ye reade. Nu. xxxiii.g. Exo. xxiii.b. Deu. vii.c.

a I It hath hearde, that is, it signifieth that ye haue herd. It is not to be a stone, nor was so formed that it had eares or the sense of hearing. But shuld put thē in remembraunce what couenaũt they had made there, & styrre thē to the performaũce thereof. Such phrases are familiar to the hebrues.

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The. I. Chapter

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vp fyrst vnto the Cananites
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ther: come wyth me into my lotte, & let vs
fyght agaynst the Cananites: And I lyke
wyse wyll go wyth the into thy lotte. And
so Simeon went wyth hym.

And Juda went vp, and the Lord dely
uered the Cananites and Pheresites into
theyr handes. And they slewe of thē in Be
zek ten thousand mē. And they foūd at A-
donibezek in Bezek. And they foughte a-
gaynst him, & slewe the Cananites & Phe
resites. But Adonibezek fled, & they folo-
wed after him, & caught him, & cutt of hys
thombes & hys great toes. Then Adonibe
B zek sayde: thre score & ten kinges hauing
theyr thombes & great toes cut of, gathe-
red theyr meat vnder my table: & wherfo-
re as I haue done so god hath done to me
agayne. And they brought hym to Jeru-
salem and there he dyed.

The chyldrē of Juda fought agaynst
Jerusalē & toke it, & smote it with the edge
of the swerde, & set the citie on fyre. And af
ter that the chyldren of Juda went out to
fyght agaynst the Cananites that dwelte
in the mountayne, in the south, & in ÿ lowe
countrye. And Juda went vnto the Cana
nites that dwelt in Hebron, whyche before
tyme was called Kariath Arbe. And slewe
Sesai, Ahiman and Thalmai. And from
thence they went to the inhabiters of Da-
bir, whose name in olde tyme was called
Kariathsepher.

And Caleb sayd: he that smyteth Kari-
C athsepher, & taketh it, to hym wyll I geue
Achsah my daughter to wife. And Othoni
el the sonne of Kenez Calebs yonger bro
ther toke it: to whome he gaue Acsah hys
daughter to wyfe, & as they went she coun
celed him to aske of her father a feld. And
thē she * lighted of her asse: & Caleb sayde
vnto her: What ayleth the? She sayd vn
to him: geue me a blessing: for ÿ hast geuē
me a southwarde & drye land, geue me al-
so sprynges of water. And Caleb gaue her
sprynges both aboue & beneth. And ÿ chyl
dren of the Kenite Moyses father in lawe
wēt vp out of ÿ citie of paulmetrees, with
the chyldrē of Juda into thee wyldernesse
of Juda that lyeth in the South of Arad
and dwelt amonge the people.

And Juda wēt & Simeō wt hym, & they
slew the Cananites ÿ enhabited Zephath, D
& vtterly destroyed it, & called the name of
the citie Hormah. And Juda toke Azah wt
the costes therof, & Askalō wyth the costes
therof, & Akaron wyth the coostes therof.
And the Lord was wyth Juda that he con
quered ÿ mountaynes, but they could not
dryue oute the enhabiters of the valleyes,
because they had charettes of yron. And
they gaue Hebron vnto Caleb as Moy-
ses sayde. And he expelled thence the thre
sonnes of * Enack.

And the children of Ben Jamin dydde E
not cast out the Jebusites that enhabited
Jerusalem, but the Jebusites dwell wyth
the chyldren of Ben Jamin in Jerusalem
vnto thys daye.

And in lyke maner the house of Joseph
went vp to Bethel & the Lord with them,
& the house of Joseph serched out Bethel
which before tyme was called Lus. And
the spies sawe a man come out of the cytie
and they sayd vnto him shewe vs the way
into the cytie. And we wyll shewe the mer-
cy. And he shewed thē the waye into the cy
tie, and they smote it wyth the edge of the
swerde, but let the man & al hys houshold
goo free. And the man went into the lande
of the Hethites, & bylte a cytie & called the
name therof Lus whych is the name ther-
of vnto thys daye.

Nether dyd Manasses expelle Bethse F
an with her townes, nether Thaanach wt
her townes, nether ÿ enhabitours of Dor
with her townes, nether ÿ enhabitours of
Jeblaam wyth her townes, neyther the en
habitours of Mageddo wyth her townes,
and so the Cananites beganne to and dwelt
in

in the sayd land. But as soone as Israell was waxed myghty, they put the Cananites to trybute: But expelled them not.

In lyke maner Ephraim expelled not ÿ Cananites ÿ dwelte in Gazer, but the Cananites dwelt styl in Gazer among them.

Nether dyd Zabulō expelle the enhabitours of Ketrō, nether the enhabitours of Nahalol: But the Cananites dwelt amōg them and became trybutaries.

G Nether dyd Aser cast out ÿ enhabitoures of Acho, nether the enhabitours of Zidon, of Ahalab, Aczib, Halbah, Aphek, nor of Rohob, but the Aserites dwelt amonge the Cananites the enhabitours of the lād and draue them not out.

Nether dyd Nephthalim dryue out the enhabitours of Bethsames, nor the enhabitours of Bethanath, but dwell amōgest the Cananites the enhabitours of ÿ lande. Neuerthelesse the enhabitours of Bethsames, & of Bethanath became trybutaries vnto them.

And the Amorites kepte the chyldrē of Dan in the mountaynes, & suffered them not to come downe to the valeyes. And so the Amorites went to & dwelled in mount Heres in Haialon & in Salabim. Neuerthelater the hand of Joseph waxed heuy vpō thē, so that they became trybutaries. And the coostes of the Amorites was from the goynge vp to Acrabim, and frō the rocke vp warde.

The Notes.

a Adonibezek, was the kyng of Bezek. The worde signifieth as moch as Lorde of Bezek, he was a wycked and cruell tyraunt.

b Here note that the Gentiles had ÿ knowledge of God, as sayth Paul. Roma. i. And that they knewe the lawe & ryghteousnes naturall, of whych Moses Deut. [illegible] But in the punishment of Adonibezek [illegible]

c [illegible]

d [illegible]

The angel rebuketh the people because they had made peace with the Cananites. Idolaters are punished, but yet leaue not theyr [illegible]. God [illegible] them iudges to delyuer them.

The ii. Chapter

And the angel of the Lord came vp frō Galgal to Bochim & sayd: I brought you out of a
Egypt & haue broughte you vnto the lande whych I sware vnto your fathers. And I sayde that I wolde neuer breake myne appoyntment wyth you, but ye shulde haue made no couenaunt with the enhabitours of this land ye shuld haue broken downe theyr alters: But ye haue not obeyed my voyce, why haue ye thys done? wherfore I haue lykewyse determyned that I wyl not caste the out before you: a but they shalbe in the sydes of you, and theyr Goddes shalbe snares vnto you. And when the angell of the b
Lorde had spoken these wordes vnto all the chyldren of Israell, thee people cryed oute & wepte. And called the name of that sayde place, Bochim and offered ther vnto the Lorde.

And whē Josua had sent the people awaye, the chyldrē of Israel went euery mā into hys enheritaunce to possesse the land. And the people serued ÿ lord al the dayes of Josua, and al the dayes of the elders ÿ outlyued Josua, and had sene al the great workes of the Lord that he dyd to Israel. And Josua the sonne of Nun the seruaūt of thee Lorde dyed when he was an hundred and ten yeares olde: whom they buryed in the costes of hys enheritaunce: and in Thamnath hares in mounte Ephraim on the north syde of the hyll Gaas. And euen so all that generation were put vnto theyr fathers, and there arose another generation after them whych neyther knewe the Lord, nor yet the workes which he dyd vnto Israell.

And then the chyldrē of Israel dyd wickedly in the syght of the Lord, and serued Baalim, & forsoke the lord god of theyr fathers, which brought thē out of the lād of Egypte, & folowed straunge Goddes, eue of the Goddes of the nations that were rounde aboute them, and bowed themselues vnto them, and angred the Lorde. And so they forsoke the Lorde and serued Baal & Astaroth. Wherfore the Lord c
waxed angrye wyth Israell, & delyuered thē into the handes of rauerers to spoyle thē & solde thē into the hādes of theyr enemies round about thē, so that they had no power

power any longer to stande before their e-
nemies. But vnto whatsoeuer thing they
went, the hand of the Lord was vpon thē
with euel lucke, euē as the Lord promised
them, and as he sware vnto thē. And they
were sore vexed.

Neuertheles ẏ lord raysed vp Judges,
which delyuered thē out of the handes of
theyr oppressers, & yet for al ẏ they wolde
not herkē vnto their Judges: But were a
whoringe after străūge Goddes & bowed
thē selues vnto thē, and tourned quicklye
out of ẏ way which theyr fathers walked
in obeying the cōmaūdemētes of the lord,
and dyd not so.

And whē the Lord raysed thē vp Jud-
ges, he was wyth the Judge, & delyuered
thē oute of the hādes of theyr enemies all
the dayes of the Judge: for ẏ Lord had cō
passyō ouer theyr sobbinges whych they
had by the reason of thē that oppressed thē
D & vexed them: yet for all that as sone as ẏ
Judge was dead they turned & dyd worsse
E then theyr fathers in folowinge straunge
goddes, & in seruing them, and ceased not
frō theyr inuencions nor from theyr mali-
cyouse wayes.

Wherfore the lord was angrye wt Is-
rael & sayd: because thys people hath trās-
gressed mine appoyntmēt which I cōmaū
ded theyr fathers & haue not obeyed my
voyce, therfore henceforth I wyll not cast
out one mā before thē of the naciōs which
Josua lefte when he dyed, & that to proue
Israel through thē whether they wil kepe
the waye of the Lorde to walke therein as
theyr fathers dyd or not. And so the Lord
lefte those nacions alone, & droue thē not
out immediatlye, neyther delyuered thē in
to the handes of Josua.

The Notes.

C [illegible] neyghbours, no [illegible] plage, [illegible] vnto Israel for theyr transgressyon, which [illegible] euer at hande to chastice them, [illegible]

D To forsake the Lord God of theyr fathers, is to wilfully forsake the wayes of God, not to beleue hys promyses nor to walke in hys commaundementes, but to inuent another seruice of hym then he hath lefte assigned in hys worde.

E To serue Baal & Astaroth is, to trust in [illegible] & to perswade thē selues that they haue [illegible] euerlastyng by the workes [illegible] of theyr holy workes, which [illegible] the true God & the sede of Abraham, by whome the blessinge was promysed that is Jesus christ our [illegible]

A Certain nacions are left among the Israelites to [illegible] to [illegible] afflict thē. Othoniel delyuereth Israel [illegible] king Eglō. [illegible] kylleth the Phili[illegible]

The .iii. Chapter.

These are the naciōs whych the
A Lord left to tept Israel: euen
as many of Israel as hadde
not knowē al ẏ warres of Ca
naā: Only for ẏ lerning of ẏ
generatiō of the chyldrē of Israel: whych
before knew nothing of warre he left ẏ .v.
Lordes of the Philistines, & al the Cana-
nites, the Sidonites, the Heuites ẏ dwelt
in mount Libanon: euen frō mōūte Baal
Hermon vnto Hemath. Those remayned
too proue Israell by, to wete whether they
wold herken vnto the commaundemētes
of the Lorde, whych he cōmaunded theyr
fathers by the hand of Moyses.

And as the childrē of Israell dwelt a-
mong the Cananites, Hethites, Amorites
Pheresites, Heuites, and Jebusytes, they
toke the doughters of them to be theyr wy
ues, & gaue their owne daughters to their
sonnes, & serued theyr Goddes. And so ẏ
children of Israel dyd wickedly in ẏ sight
B of the Lord & forgat the Lord theyr God
and serued Baalim & Asteroth. Therfore
the Lorde was angrye wyth Israel & de-
lyuered them into thee handes of Chusan
Rasathaim king of * Mesopotamia. So Hebre. Aram Naharaim
that the children of Israel serued Chusan
Rasathaim .viii. yeares.

And thē the chyldren of Israel cried vn
to the lord. And the lorde stered them vp a
* sauer & saued them: one Othoniel ẏ son
ne of Kenes Calebs yonger brother. And
the sprete of the Lorde came vppon hym,
And he iudged Israell, and wente oute to
warre. And the Lord * solde Chusan Ra- That is de
sathaim kinge of Mesopotamia into his lyuered.
hand. So that his hād was mightie ouer
Chusan Rasathaim. And the lād had rest
fourtie yeres. And Othoniel the sōne of
Kenes dyed. And thē the chyldrē of Israel
went to agayne, & commytted wickednesse in
the sight of the Lord. And then the Lorde
hardened Eglō the king of ẏ Moabites,
agaynst the chyldrē of Israel, because they
had cōmitted wickednesse before the lord.
And this Eglon gathered vnto him ẏ chil
dren of Ammon and the Amalechites, and
went and smote the childrē of Israel, and
conquered the cytie of Palmetrees. And
the chyldren of Israel serued Eglon theyr
king of the Moabites .xviii. yeares. And

then they cryed vnto the lord. And the lorde stered them vp a sauer, Ahud the sonne of Gera, the sonne of Jemini, a man that coulde do nothinge handsomlye wyth his ryght hande.

By whom the children of Israel sent a
C present vnto Eglon the kinge of the Moabites whych Ahud made him a dagger wt two edges, of a cubite lengthe, and he dyd gyrde it vnder hys cote vppon hys ryghte thyghe and carryed the present vnto Eglō the kyng of the Moabytes, whych Eglō was a very fat man. And when he had presented the present, he sent the people that bare it awaye, but he hym selfe turned agayne frō the Idols by b Galgal, & sayd I haue a secret vnto the O king: and the king commaūded hym to holde his peace vntyl al that stode about hym, were gone out from hym.

And Ahud came in vnto him into a somer parler, which he had seueral vnto him selfe alone and sayd: I haue a c message vnto the frō God. And he arose out of his seate. And Ahud put forth hys lyfte hand and toke the dagger frō hys right thyghe and thrust it into hys belye, so that ŷ hafte went in after the blade. And the haft stopped in the fatte, for he drue not the dagger out of hys belye. And the dyrt came oute.
But Ahud gat him out at a posterne dore
D and shutte the dores of thee parler vppon hym and locked them.

When he was gone out, his seruauntes came and loked. And behold, the dores of the parler were locked. And they sayde, A, he is a doynge of hys easement in his somer chamber. And when they had taryed tyl they were ashamed, for no man dydde the dores of the parler open: thē they toke a keye & opened them. And beholde their Lorde was fallen downe dead vnto thee earth. But Ahud eshaped whyle they taryed and was gone beyonde the Idolles & eshaped into Seirath.

And whē he was come he blew a trompet in mount Ephraim. And the chyldren of Israel went downe wyth him of ŷ hyll & he before thē. And he sayde vnto thē, folowe me: for the Lord hath delivered your enemies, the Moabites into your handes And they descēded after him and toke the
Ephraim passages of Jordan frō the Moabites, and suffred not a man to passe ouer. And they slew of the Moabites, the same tyme vpon a ten thousand men, al fatt, and men of might: that ther shaped not a man, and so the Moabites were subdued that daye vnder the handes of Israell: and the land had rest .lxxx. yeares.

And after him came Samgar the sonne of Anath, which slew of the Philis. sixe .vi. hundred men wyth an oxe gode, & delyuered Israel also.

The Notes.

a By these sauers are vnderstanded Vulgare Judges: whyche in Luke .xxii. are called gracious Lordes. Ezod. iv. a

b Galgal, the place where the people were circumcised & where they had renued theyr couenaunt wyth god, had kyng Eglon defyled wyth Idoles.

c To do this feate was Ahud apoynted of god & therfore had a message to him frō God. Eglō was fat and stronge, & had his garde at hande, Ahud lyft handed and vnapt for fyghtinge. But yet goeth he boldly into hys chamber to hym, knowinge perfectly that God wolde strengthen him & healpe hym, and forme hys worde vnto hym.

C Israel is committed into the hādes of Jabin, because they were returned to Idolatrie. Debora and Barak delyuer them. Sisara is kylled of Jael.

The .iiii. Chapter

And the chyldrē of Israel began agayne to do wyckedly
1 in the syght of the Lord, whē Ahud was dead. And ŷ lord solde thē into the handes of Jabin king of Canaan, ŷ raygned in Hasar, whose captayne of warre was Sisara which dwelt in Harosseth of the gentyles. And the chyldrē of Israell cryed vnto the Lord: for he had nyne hundred charettes of yron, he oppressed the chyldren of Israell wyth power .xx. yeares.

And Debora a Prophetisse, ŷ wyfe of Lapidoth iudged Israel the same tyme, & dwelt vnder the paulmetre of Debora, betwene Ramath and Bethel, in mount Ephraim.

And the chyldren of Israel came to her for iudgemēt. And she sent & called Barak the sonne of Abinoam, oute of Kedes Nephthalim, and sayd vnto hym.

The Lord god of Israel cōmaunded the, that thou go & drawe to mount Thabor, and take wyth the, x. thousande men of the chyldren of Nephthalim and of the chyldren of Zabulon. And I wyll brynge vnto the ryuer Kyson Sisara, the Captayne of warre vnto Jabin, wyth hys charettes, and his people, and wyll delyuer them

them into thyne handes. And Barak sayd
B vnto her, yf thou wylt go with me, I will
go: But and yf thou wilt not go with me,
then I will not goo. And she answered, I
wyll surelye go wyth the, but the the pray
se shall not be thyne, in the waye whyche
thou goest, for ẏ Lord shall deliuer Sisa
ra into the handes of a womā. And she a-
rose and wente with Barak to Kedes. And
Barak called Zabulō and Nephthalim
to Kedes. And he wente vp a foote withe
ten thousande men: and Debora wente
wythe hym.

But Haber ẏ Kenite was remoued out
Hobab of Kin, whych was of the childrē of * Ho-
hab the father in lawe of Moses, and pyt
ched his tēt vntill he was come to ẏ Oke
of Zaanaim, by Kedes.

And then it was shewed vnto Sisara
how ẏ Barak the sonne of Abinoam was
gone vp to mounte Thabor. And Sisara
called for all hys charettes, euen .ix. hun-
dred charettes of yron, and for all the peo
ple that he had, from Haroseth of the gen
tyles vnto the ryuer of Kison. Thē sayde
Debora vnto Barak: vp, for thys is the
daye in whych the Lorde hathe delyuered
C Sisara in to thyne handes: for the Lord
is gone oute before the. And so Barak
wente downe from mounte Thabor, and
ten thousande men after hym.

But the Lorde trounsed Sisara and
al hys charettes and al hys host wyth the
edge of ẏ swerde, before Barak. And Si
sara lighted doune of hys charett & fled a
fote. But Barak folowed after ẏ charet-
tes & after the host, euen vnto Harosethe
of the gentiles. And al the host of Sisara
fel vpon the edge of the swerde, that there
was not a man lefte. Howe be it Sisara
fled a fote to the tent of Jaell the wyfe of
Haber the Kenite: for their was peace bet-
wene Jabin the kyng of Hasor, & the hou
sholde of Haber the Kenite.

And Jael went out agaynst Sisara &
sayde vnto hym: turne in my Lord, turne
into me: & feare not. And he turned into
her into her tēt: & she couered him wyth a
mātel. And he said vnto her, geue me a lit
tel water to drincke, for I am thirsty. And
D she opened a bottel of mylke & gaue hym
drincke and couered hym. And he sayde
vnto her, stand in the dore of thy tent, & yf
any mā come & aske the, or enquere of the
whether there be any man here, saye naie.

Then Jael Habers wyfe toke a nayle
of the tent, & an hamer in her hand & went
softly vnto him, & smote ẏ nayle thorowe
ẏ tēples of his head in to the groūd, as he
slombered beyng wery: And so he dyed.

And beholde as Barak folowed after
Sisara, Jael came oute against him, and
sayde vnto him: come and I will shew the
the mā whom thou sekest. And when he
came into her tent: Beholde, Sisara laye
dead & the nayle thorowe his tēples. And
so God brought Jabin the kyng of Ca-
naā into subiectyon that daye, before the
chyldren of Israel. And the hande of the
chyldren of Israel prospered & was sore
vpon Jabin the kyng of Canaan, vntyll
they had brought hym to naught.

¶ The song and thanckes geuing of Debora and
Barack after the vyctory.

The .v. Chapter.

Then Debora & Barack ẏ sōne A
of Abinoam, sange the same
daye saying * & Praise ẏ lor-
de in them that were wyllyn
ge whyle other sate styl in Is
raell. Heare kynges and herken Lordes,
I wyll synge, and geue prayse vnto the
Lorde God of Israell.

Lord whē thou departedest out of Seir
& camest frō the feldes of Edom the erth
trembled, & the heuen rayned, & ẏ cloudes
dropped water: the mountaynes mealted
before the Lord, euē mount Sinai before
the Lorde God of Israel.

In the dayes of Samgar the sonne of
Anath and in the dayes of Jaell, th hye
wayes were vnoccupied. And * they that
walked by pathes, went by waies that fet
cōpasses about. The vyllages were vnen
habyted in Israell, were venenhabyted:
vntyll I Debora arose vntyll I arose
a mother in Israell.

God chose new facyons of warre, for B
when they had warre at their gates: there
was not sene among fourtye thousande,
ether shilde or spere in Israell. Myne hert
loueth the maynteners of the lawe in Is-
raell, that are wyllyng among the people.
Blesse the Lord ye that ryde on goodly As
ses and syte in iudgemente. And ye that
walcke by the wayes make dyttyes.

How ỷ archers dyd crye, whē mē drawe water, ther shal they tel of the iustice of the Lord, & of the ✠ iustice of hys uplandyshe folcke in Israel. And thē the people of the Lord went downe unto the gates.

✠ Iustice for goodnes, as in the Psal. xxi. &.

Up up Debora, up up & synge a songe, up Barak, & take thy pray, thou sonne of Abinoam. Thē they ỷ had escaped, raygned ouer the proudeste of the people. The Lord raygneth ouer the strong.

Ephraim was ỷ fyrst agaynst Amalek, And after thē Bē Jamin, amōg ỷ people.

Of Machir came lerned mē in ỷ lawe, & of Zabulon that wel could drawe wyth the penne of a scribe.

The Lordes of Isakar were with Debora. And as Barak, euen so was Isakar sent into the valeye a fote. But in the [b] deuysyons of Ruben, were great ymaginacyons of herte.

C Wherfore abodest thou amōg the shepe foldes, to heare the bleatinges of the flockes. In the deuisyōs of Rubē great were the ymagynaciōs of herte. Galaad abode on the other syde Jordan, and why taryed Dan in shyppes. And Aser sate in the hauens of the see, & abode styll in hys owne costes. But Zabulon is a people that put theyr lyues in ieoperdye of death, & Nephthalim in lyke maner, euen unto the toppe of the feldes. [c] Kynges came & foughte. Then foughte thee Kynge of Canaan at Thanah, uppon thee water of Magedo. But the syluer that they coueted, they caryed not awaye.

From heauē came batteil: for the sterres being in their course, fought agaynst Sisara. The ryuer of Kison caughte them awaye: that auncient ryuer the ryuer Kison.

My soule: treade thou ỷ myghtie under fote. Thē they mashed the horses legges, ỷ theyr myghtie coursers lefte praunsing.

D Curse Meros sayd ỷ angel of the Lorde Curse, Curse ỷ enhabitours therof because they came not forth to helpe the Lord, to helpe the Lord among the myghtie.

Blessed be Jael the wyfe of Haber the Kenyte, aboue other women: aboue other women blessed be she in the tente.

He asked water, & she gaue him mylke & brought butter in a goodly dyshe. She caught a nayle in her left hand and a workmans hamer in her right, & smyte Sisara and wounded his head and pearced & smot thorow his tēples. Betwene her fete he bowed him self, fel downe & laye styl: Betwene her fete he bowed hym self and fel. And whether he bowed him selfe, thyther he fel brought to nought.

Thorow a windowe loked Sisaras mother & howled thorowe a lattesse, why abydeth his charet so longe, that it cometh not why tarye ỷ wheles of his waggās. The wysest of her ladies āswered her: yea & she answered her owne wordes her self, haply they haue found, and deuyde the spoyle: a mayde, yea two maydes for a pece: a spoyle of diuerse colours for Sisara, a spoyle of dyuerse coloures wyth brodered workes, diuerse coloured brodered workes for the necke for a praye. So perishe al thine enemies Lorde: but they that loue the, let them be as the sunne ryseth in hys myghte.

And the land had rest fourtie yeres.

The Notes.

a [illegible] Some reade because he hath auenged the [illegible] geaunce done to Israel, the people offring them selues wyllingly, prayse ye the Lorde.

a [illegible] The meaning is, ỷ Sisara had done so great iniuries unto the Israelites, ỷ the wayes were not [illegible] that nether husbandmā nor [illegible] might safely passe to [illegible] marchaundyse or other [illegible], nor wayfaring men [illegible], nor [illegible] the feldes. Whosoeuer dyd once peype out of hys Cytie towne or vyllage, was straightway snatched up of the theues that belonged to Sisara.

b [illegible] The pryde of thee Rubenites is here noted, because they refused to go wyth Debora to [illegible] the oppressours of Israel.

c [illegible] By these wordes signifieth Debora that the Kynges hostes of the Cananites came to Thanach and Magedo thinking verely, because of the multitude of the hoste, that they came not to fyght: but to take a praye, but they were sore deceaued, for it so chaunced that they were rather a praye to Israel, than Israel to them.

¶ Israel is oppressed of the Madianites, because he returned agayn into Idolatrye. Gedeon is sente of God to be theyr delyuerer. The aulter of Baal is ouerthrowen.

The .vi. Chapter.

And the chyldre of Israell cōmytted wickednes in ỷ sighte 3 of the Lord. And the Lord delyuered thē into the hādes of the Madianites .vii. yeares. And whē the hād of the Madianites was sore upō Israel, ỷ chyldrē of Israel made thē dēnes in ỷ mountaynes & caues & strōg holdes. For whē Israell had sowē thē came ỷ Madianites ỷ Amalechites & thei of the East coūtry upō thē & pitched their tētes agaynst thē & destroyed ỷ encrease of the erth euē unto Azah, & left no sustinaūce

in Israel, nether shepe, oxe or asse, for they
came with theyr catel & housholdes eue as
greshoppers in multitude: so yt both thei &
also their camels were wtoute nōbre. And
they entrede the land to destroy it. And so
was Israel exceedingly impouereshed by ye
B Madianites & cryed vnto the Lorde. And
whē the chyldrē of Israel cryed vnto ye lor
de because of ye Madianites, the lord sent
a prophet vnto thē, & said vnto thē: Thus
sayth the Lord God of Israel: I fett you
frō Egipt & brought you out of the house
of bōdage & I ridde you out of the hād of
ye Egiptiās & out of ye hādes of al yt oppres
sed you, & caste thē out before you, & gaue
you theyr lādes. And I sayd vnto you, I
am ye lorde your God, & therfore feare not
the goddes of the Amorites in whose lāde
you dwell. But you haue not obeyed my
voyce. And the angel of the Lorde came &
sate vnder an Oke in Ephrath, yt pertay-
ned vnto Joas the father of the Esrites.
And hys sonne Gedeon pressed out whete
out of ye eares in a presse, for to flee frō the
Madianites. And the angel of the lord ap
C peared vnto him & sayd: the lord is wt the,
thou mā of might. And Gedeō answered
him: Oh my Lord, yf the lord be with vs,
why is al this come vpō vs: ye & where be
his miracles which our fathers told vs of
& said, the Lord brought vs out of Egipt
But now the lord hath forsakē vs, & dely
uered vs into the hādes of the Madiani-
tes. And ye lord loked vpō him & sayd: Go
hence in this thy myght & delyuer Israell
out of the hādes of the Madianites: Be-
hold I haue sent the: And he āswered him
Oh lord wherwt shuld I saue Israel? Be
hold my kynred is the poorest in Manas-
ses, & I am the least in my fathers house.
But then the Lord sayd vnto him: I will
be with the: & thou shalt smyte the Madi-
anites, as thei were but one mā. And he an
swered him yf I haue found grace in thy
syght, thē shewe me a sygne, yt thou art the
D Lord yt talked with me. Departe not hēce
vntil I come agayne vnto the & bring my
meetoffring, & haue set it before the.

And he sayd I wyll tarye vntyll thou
come agayn. And Gedeō went & made re-
dye a kyd, and swete cakes of an Epha of
flowre, & put the fleshe in a basket and the
broth in a pot, & brought it out vnto hym
vnder the Oke & presented it. And the an-
gel of God sayd vnto hym: take the fleshe
& the swete kakes & put thē vpō this rock
& powre out the broth. And he did so. Thē
the angel of the lord put forth the ende of
the staffe that was in hys hand & touched
the fleshe & the kakes. And there arose vp
fyre out of the rocke & consumed the fleshe
and the kakes, And the angel of the Lord
vanished out of his sight. And whē Gede
on perceaued yt it was an Angel, he sayde:
Alas my Lord Jehouah, that I haue sene E
an angel of the Lord face to face. And the
Lord sayd vnto hym, peace be wyth the &
feare not, for thou shalt not dye. Thē Ge-
deon made an altare ther vnto the Lord &
called it * Jehouah Salom, whyche vnto That is, ye lord, of pea ce.
thys daye is yet in Ephrath yt perteyneth
vnto the father of ye Esrites. And yt same
night the Lord said vnto him, take an oxe
of thy fathers & another of .vii. yeres old,
& destroy the altare of Baal that belōgeth
vnto thy father, & cutt downe the groue yt
is about it, & make an altare vnto the lord
thy god vpō the toppe of this rocke & fur
nesshe it. And take the second oxe and offer
burntsacrifyce wyth the wood of the gro-
ue which thou shalt haue cut downe. Thē
Gedeon toke ten men of his seruauntes &
dyd as the Lord bad him. But because he
durst not do it by daye for feare of hys fa
thers housholde & of the men of the cytye,
he dyd it by nyght.

When the mē of the cytie were vp early
in the mornyng: Behold the aultar of Ba- F
al was brokē, & the groue that stode about
it cut downe. And the secōd oxe offred vpō
the altare that was made. And they sayde
one to another, who hath done this thinge,
& they enquered & asked. And it was tolde
thē that Gedeō the sōne of Joas had done
it. Thē the men of the cytie sayd vnto Jo-
as, bring oute thy sonne yt he may dye, be-
cause he hath brokē the aulter of Baall, &
cut downe the groue yt was about it. And
Joas sayd vnto al yt stode by hym, wyl ye
fyght for Baal, or wil ye be his defēders:
he yt striueth for him shal dye this mornin
ge. Yf he be a God let him striue with him
that cast downe his aultare. And he called
Gedeon Jerobaal the same tyme sayinge:
let Baal stryue wyth him because he hath
broken downe hys aultare.

Whē al the Madianites, the Amalek- G

kites & they of the Easte, were gethered to
gether & had gone & pytched in the valeye
of Jesrael: ye spyrete of ye Lord entered into
Gedeon. And he blewe a trõpet and called
Iud. viii. a *Abiezer to folow him, & sent messengers
thorowoute all Manasses & called thẽ vp
to folow him also. And he sent messengers
vnto Aser, zabulon and Nephthalim, whi
che came also to mete hym.

And Gedeon sayd vnto God: yf thou
wilt saue Israel by my hand as thou hast
sayd. Behold I wyl put a flece of wolle in
the threshing place. And yf the dewe be on
the flece only, & drye vpõ al the erth besyde
thẽ I shal be sure that thou wylt saue Is-
rael by my hand as thou saydeste. And it
came so to passe. And he rose vp earlye on
the morowe and he thrust the flece to gea-
ther and wrong the dewe therout & fylled
a boole of water. And Gedeon sayde vn-
Gen. xviii. d to God be not angrie wyth me ye* I spea
Iud. vi. g ke once more let me proue only once agay
ne with the flece. Let it be drye onely vpon
the flece and dewe vpõ all the grounde a-
bout. And God dyd so that same night: so
that it was drye vpon the flece onlye, & on
al the grounde about, dewe.

The souldiars that shulde go with Gedeõ to batel are proued by takyng the vp water. Gedeõ with thre hundred mẽ ouercometh the Madianites. Oreb and Zeb are slayne.

The. vii. Chapter.

Then Jerobaal otherwyse cal
A led Gedeon rose erlye & al the
people that were with hym, &
pitched besyde the wel of Ha
rad, so that the hoste of ye Ma
dianites were in a valey on the north syde
of the hyl Hamoreh. And the lord sayd vn
to Gedeon, the people yt are wyth the ar to
many for me to geue ye Madianites into
theyr hãdes, lest Israel make their vaunte
to my dishonour & say, our owne hãd hath
saued vs. Now therfore make a proclama
Deut. xx. b. tiõ in the Eares of the people and say: *yf
1 Mach. iii. g any mã dreade or be aferde, let hym retur-
ne & get hym soone from mount Galaad.
And there departed & returned of the peo-
ple. xxii. thousande, and there abode ten
thousande.

B And the Lord sayde vnto Gedeon: the
people are yet to many, brĩng them downe
vnto the water, & I wyll trye thẽ vnto the
there. And of whom I saye vnto the, thys
shall go wyth the, the same shal goo wyth
the. And whosoeuer I saye vnto the, thys
shall not go with the, the same shal not go
And whẽ he had broughte downe the peo-
ple vnto the water. The Lord sayde vnto
Gedeõ: as many as lappe the water wyth
theyr tonges, as dogges do, thẽ put by thẽ
selues, & so do thẽ that knele downe vpon
theyr knees to drynke. And the nomber of
thẽ that put theyr hãdes to theyr mouthes
and lapped, were. iii. hundred men. And al
the remnaunt of the people kneled downe
vpõ theyr knees to drinke water. And the
Lord sayd vnto Gedeon, wyth the. iii. hun
dred men that lapped wyl I saue you, and
delyuer the Madianites into thyne hand,
And al the other people shal go euery man
vnto hys owne whome.

And they toke vitayles with thẽ for the
folke, & their trõpettes. And he sent al the C
rest of Israel, euery mã vnto his tent, and
kepte the thre hundred with hym. And the
hoste of Madiã was beneth hym in a va-
leye. And the same nyght the Lorde sayde
vnto hym, vp & go downe vnto the hoste,
for I haue delyuered it into thyne hande.
But & yf thou feare to go downe, then go
thou downe vnto the hoste, & Pharah thy
ladde, & herke what they saye, & so shal thy
ne handes be strong, & then thou shalt go
downe vnto the hoste.

Thẽ he wẽt downe wt Pharah his lad,
euẽ hard vnto the men of armes that were
in the hoste. And the Madianites, the A-
malekites, & al they of the East, lay a long
in ye valeye lyke vnto greshoppers in mul
titude, & theyr camelles were without nõ-
bre, euẽ as the sand by the see syde in mul-
titude. And when Gedeon was come: Be-
holde, there was a man that told a dreame
vnto hys felowe & sayd: Behold I dream
ed a dreame & me thoughte that a broyled D
loosse of barleybread tõbled into the hoste
of Madian, & came vnto a tent & smote it
that it fel, & ouerturned it, that the tent lay
a longe. And his felowe answered & sayde:
this is nothing els saue the swerd of Ge-
deon the sonne of Joas a man of Israel,
into whose hand the Lord hath delyuered
Madian & all the hoste.

Whẽ Gedeon hearde the tellĩg of the
dreame & the interpretation of the same, he
bowed him selfe to the earth and returned
vnto

vnto the hoste of Israel, and sayd: vp for
E the Lord hath delyuered into your hädes
the host of the Madianites. And he deuy=
ded the thre hundred mē into thre compa=
nies and gaue euery mā a trōpet into hys
hand, wᵗ an emptie pitcher & lampes ther=
in, and sayde vnto them loke on me & do
likewyse: and behold, when I come to the
syde of the host, euen as I do, so do you.
And when I blow with a trompet and al
that are with me, blowe ye wᵗ trompettes
also on euery syde the hoste and saye, here
be the Lorde and Gedeon.

And so Gedeon & the thre hundred mē
ẏ were with him, came vnto the side of the
host in the begynning of ẏ middel watch,
and reysed vp the watche men. And they
F blew with their trōpettes & brake the pyt=
chers ẏ were in their hādes. And al thre cō
panyes blewe with trompettes & brake ẏ
pitchers, & helde ẏ lāpes in their lefte hā=
des, & ẏ trompettes in their right, to blow
with all. And they cryed the swerde of the
Lord & of Gedeō. And they stode stille, e=
uery mā in his place round about ẏ host.
And al the hoste ranne & cryed and fled.
And as the thre hundreth blew with trō=
pettes, ẏ lord sett euery mānes swerd vp=
on his neyghboure, thorow out all ẏ host.
And ẏ host fled vntil they came to Beth=
sitah, to Zererath, & to the edge of Abel=
meholah beside Thabath. And the men of
G Israel gathered together of the tribe of
Nephthalim, of Aser, & of al Manasses, &
folowed after the Madianites. For Gede
on had sēt messēgers thorow out al mount
Ephraim sayinge: come downe agaynst
the Madianites and take from thē ẏ wa=
ters both of Bethbarath and also of Jor=
dan. Then all the men of Ephraim gea=
thered together and came downe & toke
the waters both of Bethbarath and also
of Jordan. And they toke two captaynes
of the Madianites, Oreb & Zeb, & slew
Oreb vpon the rocke Oreb, and Zeb at
the presse Zeb and folowed after Madi=
an. And brought the heades of Oreb and
Zeb to Gedeon on the otherside Jordan.

¶ Ephraim maketh insurrection agaynst Gedeon, but is sone pacifyed. The inhabiters of Socoth refuse to geue Gedeon & his armie breed. The towre of Phanuel is destroyed. Gedeon is chosen ruler ouer the Israelites. He hath lxx. sonnes. He dyeth.

The .viii. Chapter.

And the mē of Ephraim sayd A
vnto him. Why hast thou ser
ued vs thus, ẏ thou calledst
vs not, when thou wentest to
fight wᵗ ẏ Madianites. And
they chode with him a good. And he sayd
vnto them: What deade haue I done like
vnto yours: are not ẏ clusters of Ephra=
im better then the whole heruest of Abie=
zer? God hath deliuered into your handes
the Lordes of Madian, Oreb and Zeb.
And what was I able to do lyke as you
haue done. And then their spirites abated
frō of him, whē he had sayd that. And thē
Gedeō came to Jordā & passed ouer, both
he and the thre hundred men that were wᵗ
him very faynte & yet folowed the chase.
And he said vnto the mē of Socoth: geue
I pray you kakes of breed vnto ẏ people B
ẏ folow me: for they be fainty, that I may
folowe after Zebah and Zalmona kin=
ges of Madian. And the Lordes of So=
coth saide: are the handes of Zebah and
Zalmona nowe in thyne handes that we
shuld gyue breed vnto thy company. And
Gedeon sayde, therfore when the Lorde
hath delyuered Zebah & Zalmona into
myne hande, I wyll teare the flesh of you
with the thornes of the wildernes & wyth
breers. And he went thence to Phanuel, &
spake vnto them lykewyse. And the men C
of Phanuel answered him, as dyd the mē
of Socoth. And he sayd also vnto the mē
of Phanuel, when I come againe in pea=
ce, I wil breake downe this towre. Zebah
& Zalmona were in Karkor & their hostes
with thē, vpō a .xv. thousand, which were
al that were lefte of all the hostes of them
of the Easte. And they that were slayne
were a hundred and twentie thousand mē
that drewe swerdes.

And Gedeon went thorow them ẏ dwelt
in tabernacles on the eastside of Nobah &
Jegbahah, & smote the host: for the host did
cast no perelles. Zebah & Zalmona fled
But he folowed after them, & toke ẏ two
kynges of thee Madianites, Zebah and
Zalma and discomforted all the hooste.

And Gedeon the sonne of Joas retur=
ned from battell, the sōne beyng yet vp, & D
caught a ladd of the mē of Socoth, & en=
quered of him. And he wrote him of the
Lordes & Elders of Socoth .lxxvii. men.

Then he came unto the men of Socoth &
sayd: Behold Zebah & Zalmona, wt why-
che ye cast me in the teth saying: are the hā
des of Zebah & Zalmona al ready in thy
ne hande, that we shulde geue bread unto
thy saynte men. And he toke the elders of
the cytie, & thornes of the wyldernesse and
breers, & al to teare them therwith. And he
brake downe thee towre of Phanuell and
slewe the men of the cytye.

And then sayd unto Zebah and Zal-
E mona, what maner men were they whyche
ye slew at Thabor: & they answered the ly
kenesse of the & thē is all one, euē after the
facyon of the chyldren of a kynge. And he
sayd, they were my brethren, euen my mo-
thers chyldren, & as truely as the Lord ly
ueth, yf ye had saued theyr lyues, I wolde
not sleye you. And he said unto Jether his
eldest sonne, up & slee thē: But the lad drue
not hys swerde, for he feared, because he
was yet young. Then Zebah & zalmona
sayd. Ryse thou & fall upō us, for as the
mā is so is his strength. And Gedeō arose
& slewe them: & he toke awaye the Chaynes
that were on theyr camels neckes.

Thē ye men of Israel sayd unto Gedeō
Raygne ouer us, bothe yu, thy sonne & thy
sonnes sonne, for yu hast delyuered us out
of ye hādes of ye Madianites. And Gedeō
sayd unto thē, I wil not raygne ouer you
nether shal my chyldren raygne ouer you,
but the Lord shal raygne ouer you.

Neuertheleatter Gedeō said unto them I
F wold desyre a certayne request of you, euē
that you wold geue me euery mā the earin
ges of his pray. For they had goldē earin-
ges, because they were Ismaelites. And
they sayd we wil doo it. And they spred a
mātel & dyd cast ther into euery mā the ea
ringes of his pray. And the weyght of the
golden earinges was a thousand & .vii. C
sycles of golde besyde brouches, ouches &
garmentes of scarlette that were of thee
kynges of Madian and besyde the chay
nes, that were aboute theyr cameles nec-
kes. And Gedeon made an Ephod there-
of, and putt it in his cytie Ephrah. And al
Israel wente a whoringe after him there,
whych thynge was the ruine of Gedeons
house. Thus were the Madianites brou-
ght lowe before the chyldren of Israel, so
that they lyfte up theyr heades no moare,
And the contreye was in quietnes fourty
yeres in the dayes of Gedeon.

And Jerobaal the sonne of Joas wēt & G
dwelt in his owne house. And Gedeō had
lxx. sonnes of his body begottē, for he had
many wyues. And his concubine yt dwelte
in Sichē bare him a sonne also, whose na
me he called Abimelech. And Gedeon thee
sōne of Joas dyed, whē he was of a good
age, & was buried in ye burial of Joas his
father, euē in Ephrath that pertayned un
to the father of the Ezrites.

But as sone as Gedeon was dead, the
chyldren of Israel turned away and wēte
a whoring after Baall, & made Baall be-
ryth their god, & thought not on the Lord
theyr God whych had delyuered them out
of the handes of al theyr enemies on euery
syde. Neyther shewed they mercye on the
house of Jerobaall, otherwyse called Ge-
deon, accordinge to all the goodnesse whi-
che he shewed them.

The Notes.

a I In the clusters he signifieth the takyng of the two chefe captaynes Oreb and Zeb, which slayn the Ephraimites dyd as ye se in thee ende of the Chapter goynge before. In the wyne harueste the slaughter of the other common sorte of souldiers whō he with hys companye slue. By Abiezer understande the stocke of Abiezer, of whom Gedeon came.

Abimelech is ordeyned a kyng after he had kylled hys .lxx. brethren. He hym selfe was after kylled of a woman when he beseged Thebes. The parables of Joatham concernynge hys brother Abimelech.

The .ix. Chapter.

FOr Abimelech the sōne of Je
robaal went to Sichem, un- 3
to hys mothers brethrē, & co-
muned with thē & with al his
mothers fathers kynred say-
inge: say I pray you, in the eares of all the
enhabitoures of Sichē: whether is better
for you yt al the sonnes of Jerobaal which
are .lxx. personnes raygne ouer you, ether
that one raygne ouer you. And remember
therto, that I am your bones & your fleshe
And his mothers brethrē teherced of hym
in the audience of all the Cytezens of Si-
chem, al these wordes, & moued theyr har-
tes to folowe Abimelech, in that they sayd
how he was theyr brother. And they gaue
hym .lxx. peces of syluer oute of the house
of Baal Berith, wyth whyche Abimelech
hyred Jdell and lyghte personnes which
wente wyth hym. And they went unto his
fathers house at Ephrah, & slewe all hys
brethren

brethren, the sõnes of Jerobaal, euen. lxx
personnes * with one stone. Notwithstã-
dyng yet Joatham the youngest sonne of
Jerobaal eskaped, for he hyd hi selfe. And
al the cytezens of Sichẽ geathered to gea
ther with al the house of Mello, & went &
made Abimelech kynge * at a certen oke
that was by Sichem.

And when it was tolde Joatham, he
B wente & stode in the toppe of mout Gari-
zin, and lyfte vp his voice & called, & said
vnto them: Herken vnto me you citezens
of Sichem, y god may herken vnto you.
The trees went to anoynt a kynge ouer
them, & sayd vnto the olyue tree, raigne o-
uer vs. But the olyue tree sayd vnto thẽ:
shuld I leaue my fattenesse which bothe
God & man prayseth in me, and go to be
promoted ouer y trees. Thẽ said the trees
to the figge tree, come y and be king ouer
vs. And the figge tree answered thẽ, shuld
I forsake my swetnes & my good frute, &
shulde go to be promoted ouer the trees.
Then sayde the trees vnto the vine, come
y & be king ouer vs. And y vine answe-
red shuld I leaue my vine y cheereth both
God and man, and go to be promoted o-
uer the trees. Then sayd al the trees vn-
to the * fyrre bushe come thou and ray-
gne ouer vs. And the fyrre bushe sayde
vnto the trees: yf it be true that ye wyll
anoynte me kynge ouer you, then come
and reste vnder my shadowe, and ye shal
se that a fyre shall come oute of the fyrre
bushe & waste the Ciper trees of Libanõ.

And euen so now, yf ye haue done tru-
C ly & vncorruptly to make Abimelech kig.
And yf ye haue dealte well wythe Jero-
baall & his house, & haue done vnto hym
accordyng to the deseruing of his hãdes,
for as moch as my father fought for you
& adueutred his life, And rydd you out of
the hãdes of the Madianites. And ye are
risen vp againste my fathers house thys
day. And haue slaine his childrẽ, euen. lxx.
persõnes * with one stone and haue made
Abimelech the sõne of his maydeseruaũt
kyng ouer the cytezens of Sichẽ, becau-
se he is your brother, yf then ye haue dealt
purelye and trulye wythe Jerobaal and
with his house this daye: then reioyce ye in
Abimelech, and lett hym also reioyse in
you. But yf you haue not dealt truly, then
I praye God a fyre maye come out of A-
bimelech & consume the cytezẽs of Sichẽ
& the house of Mello. And y there come a
fire out of the cytezens of Sichem, & out
of the house of Mello & consume Abime-
lech. And Joatham ranne away & fledde
& went to Beer & dwelt there, for feare of
Abimelech his brother. When Abimelech
had raigned thre yere God sẽt an hate bet
wene Abimelech & the cytezens of Sichẽ.
And the citezens of Sichem rayled vpon
Abimelech, and wisshed that the wycked-
nes done to the. lxx. sonnes of Jerobaall
might come on him, & layd the bloude of
thẽ vnto Abimelech their brother whyche
slew thẽ, & vnto the other citezens of Si-
chẽ which ayded him in the kylling of his
brethrẽ. And y cytezens of Sichẽ set men
to laye awayte for hym in the toppe of the
mountaynes, whych men robbed all that
came a longe the waye by them. And it
was tolde Abymelech.

And Gaal the sonne of Abed & his bre
threñ went & gat them to Sichem. And y D
men of Sichẽ put their cõfidence in him.
And they went out into y feldes & gathe
red in their grapes & troade them, & made
mery: and wẽt into the house of their god,
& dyd eate & drincke & cursed Abimelech.
And Gaal the sonne of Abed sayd: what
is Abimelech? and what is Sichem? that
we shulde serue hym, is he not the sõne of
Jerobaal? and Zebul is his offycer? ser-
ue soche as come of Hemor the father of
Sichem, for what reasõ is it that we shul
de serue him? wold God this people were
vnder my hand, then I wolde take Aby-
melech out of the way. And one sayde vn-
to Abimelech, make thyne hoste greater &
go out. And when Zebul y ruler of y cy-
tie hard the wordes of Gaal y sõne of A-
bed, he was wroth & sent messengers vn-
to Abimelech priuely saying: Behold Ga
al y sõne of Abed & his brethrẽ be come to
Sichẽ: & behold they set y cytie against y.
Now therfore vp by night, both y & al the
people y is wt the, & lye in wayte in the fel
des. And rise erly in the morning as sone
as the sõne is vp & come vpõ y cytie. And
whẽ he & y people y is wt him come out a-
gainst y, do to hi what thine hãdes shalbe
able. And Abimelech roase vp, & al y peo E
ple y were wt him, by night. And they laid

a wayt

awayte to the cytie in foure cōpanyes. And
Gaal the sonne of Abed wēt out & stode in
the entring of the gate of the citie. And A-
bimelech rose vp & the folcke ỹ were wyth
hym, frō laying awayte. And when Gaal
sawe the people, he sayd to zebul: Beholde
ther come people downe frō the top of the
mountaynes. And zebul sayd vnto him, the
shadowe of the hylles semis men vnto the.
And Gaal answered agayne and sayde: se
ther come folcke downe by the myddle of ỹ
land & another cōpany come a lōge by the
charmars Ocke. Then sayde zebul vnto
him: where is now thy mouth that sayde,
what felowe is Abimelech, that we shul-
de serue him. These are the people ỹ thou
so despysedest. Go out now a felowshipe
& fyght with the. And Gaal went out be-
fore ỹ cytyzens of Sichem, & foughte wt
Abimelech. And Abimelech chased him ỹ
he fledd before him & many were ouerthro
wen and slayne, euen vntyl they came vn-
to the enterynge of the gate. And then Abi-
melech wēt & dwelt at Aruma. And then
zebull thruste out Gaal & his brethrē and
F wolde not suffre them to dwel in Sichem.
And on the morowe the people wēt oute in
to the felde. And it was tolde Abimelech.
And he toke his people & deuided thē into
thre cōpanies & lay awayte in the feldes.
And whē he sawe ỹ ỹ people were come out
of ỹ citie he rāne vpō thē & layde vpō thē.

And Abimelech & the cōpanyes ỹ were
wt him, ranne & stode in the entrynge of ỹ
gate of the cytie. And ỹ two other compa-
nies rāne vpō al the people ỹ were in ỹ
feldes and slue thē. And then Abimelech
fought against ỹ citie al ỹ day, & toke it, &
slewe the people that was therin, & destroy
ed the cytie & a sowed salt in ỹ place. And
when al ỹ mē of the towre of Sichē hear-
de that, they entered into a strong hold of
the house of their God Baal Berith. And
whē it was tolde Abimelech, that all ỹ mē
of the towre of Sichē were geathered to-
gether, he gat him to mount Selmon, both
he & al that were wt him, & toke axes with
him & cut downe an arme of a tree, & toke
it vp, & put it on his shoulder, & said vnto
ỹ folcke ỹ were with him, whatsoeuer ye
se me do: spede your selues & do likewyse.
And all the people cut downe also euerye
B man a bowghe, and folowed Abimelech,
and put them into the holde, and sett the
holde a fyre vpon them: so that all the mē
of the towre of Sichem were slayne, vp-
on a thousande personnes what of men &
women to gether.

Then went Abimelech to Thebez and
beseged it, & toke it. But there was a strō-
ge towre in the myddes of the citye, and
thither rānne al the men & women & al the
cytezens of the citie & shut it to thē, & gott
thē vp vpō thee top of ỹ towre. Thē came
Abimelech vnto ỹ towre & fought against
it, & went harde vnto the enterynge of the
gate, to set it on fier. But a woman cast a
pece of a mylstone vpon hys hedde and al
to brake hys brayne panne.

Then Abimelech called hastelye vnto
the young man that bare his harnes, and
sayde vnto him: drawe thy swerd and slee
me, that men saye not of me, a woman
slewe hym. And his ladde thruste hym
thorowe and he dyed.

And when the men of Israel saw that
Abimelech was deed, they departed, euery
man vnto hys awne house. And thus all
the wyckednesse of Abimelech whyche he
dyd vnto his father, in sleyng his .lxx. bre-
thrē, and therto all the wyckednesse of the
men of Sichem, God dyd brynge vpon
their hedes: And vpō them came the curse
of Joatham the sonne of Jerobaal.

The Notes.

a He sowed salt there to make it barren for euer
for salt maketh the grounde vnapte to bryng forth
any thinge as sayeth Plin. in his .xiii. boke the .vii.
Chap. of this is spoken Soph. ii. c

¶ Thola & Jair Judges of Israel. Israel synneth &
at last cryeth on god for mercy.

The .x. Chapter.

After Abimelech ther arose, to A
defende Israel, one Thola, ỹ
sonne of Phua, the sōne of
Dodo, a mā of Isakar, wy
che dwelt in Samir in moūt
Ephraim. And he iudged Israell .xxiii.
yere, & then died & was buried in Samir.
And after him arose Jair a Galaadite,
whiche Judged Israel .xxii. yere. And he
had .xxx. sōnes ỹ rode on .xxx. Asse colts,
and had .xxx. cities for thē, which ar called
the townes of Jair vnto this daie, & are in B
the lād of Galaad. And Jair died, & was
buried in Camon.

And the children of Israel wrought
wickednesse yet agayne, in the syght of ỹ
lord, & serued Baalim & Astharoth, & the

Goddes

Goddes of Siria, & the Goddes of Si-
dõ the Goddes of Moab, the Goddes of
the children of Ammon, & the Goddes of
the Philistines, & forsoke the lord & serued
him not. And the lord was wroth wt Isra
el, and solde them in to thee handes of thee
Philistines, & into the hãdes of the childrẽ
of Ammõ: which vexed & oppressed ye chyl-
dre of Israel in those dayes .xviii. yere, al ye
were on the other side Jordã in ye lãd of ye
Amorites in Galaad. Moreouer the chyl-
dre of Ammon went ouer Jordã to fight
against Juda, Bẽ Jamin, & the house of
C Ephraim: so ye Israel was sore combred.
Thẽ ye children of Israel cryed vnto the
Lord saying: we haue sinned agaynst the:
for we haue forsaken oure owne God, &
haue serued Baalim. And ye lord sayd vn
to ye childrẽ of Israel: did not ye Egypciãs,
ye Amorites, ye chyldrẽ of Ammõ, ye Phili-
stines, ye Sidonites, ye Amalechites, & the
Maonites, oppresse you? And ye cryed to
me, & I delyuered you out of their hãdes.
And for al that ye haue forsakẽ me, & ser-
ue straung goddes, wherfore I will hel-
D pe you no moare. But go & crye vnto the
Goddes which ye haue chosẽ, & lett them
saue you in the time of youre tribulacion.
But the chyldrẽ of Israel sayd vnto ye
Lord we haue sinned: do yu vnto vs what
soeuer please ye, & delyuer vs only at thys
tyme. And they put awaye the straunge
Goddes frõ thẽ, & serued the Lorde. And
the mysery of Israel greued hys soule.
Then the chyldrẽ of Ammõ geathered
togeather & pitched in Galaad. And the
childrẽ of Israel geathered thẽ togeather
& pitched in Maspha. And ye cõpanye of
the lordes of Galaad sayde eche to other,
whosoeuer wil beginne the battel against
the childrẽ of Ammõ, the same shalbe hed
ouer all the enhabiters of Galaad.

¶ Jephthah the sõne of a harlot delyuereth Isra-
el frõ the Ammonites after they asked forgeuenes.

The .xi. Chapter.

A And ther was one Jephthah
a Galaadite a stronge man,
which was ye sõne of an har-
lot: How be it Galaad begat
Jephthah. But Galaades
wife bare hym sonnes, which when they
were come to age, thruste oute of Jeph-
thah, & said vnto him: thou shalt not enhe
rite in oure fathers house, for thou art the
sonne of a straung woman. Then Jeph-
thah fledde frõ his brethrẽ and dwelt in ye
lande of Tob. And there geathered Idle
people to Jephthah, & wente out wt hym.
But it chaunced in processe of tyme, ye the
chyldren of Ammon made warre against
Israel, then the elders of Galaad went &
fett Jephthah out of ye lãd of Tob, & said
vnto him: come & be our captaine, & let vs
fyght wt the childrẽ of Ammõ. And Jeph B
thah sayd vnto ye elders of Galaad. Dyd
not ye hate me & expelle me out of my fa-
thers house? how happeneth it then ye you
come vnto me nowe in tyme of youre try-
bulaciõ? And the elders of Galaad answe
red Jephthah. Therfore we turne agayne
to the nowe, that thou go wt vs, & fight a-
gaynst the chyldren of Ammon, & be oure
heed ouer all the enhabiters of Galaad.
And Jephthah sayde vnto the elders of
Galaad: If ye bryng me home againe, to
fight wt the childrẽ of Ammõ, then yf the
lord deliuer thẽ before me, I shalbe youre
hed. And ye elders of galaad said to Jeph
thah, the lord be witnes betwene vs yf we
do not accordig to thy wordes. Thẽ Jeph
thah wẽt wt ye elders of galaad. And ye peo
ple made hi hed & ruler ouer thẽ. And Jeph
thah rehersed al his wordes in Masphah.
Then Jephthah sent messengers vnto
the king of the childrẽ of Ammõ, saying:
what ayleth the wt me ye yu comest vpõ me
to fight against my lãd? And the king of
the children of Ammõ answered vnto the
messengers of Jephthah, because Israel
toke away my lãd, when they came out of
Egipt: euen frõ Arnõ vnto Jabock, & frõ C
thẽce vnto Jordan. Now therfore restore
those lãdes againe wt faire meanes. And
Jephthah sẽt messẽgers againe vnto the
childrẽ of Ammõ, & sayde vnto him: thus
saith Jephthah. Israel toke not awaye ye
lãd of Moab, nor ye lãd of ye childrẽ of Am
mõ. But whẽ Israel came out of Egipt,
they walked thorow the wildernesse, euen
vnto the redde see, and came to Cades, &
sent messengers vnto the kyng of Edom
sayig: let vs we pray ye go thorow thy lãd.
But the king of Edõ wold not agre ther
to. And in like maner they sẽt vnto ye kig
of Moab, but he wold not consẽt. And so
Israel abode stil in Cades. And then they
went a long thorow the wildernes, & com-
passed

passed the lãd of Edom, & the lãd of Mo-
ab, and came a long by the east syde of the
lãd of Moab & pitched on y other syde of
the ryuer of Arnon, & came not within the
D coostes of the Moabites: for Arnon was
their vtmost border. And then Israel sent
messengers vnto Sehon kyng of the A-
morites, and kyng of Hesbon, & sayd vn
to hym: Lett vs passe thorowe thy lande
vnto owre awne contreye. But Sehon
trusted not Israel, to go thorowe hys co-
stes: but gathered all hys people to gea-
ther & pitched in Jazah, & fought wt Isra
el. But the Lord God of Israel delivered
Sehon & all his folcke into the hãdes of
Israel. And so Israel smote thẽ & conque
red al the land of the Amorytes, the enha-
biters of the said cõtrey. And they cõque-
red al the coostes of the Amorites, frõ Ar-
non vnto Jabok, & from the wyldernesse
vnto Jordan. So now seing y lord God
of Israel hath cast out y Amorites before
his people shuldest thou possesse the lãde
Naye, but what people Camos thy God
dryueth out, that lande possesse thou. But
whatsoeuer nacyons the Lord our god ex
pelleth, that lande oughte we to enioye.
E And therto art thou better then Balack y
sonne of Zephor kyng of Moab? dyd he
stryue wyth Israell or fyght against thẽ?
all the whyle Israel dwelt in Hesbon and
her townes, & in Aroer & her townes, & in
al the cities y be a lõg by y coostes of Ar-
nõ.iii. hundred yeres? why dydest thou not
recouer thẽ in al y space, wherfore I haue
not synned agaynst the. But thou doeste
me wronge to warre agaynst me. The lor
de therfore be iudge this daye, betwene y
children of Israel, and the chyldrẽ of Am
mon. How be it the kyng of the childrẽ of
Ammõ harkened not vnto the wordes of
Jephthah whych he sente hym.

Then the spryte of the Lord came vpõ
Jephthah. And he passed ouer Galaad &
Manasses, & came to Mazphah y lieth in
Galaad & frõ thence vnto the children of
F Ammõ. And Jephthah vowed a vow vn
the lord & sayd: If thou shalt delyuer the
childrẽ of Ammõ into my hãdes, the y thi-
ge that cometh out of the dores of my hou
se against me, whẽ I come home in peace,
from the chyldren of Ammon, shall be the
Lordes, & I wil offer it vp a burntoffering.
ge. And so Jephthah went vnto the chyl-
dren of Ammon to fyght wt thẽ. And the
lord delivered thẽ into his hãdes. And he
smote thẽ frõ Aroer vnto Menith, xx. cy-
ties. And so forth to y plaine of the vyne-
yardes, made an exceding great slaugh-
ter. And thus the children of Ammõ were
brought vnder, before y childrẽ of Israel

Then Jephthah came to Mazphah vn
to his house. And se, his daughter came
out against him, wt tymbrelles & daũses,
which was his only childe: so y beside her
G he had nether sonne nor daughter. And
when he sawe her, he rent his clothes and
said: Alas my daughter, y hast * made me
stoupe & art one of them that trouble me.
For * I haue opened my mouth vnto the
Lord, & cãnot go backe. And she sayd vn
to him: my father, yf y haue opened thy
mouth vnto the lord, then do wt me accor-
ding to that procaded out of thy mouth,
for as moch as the Lord hath auenged y
of thyne enemies the chyldren of Ammõ.
And she sayde vnto her father, do this
moch for me: lett me alone two monethes
that I may go downe to the mountaines
& bewaile my virginite with my felowes.
And he sayde: go, and so he sent her away
two monethes. And she went with her cõ-
panyõs & lamented her maydenheed vpõ
y moũtaines. And after y two monethes
she turned agayne vnto her father which
dyd wt her accordyng to hys vowe which
he had vowed, & so she knewe no mã. And
it became an ordinaũce in Israell yere by
yere, that the daughters of Israel shulde
go & lamẽt the daughter of Jephthah the
Galaadite, foure dayes in a yere.

¶ The battel of Jephthah against Ephraim. After the deeth of Jephthah succedeth Ebsan. After Elon Abdon.

The.xii. Chapter.

ANd the men of Ephraim gea-
thered thẽ selues to gether, & I
went northward, & sayde vn
to Jephthah: Wherfore wen
test y to fight wt y childrẽ of
Ammõ, & dydest not call vs to go wt the?
we wil therfore burne thine house vpõ y,
wt fire. And Jephthah said vnto them: I
& my people were at great strife wt y chil-
dren of Ammõ. And I called you. But ye
delivered me not out of their hãdes. And
whẽ I saw y ye delivered me not, I * put
my lyfe

lyfe in my handes & wēt vpon the childrē
B of Ammō. And the Lord delyuered thē in
to my hādes. Wherfore then are ye come
vpon me to fyght with me.
And Jephthah gethered to gether al ÿ
mē of Galaad, & fought with the Ephrai
tes. And the men of Galaad smote the E-
phraites, because they sayde: Ye Galaadi
tes ar but runnagates of Ephraim amō
ge the Ephraites and the Manassites.
Moareouer the men of Galaad toke the
passages of Jordan from the Ephraites.
And whē those Ephraites ÿ were escaped,
sayd lett vs go ouer. Then the mē of Ga-
laad sayde vnto thē: Ye are Ephraites, &
C they sayd naie. Then the other answered:
thē say * Sciboleth. And they said Sibo
leth, and could not so pronoūce, where vp
on the other toke them and slewe them at
the passages of Jordā. And there were o-
uerthrowē at that tyme of the Ephraites
xlii. thousande. And when Jephthah had
iudged Israel. vi. yere he dyed, & was bu
ried in one of the cities of Galaad. After
D this man iudged Israell one Abezan of
Bethlehem, & he had. xxx. sonnes and. xxx.
daughters, & sent also his. xxx. daughters
out, & toke. xxx other in, for his sōnes. And
when Abezan had iudged Israel. vii. yere
he dyed, and was buryed at Bethlehem.
And after hym Elō a Zabulonite iud
ged Israel tē yere, and he died & was bu-
ried in Ailon, in the contrey of Zabulon.
And after him, Abdon the sonne of Hel
lel a Pharathonite iudged Israel. And he
had fourtie sonnes, & thirtie neuewes, ÿ *
rode on. lxx. asse coltes. And when Abdon
the sonne of Hellel the Pharathonite had
iudged Israell. viii. yere, he dyed, & was
buryed in Pharthon, the land of Ephra-
im in the mount of the Amalekites.

The word Sciboleth signifyeth an eare of corn [illegible]

[illegible] 3. a.

Israel being an Idolaterer is oppressed of ÿ Phi
listines. The byrth of Samsō. The sacryfice of Sā
sons father.

The. xiii. Chapter.

A
And the children of Israel be
ganne againe to cōmitte wic
kednesse in ÿ syght of ÿ lord.
And ÿ Lord delivered thē in
to ÿ hādes of the Philistines
fourtye yere. And ther was a mā in Zara
ah of ÿ kynred of ÿ Danites, named Ma
noah, whose wyfe was barren & bare not.
And ÿ Angel of ÿ lord apeared vnto hys
wyfe and sayd vnto her: Behold, thou art
barrē and bearist not: But thou shalt con
ceaue and beare a sōne. And now beware,
and drincke no wyne nor strong drincke,
neather eate any vncleane thyng: for se, ÿ
shalt conceaue & beare a sonne. And there
may no rasor or sherers come on his hed: i. Reg. i. b
For the ladde shall be an abstayner vnto
god, euen from the time of his birth. And
he shall begynne to deliuer Israel oute of
the handes of the Philistines.
Then the wyfe went and tolde her hus
bande sayinge: a man of God came vnto
me, and the facyon of him was lyke the fa
cion of an Angel of God excedynge fear-
ful. But I asked him not whēce he was,
nether tolde he me hys name. And he said
B
vnto me: * beholde thou shalt be with chil
de and beare a sonne, and now drincke no
wine nor stronge drincke, nether eate any
vncleane thyng: for the ladd shalbe an ab
stayner to God euen from hys byrthe to
the daye of hys deathe.

Gen. xviii. c, Luke. i. c.

Then Manoah made intercession to ÿ
Lorde, and sayde: I praye the my Lorde
lett the man of God whiche thou sendeste
come once moare vnto vs and teache vs
what we shal do vnto the ladd, when he is
borne. And God heard the voyce of Ma-
noah, & ÿ angel of god came againe vnto
ÿ wyfe as she satt in the feldes: But Ma
noah her husband was not wt her. Then
ÿ wife made hast & rāne & shewed her hus
bād & sayd to him: Behold ÿ mā apeared
vnto me ÿ came the other daye vnto me.
And Manoah arose and wēt after his
wife and came to the man and saide vnto
him: art thou the man that spakeste vnto C
my wife? And he said, yea. Thē Manoah
said, now whē thy saying is come to passe
what shalbe the maner of the chylde, and
what shal he do? And the Angel of the lor
de sayd vnto Manoah: the wife must ab
staine frō al that I said vnto her: she may
eate of nothyng that cometh of the vyne
tree, nor drincke wyne or strong drincke,
nor eate any vncleane thynge: But muste
obserue al that I bad her. Then said Ma
noah vnto the Angel of ÿ lord, graūt vs
to tary vntyl we haue made redy a kidd &
haue set it before ÿ. And ÿ angel of ÿ lord
saide vnto Manoah: though ÿ make me

abyde

abyde, I wyll not eate of thy meate. And
moreouer yf thou wylt prepare a burntof
fering, that thou must offer vnto the lord
For Manoah wist not that it was an an-
gel of the lord. And Manoah sayd vnto ŷ
angel of ŷ Lord: what is thy name, ŷ whē
thy saying is come to passe, we may do the
some worship? And the angel of the Lord
sayd vnto hym: why askest thou after my
name? when it is maruelouse.
D And Manoah toke a kyd with a meat
offring, & offered it vpon a rocke vnto the
Lord. And the angel did wonderslye, Ma
noah & his wyfe loking vpō. For whē the
flame came vp out of the altare, the angel
of the Lord ascended vp in the flame of the
aulter. And Manoah & his wife loked vp
on & fel flat on theyr faces vnto the grounde
But ŷ angel of ŷ lord dyd no more apeare
vnto Manoah & his wyfe. And thē Ma-
noah knew that it was an angel of ŷ lord
& sayd vnto his wyfe: we shall surely dye,
because we haue sene God. But his wyfe
sayd vnto hym: Yf the Lord wold kyl vs
he wold not haue receaued a burntoffring
and a meatoffring of our handes, neyther
wold he haue shewed vs all these thinges
nor wold haue tolde vs as he hath of thin
ges to come. And the wyfe bare a sonne, &
called hys name Samson. And the ladde
grewe, and the Lorde blessed hym. And
the spyrite of the Lorde beganne fyrste to
be wyth the house of Dan, betwene Zara
ah and Esthaol.

The mariage of Samson. He kylleth a Lyon. He propoundeth a rydle, & he kylleth .xxx. men. Hys wyfe forsaketh him & taketh another.

The.xiiii. Chapter.

A Samson wēt downe to Tham
nath & sawe a womā in Thā
nath of the daughters of the
Philistines, & came vp & tol-
de his father & hys mother, &
sayd: I haue sene a womā in Thānath of
the daughters of ŷ Philistines. And now
geue her me to wyfe. Thē his father & mo
ther sayd vnto him, is ther neuer a womā
of the daughters of thy brethrē, amōg all
my people: but that thou must go & fett a
wyfe of thee vncircumcysed Philistines?
And Samson sayd vnto hys father, geue
me thys woman for she pleaseth me well.
But his father & mother wyste not that it
was the Lordes doyng, & that he sought
an occasyō of ŷ Philistines, whych at that
tyme raygned ouer Israell.
Thē went Samson & hys father and
his mother downe to Thānath. And whē B
they came to the vyneyardes of Thānath
behold a young Lion rored vpō him. And
the spirite of the Lord came vpō him. And
he tare him, as a man wold rent a kydde,
& yet had nothing in his hande. Neuerthe
later he told not his father & mother what
he had done. And he went downe & talked
with the womā, which semed wel fauored
in the syght of Samson.
And wythin a shorte space after, as he
went thyther agayne to take her to wyfe,
he turned out of the waye, to se the carkes-
se of the Lyon. And beholde ther was a
swarme of bees in the carkasse of the lyon
and honye. And he toke of the hony in hys
handes and went eating, and came to hys
father and mother & gaue them also. And
they dyd eate. But he tolde not them, that
he had taken the honye out of the carkesse
of the Lyon.
And whē his father was come vnto the C
womā, Samson made ther a feast, for so
vsed the younge men to do. And whē her
frendes sawe him, they brought .xxx. cōpa
nyons to beare felowshyp. And Samson
sayd vnto them: I wyl put forth a rydle
vnto you. And yf you cā declare it within
vii. dayes of the feast & fynd it out, I wyl
geue you thyrtye shertes & thyrtye chaunge
of garmentes: But & yf you cannot decla
re it me, then shal ye geue me thyrtye sher-
tes & thyrtye chaunge of garmentes. And
they answered hym, putt forth thy rydle &
let vs heare it. And he sayd vnto thē. Out
of the eater came meat: and out of the strō
ge came swetenesse. And they could not in
thre dayes expounde the rydle. And when
the seuenth daye was come, they sayd vnto
Samsons wyfe. Flatter with thyne hus- D
band, that he maye declare vs thy rydle, or
elles we wyl burne the & thy fathers hou-
se with fyre, haue ye called vs to make vs
beggers or not? Thē Samsons wyfe wept
vnto hym and sayde: it cannot be but that
thou hatest me and louest me not: for thou
haste putte forth a rydle vnto the chyldrē
of my folke and wylte not tell me what it
meaneth. And he sayde: Beholde, I haue
not tolde it my father, nor my mother, and

shulde I tell it the?

And she wepte vnto hym. vii. dayes, while the feast lasted. And the seuenth day he tolde her, because she laye so sore vpon him. And she told it ẏ children of her folke. And ẏ men of the citie said vnto him ẏ seuenth daye before the sonne wente downe, What is swetter then honye, and what is stronger then a Lion. Then sayd he vnto them: If ye had not * plowed with my caulfe, ye had not found out my ridle. Then ẏ spirite of the Lorde came vpon him. And he went downe to Askalon, & slewe thyrtie men of them, and spoiled them, and gaue their garmentes vnto them whyche expounde the rydle. And he was wrothe and wente vp to his fathers house. But Samsons wyfe was geuen to one of hys companyons that bare hym companye.

¶ Samson tieth fyre brandes to Fox tayles & letteth them runne in to the corne and burne it, to be auenged of them ẏ toke his wife from him. With the Jaw bone of an Asse he kylleth a thousand men. & vse of a great toth in the Jawe god geueth him water, to satysfye hys thyrst.

The .xv. Chapter.

A But it chaunced within a whyle after, euen in ẏ time of whete heruest, ẏ Samson vysyted his wyfe wyth a kydde. And when he supposed to haue gone in vnto hys wife into the chamber, her father wolde not suffre hym to go in: But sayd: I thought that thou haddest hated her, & therfore gaue I her vnto one of thy companions. How be it, her younger sister is fayrer then she. Take her in steade of the other. Then sayd Samson vnto them: Now I am blamelesse concerning the Philistines, though I do them euell.

And Samson went out & caught thre hundred Foxes, and toke fyre brandes, & fastened tayle to tayle, and put a fyrebrande in ẏ myddes betwene two tayles. And he sett ẏ fyre brandes on fyre, & put them into the corne of ẏ Philistines, and burnt vp bothe the reped corne and also the standynge, with vyne & olyues. Then the Philistines asked, who had done that? And it
B was tolde them that Samson ẏ sonne in law of the Thamnite, because he had taken his wife and geuen her to one of his companyons. And the Philistines came and burnt her and her father with fyre.

And Samson sayd vnto them: shuld ye do so? I wyl surely be auenged of you, and then I wyll cease. And he smote them * legge and thyghe with a myghtye plage. And then he went and dwelte in the caue of the rocke Etam.

Then the Philistines came vp & pytched against Juda & laye in Lehi. And ẏ men of Juda sayde, why are ye come against vs? And they answered to bind Samson are we come, euen to do him as he hath done to vs. Then thre thousande men of Juda went downe to the caue of ẏ rocke Etam, and sayde to Samson: wottest ẏ not that the Philistynes are rulers ouer vs? Wherfore then haste thou serued vs thus? And he answered them, as they serued me, so haue I serued them. C

And they sayde vnto him, we are come to bynde the & to delyuer the into ẏ handes of the Philistines. And Samson said vnto them: swere vnto me, ẏ ye shall not hurte me your selues. And they sayde we wyll not hurte the, saue only bynd the & deliuer the vnto their handes: But we wil not kil the. And so they bounde him with two new cordes and brought him vp from the rocke. And when he came to Lehi, the Philistines showted agaynste hym. And the spirite of the Lorde came vpon hym, and the cordes ẏ were vpon hys armes became as flaxe that was burnt with fire, and the bandes loused from his handes. And he founde a Jaw bone of a rotten Asse, and put forthe hys hande and caught it, and slue a thousande men therwith.

And Samson sayd: with the Jawe of an asse, haue I made heapes: wyth the Jaw of an asse haue I slayne a thousand men. D
And when he had left speakyng, he cast away ẏ Jawe out of his hand & called the place * Ramath Lehi. And he was sore a thirst, & called on ẏ Lord & sayde. Thou Lorde hast geuen this great victory, thorowe the hand of thy seruaunt. And now I must dye for thyrst & falle into the handes of the vncircumcysed. But god brake a great toth ẏ was in the Jawe, and there came water therout. And when he had dronke his spirite came agayne, & he was refresshed, wherfore the name therof was called, * the well of the caller on, whyche is in Lehi vnto this day. And he iudged Israel in ẏ daies of the Philistines twentye yeres.

* Because they fell as they fled. The chalde translacyon interpreteth horsmen & fotemen.

* That is, the liftyng vp of the Jawe

* heb. enhakore

¶ Samson lyfteth vp the Gates of Gaza & carieth them vp into the mountayne. He was deceaued by Dalilah & made blynde. He pulleth downe the house vpon the Philistines and dyeth with them.

The. xvi. Chapter.

A Then went Samsō to Gaza,
and saw there an whore, and
went in vnto her. And it was
tolde ŷ Gasites, that Sam-
son was come thither. And
they wēt about and layde awaite for him
all nyght in the gate of the cytie, but were
styl al the night saying: Tarye tyl ŷ mor-
nyng that it be daye, & then let vs kyl him
And Samson toke hys reste tylle myd-
nyghte, and rose at mydnyghte and toke
the dores of the gate of the cytie, and the
two syde postes, and rente them of, barres
and al, and put them vpon his shoulders,
and caried them vp to the toppe of an hyl
that lyeth before Hebron.
And after that he loued a woman, vpō
the ryuer of Sorek, called Dalilah, vnto
whom came the Lordes of ŷ Philistines,
and sayde vnto her: Flatter with him & se
wherin hys great strength lyethe, and by
what meane we maye haue power ouer
B him, that we may bynde him, to bring him
vnder, and we wyll geue euerye man a le-
uen hundred syluerlynges.
And Dalilah sayde to Samson. Oh,
tel me where thy great strength lyeth, and
yf thou were boūde wherwith men might
constrayne the. And Samson sayde vnto
her. If men boūd me with. vii. grene with
thes ŷ were neuer dried, I shuld be weake
and as another man. And then the lordes
of the Philistines brought her. vii. with-
thes ŷ were yet grene & neuer dryed & she
bound him therwith. Notwithstandynge
she had men lying in waite withe her in ŷ
chambre. And she sayde vnto hym, the
Philistines be vpon the Samson. And
he brake the cordes as a strynge of towe
brakethe, when it feleth fire. And so
his strength was not knowen.
C Then saide Dalilah to Samson: Se
thou haste mocked me and tolde me lyes.
Now yet tel me I pray ŷ, wherwith thou
myghtest be bounde. And he sayde: If I
were bound with new ropes ŷ neuer were
occupyed, then shulde I be weake, & as a-
nother mā. And Dalilah toke new ropes
& bounde him therwith, & sayd vnto him,
the Philistines be vpon the Samson. And
there were lyers of wayte in the chamber,
and he brake them from of his armes, as
they had bene but a threde. And Dalilah
sayd vnto Samson, hitherto thou hast be
gyled me & tolde me lyes: I praye the yet
tell me wherwith me may bynde ŷ. And he
sayd vnto her. If thou plattedest the seuē
lockes of my heed wythe an hearte lace &
fastnedest them wythe a nayle. And she
sayde vnto hym, the Philistines be vpon
the Samson. And he awaked out of hys
slepe, & plucked & went away wt the nayle
that was in the plattinge & wyth ŷ hearte
lace. Then she sayde vnto him: How canst D
thou say ŷ thou louest me, when thine hert
is not wt me: for ŷ haste mocked me this.
iii. tymes, & hast not told wherin thy great
strength lyeth. And as she lay vpō him wt
her wordes cōtinually vexyng of him, his
soule was encombred euē vnto the death.
And he tolde her al his hert, and sayd vn-
to her: there neuer came raser nor sheres
vpō mine heed, for I haue bene an abstai
ner to God euen frō my mothers wombe:
If myne hearte were cut of, my strengthe
wold go frō me, & I shuld waxe & be lyke
al other men. And when Dalilah saw ŷ he
had tolde her all hys hert, she sente for the
Philistines saying, come vp yet this once,
for he hath shewed me all his herte.
Then the Lordes of the Philistines E
came and brought the money in their hā-
des. And she made him slepe vpō her lapp
and sent for a man, and cut of the seuē loc
kes of hys heed & beganne to vexe hym.
But his strength was gone frō him. And
she saide the Philistines be vpō ŷ Sam-
son. And he awoke oute of his slepe and
thought to go oute as at other tymes be-
fore & shake him selfe, & wist not that the
lord was departed from him. But ŷ Phi
listines toke him and put out his eyes, &
brought hym doune to Gaza, and bounde
hym wyth fetters. And he was made to
grinde in the preson house, howe be it the F
heare of his heed begāne to grow again
after that he was shorne.
Then the lordes of ŷ Philistines gather
ed thē to gather, for to offer a solempne
offrig vnto Dagō their god, & to reioyce:
for they sayde, oure God hathe delyuered
Samson oure enemye into oure handes.

And

And when the people saw him, they pray-
sed their God: for they sayd our god hath
delyuered into our handes our enemye, ẏ
destroyed oure contreye and slue many of
vs. And whē their hertes were mery, they
sayd: sende for Samson & lett him playe
before vs. And they fett Samson out of
ẏ presonhouse, & he played before them, &
they set him betwene ẏ pillers. And Sāsō
G said vnto the ladd that leed him by ẏ hād:
sett me that I may touche the pillers that
the house stande vpō, & that I may leane
to them. And the house was full of men
and wemen. And there was al ẏ lordes of
the Philistines. And there were vpon the
rouse a thre thousād mē & wemen, that be-
helde how Samson played.

And Samson called vnto the Lord, &
sayde: my Lorde Iehouah thynke vpon
me, & strengthen me, at this tyme only O
God, that I may be auēged of the Phili-
stines for my two eyes. And Samson
caught the two myddel pyllers on whych
ẏ house stode and on whiche it was borne
vp, the one in his ryght hande, & the other
in his lefte, & sayde: my soule dye with the
Philistines, and bowed thē with mighte.
And the house fel vpō the lordes and vp-
on al the people ẏ were therin. And so the
deed which he slew at his deeth, were moo
then they which he slewe in hys lyfe. And
then his brethren and all the house of his
father came downe and toke hym vp, &
broughte hym and buryed hym betwene
Zarah and Esthaol, in the buryng place
of Manoah his father. And he iudged
Israel twentye yere.

¶ Of Micah whose mother made him an Idoll of
siluer. Of the young preast of the lynage of Leui of
Bethlehem.

The .xvii. Chapter.

There was a mā in mounte E-
a phraim, named Micah why-
che sayd vnto his mother: ẏ
leuē hundred siluerlynges ẏ
were takē frō ẏ, about which
ẏ cursedst & saidest in mine eares: Beholde
the syluer is with me for I toke it away.
Thē sayd his mother, blessed be thou my
sōne, in ẏ lord. And so he restored the leuē
hūdred siluerlinges to his mother agayne.
And hys mother sayde: I vowed the syl-
uer vnto the Lorde of myne hand for my
sōne: to make a grauē ymage & an ymage
of metall. Nowe therfore I geue it the a- B
gaine. And he restored the moneye agayne
vnto his mother. Then his mother toke
two hūdred siluerliges & put thē to a gold
smyth, to make therof a grauē ymage & a
ymage of metal, which remained in ẏ hou
se of Micah. And ẏ mā Micah had a cha
pel of gods & made an Ephod & ymages,
& filled the hād of one of his sōnes whych
became his preast. For in those daies ther
was no king in Israel, but euery mā dyd C
what thought hym best.

And there was a younge man oute of
Bethlehē Iuda, & oute of the kinredes of
Iuda: whiche young mā was a Leuite &
soiourned ther. And the mā departed out
of ẏ citie of Bethlehem Iuda to go dwel
wher he could find a * place. And he came
to moūt Ephraim, & to ẏ house of Micah
as he iourneyed. And Micah sayde vnto
hym, whence comest thou? and the Leuite
answered him: I am of Bethlehē Iuda &
go to dwell where I maye fynde a place.
And Micah sayde vnto him dwel wt me,
and be vnto me a father and a preast. And
I wyll geue the ten syluerlynges by yere
and raymente of all sortes, and thy meate
and drynke.

*understandes where he might get more profete or auauntage

And ẏ Leuite went & beganne to dwel
with the man, & was vnto him as dere as
one of his owne sōnes. And Micah filled
ẏ hand of the Leuite, & the young mā be-
came his preast, and cōtinued in the house
of Micah. Then sayd Micah now I am
suer ẏ ẏ lorde wilbe good vnto me, seyng,
I haue a Leuite to my preast.

¶ The chyldrē of Dan take the goddes & the preast
of Micah away. They destroye Lais, & after bylde
it agayne.

The .xviii. Chapter.

In those dayes there was no A
king in Israel. And in those
daies ẏ trybe of Dā soughte
thē an enheritaūce to dwelin,
for vnto that tyme ther: fell
none enheritaūce vnto thē amōg ẏ tribe of
Israel. And the childrē of Dā sēt of their
kynredes fyue mē of actiuite, out of their
coostes, euē out of Zaraah and Esthaol,
to vewe the lād & search it out, & said vn-
to thē: go & searche out ẏ lande. And they
came to moūt Ephraim, euē to ẏ house of
Micah & lodged ther. And whē they were
come vnto ẏ house of Micah, thei knew ẏ

B voice of ŷ yoũg mã ŷ Leuite, & turned in
thither, & sayde vnto him: who brought ŷ
hither? & what makest thou in this place?
& what hast ŷ here. And he sayd vnto thẽ,
thus and thus dealeth Micah wyth me &
hathe hired me to be his preaste. And they
said vnto him: Aske of God I pray the, ŷ
we may knowe whether ŷ way whiche we
go, shalbe prosperous or no. And ŷ preast
sayd vnto thẽ: go in peace, for ŷ way why-
che ye go is before the Lorde.

Then the fiue men departed and came
to Lais, & sawe ŷ people that were therin,
how they dwelte carelesse, & after the ma-
ner of ŷ Sidõs, still, & without castyng of
parelles, & that no man made any trouble
in the lande or vsurped any domynion, &
howe they were farre from the Sidons &
had no busynes with any naciõ. And they
came vnto their brethren to Zaraah and
C Esthaol. And their brethren sayde vnto
them: what tydinges brynge you?

And they sayd vp and lett vs go vnto
Num.xiii.d them, * for we haue sene the lãd, ŷ it is ve-
rye good. Hast therfore & be not slouthful
to departe and to go and cõquere the lãd.
When ye be come, ye shall come vnto a
people that casteth no parelles, and vnto
a large contreye: for God hathe geuen in-
to your handes a place wherin is no lacke
of any thyng that is in the worlde.

And there departed thence of the kyn-
red of the Danites, oute of Zaraah and
Esthaol sixe hundred men apointed with
instrumẽtes of warre. And they wẽt & pit
ched in Kariath Iarim in Iuda. Wher-
fore the place is called Mahanah Dã vn
to this day, which is on ŷ backside of Ka-
riath Iarim. And they wente thence vnto
D mounte Ephraim, & came to the house of
Micah. Then answered the fyue mẽ that
wẽt to spye out the cõtrey of Lais, & sayde
vnto their brethrẽ wot ye not that there is
in these houses an Ephod & Images, & a
grauẽ Image and an Image of meatal?
Now therfore cõsyder what ye haue to do.

And they turned thither warde & came
to the house of the yonge man the Le-
uite in the house of Micah, & saluted hym
peasably. And ŷ syxe hũdred men gyrded
wt wepons of warre which were of ŷ chil-
E drẽ of Dã stode in the entering of ŷ gate.
And the fyue mẽ that went to spye oute ŷ
land, went in thyther and toke the karued
Image, & ŷ Ephod the karued Image, &
the Image of metal. And ŷ preast stode in
the enteryng of the gate with the syxe hũ-
dred men ŷ were armed vnto battel while
ŷ other went to Micahs house, and fette
the karued Image, the Ephod, the karued
Image and the Image of metall. Then
sayde the preast vnto thẽ: what do ye, and
they answered him, holde thy peace & * put
thyne hande vpon thy mouthe, and come Iob.xxi. b
with vs, & be vnto vs a father & a preast,
whether is it better for the to be a preaste
vnto the house of one man, or to be preast
vnto a tribe or a kynred in Israel? And ŷ
preast was glad & toke the Ephod and ŷ
Images, and the grauen Image, & went
wt ŷ people. And they turned & departed,
& put the childrẽ, the catell & their costlye
thynges before them. F

When they were a good way frõ the hou
se of Micah, the mẽ ŷ were in the houses
ŷ were by Micahs house, made an oute
crye, & folowed after the chyldrẽ of Dan
& called vnto thẽ. And they turned their fa
ces, and sayd vnto Micah, what ayleth ŷ,
that thou makest an out cry? And he sayd,
ye haue take away my Goddes whiche I
made also the preast, and go your wayes
wyth them: And what haue I more, how
then say ye vnto me, what ayleth the? And
the chyldrẽ of Dan sayd vnto him, let not
thy voyce be hearde amõg vs, lesse angrye
felowes runne vpon the, & thou loose thy
lyfe, with the lyues of all thyne housholde
to. And so the chyldrẽ of Dan went theyr
wayes. And when Micah sawe that they
were to strõg for him, he turned & wẽt bac
ke vnto hys house agayne.

And they toke the thynges which Mi- G
cah had made, and ŷ preast whiche he had,
and went vnto Lais, euẽ vnto a people ŷ
were at reast and without mystruste, and
smote thẽ wyth the edge of the swerd and
burnt the cytye wyth fyre. And there was
no mã to helpe, because it was farre from
Sydon, & they had no medelynge wythe
anye other nacyon. And the cytye stode in
the valey that lyeth by Bethrehob. And
they bylt the cytye and dwelt therin. * And Iosu.xix.
called it Dã, after ŷ name of Dã their fa-
ther which was borne vnto Israell. How
be it in verye deade the name of the cytye
was

was Lais at the begynnynge.
And the chyldren of Dan set them vp
the grauen Image. And Jonathan the
sonne of Gerson, the sõne of Manasses &
hys sonnes were the preastes vnto ye tribe
of the Danites, vntyll they were caryed
awaye out of the lande captiue. And they
sett them vp the kerued Image whyche
Micah made, all the whyle that the house
of God was in Siloh.

¶ Of the Leuite whose wife was vyllanously abused in Gabaah, She is deuyded into.xii. partes & ech of her sent to euery trybe of Israel a peace.

The.xix. Chapter.

A IT chaunced in those dayes,
whẽ ther was no king in Is-
rael, that a certẽ Leuite dwel
lyng on ye syde of mounte E-
phraim, toke to wyfe a cõcu-
bine out of Bethlehem Juda: which con-
cubine played the whore in his house, and
went awaye frõ him, vnto her fathers hou
se to Bethlehem Juda, & there contynued
foure monethes. And her husbande arose
and went after her, to speake frendly, vn-
to her, & to bring her home agayne, & hys
lad with him and a couple of Asses. And
she brought him vnto her fathers house, &
when the father of ye damosel saw him he
reioysed of his coming. And his father in
law the damoselles father kepte him yt he
aboade withe him thre dayes and so they
ate and dranke and lodged there.
The fourth daye they arose erly in the
B mornyng, & the man stode vp to departe.
But the damoselles father sayd vnto his
sõne in law, cõfort thine hart wt a morsell
of breed & then go youre waye. And they
sate downe & did eate & drinke both of thẽ
to geather. Then sayd the damoselles fa-
ther vnto the man go to I praye the and
tarye al nyght and let thyne hert be mery.
How be it the mã stode vp to departe: but
his father in law cõpelled him to turne a-
gaine & to tarie al night ther. And he rose
vp erly ye fyfth day to departe. Thẽ saide
ye damoselles father cõfort thine hert: & so
made him tarye vntil after middaye. And
they did eate bothe of them to geather.
And then the man arose to depart with
hys concubine and hys ladde. But his fa
ther in law the damoselles father sayd vn
C to him behold the day gothe fast awaye &
drawith towarde euẽ, tary al night: at the
least way tarie this day here and let thine
hert be merie. And to morow get you erlie
vpon youre waye and get the to thy tent.
Neuerthelater ye mã wold not tarie, but a-
rose & departed and came as ferre as Je-
bus, whych is Jerusalem, & his two asses
ladẽ, and his a concubine & his ladd with
him. And whẽ they were fast by Jebus, ye
daye was sore spent and the younge man
sayd vnto hys master, come I praye the &
& let vs turne in, into thys citie of ye Jebu
sites & lodge all night there. But his ma- D
ster sayd vnto him, we wyll not turne in-
to a straung cytie that are not of the chyl-
dren of Israel: we wil go forth to Gaba-
ah. And he sayd vnto his ladd, go forwar
de, & we shall come to one place or other &
shal lodge all nyght in Gabaah or in Ra-
mah. And they went forward vpon theyr
waye, and the sõne went downe vpon thẽ
when they were fast by Gabaah which is
in Beniamin. And they turned thyther-
ward to go and lodge al nyght in Gaba-
ah. And when they came in, they sat them
downe in a streat of the citie, for there was
no man toke them into lodge. But behold
there came an olde man from his worke,
out of the feldes at euẽ which was also of
moũt Ephraim, and but a straũger in Ga
baah for the mẽ of ye place were of the chil
drẽ of Jemini. And when he had lyfte vp
his eyes, & saw a wayfaring mã in ye strea
tes of ye citie he said: whether goest yu? And
whence comest yu? And the other answered E
him, we come frõ Bethlehẽ Juda toward
the syde of mount Ephraim: from thence
am I, and went to b Bethlehẽ Juda, and
go now to the house of the lord. But ther
is no man that receaueth me to house: and
yet I haue straw and prauender for oure
Asses, and breade and wyne for me and
thy hãdmaide, & thy ladd that ar with thy
seruaunt, and lacke nothynge.
The olde man sayd, peace be with the,
al that thou lackest shalt thou fynde with F
me: only abide not in ye streates al nighte,
and he brought him into hys house, & ga-
ue fodder vnto his Asses. And they was-
shed their fete, and dyd eate and drincke.
And * as they were making theyr hertes
mery c, the men of the cytie whyche were
wycked, sett the house rounde about, and
thrust at the dore, & spake to the mã of the

Or as they were makinge good chere

house the olde man sayinge: bringe forth the man that came into thyne house, that we maye knowe hym.

But the man of the house wente out to thē & sayd vnto thē. Oh nay my brethren, do not so wickedly seing that thys man is come into myne house: doo not this folye. Beholde my daughter a mayde & this mānes concubyne, thē I wyl bring out vnto you, and *humble thē, and doo with them what semeth you good: but vnto this mā, do not thys folye. But the men wolde not herkē to hym. Neuerthelesse the man toke his cōcubyne & brought her out vnto thē, and they hadde to do with her, & entreated her shamefully, all the nyght euē vnto the mornynge. And when the daye beganne to springe, they let her go.

*Humble of this loke Judith.v.b

G And then came the weman in the dawning of the daye & fell downe at the dore of the mannes house, wher her Lord was, & ther she laye tyll daye. And her Lorde arose vp in the mornyng & opened the dores of the house, & went out to goo hys waye. And beholde, his concubine laye along before the dore of the house, and her hand vpon the thresholde. And he sayd vnto her: vp & lett vs be goyng. But she answered not. Thē he toke her vp vpō an Asse & rode vp, and gat hym vnto hys owne home. And whē he was come vnto his house, he toke a dressing knife & caught his cōcubine and deuyded her thorow the bones into xii. peces, & sent her into al quarters of Israel. And al that saw it sayd: there was no soch dede done or sene sence the chyldrē of Israel came out of Egipt vnto thys day, consyder the matter, geue councel and say youre myndes.

The Notes

a Here note that a concubyne in the scripture signifieth not a whore but a maryed wyfe yet in some places differing frō quenes, as in Can. vi. a. and iii. Regum. xi. a

b The comen transl. readeth the house of God, whyche is the interpretation of thee Hebrue worde Bethel, Of the house of God, or Bethel loke Genes. xxviii. d.

¶ The battel of al the Israelites agaynst the tribe of Ben Iamin for the Leuites wyfe kylled.

The xx. Chapter.

A That is all of one consent, or generally as beneth in this chap. b.

When al the chyldren of Israel went out: and there gathered a cōgregation to gether * as it had ben but one man, euē frō Dā to Bersaba & out of the lande of Galaad, vnto the lande to Marphah and there stode folke oute of al quarters of all the trybes of Israell, in the cōgregatyon of thee people of God, foure hundred. M. footemē that drwe swerdes. And thee chyldren of Ben Jamin hearde that the chyldren of Israel were gone vp to Marphah.

Then sayd the chyldren of Israell, tell vs how thys wyckednesse happened. And the Leuite the womās husband that was slayne, answered & sayd: I came into Gabaah that is in Ben Jamin with my cōcubyne to lodge al nyght. And the cytezēs of Gabaah rose agaynst me, & sett the house round about vpō me by nyght, & thought to haue slayne me: and caughte my concubyne and forced her, that she dyed. And I toke my concubyne and cutte her in peces and sent her thorowe oute all the landes of the enheritaunce of Israell. For they haue cōmitted abhominacion and folly in Israell. Beholde ye are al chyldren of Israell. Se therfore and geue youre aduyse in the case.

Then al the people arose, as it had ben one man sayinge: ther shall not a mā of vs go to hys tent, nether turne into his house
And now this is it that we wyl do to Gabaah & cast lottes agaynst it. And we wyl B
take ten men of the hundred thorowe oute all the trybes of Israell, & an hundred of the thousande, and a thousande out of the ten thousande, to fette vitayle for the people to make that they may go agaynst Gabaah Ben Jamin, according to al the foly that they haue wrought in Israel. And so all the men of Israell gathered together, vnto Gabaah, knit together as it had ben but one man. And the trybes of Israell sent men thorow all the trybe of Ben Jamin sayinge: what wickednes is thys ȳ is happened amōg you. Now therfore delyuer vs the men, those wycked wretches of Gabaah that we maye sley them, and put awaye euell from Israell.

Neuerthelater the chyldren of Ben Jamin wold not herkē vnto ȳ voyce of their brethren the chyldren of Israell: but gathered them selues together out of the cyties vnto Gabaah, to come out in batayle agaynst ȳ chyldrē of Israel. And the chyldren of Ben Jamin were nombred at that

tyme

tyme, out of the cities .xxvi. thousande mē that drewe swerdes beside the enhabiters of Gabaah which were nombred seuen hūdred chosē mē. And among all these folke were seuē hundred lefte hāded mē, which euery one could slig stones at an hear brea
C dedth, & not misse. And the childrē of Israell beside the children of Beniamin, were nombred foure hundred thousand men ÿ drewe swerdes, and al men of warre.

[illegible] And the children of Israel arose & wēt vp to * Bethel, & asked of God, who shulde begynne the battell agaynste the chyldren of Beniamin, and the Lord sayd Juda shal begynne. And the chyldren of Israell stode vp erlie and beseged Gabaah. And the mē of Israell went out to battel against Beniamin, and put thē selues in aray agaynst them to fyght against Gabaah. And the chyldrē of Beniamin came oute of Gabaah and destroyed in Israell that daye .xxii. thousande men, and brought them to the erth.

And the folke of the chyldrē of Israel plucked vp their hartes, and wente to agayne and made battell in the same place where they dyd the first day: but they wēt fyrst vp and wept before the Lorde vnto euen, and asked of the Lord saying: shall we go agayne to battel against ÿ children of Beniamin oure brethren. And the lord
D sayde: go vp vnto them and when ÿ chyldren of Israel were come to the chyldren of Beniamin the second day, the chyldren of Beniamin went against thē out of Gabaah, the seconde daye, and destroyed to the erth of the chyldren of Israell once agayne .xviii. thousande men ÿ drew swerdes euery man of them.

Then the children of Israel and al the people wente vp and came vnto Bethell, and wepte and sat ther before the Lord, & fasted the same daye vnto euen, and offered burnt offerynges & peace offerynges before the Lorde. And they asked the Lorde: for there was the arcke of the apoyntement of God, in those daies. And * Phinehes ÿ sonne of Eleazar, the sonne of Aaron waytinge vpon it at that tyme & they sayd shall we go out any moare to battell against the children of Beniamin our brethe, or shall we cease? And the lorde saide go: for to morowe I wyll delyuer them

Which as [illegible] the [illegible] [illegible] them also [illegible]

into your handes. And Israel sett layers awayte agaynst Gabaah rounde about. E
And the children of Israel wēt against ÿ childrē of Beniamin ÿ thirde tyme, & put thē selues in araye against Gabaah, as twyse before. Then came ÿ childrē of Beniamin against ÿ people, tyl they were drawē a great way frō the citie. And they began to smite of ÿ people deed (as twise before, by two hie waies of which one goeth vp to Bethell & the other to Gabaah thorowe the felde) vpon a thyrtye men of Israel. For the chyldrē of Beniamin though ÿ the other had ben beatē before them, as at the fyrst tyme. But the chyldren of Israell sayde, let vs flee and plucke them away from the cytye, vnto the hye wayes.

And then al the men of Israel rose vp out of their standing, & put them selues in aray at Baal Thamar. And likewyse the laiers in wayte of Israel came forth oute of their places, euē oute of ÿ medowes of Gabaah, & came before Gabaah: ten thousande chosen men out of al Israel, & there was sore battel. But ÿ other wyst not ÿ euyl was so nye them. And the lord plaged Beniamin before Israel, so that the children of Israell destroyed in Beniamin ÿ same daye .xxv. thousande and a hundred men, that drue swerdes euerye one of thē.
It semed the children of Beniamin, that the other had ben put to the woorsse. For F
the men of Israel gaue Rome to Beniamin, because they trusted vnto the layers in wayte whiche they had layde agaynste Gabaah. And the layers in wayte hasted and ranne vpon Gabaah, and wente and smote al the citie wt the edge of the swerd. And the apoyntement of the mē of Israel wt the laiers in waite to runne vpō Beniamī wt ÿ swerd, was whē they shuld make ÿ smoke rise vp out of the citie. And ÿ mē of Israel fled in the battell. And Beniamin begā to smite deed of ÿ childrē of Israel, about a thirty persōnes, for they supposed ÿ the other had ben put to ÿ woorsse before them, as in the fyrste battell. Then began to aryse oute of the cytie, a piller of smoke. And the Beniamites loked backe: and beholde the wastynge of the hole citie began to ascende vp to heuen.

When ÿ men of Israel turned againe, the men of Beniamin were abasshed: for

they sawe that euell approched them. And
they turned before the men of Israell vn-
to the waye that leadeth to the wildernes,
the other folowing thē at the harde heles.
G And besyde that they of the citie destroyed
thē in the myddle of them. And they cōpa-
sed Ben Jamin about, & chased thē to Me
nuah, & ouer tame them before Gabaah
on the east syde: & ther were slayne of Ben
Jamin. xviii. thousand, & al men of might
And they turned & fleed to thee wyldernes
warde & vnto the rocke * of pōegranettes
And ÿ other flue by ÿ way of ÿ rest of thē,
fyue thousand mē, & sticked vnto thē vn-
tyl they came to Gadaam, & slue two thou
sand moo of thē. So ÿ al that were slayne
that same daye of Ben Jamin were. xxv.
thousand men that drue swerdes, & all mē
of myght: onelye. vi. hundred men turned
and fleed to the wyldernes, vnto the rocke
of pomgranettes and abode there. iiii. mo
nethes. And then the men of Israell tour-
ned backe agayne vnto the chyldrē of Bē
Jamin, and smote them wyth the edge of
thee swerde in thee cytyes bothe man and
beaste and all that came to hande, and mo
reouer sette all the cytyes they could. come
by, on fyre.

Hebre. Remmon,

Of all the trybe of Bē Jamin ther escaped but. vi. hundred

¶ The trybe of Ben Jamin being vtterly destroyed for theyr fornication with the Leuites wyfe, is resto red agayne.

The. xxi. Chapter.

A And the men of Israell sware
in Masphah saying: ther shal
none of vs geue hys daugh-
ter vnto any of Bē Jamin to
wyfe. And the people came to
Bethel & abode ther tyll euen, before God
& lyfte vp theyr voyces & wept sore & said
O Lord God of Israel, why is this chau
ced in Israel, that ther shuld be thys daye
one trybe lackinge in Israell? And on the
morowe the people rose vp be tyme & ma-
de there an altare and offered burntoffrin
ges and peaceofferinges.
And the chyldren of Israel asked, who
are they among all the trybes of Israell ÿ
came not with the congregation vnto the
Lord? for they had made a great othe con
cerning thē that came not vp to the Lorde
to Masphah saying that they shuld sure-
ly dye. And the chyldren of Israel had py
tie on Ben Jamin theyr brethren, & sayde:
ther is one trybe cutt of from Israel this
daye: what shal we do vnto the remnaunt
B of them, for too gette them wyues, for as
moch as we haue sworne by the Lord that
we wyll not geue them of oure daughters
to wyues. Then they sayde, what are they
of the trybes of Israel that came not vpp
to Masphah to the Lorde. And beholde
there came none of the enhabitours of Ja
bes Galaad vnto the congregation. And
when the people were veiwed: behold there
were none of the enhabiters of Jabes Ga
laad there. And the congregation sent the-
ther. xii. thousande men of the strongest of
them, & commaunded them sayinge: go &
smyte thee enhabiters of Jabes Galaad
wyth the edge of the swerde both wemē &
chyldren. * And thys is that ye shal do: vt
terly destroy al the males and al the wemē
that haue lyen by mē. And they founde a-
mōg the enhabiters of Jabes Galaad. iiii.
C. damoselles virgines ÿ had knowen no
man by lying wt any male. And they brou
ghte them vnto the hoste to Siloh whych
is in the land of Canaan.
C And the hole congregatiō sent and spa
ke wyth the chyldren of Ben Jamin that
were in the Rocke of Pomgranettes, and
called peaceably vnto them and Ben Ja-
min came agayne at that tyme, and they
gaue them the wemen whych they had sa-
ued a lyue of the wemē of Jabes Galaad
But they so suffised thē not. And the peo-
ple had compassion on Ben Jamin, becau
se that God hadde * made a gappe in the
trybes of Israell. And then the elders of
the congregation sayde: what shall we do
to the remnaunt of them, to get them wy-
ues seyinge all thee wyues of Ben Jamin
are destroyed? And they sayde there must
be an enheritaunce for them that be esca-
ped of Ben Jamin that a trybe be not de-
stroyed out of Israel: howe be it we maye
not geue them wyues of oure daughters.
For thee chyldren of Israell had made an
abiuration saying: acursed be he that ge
ueth a wyfe to Ben Jamin.
D Then they sayd: beholde, ther is a feaste
of the Lord yearlye in Siloh which is on
the northsyde of Bethel, & on the east syde
of the waye that goeth frō Bethel to Si-
chem and southe from Libanon. And
they commaunded the children of Ben Ja
min sayinge: goo and lye in wayte in the

Numeri.

That is, had cutte of Ben Jam.

vyne-

vyneyardes. And whẽ ye se that ÿ daugh-
ters of Siloh come out to daūce in a rowe
then come ye oute of the vyneyardes, and
catche you euery mā a wyfe of the daugh
ters of Siloh and get you vnto the lande
of Ben Jamin. And yf theyr fathers or
brethren come vnto vs too complayne, we
wyll saye vnto them, haue pytye on them,
because we reserued not to eche man hys
wyfe in tyme of warre, and therto becau-
se that ye gaue them none in due tyme, ye
were to blame.

And the chyldrẽ of Ben Jamin dyd e-
uen so: & toke thẽ wyues accordinge to the
nōbre of them of the dauncers which they
caught. And then they went and returned
vnto theyr enheritaunce, and bylt theyr cy-
ties and dwelt in them.

And the chyldren of Israell departed
thence at that tyme and wente euerye man
to hys trybe, and to hys kynred, and went
oute from thence euerye man to hys
enheritaunce. In those dayes
there was no kynge in Is-
raell: but euerye man
did what semed him
ryghte.

The Notes.

a Thys curse properly was the same that we call excommunication, as in the Gala. i. a.

¶ The ende of the Boke of Judges.

¶ The Boke of Ruth

¶ Elimelec goeth with his wyfe & chyldren into the land of Moab. After his death hys wyfe Noemi returneth agayne into her countreye, & wyth her Ruth, her daughter in lawe.

The. I. Chapter

In the time when the Judges A
iudged, ther fell a dearth in ÿ
land. Wherfore a certen man
of Bethlehẽ Juda wente for
to soiourne in the coūtreye of
Moab with hys wyfe & two sonnes. The
name of thee man was Elimelec, and hys
wyfe Noemi, and the names of hys two
sonnes were, Mahalon and Chilion and
they were Ephrattes, out of Bethlehẽ Ju
da. And when they came into the lande of
Moab, they continued there. And Elime-
lec Noemies husbande dyed, and she re-
mayned wyth her two sonnes whiche toke
them wyues of the nacions of the Moabi
tes: thee ones name Orphah & thee others
Ruth. And when they hadde dwelled ther
about a ten yeare, Mahalon and Chilion
dyed also euen both two of them, so that ÿ
wyfe was lefte desolate of her two sonnes
and of her husbande thereto. Then she sto B
de vp wyth her daughters in lawe and re-
turned frō ÿ coūtrey of Moab: for she had
heard say, being iñ ÿ coūtrey of Moab: how
that the Lorde hath vysyted hys people &
geuen them fode. Wherfore she departed
out of the place wher she was and her two
daughters with her. And as they went vp
the waye returnyng vnto the land of Ju-
da, Noemi saide vnto her two daughters
in lawe: go and returne eche of you vnto
youre mothers house: the Lorde deale as
kyndlye with you, as ye haue dealt wythe
the deed and with me. And the Lord geue
you that you maye fynde reaste ether of
you in the house of her husbande: and so
she kyssed them.

Then they cryed and wepte & sayd vn-
to her we will go with the vnto thy folke.
But Noemi said, turne agayne my daugh
ters: for what cause welde you go wythe
me, thinke you that ther be any more chil-
dren in my bowelles, to be youre husban-
des? Turne agayne my daughters & go:

for I am to olde to haue an husbãd. yt I
C said I haue hope also yt I toke a mã this
nyght: ye & though I had all ready borne
sonnes, wold ye tarye after thẽ, tyl they we
re of age? or wold ye for thẽ so long refray
ne from takyng of husbandes? Not so my
daughters: for it greuethe me moche for
your sakes, that the hande of the Lorde is
gone out agaynst me.

Ther with they cryed and wept agayne
howbeit, Orphah kyssed her mother in law
but Ruth abode styll by her, thẽ she sayde:
se, thy syster in lawe is gone backe agayne
vnto her people & vnto her god: returne þu
after her. But Ruth sayd: entreate me not
to leaue the, and to returne from after the,
for whether thou goeste, I wyll goo, and
where thou dwellest, there I wyll dwelle:
thy people are my people, and thy God is
my God. Where thou dyeste, I wyll dye, &
ther wylbe buried. a The Lord do so & so
to me, except that death only departe the &
me a sondre.

D Whẽ she saw that she wold neades go
wt her, she lefte speakyng vnto her. And so
they wẽt both together vntill they cam to
Bethlehem. And when they were come to
Bethlehẽ it was noysed thorow all þe cytie
and the wemen sayd: is not thys Noemi?
that is pleasaunt — But she sayd vnto them, cal me not * Noe
mi: cal me * Mara, for the al myghtie hath
that is bitter — made me very bitter. I went out ful: but þe
lord hath brought me home empty. Why
shuld ye then cal me Noemi: seyng the lord
hath hũbled me & þe almyghti hath brough
te me vnto aduersite? And the tyme when
Noemi wt Ruth the Moabitesse her dau-
ghter in lawe returned out of þe countreye
of Moab & came to Bethlehem, was in þe
begynnyng of barley haruestе.

The note.

a The Lord do so & so, &c. is a maner of swear
ing amongest the Hebrues, as we now say so God
be my helpe. iii. Reg. xx. b. Suche sayinges are properly called protestacions.

¶ Ruth leaseth corne in the feldes of Booz, and fyndeth fauour in hys syght.

The .ii. Chapter.

B And Noemi had a kynsmã of
her husbãdes, a mã of myght
of the kynred of Elimelec na
med Booz. And Ruth þe Mo
abitesse sayd vnto Noemi, let
me go to the feld & lease & gether eares, af
ter whõ soeuer I fynd grace in hys syght.
And she sayde vnto her: go my doughter.
And she went & came & gethered after the
haruest men, & her chaunce was that parte
of the felde pertayned vnto Booz whyche
was of the kinred of Elimelec. And behol
de, Booz came frõ Bethlehem & sayd vn-
to the haruest mẽ, the Lorde be wyth you.
And they answered hym, the Lorde blesse
the. Thẽ sayd Booz vnto the young man
that had the ouersyght of the heruest mẽ,
Whose damosel is this? And the younge
man that was sette to ouer se the heruestе
men answered and sayde: it is the Moabi
tishe damosel that came wyth Noemi out B
of the countreye of Moab, and she sayde,
lett me I praye the, lease and gether after
the heruest men, the eares that remayne, &
so she came and hath cõtinued euen from
the mornyng vnto now, & taryed not long
in the house.

Thẽ sayd Booz vnto Ruth: hearest þu
my daughter: go to none other feld to gea
ther, nether go frõ hence: but abyde by my
maydẽs. Thyne eyes at on a feld þt shalbe
reped: go after the maydẽs therfore, for I
haue charged the young mẽ, that they tou
che the not. Moreouer when thou arte a
thyrst, go vnto þe vessels & drincke of that
which the laddes haue drawen. Then she
fell on her face & * bowed her selfe to the
ground & sayd vnto hym: how is it that I
haue founde grace in thyne eyes, to knowe
me, seing I am an alyaunt?

And Booz ãswered & sayd vnto her: al C
is tolde me þt thou hast done vnto thy mo-
ther in lawe sence þe death of thine husbãd
how thou hast left thi father & thy mother
& the lãd wher thou wast borne, & art come
vnto a nacion whych thou knewest not in
tyme passed. The Lord quyte thy worke,
& a full rewarde be geuẽ the of the Lorde
god of Israel vnto whõ thou art come, to
trust vnder his winges. Thẽ she sayd vn-
to him let me fynd fauour in thy sight my
lord, for þu hast comforted me & hast spokẽ
hartely vnto thy mayde, which yet cannot
be lyke vnto one of thy maydes. And Bo-
oz whẽ the tyme of refeccõ was come, sayd
vnto her: come hither & eate of the bread, &
dyppe thy sop in the vinagre. And she sate
down by the repers, & he raughte her * par-
ched corne. And so she dyd eat & was suffi-
sed & left part. And whẽ she was rysen vp
to gether

to gather. Booz sayd to yͤ yõg mẽ saying:
let her gather yͤ eares yͭ remayne ⁊ doo her
no despite. And therto pul out of yͤ sheues
for her ⁊ let it lie, yͭ she may gather it vp, ⁊
rebuke her not. And so she gathered vntyl
euẽ ⁊ thẽ threshed yͭ she had gathered, ⁊ it
D was vpõ an Epha of barley. And she toke
it vp ⁊ went to the cytie, ⁊ shewed her mo-
ther in lawe what she had gathered. And
therto she plucked out ⁊ gaue to her yͭ she
had reserued when she had eaten ynough.
Thẽ sayd her mother i law vnto her, wher
gatheredst yͧ to daye? ⁊ wher wroughtest yͧ
blessed be he yͭ knewe the. And she shewed
her mother i law wͭ whõ she had wrought
⁊ sayd: yͤ mãnes name wͭ whõ I wrought
to daye is Booz. Thẽ sayde Noemi vnto
her doughter in lawe: blessed bee he for he
ceaseth not to do the same goodnes to the
dead, yͭ he dyd to the lyuinge. And Noemi
sayd vnto her: yͤ mã is nye vnto vs, euẽ of
our next kin. And Ruth the Moabite said
he bad me also, yͭ I shuld cõtinue with his
yõg mẽ, vntil they had ended al yͤ heruest
he hath. Thẽ saide Noemi vnto Ruth her
daughter i law, it is best my daughter, yͭ yͧ
go out wͭ his maydens, ⁊ that no mã mete
the in any other feld. And so she kepte her
by the maydẽs of Booz, to gather vnto yͤ
ende of barley haruest ⁊ not of whete her-
uest also: ⁊ dwelt with her mother in law

¶ Ruth slepeth at Boos fete, & is knowẽ by hys kyns-
woman.

The .iii. Chapter.

Thẽ Noemi her mother i law
A sayde vnto her: my daughter
I wil seke rest for the yͭ thou
mayste be in better case. For
now this Booz oure kinsmã
with whose maydens yͧ waste, wenoweth
his barley to night in the thressing floure:
washe thy selfe therfore ⁊ anoynt the ⁊ put
thy rayment vpõ the, ⁊ get the to the thres-
shing floure. But let not the mã beware of
the, vntil he haue left eating ⁊ drinkinge.
And when he goeth to slepe, marke the pla
ce wher he layeth hym downe, ⁊ then go ⁊
lyft vp the clothes that ar on his fete, and
laye the downe ⁊ so shal he tell the what yͧ
shalt doo. And she answered her: al yͭ thou
B biddest me I wil do. And so she went vnto
the floure, ⁊ dyd according to al yͭ her mo-
ther in lawe bad her. And when Booz had
eaten ⁊ drõken ⁊ made hym mery, he went
⁊ laye downe by the syde of the heape. And
she came softly ⁊ lyft vp the clothes of his
fete, ⁊ layde her downe. And at midnighte
the mã was afrayd ⁊ groped. And behold
a womã laye at his fete. Thẽ he said what
art thou, ⁊ she answered, I am Ruth thine
hendmayde, sprede thy mãtell ouer thyne
handmayde, for yͧ art the next of the kinne
And then he sayd blessed be yͧ in the Lord
my daughter, for thou haste shewed more
goodnes in the later ende, thẽ at the begin
ning, in asmoch as yͧ folowdest not yõge
mẽ, whether they were poore or ryche. And C
now my daughter feare not, I wil do to yͤ
al that yͧ requerest, for all the gates of my
people know that yͧ art a womã of vertue
And it is true yͭ I am of thy nexte kynne:
how beit, ther is one nyer then I. Tary al
nyght. And when morninge is come yf he
wil marye yͤ it is good, so let hym do. But
⁊ yf he wyl not haue the, a ✝ as sure as thee D
lord liueth I wil haue the, lye stil vntil the
morning. And so she laye at his fete vntyl
the morning. And she arose vp before one
could know ãother. And he said: let no mã
beware, yͭ there came any woman into the
throshig floure. And he said: bring thy mã
tel yͭ yͧ hast vpõ the ⁊ holde it vp. And she
held it vp. And he mette in .vi. mesures of
barley ⁊ layed it on her. And she gat her in
to thee citie: ⁊ she came in to her mother in
law which said: what tidinges my daugh
ter? And she tolde her all that the man had
done to her. And said therto, these .vi. mea
sures of barleye gaue he me ⁊ sayde: thou
shalt not go emptie vnto thy mother i law
Thẽ sayd she: my daughter syt styl, vntyl
thou knowe how the matter wyl chaunce.
For the mã wyl not be in rest vntyl he ha-
ue fynished the matter thys same daye.

The Notes.

a ✝ As sure as the Lorde liueth, was the maner of swearing amõg the Hebrues, to shewe a differẽce of the Gentils, whiche sware by theyr Idolles, yͭ lyued not, i. Reg. xxiiii. b, and, xxvi. b, and, xxviii. b

¶ Booz taketh Ruth to wyfe, of whõ he begetteth Obed.

The .iiii. Chapter.

Then went Booz vn A
to the a ✝ gate ⁊ satt
hym downe there: ⁊
beholde, the kynsmã
of which Booz spa
ke came by. Vnto
whõ he sayd come ⁊
syt downe here, and called him by hys na-
me. And he turned in ⁊ sate down. Thẽ he

he toke ten mē of the elders of the cytye, &
sayd, syt ye downe here. And they sat dow
ne. Thē he sayd vnto the kynsmā: Noemi
that is come agayne oute of the cōtreye of
Moab, wyl sell a parcel of lād which was
our brother Elimelecs. And I thought to
do the to wete & bidde the bye it before the
enhabitoures and elders of my people, yf
thou be dysposed to calenge it: but and yf
thou wilt not purchase it, then tell me that
I may wete it. For there is none to calēge
it saue thou, & I next the. And the other an
swered I wyll purchase it.
B Then sayd Booz, what day thou byest
the feld of the hand of Noemi, thou must
take also Ruth thee Moabite the wyfe of
the dead, to steare vp the name of the dead
vpon his enherttaūce. Thē sayd the kins-
mā, I cannot purchase it for marringe of
my owne enherttaūce; take thou my righte
to the, for I cannot purchase it. Now this
was the maner of olde tyme in Israel con
cerning purches & chaunginge, for to sta-
blishe al thing: that a man must plucke of
hys showe & geue it hys neyghboure, and
thys was a wytnesse in Israell.
And the kynsman sayd to Booz, bye it
C thou: & so drue of hys showe. Then sayde
Booz vnto the elders & vnto al the people
ye are witnesses thys daye, that I haue
boughte all that was Elimelecs, & all that
was Chilions & Mahelons, of the hande
of Noemi. And moreouer Ruth the Mo
abite the wyfe of Mahelon, do I take vn
to me to wyfe to stere vp the name of thee
dead vpon hys enherttaunce, that hys na-
me be not put oute from amonge hys bre-
thren, and from the gate of hys cytie: ye ar
witnesses thys daye.
And al the people that were in the gate,
& the elders sayd we ar witnesses: the lord
make thee woman that is come into thyne
house like Rahel & Lea, which twayne did
bylde the house of Israell: that she may *
do vertuously in Ephrathah, & be famou
se in Bethlehem, & that thyne house be like
the house of Phares, whom Thamar bare
vnto Iuda, out of the sede which the Lord
shal geue the of this young woman.
D And so Booz toke Ruth, & she was his
wyfe. And he went in vnto her, & the Lorde
gaue that she cōceaued and bare a sonne.
And the women sayd vnto Noemi: blessed
be the Lorde, the whyche hath not lefte the
wythoute an heyre thys daye * that shall
haue a name in Israell, and that shal brin
ge thy lyfe agayne and cherishe thyne old
age. For thy daughter in lawe whych lo-
ueth the hath borne hym that is better to ỹ
then seuen sonnes. And Noemi toke the
chylde and layed it in her lappe, and beca-
me nourse vnto it. And her neyghboures
gaue it a name sayinge: there is a chylde
borne to Noemi, and called it Obed: he is
thee father of Isai, thee father of Dauid.
Thys is thee generatyon of Phares,
Phares begat Hezron: Hezron be-
gat Ram, Ram begat Amina-
dab, Aminadab begat Na-
hason, Nahason begat
Salmō, Salmō be-
gat Booz, Booz be-
gat Obed, Obed
begat Isai, Isai
begat Dauid.

The Notes.

a The Gates in the scripture do oft tymes sig
nifye the places where the people dyd commenly as
semble, and where Iudgementes were geuen & cau
ses determined: for in olde tyme were suche thinges
done in the gates. iii. Regum. xvi. a

¶ Thus endeth the Boke of Ruth.

The fyrst Boke of Samuel, called the fyrst boke of the kynges.

¶ Elkanah hath two wyues, Hannah and Phenen
nah, Phenennah vpbraydeth Hannah, because she
is chyldlesse. Hannah after prayer made to god, bye
geth forth Samuel.

The. I. Chapter.

There was a mā of Ramatha
im Zophim of mount Ephra 1
im named Elkanah, the sonne
of Ierohā, the sonne of Eli-
hu, the son of Thohu, ỹ sonne
of Zuph an Ephrathite: whyche had two
wyues, the one called Hannah & the other
Phenennah. And Phenennah had childre
but Hannah had none. And the sayd man
went out of hys cytie euery feastful daye
to praye and to offer vnto the lorde of ho-
stes: where thee two sonnes of Eli (Hoph
ni & Phinehes) were the Lordes priestes.

And it fel on a day as Elkanah had offe=
red ẏ he gaue to Phenēnah his wife & to
al her sōnes & daughters porciōs. But vn
to Hānah he gaue a *porcion wyth a he=
uye chere, for he loued her, neuertheles the
Lorde had made her barren. And therto
her enemye Phenennah vexed her a good
in castynge her in ẏ tethe how ẏ Lord had
made her barren. And so did she yere by
yere as oft as she wēt vp to the house of ẏ
lord. And so chafed her, wherfore Hānah
wepte & ate not. Then saide Elkanah her
husband to her: Hannah why weapest ẏu?
and why eatest thou not? & why is thyne
herte so troubled? am not I better to the,
then ten sonnes? Thē Hannah rose vp af
B ter ẏ they had eaten & droncke in Siloh.
And Eli the preast sate vpō a stole by one
of ẏ syde postes of the tēple of the Lorde.
And she was troubled in her spretes, and
prayed vnto the Lord & wepte sore, & vo=
wed a vowe & sayde. Lord of hostes, yf ẏu
wilt loke on the wretchednes of thine hād
mayde & shalt remembre me & not forget
thine hādmayde, & shalt geue vnto thyne
hādmayde a mā chylde I will geue hym
vnto ẏ lord al the dayes of hys life & ther
shal nether rasor or sheres come vpon hys
hed. And as she cōtinued praying before
ẏ Lord, Eli marked her mouth. For Han=
nah she spake in her hert, & her lippes dyd
but moue onli, but her voice was not hear
de. And therfore Eli toke her for drōcken
& said vnto her, how lōg wilt thou be drōc
C kē? put away frō the, ẏ wyne ẏ thou hast.
Hānah answered & sayd: not so my lorde,
I am a woman sorowfull in myne hert, &
haue droncke nether wyne nor any strong
drincke but I haue a *poured out my soule
before the Lorde. Count not thyne hand=
maide to be like a daughter of vnthrifti=
nes: for out of the aboundaunce of my me=
ditaciō and greafe haue I spokē hitherto.
Eli answered and sayd: go in peace the
god of Israel shal graunt the thy peticiō
that thou hast asked of him. Thē she said
let thine hāmaide find grace in thy syght.
And so the woman went her way, and did
eate and loked no more so sadd. And they
rose vp erly & bowed them selues before ẏ
Lord, & thē returned & wēt to their house
to Ramath. And Elkanah lay by his wife
D Hannah, & the Lord remembred her. And
in processe of tyme she conceaued & bare
a sonne and called his name * Samuell: *That is, asked of god.*
because she had asked him of the Lorde
And Elkanah and al hys house went vp
to offer vnto the Lorde, bothe the offerin=
ges due for the feast and also his vowes:
but Hannah went not vp for she sayd vn
to her husbande: I wyll tarye vntyll the
ladd be wened, and thē I will bryng him,
ẏ he maye apeare before the Lord & there
abyde for euer. And Elkanah her husban
de sayd to her: do what semith the best: ta=
rye vntyll thou hast wened hym, onlye the
Lorde make good his sayinge. And so the
womā abode and gaue her sōne sucke, vn
til she wened him. And thē she toke him wt
her, when she had wened him, wt thre bul=
lockes & an Epha of floure & a bottell of
wine, & brought him vnto ẏ house of the
Lorde in Siloh howbeit ẏ child was yet
younge. And they slue the bullockes and
brought in ẏ ladd to Eli, & then she sayde
Oh my lord: as truly as thy soule liueth
my lord: I am ẏ womā ẏ stode by ẏ here,
praying vnto the Lord & for thys ladd I
praied, & ẏ Lord hath geuē me my desyre
whiche I asked of him: & therfore I also
lēde him ẏ Lord as lōg as he may be let ẏ
lord. And so they praied ther vnto ẏ lorde.

The notes.

a To poure out her soule is, to shew all her hert and affection and declare her mynd effectuallye, to praye ernestly and instantly and to vtter her whole intente and thoughts. Psal. xli. a

¶ The song of Hannah. The offence of the sonnes of Eli. Eli rebuked for the vnmesurable sufferaunce of hys chyldren.

The. ii. Chapter.

AND Hannah prayed & sayd: A
mine hert reioyseth in the lor=
de, myne horne is hye in thee
Lord, and my mouth is wyde
open ouer mine enemyes, for
I reioyse in thy sauynge. There is none
so holye as ẏ Lord: there is none saue ẏu.
Nether is there any strength lyke vnto
our God. Talke not to moch proudlie: let
old thinges depart out of your mouthes,
for the Lord is a God of knowledge and
Iudgeth the thoughtes. The *bowes of
the strong are broke: and the weake are en=
dued with strēgth. They that were ful, ha
ue hired out the selues for breed, and they
that were hongrey ceast so to be: in so moch
that the barren hath borne seuen, and the

that had many chyldren is waxed feble.
b † The Lorde kylleth and maketh a
B liue, bringeth downe to hel & fetcheth vp a
gayne. The Lord maketh pore, & maketh
ryche bringeth low, and heueth vp on hie.
He reyseth vp the pore out of the duste, &
lyfteth vp the begger from the dong hyl:
to sett thẽ among prynces, and to enherett
them with the seate of glorye. For the pil-
lers of the erth are the Lordes, & he hathe
sett the round world vpõ thẽ. He wil kepe ye
fete of his † sayntes but the wycked shal
kepe silence in darcknes. For in his owne
myghte shall no man be stronge. The lor-
des aduersaryes shall be made to feare
hym: and out of heauen he shal thũder vp
on thẽ. The Lord shal iudge the endes of
the world, and shal geue myght vnto his
kynge, and exalt the horne of hys anoyn-
C ted. And Elkanah wẽt to Ramath to hys
house, and the ladd dyd mynystre vnto ye
Lorde before Eli the preaste.

But the sõnes of Eli were * † vnthrif-
tye childrẽ and knewe not the Lorde. For
the maner of the preastes wyth the people
was, whensoeuer any mã offered any offe
ringes the preastes ladd came, whyle the
fleshe was in sethyng, and a fleshoke wyth
thre teth in his hand, and thrust it into the
panne, ketle, cadren, or potte. And all that
the fleshe hoke brought vp the preast toke
awaye. And so they did vnto all Israell
that came thither to Siloh. Yee: & therto
before they had offered the fatt, ye preastes
ladd came and sayde to the man that offe-
red: geue fleshe to rost for ye preaste, for he
wil not haue sodden flesh of the, but raw.
And yf any mã sayd vnto him let the fatt
D be offered according to the day, and then
take as moche as thine hert desireth. The
ladd wold ãswere him ye shalte geue it me
now, or els I wil take it wt violence. And
the synne of ye yõgmẽ was very great be
fore the lord. For they dispised the people
and also the offeryng of the Lord.

But the ladd Samuel ministred before
the lord girded about with a lyne Ephod.
Moreouer hys mother made hym a lytle
coote, & brought it to him frõ feast to feast
when she came vp wt her husband to offer
ye offering of ye said feast. And Eli blessed
Elkanah & hys wyfe, and sayd: the Lord
geue the seede of thys womã, for that she
hath lẽt ye Lord. And they wẽt vnto their
awne whome. And ye lord visited Hannah
so ye she conceaued and bare thre sonnes &
two daughters. But the boye Samuel
grewe dwellyng styll with the Lorde.

Eli was very olde and herd al that his
sõnes did vnto al Israel, & how they slepe
wt the wemen that * wayted in the dore of
ye tabernacle of wytnesse, & sayd vnto thẽ:
why do ye soch thinges? For I heare your
C wicked deades of al these people. Oh, nay
my sonnes: for it is no good report that I
heare how ye ye make the lordes people to
trespas. If one mã synne agaynst another
* dayesmen may make his peace: but yf a
man synne agaynst the Lord * who can be
his dayesman? Notwythstandynge they
herkened not vnto ye voice of their father,
because the Lorde wolde slaye them. The
chylde Samuel profited and grewe, and
was in fauoure both with the lord and al
so withe men.

And ther came a man of God vnto E- F
li & sayde vnto him: thus saith the lord, I
apeared vnto the house of thy father, whẽ
they were in Egypte in Pharaos house.
And I chose thy father out of al ye tribes
of Israel to be my preast for to offer vp-
on myne aultare & to burne incense, & to
were an Ephod before me. And I gaue
vnto ye house of thy father al ye offeringes
of the childrẽ of Israel. Wherfore kycke
ye against my sacrifyce and against mine
offeryng which I cõmaũd in the taber-
nacle, and honorest thy children aboue me,
& make your selues fat of the first frutes
of al the offeringes of Israel my people
Wherfor the lord God of Israel saith: I
sayd ye thine house and the house of thy fa
ther shoulde haue walked before me for
euer. But now ye lord sayth ye be farre frõ
me: for thẽ ye worshype me I wil worshipe,
& they that despyse me, shalbe despised. † G
Behold the daies wil come ye I wyl cut of
thine arme & the arme of thy fathers house
ye ther shal not be an elder in thyne house.
And thou shalt se thyne enemye in the ta
bernacle, in al that shall please Israell, &
there shall not be an elder in thyne house
whyle the worlde standeth. Neuerthelesse
I wil not destroye al thy males from my
aultare, to dase thy syghte with all and to
make thine herte melt. And all the multy-
tude of thyne house shall dye younge.

And thys shalbe a signe vnto the, that
shal come vpō thy two sonnes, Hophni ȝ
Phinches: euen in one daye they shall dye
both of thē. And I wyl stere me vp a faith
ful * priest ẏ shal do as it is in myne herte
ȝ in my mynd. And I wyl byld him a sure
house. And he shal walke before mine an-
noynted for euer. And they that are left in
thyne house, shal come ȝ crouch to him for
a lyttle pece of sylucr ȝ a cake of bread, ȝ
shal saye: put me I praye the in one offyce
or other among the Priestes, that I maye
eate a morsell of bread.

The Notes

a Of these bowes is spoken. Psal. x. a

b That is, he correcteth and punissheth in hys wrath, ȝ after comforteth. Psal. xxxvii.

c Those that we call Capacites the Hebrues customably cal good, that is those that haue ready and prompt hertes to do good in al mē, ye euē to theyr enemyes as ye haue. Psal. lii. a. and in many other.

d The Hebrue word is Belial which is asmuch in Englissh as vnthryfte froward or wycked

e Here thyrwith he is take ẏ hye presthode cleane away frō the house of Eli, yea, frō his stocke ȝ ofspring for euer, so ẏ they shalbe glad to become Leuitesses ȝ that they shall both crouche ȝ knele too come to that inferioure office, to get at the least way theyr bread that way, which is signified by crouching for a little pece of siluer ȝ a cake of bred. Here also let al church ministers, be they bisshoppes or priestes, or what other degree soeuer it be, leaue the rewarde of folowing fylthy lucre.

¶ After the Lord had left to speake by open vision in Siloh for a long ceson: he yet calleth Samuel thre tymes, ȝ sheweth him what shulde be fal on Eli.

The. iii. Chapter.

A AD the child Samuel mini-
stred vnto ẏ lord before Eli:
ȝ the word of the Lord was
precyous in those dayes for
ther was none ope̅ visiō. And
it chaūsed at that tyme, that Eli lay in his
place, ȝ his eyes began to ware dimme ẏ
he coulde not se. And yet the * lāpe of god
wēt out Samuel laid him doune to slepe,
in the tēple of the lord, where the arcke of
god was. And the lord called Samuel: ȝ
he sayd, here am I, and he ran vnto Eli ȝ
6 sayd here am I for thou caledest me. And
he sayde I called the not: go agayne and
slepe. And he wente and layde him downe
to slepe. And the lord called once agayne:
B Samuel and Samuel arose ȝ wēt to E-
li ȝ sayd: I am here, thou dyddest cal me.
And he answered: I called ẏ not my sōne.
Go agayne ȝ take thy reste: but it was yet
Samuel knew ẏ lord ȝ yet ẏ word of the
Lord was opened vnto him. And the lord
wēt to ȝ called Samuell the thyrd tyme.

And he arose ȝ wēt to Eli and sayd: I am
here, for thou hast called me. Thē Eli per-
ceaued ẏ the Lord had called the lad. And
sayd vnto hym, go ȝ lye downe: ȝ yf he cal
the agayne, thē saye, speake on Lorde, for
thy seruaūt heareth. And Samuel wēte ȝ
layed him down in his place. And the lord
came ȝ stode ȝ called as before, Samuel,
Samuel. And Samuell sayd: speake on,
for thy seruaūt heareth the. And the Lord
sayd to Samuel: behold I wil do a thing
in Israel, that ẏ eares of as many as hea-
reth it, shal tingle. In that day I wyl per-
forme to Eli, al that I haue spokē concer-
ninge hys house: I wyl begin it ȝ ende it.
For I haue tolde hym ẏ I wyl iudge hys
house for euer. For the wyckednes whych
he knoweth, how hys sonnes are vngraci-
ouse ȝ he was not wroth therewyth. And C
therfore I haue sworne vnto the house of
Eli, that the wyckednesse of Elies house,
shal not be purged with sacrifice nor offe-
ring, whyle the worlde standeth. And Sa
muel laye tyll the mornyng ȝ then opened
the dores of the house of the Lord.

But Samuel feared, to shewe Eli the
vision. Then Eli called Samuel ȝ sayd:
Samuel my sonne. And he answered here
I am. And he sayde what is that he sayde
vnto thee? Se ẏ hyde it not frō me. * The Ruth. i. c
Lord do so ȝ so to the, yf thou hyde anye
thing frō me, of all that he sayde vnto the.
And Samuel tolde him euery whit ȝ hyd
it not frō hym. And he answered: it is thee
Lord, let him do what semeth hym best.

And Samuel grewe, ȝ the Lorde was D
with him, ȝ left none of his wordes vnper
formed. And al Israel frō Dan to Bersa
be wist that Samuel was truly made the
Lordes prophete. And the Lord apeared
agayne in Siloh: for the lord opened him
selfe to Samuell in Siloh, thorowe the
worde of the Lorde.

¶ The batel of the Philistines. Israel fleeth. The Arcke of the Lorde is taken, Elies children dye, and he hym selfe also.

The. iiii. Chapter

AND Samuell spake vnto all
Israel. And Israel went out A
against the Philistines to ba
tel, ȝ pitched besyde the * help [illegible]
stone. And the Philistines pit
ched in Aphek. And put thē selues in aray
against Israel. And in ẏ ende of the battel

 Israel

Israel was put to the worsse before the
Philistines. And the Philistynes slue in
araie alonge by the feldes, about a fowre
thousande men.

And when the people were come into
their tētes the elders of Israel said: wher
fore hath the lord beaten vs this daye be-
fore yͤ Philistines? let vs fetch yͤ arck of yͤ
apoyntment of yͤ lord, out of Siloh vnto
vs, & let it come amōge vs & saue vs oute
of yͤ handes of our enemies. And yͤ people
sēt to Siloh, & fet frō thence yͤ arck of yͤ a
B poyntmēt of yͤ lord of hostes which dwel
leth betwene yͤ Cherubins. And ther were
yͤ two sōnes of Eli, Hophni & Phynehes
wt yͤ arck of yͤ apoyntmente of God. And
whē yͤ arck of yͤ apoyntmēt of yͤ lord came
into the host, all Israel showted a mygh-
tie showte, so yͭ the erth range agayne.

Whē the Philistines herd yͤ noise of the
showte they said: what meaneth yͤ sound of
this myghtye showt in the host of the E-
brues? And they vnderstode how that the
arck of the lorde was come into the hoste.
And yͤ Philistines were afrayed, when it
was told how that God was come into yͤ
host & said: Wo vnto vs, for it was neuer
so before this. Wo vnto vs, who shal deli
uer vs out of the hād of this mighty god?
this is the god yͭ smote the Egipciās wt al
C maner of plages in yͤ wildernes. Be strōg &
quite your selues like mē, ye Philistines,
Iudi.xiii.a yͭ ye be not seruauntꝭ vnto yͤ Ebrues, as
they haue ben to you. Be mē therfore and
fight. And the Philistines fought & Isra
el was put to the worsse & fled, euerye mā
into his tēt. And ther was a mightey great
slaughter, so yͭ ther were ouerthrowen of
Israel, thirty thousād fotemē. And yͤ arck
of god was takē, & the two sōnes of Eli,
Hophni & a Phinehes were deed. And ther
cā a mā of Beniamin out of yͤ aray & came
to Siloh the same daye, withe his clothes
rent & erthe vpō his heed. And when yͤ mā
came in, Eli sate vpon a stole by the waye
syde lokynge: for hys herte feared for the
arcke of God. And the man came in and
tolde it in the cytie. And all the cytie cried.

Whē Eli heard the noise of the criēge,
he asked what the noyse of yͤ rumor mēte.
And the man hasted & came in & told Eli.
Eli was foure skore & eighten yere olde,
i.Reg.iii.a & his syght fayled him yͭ he could not se.

And the man said vnto Eli: I am he that
came out of the aray & fled out of the host
thys day. And he said: how is it fortuned,
my sonne? And the messēger answerd &
sayd: Israel is fled before the Philistines D
& ther is a great slaughter chaūsed amōg
the people, & thy two sōnes, Hophni & Phy
nehes are deed, & therto the arck of God is
takē. And whē he made mētiō of the arck
of God, Eli fel frō of hys stoole backwar
de toward the gate, & hys necke brake, &
he dyed: for he was olde and vnweldye, &
he had iudged Israel fourtye yeres.

And hys daughter in law Phynehes
wife was with child & nye the byrth. And
whē she heard the tydynges of the taking
of the arck of god, & yͭ her father in law, &
her husband were deed, she bowed her self
& trauelled, for her paynes came vpō her.
And about the time of her deeth, the wemē
yͭ stode about her, sayd vnto her: feare not
for yͤ hast borne a sōne. But she answered
not nor regarded it. And she named yͤ chyl
de Ichabod saying: honoure is departed
frō Israel. Because the arck of god was
taken, & her father in law and her husbād
were deed. And therfore she sayd, honour
is gone from Israel, because the arche of
God was taken.

The Notes.

a Of another Phinehes whiche was the sonne of Eleazar, ye reade, Numeri xxv.

Dagon the God of the Philistines is cast flat before the arck. The Philistines are plaged in the secret places. The Enhabiters of Akaron refuse to receaue the arcke.

The. v. Chapter.

AND the Philistines toke the
arcke of god & caried it from I
& the help stone, vnto Asdod, [illegible]
& brought it into the house of
Dagon, & sett it by Dagon.
And when they of Asdod were vp in the
mornyng behold, Dagō a lay grouelyng
vpō the erth before the arck of the Lord.
And they toke Dagon & sette hym in hys
place agayne. And when they were vp er-
ly in the next mornyng behold, Dagō lay
grouelyng vpō yͤ the grounde before yͤ arck
of the Lord, & hys heed and his two hā-
des cut of vpō yͤ threshold, yͭ the body on
ly was lefte on hym. Wherfore nether the
prestes of Dagō, nether any mā yͭ cometh B
into Dagōs house might treade on yͤ thre
shold of Dagō in Asdod, vnto this daye.

But the hande of the lord was heuy vp
on thē of Asdod, ⁊ he destroyed them, and
smote thē wt Emerodes, both Asdod ⁊ all
the coostes thereof. And when ẏ mē of As-
dod saw ẏ it was so, they said: ẏ arcke of ẏ
C God of Israel shal not abyde here wt vs,
for his hand is sore vpō vs ⁊ vpō Dagō
our god. And so they sēt ⁊ geathered al ẏ
lordes of ẏ Philistynes vnto thē ⁊ sayde:
what shal we do wt ẏ arcke of the God of
Israel. Then sayd they of Geth let ẏ arck
of the god of Israel be caried about. And
they caried ẏ arke of the god of Israell a-
bout. And whē they had caried it about, ẏ
hand of the Lord was in ẏ citie wt a migh
tye greate plage, and he smote the men of
the cytye bothe smalle and greate: and
they were smytten in theyr secrete places,
D wythe the Emerodes. Then they sente
the arcke of God to Akaron. And as sone
as the arcke of God came to Akaron, the
Akaronites cryed out sayinge: they haue
brought the Arcke of the God of Israell
to vs: to slee vs and oure people.

Then they sent and fette al the Lordes
of the Philistines vnto them ⁊ sayde: sēd
away the arcke of the God of Israel, ⁊ let
it go home againe vnto his awne place, ẏ
it slee vs not wt our people. For ther was
a plage of deeth thorow out al the cytye, ⁊
the hād of God was excedyng sore ther, in
so moch ẏ they which died not, were smytē
with ẏ Emerodes: so that the crie of the ci
tie went vp to heauen.

The Notes.

a At the presence of the arcke falleth the Idoll when the Gospel of the Lord raungeth thorow the gentiles, then is all superstició vtterly ouerthrowē. When the worde of God is preached are heresies, the faultes of maners, and erroures of faythe destroyed.

¶ The heyfers brynge home the arcke with the rewardes. The Bethsamites were plaged after they had sent the arcke.

The. vi. Chapter.

A And so whē arcke of ẏ Lorde
had bene in ẏ contreye of the
Philistines seuen monethes,
ẏ Philistines called for ẏ pre
stes ⁊ the sothsayers saying:
what shal we do with ẏ arcke of the lord?
tell vs wherwith we shal sende it home a-
gaine. They answered yf thou sende the
arck of the god of Israel home againe sē
de it not emptye: But rewarde it wythe a
trespasse offeryng: ⁊ then ye shalbe whole,
⁊ it shalbe knowen to you, why hys hand
departeth not from you.

Then sayde they, what shalbe the tres-
paceofferyng whych we shall reward hym
wt? And they answered: fyue golde arsses
wythe Emerodes and fyue golden myce
accordyng to the nōbre of the lordes of ẏ
Philistines, for it was one maner of plage
ẏ was on you all, and on your Lordes to.
Wherfore ye shall make images lyke to
your arsses wt Emerodes ⁊ images lyke
to your mice ẏ destroyed your land, ⁊ shal B
geue glory vnto the God of Israell: that
he may take his hād frō of you, ⁊ from of
youre Goddes, and from of youre lande.
Wherfore shuld ye hardē your hertes as
the Egypcians ⁊ Pharao hardened their
hertes, whyche for all that (when he had
played his pageauntes withe them) were
fayne to lette the people go and depart.

Now therfore make a new carte ⁊ take
two mealche kyne, on whose necke neuer
came yock. And tye the kyne in the carte, ⁊
bring the calues whom frō thē. Thē take
the arck of the lord ⁊ put it in the cart, and
put the Iuelles of gold (which ye rewar-
de him wt for a trespace offering) in a for-
cer by the side therof ⁊ send it awaye ⁊ let
it go. And marke yf he go vp by the way ẏ
leadeth vnto his owne cost to Bethsames,
thē it is he ẏ did vs this great euyll. But
and yf he do not, then it is not hys hande
that smote vs, but it was a chaūce that ha
pened vs. And the mē did euē so: they toke
two kine that gaue milck ⁊ tyed thē in the
cart, ⁊ kept the calues at home, ⁊ they laid
the arck of the lord vpō the cart ⁊ the for- C
cer withe the myce of golde ⁊ the images
of their arsses wt Emerodes. And the kine
toke the straight way to Bethsames, both
one way, ⁊ as they wēt, lowed, turning ne
ther to the ryght hād ner to the lefte. And
ẏ lordes of ẏ Philistines wēt after thē vn
tyl they came to ẏ borders of Bethsames.

And they of Bethsames were reppynge
their wheteharuest in the valeye. And they
lift vp their eyes ⁊ spied ẏ arcke. And re-
ioysed whē they saw it. And the cart came
into the groue of one Iehosua a Bethsa-
mite, ⁊ stode styl ther. Ther was ther also
a great stone. And they claue the wood of
the cart ⁊ offered the kine a burntoffering
vnto the Lorde. And the Leuytes toke

downe the arcke of the Lorde & the forcer
y was thereby, wherein the Juelles of gol
de were & put thē on the greate stone. And
ÿ mē of Bethsames sacrificed burnt sacri
fice & offered offerynges ÿ same daye vn-
D to the Lord. And whē the fyue Lordes of
the Philistines had sene it, they returned
to Akaron the same daie. These are ÿ gol
den arsses wyth Emerodes whyche thee
Philistines gaue to amēdes for a trespace
offering to the Lorde: for Asdod one: for
Gaza one: for Askalon one: for Geth one:
& for Akarō one. And ÿ golde myce were
according to the nōbre of al the cities of ÿ
Philistines thorow ÿ .v. lordshipes: both
of walled townes & of townes vnwalled,
euē vnto the greate stone, wherō they sett
downe ÿ arck of ÿ lord: which stone remai
neth vnto this day in ÿ feld of Jehosua ÿ
Bethsamite. And he plaged ÿ mē of Beth
sames, because they had sene the arcke of
the lorde. And he slue of the people fyftye
thousād & thre skore & tē persones. And ÿ
people lamēted, because the lord had slain
so great a slaughter of thē. And the mē of
bethsames said who is able to stād before
the lord so holy a god & to whō shal he go
from vs? And they sent messengers to the
enhabyters of Kariath Jarim sayinge:
The Philistines haue broughte home a-
gaine the arcke of the lorde: come downe &
fet it vp to you.

¶ The arck is brought to Kariathiarim. The peo-
ple wepe, for whych Samuell maketh intercession
to the Lord. The Philistines are smytten.

The .vii. Chapter.

A Nd the mē of Kariathiarim
cam & fet vp ÿ arck of ÿ lord,
i. Reg. vi. a & *brought it vnto the house
of Abinadab in Gabaah and
sāctified Eleazar his sōne to
waite vpō the arck of the lord. And while
the arck abode in Kariathiarim, the daies
multiplyed, that it was twentye yeres, &
all Israell lamented after the Lorde.
And Samuell spake vnto all Israell
saying yf ye become agayne vnto the lord
wyth all your hertes, thē *put away the straū
Jos. xxiiii. c ge goddes frō amōg you, & Ashtaroth, &
prepare your hertes vnto ÿ lord & serue hī
alone, & so shal he ryd you out of the hā-
B des of the Philistines. And thē the childrē
of Israel did put away *Baalī & Ashta-
roth, & serued ÿ lord onli. Thē said Samu-
ell gather al Israel to Maspha, ÿ I may
pray for you vnto the lord, & they gathered
together to Maspha, & drew water & pow
red it out before the lord & fasted the same
day & sayd there: we haue synned agaynst ÿ
Lord. And Samuel iudged the causes of
the chyldrē of Israel in Maspha. When
the Philistines heard, ÿ the chyldrē of Is-
rael were gethered together to Maspha,
the lordes of ÿ Philistines wēt vp against
Israel. And whē ÿ chyldrē of Israel heard
ÿ, they were afrayde of thee Philistines &
said to Samuel: cease not to crie vnto the
Lord our god for vs, that he may saue vs C
out of the handes of the Philistines. And
Samuel toke a suckīng lābe & offred it al
together for a burntoffring, vnto the lord
& a*cryed vnto the Lorde for Israel: & the
Lord heard him. And as Samuel offered
the burntoffring, the Philistines come to
fyght agaynst Israel. But the Lord thū-
dred a great thūder the same day vpō the
Philistines, & turmoyled thē, ÿ they were
beatē before Israel. And Israel issued out D
of Maspha & pursued the Philistines &
slue thē, vntyll they came vnder Bethcar.
And thē Samuel toke a stone & pitched it
betwene Maspha & Sen, & called the na
me therof *the stone of helpe, saying: thus
farre hath the lord holpe vs. And so ÿ Phi
listines were broughte vnder ÿ they came
nomore into the coostes of Israel: for the
hād of the lord was vpō the philistines al
the dayes of Samuel. Therto the cytyes
which the Philistines had takē frō Israel
came agayne to Israell, euē frō Akarō to
Geth, wyth the coostes of the same, which
Israell plucked oute of the handes of the
Philistines. For there was peace betwene
Israell and the Amorites. And Samuell
iudged Israell all thee dayes of hys lyfe,
and wente aboute yeare by yere, to Bethel
Galgall and Maspha, and iudged Isra
ell in all those places, and came agayne to
Ramath: for ther was hys house, and ther
he iudged Israel, and there he bylt an aul
ter vnto the Lord.

The Notes.

a¶ To crye here, signifieth not to make a loude noyse but to praye effectuously & wyth all his harte & mynde, Exodi. xiiii. d

¶ Because Samuels sonnes dyd minister euil: the people requyre a kynge to whō is descrybed the facion of a kyng.

The .viii. Chapter.

A When Samuel was olde, he
made hys sonnes iudges o-
uer Israel. The name of his
eldest sonne was Joell, & the
name of the seconde Abiah,
which were iudges in Bersabe. Neuerthe
lesse his sonnes folowed not his steppes:
but turned a syde after lucres & * toke re-
wardes, & peruerted the right. Thē al the
elders of Israel geathered thē together &
came to Samuel vnto Ramath and said
vnto him: behold, thou art olde & thy son-
nes folow not thy waies. Now therfore *
make vs a king to iudge vs, as all other
naciōs haue. But the thig displeased Sa-
muel, whē they sayde, geue vs a kynge to
iudge vs. And Samuel prayed vnto the
B lord. And y lord sayd vnto samuell, heare
the voice of the people in al y they say vn-
to the. For they haue not caste the awaye,
but me: that I shuld not raigne ouer thē.
And as they haue euer done (sence I brou-
ght them out of Egipte vnto this daye, &
haue forsaken me & serued other goddes)
euē so do they vnto the. Now therfore her
ken vnto their voice howbeit yet, testyfye
vnto them & shew them y duty of the kig
y shal raigne ouer them. And Samuell
told al the wordꝭ of the lord vnto the peo-
ple y asked a king of him, & he saide: thys
C shalbe the * duty of the king y shal raigne
ouer you: he wil take your sōnes & put thē
to his charettes & make his horsemē of thē
& they must rūne before his charet, & wyll
make hi captaines of thē ouer thousādes &
ouer fifties, & wil set thē to eare his grōd,
& to gether in his heruest, & to make instru
mētes of warre & apparel for hys charets
And he wyll take youre daughters & ma-
ke thē the dressers of his oyntmētes, & hys
cokes & bakers. And he shal take y beste
of your feldes, & of your vineyardes & of
your oliue trees, & geue thē to his seruaū-
tes. And he shal take y tēth of your seed &
of your vines, & geue it to his lordes, & to
his seruaūtꝭ. And he shal take the beste of
your menseruaūtes & maydeseruaūtes &
yoūg men, & of your asses, & do his worke
w thē. And he shal take the tenth of youre
shepe, & ye shalbe his seruaūtes. And whē
D ye crye out at that tyme vpon your king,
which ye shall haue chosen you, the Lord
wyll not heare you at that daye.

Neuerthelesse the people wold not heare
the voyce of Samuell, but dyd saye: naye
not so: But ther shalbe a kyng ouer vs, &
we wilbe like al other naciōs. And our kin
ge shal iudge vs, & go oute before vs and
fight our battels. And Samuel hearde al
the wordes of the people & rehersed thē in
the eares of the lord. And the lord sayd to
Samuel: herkē vnto theyr voyce & make
thē a king. Then sayd Samuell vnto the
men of Israel go euery man to his cytie.

¶ Saul the sonne of Cis seketh his fathers Asses & is chosen kynge.

The.ix. Chapter.

Now ther was a mā of Bē Ja
A min named Cis the sonne of
Abiell, the sonne of Zeror, the
sonne of Bechorath, the sōne
of Aphiah, the sonne of a mā
that was a Jeminite, a mā of might the sa
me had a sōne called Saul, a goodli yoūg
mā, so y amōg the chyldrē of Israel, there
was none goodlyer thē he, and was therto
frō the shoulders vpward hier then al the
other people. And it chaūced that the asses
of this Cis Sauls father were lost. Then
sayd Cis to Saul hys sonne: take one of
the laddes with the & vp & go seke the As-
ses. And they wēt thorow moūt Ephraim
& thorow the lād of Salisa, & foūd thē not
Thē they wēt thorow the land of Salim,
& ther they were not. Then they wente also
thorow the lād of Jemini, & they foūd thē
not. Then whē they were come to the land
of Zuph, Saul sayd to the yoūge mā that
was with him: come let vs returne, lest my
father leue caringe for the Asses, and take
thought for vs. And he answered him: be-
hold, ther is in this citie a worshipfull mā
of god, & al y he saith, cometh to passe, now
then let vs go thether: peraduenture he shal
shew vs what way we may go. Thē sayd B
Saul to his ladde yf we go what shal we
bring the mā? For our bred is al spent out
of our vessels, & ther is none other presente
to bring the man of God, what haue we?
And the yoūg mā answered Saul agayn
& sayd: I haue foūd about me the fourthe
part of a Sicle, that wyl we geue the man
of God to tell vs our waye.

Before tyme in Israel whē a mā wēt to
seke an āswere of god, thus wise he spake
come & let vs go to ye Sear. For he that
is now

now called a prophet, was in the old tyme
called a Sear. Then sayde Saull to hys
yoūg man: wel sayd of the: come let vs go
And so they went vnto the cytie where the
man of God was. And as they were goy-
inge vp into the cytie, they met with damo
selles that came out to drawe water, & sayd
vnto thē: is ther here a sear. And the may-
dens answered thē, yea: beholde, he goeth
before you. Make haste nowe, for he came
thys day to the cytie, for ȳ people must of-
fer this day in ȳ hyl. Whē ye be come into
the cytie, so shal you finde him, yet he goo
vp to the b hil to eate: for the people wyll
not eat vntil he come, because he must bles
se the offring. And thē eat they that be bid
dē to ȳ feast. Now therfore get you vp for
euē now shal ye fynd hym. And they wēte
vp into the cytie. And whē they were come
into the middes of ȳ citie: behold, Samu-
el came out agaynst thē, for to go vp to the
hyl. But the lord had told Samuel a day
C before Saul came, saying: to morow this
tyme I wyl send the a mā out of the lande
of BēIamin, him shalt thou anoynte to
be captaine ouer my people Israel: that he
may saue my people oute of the hād of the
Philistines, for I haue loked vpō my peo
ple, and theyr crye is come vnto me. Whē
Samuel saw Saul, the Lorde answered
him: se, this is the mā whō I spake to ȳ of
This same shal raygne ouer my people.

Thē went Saul to Samuel in ȳ mid
dle of the gate, & sayd: tell me I praye the,
where about the sears house is, & Samu-
ell answered Saul & sayd: I am the sear,
go vp before me vnto the hyll, for ye shall
eate with me to daye. And to morow I wil
let the go earlye, & wyll tel the al that is in
thyne herte, & as for thyne asses that were
lost thys daye thre dayes, care not for thē,
for they are found. And Moreouer whose
shal the bewtiful thinges of Israel be? be
longe they not to the, & vnto al thy fathers
D house? But Saul āswered & said: am not
I the sonne of a Jemynite of the smalleste
tribe of Israel, & my kinred the least of al
the kynredes of thee trybe of BenJamin,
wherfore then spakest thou so to me.

And Samuell toke Saul & his ladd &
brought thē into the parler and made thē
syt in the chefest place amonge thē ȳ were
bidde: which were vpō a thirtye persōnes.
Thē sayd Samuel vnto the cooke: bring
forth the portion whyche I gaue the, & of
which I said kepe it wt the. And the cooke
toke vp the shoulder & brought it, & sett it
before Saul. And Samuel sayd: behold
ȳ which is left: put it before the & eate, for
I kept it for the of purpose, whē I called
the people. And so Saul dyd eate wt Sa
muell that day. And when they were come
downe frō the hyll into the cytie, Samuel
comuned with Saul vpō the toppe of the
house: & thei arose erly. And about ȳ sprig
of the day Samuel called Saul vpō the
top of the house saying: vp ȳ I may send
the away. And Saul arose. And they wēt
out at ȳ dores both of thē, bothe he & Sa-
muel. And whē they were come almost out
of the towne, Samuel sayd to Saul: byd
the lad go before vs, & he wente, but stand
thou styll a whyle euen now, that I maye
shewe the what God sayth.

The Notes

a I Hereof cometh it that a prophesie is called a
vision. Esay. i. a

b I The hyll or hye place was ordeyned to do sa
crifice & to pray in, but without the cōmaundement
of God. iii. Regum. iii. a

C Saul is anoynted kyng, & Prophesieth. Samuel
declareth the people theyr faute, in that they asked a
kyng. God saue the kyng lyfe.

The x. Chapter.

ANd thē Samuel toke a box
of oyle & powred it vpon his
head & kissed hym & sayd: the
lord hath anoynted the to be
a captayne ouer his enheritā
ce. And now whē ȳ art departed frō me, ȳ
shalte mete two mē by * Rahels sepulchre
in the borders of BenJamin euē at Zale
zah. And they wyll saye vnto the, the asses
which ȳ wentest to seke, are foūd, se, thy fa-
ther hath lefte ȳ care of ȳ asses & soroweth
for you saying: what shal I do for my sō-
ne? Then thou shalte goo forth frō thence
& shalte come to the ocke of Thabor. And
there shalt thou mete thre men goyinge to
God to Bethel: one caryng thre kiddes: &
another caryenge thre loues of bread: & the
thyrd caryenge a botell of wyne. And they
wil salute ȳ & geue the two loues of bred:
which thou shalte receaue of theyr hādes.
After ȳ thou shalt come to the hyl of God
where thee Philistines kepe theyr watche.
And when thou art come thyther to ȳ citie
thou shalt mete a cōpanie of prophetes co-
myng downe from the hyl, with a psalter,
& timbrel,

a timbrel, a pipe, & a harpe before the, and
they prophesieng. And the spirete of þ lord
wyl come vpon the, & thou shalt prophesy
with thē, & shalt be turned into another mā
And whē these signes are chaūced the, thē
do what thou hast to do, for God is wyth
the. And thou shalte also go before me too
Galgal. And behold I wyl come vnto the
to sacrifice burntsacrifice & peaceofferinges
* Tary for me seuē dayes, tyl I come to þ
& shew the what thou shalt do. And assone
as he had turned hys shoulder to go from
Samuell, God gaue hym another maner
of herte, & al those tokēs cam to passe that
same day. Whē they came to þ hyl: behold
the cōpanie of prophetes mett hym, & * the
spirite of God came vpō him, & he prophe-
syed amōg thē. And al that knew hym be-
fore, whē they saw þ he prophesied amōge
þ prophetes, they sayd eche to other: what
C is happened vnto the sonne of Cis? * Is
Saul also amōg the prophetes? And one
of thee same place answerid & sayde: who
is theyr father? And thereof sprang a pro-
uerbe: what is Saul also amōg the Pro-
phetes? And when he had made an ende of
prophesieng, he came to thee hyll. Saules
fathers brother sayd vnto hym & hys lad:
whether wēt ye? And he answered: to seke
the asses, & when we saw that they were no
where, we wente to Samuel. Then sayde
Sauls vncle: tell me what Samuel sayd
vnto you? And Saul āswered hys vncle:
he told vs þ the asses were foūd. But of þ
kingdō wherof Samuel spake told he hi
not. After that Samuel called the people
together vnto the lord to Mazphah & said
vnto the childrē of Israel: thus sayth the
lord god of Israel, I brought you out of
Egipt, & deliuered you out of the hand of
the Egiptiās, & out of the hādes of al kig
dōs that oppressed you. And ye haue thys
day cast away your God þ helpe you out
of al your aduersities & tribulations. And
ye haue sayd vnto him, * make a kinge o-
uer vs: Now therfore stād before the lord
by your tribes and your thousandes: And
D whē Samuel had brought all þ tribes of
Israel the tribe of BeIamin was caught
When he had brought the tribe of BeIa
min by theyr kinredes, the kinred of Me-
tri was caught: & Saul the sonne of Cis
was caught. And they sought him: but he
could not be foūd. Thē they asked the lord
further: whether þ mā shuld come thither.
And the lord āswered: behold, he hath hyd
him self amōg the stuffe. And they rāne &
fet him thēce. And whē he stode amōg the
people, he was hyer then any of the people
frō the shoulders vpward. And Samuel
sayd to al the people: there se ye whō þ lord
hath chosen & how ther is none like him a-
mong all the companie. And al the people
showted & sayd: God sende the king lyfe.
Then Samuel tolde the people the due
tie of the kingdō, & wrote it in a boke, and
layd it vp before the Lord, & so sent al the
people awaye, euery mā to his house. And
Saull also wente home to Gabaah. And
ther went wyth hym an hoste, soch as god
had touched theyr hartes. But the chyldrē
of vnthriftinesse sayde: how shall he saue
vs? and despysed hym and broughte hym
not presentes. And he made as though he
had not hearde it.

¶ The people delyuered frō the tyrāny of Nahas, reneweth the kingdom of Saul.

The .xi. Chapter.

Then Nahas thee Ammonite
came & beseged Jabes in Ga A
laad. And al the people of Ja
bes sayd vnto Nahas: make
a couenaūt with vs & we wyl
be thy seruaūtes. And Nahas the Ammo-
nite sayd: hereto wyl I make a couenaūte
with you, euen to thrust out al your right
eyes, þ I may bring þ shame vpō al Israel
Then sayde the elders of Jabes: geue vs
vii. dayes respite þ we may sende messen-
gers vnto al þ costes of Israel. And thē yf
ther come no mā to helpe vs, we wyl come
out to þ. Then came þ messengers to Ga-
baah where Saul dwelt, & told this tidin
ges in the eares of þ people. And al þ peo-
ple lift vp theyr voices & wept. And behol
de Saul came folowig hys oxen out of þ B
feld, & asked what ayled þ people to wepe
And they tolde him þ tidinges of the men
of Jabes. Thē cam the spyrite of god vpō
Saul, when he heard those tidinges, & he
was exceding angrye. And toke a youke of
oxen & hewed thē in peces, & sent them tho-
rowe out al þ costes of Israel by þ hādes
of messengers sayinge: whosoeuer cometh C
not forth after Saul & after Samuel, so
shall hys oxen be serued. Then the feare

of the Lord fel on the people, & they came
out as it had bene but one man. And whe
they were nombred in Bezek the childre of
Israel were thre hundred thousande, and
the me of Juda thirtie thousad. And they
sayde vnto y messengers that came, so say
vnto y me of Jabes i Galaad: to morowe
by y tyme the sonne be hote, ye shal haue
helpe. And the messengers came and she-
wed the men of Jabes, & they were glad.
And then the men of Jabes sayde: to mo-
rowe we wyll come oute vnto you, that ye
may do with vs all y pleaseth you. And
on y morow Saul put the people in thre
partes. And they came in vpo y host in the
mornyng watche, & slue y Ammonites vn
tyl y heat of y day. And they y remayned,
skattered: so y two of them were not lefte
together. Then said y people to Samuel:
D what are they y said: shal Saul raigne o-
uer vs? bringe the y we may slay the. But
Saul sayd: ther shal no ma die this day,
for to day the lord hathe saued Israell.
The sayd Samuel vnto y people: come
& let vs go to galgal, & renew y kingdome
ther. And y people wet to Galgal & made
Saul kyng ther, before y Lorde in Gal-
gal. And ther they offered peace offeriges
before the Lord. And there Saul and all
the people reioysed excedyngly.

The Notes.

a There be .ii. maners of feare spoke of in y scrip
ture one, suche as childre haue to their fathers, why
che euen of loue obeye them: of whyche ecclesiastes
xii. b. The other, suche as seruauntes comenly haue
to their masters, whyche commeth for feare of payne,
of thys is spoken here and Roma. viii. c.

Samuell beyng an innocent Judge (the people
them selues to wytnesse) argueth the people of vn
kindnesse because they demaunded a kyng. Whom y
repenteth and beseeketh God forgeueth, because of
hys promesse.

The .xii. Chapter.

A The said Samuel vnto al Is
rael: beholde I haue obeyed
your voice in al y ye sayd vn
to me, and haue made you a
kyng. And se your kyng wal
keth before you. But I am old & gray hea
ded: & behold my sons are w you & I haue
walked before you fro my childhode vn-
to this day. Beholde here I be: answere me
before y lord & before his anointed, whose
oxe haue I take? or whose asse haue I ta-
ke? who haue I done wrong to? or who haue
I pilled? And of whose hand haue I recea-
ued any bribe to blynd myne eyes therwt?
and I wil restore it you againe. And they
say thou hast done vs no wrong, nor pil-
led vs, nether hast thou taken ought of a-
ny mannes hande. Then sayde he to them:
the Lord is witnesse vnto you, and hys a-
noynted is wytnesse this day, that ye haue
founde noughte in my handes. And they
answered: we are witnesses. Then sayde B
Samuel vnto the people it is the Lord y
y made Moses & Aaro, & which brought
youre fathers oute of Egipte. Now ther-
fore stande styll, and let me reason wythe
you before the Lord, of al the ryghtewes-
nesses of the Lorde which he shewed both
you and youre fathers.
After that Jacob was come into Egipt,
youre fathers cryed vnto the Lorde, & the
lord sent Moses & Aaron, which brought
your fathers out of Egipte, & made them
dwel in this place. Neuerthelater they for
gat the Lorde their God. And he sold the
into the hande of Sisara chefe captayne
of Jabin kynge of Hasor, and into the ha
des of the philistines and into the handes
of the kynge of Moab, which fought a-
gainst them. Then they cryed vnto the lor
de and sayde: we haue synned, because we
haue forsake the Lord & haue serued Ba-
alim and Astharoth. But now deliuer vs
out of the handes of our enemyes and we
wyl serue the. And y Lorde sent Jeroba- C
al & Badan, Jephthah and Samuel, and
delyuered you out of the handes of youre
enemyes on euery syde, so that ye dwelled
w out feare. And for al that whe you saw
that Naas the kyng of y children of Am
mo came against you, ye sayde vnto me:
not so, a kyng shall raigne ouer vs, when
yet y Lord your God was youre kynge.
Now therfore behold y kyng, whome ye
haue chosen & whom ye haue desired: se, y
Lord hath geuen you a kyng. Oh that ye
wolde feare the Lord & serue hym & heare
his voyce & not disobeye the mouth of the
Lord: & that both ye & the kyng that raig
neth ouer you wolde folow the Lord your
God. For yf ye shall not herken vnto the
voice of the Lord, but shal disobeye y lor
des mouth: then shal the hand of the lord
be vpon you & on youre fathers. Now al
so stad & se this great thyng which the lor D
de will do before youre eyes: is it not now
whetherueste. And yet for all that, I wyl
call vnto the Lorde, and he shall send thū

der and

der & rayne. Wherbye perceaue & vnderstand: how that your wyckednes is great which ye haue done in the sight of the lord in asking you a kyng. And whe Samuel called vnto the lord, the Lord sent thunder & rayne the same daye. And all thee people feared the Lord and Samuel exceedingly. Thē sayd al ẏ people vnto Samuel: pray for thy seruauntes vnto thee Lorde thy God, that we dye not: for we haue synned in askyng vs a kyng besyde al the synnes that euer we dyd.

Thē sayd Samuel vnto ẏ people, feare not. And thoughe ye haue done all thys wyckednes yet depart not frō the Lord in any case. But serue him with al your hartes. Nether turne ye after vayne thinges, which cānot delyuer you, for they are but vanities. But the Lorde wyll not forsake hys people, because of his great names sake: because * the lord hath begon to make you hys people. Moreouer God forbidde that I shulde synne agaynste the Lord in leuynge prayinge for you and too shewe you the good and right waye. Only feare you the Lorde and serue hym truely with all youre hartes: for se, he hath done great thinges for you. But & yf ye shall do wickedly: then shal both ye and youre kynge therto perysshe.

[illegible] [illegible] [illegible] [illegible]

C The Philistines are [illegible] of Saul & Jonathas. Saul being disobedient to Goddes cōmaundement is [illegible] of Samuel that he shal not raygne.

The.xiii. Chapter.

A Saul was as a chyld of a yere olde, whē he begā to raygne. And whē he hath raygned. ii yeares ouer Israell, he chose hym thre.M. men out of Israel. Two thousande were wyth Saul in Machmas & mount Bethel, & a thousand wyth Jonathas in Gabaah BenJamin. And the rest of the people he sent, euery mā to hys owne house. And Jonathas slue ẏ Philistines in an holde they had in Gabaah, & it came to the Philistines eares. And Saull caused the trompette to be blowen thorowout al the lande sayinge: let the Ebrewes heare. And all Israel hearde saye, how ẏ Saul had destroyed an hold of the Philistines, & how that Israel stancke vnto the Philistines. And all the people cried after Saul to Galgall.

Thē the Philistines gethered thē selues to geather to fight wt Israel, thirtie thousand charettes & sixe thousande horsemen with other people lyke ẏ * sand by the seis syde in multitude & came vp and pytched in Machmas eastward from Bethauē. And whē ẏ men of Israel saw thē selues in a straite, & ẏ the people were accombred, they hidd thē selues in caues, in preuy holes, in rockes, dennes & pittes. And ẏ Ebrues went ouer Jordan vnto the land of Gad & Galaad. But Saul was yet in Galgal, & al ẏ people ẏ folowed him were astonied. And he taried seuē daies as Samuel * had appointed. But Samuell came not to Galgal, & ẏ people skatered frō hi. Wherfore Saul said: bring burnt sacrifice to me & peaceofferinges. And he offered burnt sacrifice. And as sone as he had made an ende of offringē burntofferinges behold Samuel cam. And saul wēt against him, to salute him. Thē said Samuel to Saul: what hast thou done? And Saull said, because I saw ẏ the people skatered frō me, & ẏ thou camest not * wt in ẏ daies appointed & ẏ ẏ philistines gethered them selues together to Machmas: then said I, ẏ Philistines shal come downe vpō me to Galgal yer I haue made supplicatiō vnto ẏ lord. And therfore I toke a courage wt me & offred burntoffringes. Thē said Samuel to Saul, ẏ hast done folishly & hast not kept ẏ cōmaūdemēt of ẏ lord thy god which he cōmāded ẏ, for at this time wold ẏ lord haue stablished thy kyngdom vpon Israell for euer. But nowe thy kyngdome shall not contynewe. The Lord hath * sought him a mā after hys owne hert, & hath cōmaūded him to be a captayne ouer his people: because ẏ hast not kept ẏ whyche ẏ lord cōmaūded ẏ. And Samuel arose & gat him frō Galgal to Gabaah Beniamin. And Saul nōbred the people ẏ were foūd wt him, about a sixe hūdred mē. And Saul & Jonathas his sonne & the people ẏ were foūd with thē, had their abiding in Gabaah Beniamin. But the Philistines had pitched in Machmas. And ther came out of the hoste of the Philistines thre cōpanyes, too destroye: one companye turned vnto the way ẏ leadeth to Ephrah vnto the lande of Sual. And another cōpanye turned the waye to Bethorō. And the thyrd cōpany turned to ẏ way of the cost ẏ

turneth

B [illegible]

1 Reg.x.b.

C [illegible]

D

turneth to the valey of Zeboim towarde
ȳ wildernesse. But ther was no smith tho
now out al the lād of Israel. For the Phi-
listines thought: ȳ thē the Ebrues mighte
make thē swerdes or speres. And therfore
must al Israel go doune to ȳ Philistines,
to mēde euery mā his share, his mattock,
his axe or his sickle: as ofte as ȳ edges of
ȳ sickles mattockes dongforkes, & axes
were blūt, and also to mēde theyr goodes.
And so in battell there was nether swerde
nor spere founde in the handes of anye of
the people that were wyth Saull and
Jonathas: saue for Saul and Jonathas
his sonne was there sōwhat founde. And
the Garisō of the Philistines came out &
stode on the other syde before Machmas.

The Notes.

a I The Lorde is counted to seke for hym selfe, not because he knoweth not any thing of any man: but he speaketh after the maner of men, as thoughe a man spake to hys neyghboure: & this is to shewe hys wyll upon thē which he hathe euerlastyngly chosen, as it is sayde in Actu.xiii.b.

¶ Jonathas cōpanied whith his harnes bearer putteth ȳ Philistines to flight. He tasteth the hony which his father, vnknowing to him, had forbidde ȳ whole host. He shulde therfore haue bene slayne but the people delyuer hym.

The .xiiii. Chapter.

A And it fel on a daye, that Jo-
nathas the sonne of Saull
sayd vnto his yoūg mā that
bare his harnes: come and let
vs go ouer to ȳ watchmē of ȳ
Philistines that are yonder on the other
syde, & tolde not his father. But Saul ta-
ryed in the vtmost part of Gabaah vnder
a pomegarnet tree, that was in Magron,
& the people that were wt him were vpon a
sixe hūdred men. And Ahiah ȳ sonne of A-
hitob Ichabodes brother, the sōne of Phi-
nehes, the sōne of Eli, was ȳ lordes prest
in Siloh and bare an Ephod. But ȳ peo-
ple wist not that Jonathas was gone.

And in ȳ way ouer by whiche Jonathas
sought to go ouer vnto ȳ garisō of ȳ Phili-
stines, were there two sharpe rockes, euen
one on the one syde, & ȳ other on the other
B syde: the one called Bozez, & the other Se-
neh. And the one leaned the northwarde to-
ward Machmas, & ȳ other southward to
ward Gabaah. Then sayd Jonathas to
the young mā ȳ bare his harnesse: come &
let vs go ouer vnto ȳ stādinge of these vn
circūcised, paraduenture ȳ Lord wil worke
wt vs: for ȳ lord is fre to saue wt many or
wyth fewe. And his harnesbearer sayd vn-
to hym: do al that is in thyne hart: sette the
forwarde: and se I am wyth the, as thyne
hert lusteth. Then sayd Jonathas: behold
whē we go ouer vnto the men, & shew our
selues vnto thē: yf they sayd on thys wyse
to vs: tarye vntyl we come to you, then we
wyll stand styll where we be & goo not vp
vnto thē. But & yf they so say vnto vs: co-
me vnto vs, thē we wyl go vp, for the lord
hath delyuered them into our hādes. And
thys shalbe a sygne vnto vs. And when
they had both shewed thē selues vnto the
garison of the Philistines, the Philistines
sayde: se, the Ebrues come oute of the ho-
les wher they had hydd thē selues in. And
the men of ȳ garison answered Jonathas
and his harnesbearer & sayd: come vpp to
vs, & we wyll shew you a thing. Thē sayd
Jonathas vnto hys harnesbearer: come
vp after me, for the Lorde hath delyuered
them into the handes of Israell. And Jo-
nathas clame vpon handes and fete, and
hys harnesbearer after hym. Thē they fel
before Jonathas: and hys harnesbearer
slue them after hym. And the fyrst slaugh
ter whych Jonathas and hys harnesbea-
rer made, was vpon a twentie men, wyth-
in the compasse as it were aboute an halfe
aker of land. And there was a feare in the C
hoste that was in the felde, and among all
the people: in so moche that they that kept
the holde, & they that were gone to robbe,
were afrayde also: and the earth trymbled
and ther was a feare sent of God. And the
watche men of Saul in Gabaah BenJa-
min, saw. And behold, the people skattred
and raune hyther and thyther. Then sayd
Saul vnto the people that was with hym
nombre and se who is gone away frō vs.
And when they had tolde: beholde, Jona-
thas and hys harnesbearer were not there
And thē saul said vnto Ahia: brīg hither ȳ
arke of God. For the arke of God was at
the tyme wyth the children of Israel. And
whyle Saul talked vnto the prest, the peo-
ple ȳ were in ȳ hoste of the Philistines, ra
ne more and more. And Saull sayd vnto
the preiste: wyth drawe thyne hande. And
Saull cryed and all the people that were
wyth him, and went to battel. And behold
euery mās swerd was agaynst his felow,
wyth a myghtie great slaughter. More-
yet the

ouer ÿ Ebrues ÿ were wt the Philystines
before ÿ tyme, & were come wt them in all
partes of ÿ hoste, they turned to Israel ÿ
was withe Saul & Jonathas. And they
also which had hyd them selues in mount
Ephraim, as sone as they hearde howe ÿ
the Philistines were fledde, they folowed
D after them in battell. And so God holpe
Israell that daye. And the battell con-
tinued vntyll they came to Bethauen.

And the mē of Israel ioyned thē selues
together ÿ daye: & Saul adiured the peo-
ple saying: Cursed be he that eateth anye
fode vntyll nyghte, that I maye be aven-
ged of myne enemyes. And so there was
none of ÿ people that tasted any sustinaū-
ce. And ✶ al the land came to a wood wher
The live ... al ÿ pro ... ÿ lād honye lay vpon the groūd. And when the
people were come into the wodde: Behol-
de, the honye dropped. How be it ther was
no mā that moued his hād to his mouth,
because that ÿ people feared the curse.
But Jonathas heard not whē his father
adiured ÿ people, wherfore he put forth ÿ
end of the staffe ÿ was in his hand & dept
it in an hony combe, & put his hand to his
mouth, & ✶ his eyes receaued syght. Thē
spake one of the people & sayd: thy father
adiured ÿ people saying: Cursed be ÿ mā
that eateth any sustinaūce this daye, & yet
the people were faintye. Then sayde Jo-
nathas: my father hath troubled ÿ ✶ lād:
for se, myne eies hath receaued sighte, be-
cause I tasted a lytle of this honye: howe
thē yf al ÿ people had eaten of ÿ spoile of
ther enemies which thei foūd had ther not
ben thē a moch greater slaughter amōg ÿ
E Philistines? And they laied on the Phili-
stines that daye, frō Machmas to Aialō.
And the people were exceding faintye.

Then the people gate thē to the spoyle
& toke shepe oxen & calues, & slue them on
the groūd & dyd eate with the bloud. Thē
men tolde Saul sayinge: Beholde the peo
ple synne agaynst the Lorde, in that they
eate wyth the bloude. And he sayd: ye ha-
ue trespaced: But rowle a great stone vn
to me now, and go abroade amōg the peo
ple & byd them brynge euery mā his oxe
& euery man his shepe, & slay them here, &
synne not agaynst the Lord in eatyng wt
the bloude. And the people brought euery
man his oxe in hys hande by nyghte & slue
them ther. And Saul made an altare vn
to the Lord. And ÿ was ÿ first altare that
he made vnto the Lord. And Saul sayd:
lett vs go downe after the Philistines by
nyghte, & lett vs make hauocke amōg them
vntyl it be daye in the mornynge, & let vs
not leue one of thē. And ÿ people answered:
do whatsoeuer thou thinkest beste. Then F
sayd ÿ preist: let vs come hither vnto god.
And Saul asked of god: shal I go downe
after ÿ philistines? & wilt ÿ deliuer thē in-
to mine hādes? But he answered him not
at ÿ tyme. Then sayd Saul let the people
come hyther out of al quarters, & know &
se, in whō this synne is chaūced thys day:
for as truly as the Lord lyueth whyche
hath saued Israell, thoughe it be in Jo-
nathas my sonne, he shall dye for it. But
no man answered him of al the people.

Then he sayd vnto all Israel: be ye on
one syde, & I and Jonathas my sōne wil
be on another. And the people sayde vnto
Saul: what thou thynkest beste that do.
And Saul said vnto the Lord god of Is-
rael: geue perfect knowledge. And Saul
and Jonathas were caught, & the people
skaped free. Thē said Saul: cast lotes be-
twene me & Jonathas my sōne. And Jo-
nathas was caught. Thē Saul sayde to G
Jonathas tell me what thou haste done.
And Jonathas tolde him & said: I tasted
a lytle honye vpon the ende of my staffe ÿ
was in myne hande, and se, I must dye.

Then sayd Saul ✶ God do so & so to Ruth. i.
me, excepte ÿ thou die Jonathas. But the
people sayd vnto Saul: shall Jonathas
dye which hath so mightelye holpe Isra-
el? God forbyd As truly as the Lord ly-
ueth, there shal not one hearre of his head
fal to ÿ groūd: for he hath wrought wyth
god this day. And so the people deliuered
Jonathas, ÿ he dyed not. And thē Saull
departed frō folowing ÿ philistines. And
ÿ philistines wēt to their owne place. And
so Saul toke ÿ kyngdom ouer Israell, &
fought against al his enemyes on euerye
syde: against ÿ Moabites: against ÿ chil-
dren of Ammō: agaīst ÿ Edomites: agaist
the kinges of Zobah & against the Phi-
listines. And whether soeuer he turned
him self, ther he wanne, & played the mā &
slue the Amalechites, & ryd Israel out
of the hādes of them ÿ spoiled them. The

sonnes of Saull were, Jonathas, Je-
sui, & Melchisua. And his two daugh-
ters were thus named: ỹ elder was called
Merob & the younger Michol. And the
name of Saules wife was Ahinoam the
daughter of Ahimaas. And the name of
his cheafe captaine was Abner the sonne
i. Reg. ix. d / i. Par. viii. d — of Ner Saules uncle. And Cis was
Saules father. And Ner ỹ father of Ab
ner was the sõne of Abiel. And there was
sore warre wt ỹ Philistines, al ỹ dayes of
Saul. For wheresoeuer Saul sawe a
strõg mã, & an actiue, he toke hi vnto him

The Notes.

a ✠ Thus speake the Hebrues for that we saye. He recouered hys strength, and was made chearful.
b ✠ Troubled the land, is a maner of speache vsed amonge the Hebrues for that we saye: he troubled the people or the hoste, as aboue.

¶ Saul is cõmaunded to slee Amalech. He is disobedient to the voice of God, and saueth the spoile to offer it vnto the Lorde, for which the Lorde reiecteth & casteth him awaye. Samuel mourneth for Saul.

The. xv. Chapter.

Then sayde Samuell vnto
Saul: ỹ lord sẽt me to anoit
A the kyng ouer his people Is
rael. Nowe therfore obeye ỹ
the voice of the wordes of ỹ
Lorde. Thus sayth the Lord of hostes: I
haue called to remembraũce ỹ whiche A-
malech did to Israel, how they lay i wait
Exo. xvii. c for thẽ in the way, as they came out of E-
gipt. Now therfore go & smite ỹ Amalec-
kites, & only destroy ye al that pertaineth
vnto them & se thou haue no cõpassiõ on
thẽ. But slay bothe man & womã, infante
and suckyinge, & oxe, shepe, camel & Asse.
And Saull tolde it the people, & nom-
bred them in Celaim two hundred thou-
sand footemen, & ten thousãd men of Ju
da. And Saul came vnto a citie of the A
malechites, and foughte in a valeye. But
Saul said vnto the Kenites go & depart
& get you downe frõ amõg ỹ Amalechites
lesse I destroye you with them for ye she-
wed mercy wyth Israel when they came
B out of Egipte. And the Kenites departed
from among the Amalechites.
And Saull slue the Amalechites frõ
Heuila to Sur that lyeth before Egipte,
and toke Agag the kinge of the Amalec-
kites a liue, & vtterly destroied al ỹ people
with the edge of the swerde. But Saul &
the people spared Agag, and they left of ỹ
shepe and of the oxen and ✠ fatt thinges &
Other tr. ỹ best burdes and catell that were principall good

the lambes & al that was good, and wold
not destroy thẽ. But al that was noughte
worth & raggye, that they destroyed vtter
ly. Then came the word of the Lorde vn
to Samuel saying: it ✠ repenteth me that C
I haue made Saul kĩg. For he is turned
frõ me & hath not parformed my cõmaũ-
demẽtes, wherfore Samuell was euell a
payde & cried vnto ỹ Lord al nyghte. And
Samuel rose erly, to mete Saul in ỹ mor
ning. And it was tolde Samuel ỹ Saul
was come to Carmell, and had sette hym
vp a piller of triumphe. And was turned
and departed and gone to Galgal.
And whẽ Samuel was come to Saul,
Saul sayde vnto him: Blessed be ỹ in the
Lord. I haue done the cõmaundement of
the Lord. And Samuel answered: what D
meaneth thẽ the bleatynge of the shepe in
mine eares, & the noyse of the oxe which I
heare? And Saul said, thei haue brought
thẽ from the Amalechites. For the people
spared the best of the shepe & of the oxe,
to sacrifice: vnto the lord thy god. And the
remnaunt we haue destroyed.
But Samuel sayde to Saul: cease &
let me tel the what the Lorde hathe sayde
to me thys nyght. And he sayd vnto him:
saye on. And Samuell sayde when thou
wast ✠ lytle in thyne owne syght, wast ỹ
not made the hed of the trybes of Israel?
And the Lorde anoynted the kynge ouer
Israel. And then ỹ Lord sẽt the on a iour
neye, & sayd vnto the, se that thou vtterlie
destroye those synners, the Amalechites &
fyght against them vntyll ye haue vtter-
ly destroyed thẽ. And wherfore hast thou E
now not obeyed the voice of ỹ Lord: But
dydest turne to the pray & hast wroughte
wickednesse in the syght of the Lorde.
And Saull sayde vnto Samuell: I
haue obeyed the voyce of the Lorde, and
went the waie which ỹ Lord sent me, & ha
ue brought Agag the kinge of the Ama-
lechites. And haue vtterly destroyed ỹ A-
malechites. And ỹ people toke of ỹ spoile,
shepe, oxen, & the chefest of ỹ thinges why
che shuld haue bene destroied, to offer vn
to ỹ lord thy god in galgal. The said Sa
muel hath ỹ lord as great plesure in burnt
sacryfyces & offerynges, as he hathe that
thou shuldest obeye his voyce? Beholde,
to ✠ obeye is better then offerynge, and to

geue hede is better then the fat of rammes.
For rebellyousnes is as ŷ synne of witch
crafte, and stoburnesse is wyckednes and
Idolatrye. Because therefore thou haste
cast awaye the word of the Lord, therfore
F hathe the Lorde cast away the also, from
beynge kynge.

Then sayd Saul to Samuel: I haue
synned for I haue trespaced the mouth of
the Lord, and thy wordes, because I fea-
red the people & obeyed their voyce. But
now take awaye my synne, & turne agayne
wyth me, that I may worshipe the Lord.
Then sayde Samuel vnto Saul: I wyl
not returne wt ŷ: for thou hast cast awaye
the byddyng of God, & therfore the lorde
hath cast away the also, ŷ thou shalt not
be kynge ouer Israell. And as Samuell
turned to go away, he caught the lappe of
his coote, and it rent. Thē Samuel sayd,
the Lord hath rent the kyngdome of Is-
raell from the thys daye, & hathe geuen it
to a neybouře of thyne that is better then
thou. And therto he that geuethe vycto-
rye to Israell, wyll not begyle nor repent:
for he is not a man, that can repent.

Then he sayd: I haue synned. But yet
honoure me before ŷ elders of my people,
and before Israel, and turne agayne with
me, that I maye pray vnto the Lorde thy
God. And Samuell turned agayne and
folowed Saull. And Saul prayed vnto
the Lorde. Then sayd Samuel: Brynge
G ye hither to me, Agag the kyng of the A-
maleckites. And Agag came vnto hym
delycately. And Agag sayd: truly ŷ bitter-
nes of deth cometh on. And Samuel sayd:
As thy swerd hath made wemē childlesse,
so shal thy mother be chyldelesse amōg o-
ther wemē. And so Samuel hewed Agag
in peces before ŷ lord in Galgal. And the
Samuell departed to Ramath. And saul
wēt home to his house to Gabaah Saull.
But Samuel came no moare to se Saul
vntyl the daye of his deeth. Neuerthelesse
Samuell mourned for Saull, because
the Lord repented that he had made hym
kynge ouer Israel.

The Notes.

a ¶ The Repentaunce of God, is onely the chaūge of the deathe. And as the affection of [illegible] [illegible] loue is ascrybed to God: & euen so dothe the scrypture ascrybe to God after his manne[r] of speache the affectyon of Anger and of [illegible] and of repentaunce also that men can not other-wyse speake of God Gene. vi. b.

b ¶ To be lettell in hys owne syghte is, to sette nought by him selfe.

c ¶ To obeye, wher[e] Samuel [illegible] [illegible] [illegible] of [illegible] haue [illegible]: But Goddes holye worde and hys blessed commaundementes ye [illegible] to obeye them is better then to offer sacryfyce which yet was ordened and appoynted of god him selfe. How moche better then is it then such sacryfyce which are inuented with out any goddes worde, or any mencyon thereof made the whole scrypture thorow. Joseph de Antiq. lib. vi. capite. ii expresseth Samuels sayinge in lyke manner. But hys wordes are to longe to reherse.

d ¶ To be cast away from the Lord is, to be blin-ded and to dispayre of the goodnes of god. Esa. i. c

¶ Dauid is anoynted kyng, and reteaneth ŷ holye goost. An euil spyrite cometh vpon Saul whyche de-parteth when Dauid playethe.

The. xvi. Chapter.

And then the Lord sayd vnto A
Samuel: How longe wylt ŷ
mourne for Saul, seyng I
haue cast him away frō rayg-
nig ouer Israel: fyl an horne
with oyntmēt, and come: I will sende ŷ to
Isai ŷ Bethlehemite, for I haue spied me
a kynge among his sōnes. But Samu-
el answered: how shall I go? For Saul
shal heare it & wyl kyll me, and thee Lord
sayde: Take an heyfer wyth the, & saye
thou gost to offer to the Lord. And calle
Isai to the offeryng, and I wyll shew the
what thou shalt do: And thou shalt anoi-
ne him whom I say vnto the. And Samuel
did as the lord bad him. And whē he came
to Bethlehem, the elders of ŷ towne were
astoned at hys comynge, and sayde: Bro-
keneth thy comynge peace? and he sayde
yee, for I am come to offer vnto the lorde. B
*Clense youre selues and come wyth me The chyld enter [illegible]
to the offerynge. And he puryfied Isai &
his sonnes, and bad the to the offerynge.
And whē they were come, he loked on Eli-
ab & sayd: ŷ lords anoynted is before hym.
But ŷ lord sayd vnto Samuel: loke not
on his facion nor on the heyght of his sta-
ture, for I haue refused him. Because it C
is not as mā seyth. For man loketh on the
outward appearaunce: but the Lorde be-
holdethe the harte. Then Isai called Abi-
nadab & made him come before Samuel.
And he said: nether hath ŷ lord chosē this.
Then Isai made Samah come, and he
sayd: nether yet hath ŷ Lorde chosen him.
Then made Isai seuē of hys sōnes come
before Samuell. And Samuel sayde, ŷ
Lorde hath chosen none of these.

Then sayde Samuel to Isai: are here D
al thy chyldren? and he sayde: ŷ youngest

is yet behynd: Beholde, he kepeth the shepe. Thē Samuel sayd vnto Isai: send & fetc hym for we wyl not syt downe, tyll he be come hyther. And he sent & broughte hym in. And he was browne with goodly eyes, and well fauoured in syght. And then the Lorde sayde vp and anoynt hym: for this is he. And Samuell toke the horne wythe the oyntemente and annoynted hym in the presens of hys brethren. And the sprete of the Lorde came vppon Dauid, from that daye forward. And Samuel rose vp and went to Ramath.

But the sprete of the Lord departed frō Saul, & an euel sprete sent of the Lord, vexed him. Thē sayd hys seruaūtes vnto hym: Beholde, an euell sprete sent of God vexeth the, let our Lord therfore cōmaunde his seruaūtes to seke a man that is a cōning player wt an harpe. And thē whē the euel sprete sent of God, cometh vpō the, y he may play with his hande, & thou shalte
D be eased. And Saul said vnto his seruaūtes: seke me a mā that can wel play, & bringe hym to me. Then answered one of hys seruaūtes & sayd: Beholde, I haue sene a sonne of Isai thee Bethlehemite, that can play vpō instrumētes, & is an actiue felowe & a mā of warre & prudēt & wel made, & the Lord is wyth hym. Whē vpō Saul sent messengers vnto Isai & said: send me Dauid thy sonne which is with the shepe. And Isai toke an asse ladē with bred, and a flacket of wyne, & a kydde, & sent thē by Dauid hys sonne vnto Saull. And Dauid went to Saul and came before hym, and he loued him very wel, so that he was made hys harnesbearer. And Saull sente to Isai saying: lett Dauid remayne wyth me, for he hath found fauour in my syght. And when the sprete of God come vppon Saull, Dauid toke an harpe and played wyth his hande, and so Saul was refresshed, and dyd amende and the euell sprete departed from hym.

The Notes.

a To beholde the hart is, to take vpō the thought [illegible] Psal. vii.c. Prouerb. xvi.a.

b This euel sprete as [illegible] was the sprete of enuye and of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the kingdome [illegible] the Lorde and [illegible] [illegible] [illegible].

¶ The battel of the Philistines agaynst Israel, Is[illegible] Dauid ouercommeth great Goliath.

The .xvii. Chapter.

The philistines gethered theyr hooste to battel, & came toge- A
ther to Socoh in Iuda, and pitched betwene Socoh & Azekah, in the ende of Domim. And Saul and the men of Israel came & pitched in Okedale & put thē selues in araye, to fyghte agaynste thee Philistines. And the Philistines stode on an hyll on y one syde, & Israel stode on an hyll on the other syde, & a valey betwene thē. And thē came a mā & stode in the myddes, oute of the tentes of the Philistines named Goliath, of Geth syxe cubites & an hādbredth longe, & had an helmet of brasse vpon hys head, and a cote of maple about hym. And the weyght of hys coote of maple was fyue thousand Cicles of brasse. And he had harnesse of brasse vpō his legges, & a shilde of brasse vpon hys shoulders. And the shaft of his speare was like a weuers beame. And his spearehead weyed. vi. hūdred sikles of yron. And one bearinge a shylde went before hym.

And he stode & called vnto the hoste of Israel, & sayd vnto thē: what nedeth that ye shulde come oute in araye to battel: am not I a Philistine, and you seruauntes to Saul: chose you a mā, & let him come down to me, yf he be able to fyght with me & too beate me, then we wyl be your seruauntes. But yf I can ouercome hym & beate hym then ye shalbe our seruauntes & serue vs. And the Philistine sayd: I haue defyed y
hoste of Israell thys daye: geue me a man B
& let vs fight together. When Saul & al Israel hearde those wordes of the Philistine, they were discouraged & greatlye afrayed. And this Dauid was the sonne of an Ephrathite of Bethlehē Iuda, named Isai, which Isai had eyghte sonnes. And was an olde mā in the dayes of Saull among the people. And the thre eldest sonnes of Isai wēt and folowed Saul to battell. And the names of hys thre sonnes y went to battel, were: Eliab the eldest, & the next to him Abinadab, & the thyrde Samah, & Dauid was y youngest. And whē the thre eldest were gone after Saull, Dauid went and departed from Saul, to fede hys fa-

thers

thers shepe at Bethlehem. And the Phili
stine came forth euery mornyng ⁊ euenin
ge, and contynued fourtye dayes.

And Isai sayd vnto Dauid hys sone:
take for thy brethren thys Epha of par-
ched corne, and these ten loues, ⁊ runne to
the hoste, to thy brethren. And carye these
ten freshe cheses vnto the captaine, ⁊ loke
how thy brethrē fare, ⁊ * fet out their pled
ges. And Saul ⁊ they and all the men of
Israel were in ocke valey fyghting wt ye
Philistines. And Dauid rose vp erlye in
the morning and left the shepe with a ke-
per, ⁊ toke and wēt, as Isai had cōmaun-
ded him, and came where ye host laye. And
ye host was goyng out in aray, and show
C ted in the battel: for Israel ⁊ the Philisti-
nes had put thē selues in araye, the one a
gainst ye other. Thē Dauid put ye panyer
from him, vnto the hādes of the keper of
the vessels, ⁊ ranne into the host ⁊ came ⁊
saluted hys brethrē. And as he talked wt
them: Beholde, there stode a mā in ye mid-
des, Goliath the Philistine by name, of
Beth, which came out of the Araye of the
Philistines, ⁊ spake of the manet aboue
rehersed, yt Dauid hearde it. And all ye mē
of Israel, whē they saw the man, ranne a-
way frō hym, ⁊ were sore afrayed. And e-
uery man of Israel sayde: Se ye this mā
that is come forthe, euen to reuyle Israel
is he come. And to hym yt beateth hym wil
the kynge geue great ryches, ⁊ wyll geue
him his daughter therto: ye and make his
fathers house fre in Israel.

Then spake Dauid to the men yt stode
by and said: what shalbe done to the mā
that beateth this philistine ⁊ taketh away
the shame from Israel? for what is thys
vncircumcysed Philistine, that he shulde
D reuyle the hoste of the lyuinge God? And
the people answered as it is rehersed say-
inge: so shall it be done to the man yt bea-
teth hī. And Eliab his eldest brother hear
de when he spake vnto the man ⁊ was an
grie withe Dauid ⁊ sayde: why camest
thou away, ⁊ with whom haste thou lefte
those few shepe in ye wildernesse? I know
thy pryde and the malice of thyne herte, yt
thou art come to se ye battell. And Dauid
answered, what haue I now done? is ther
any moare saue a worde? And departed
frō by him into another frونte, and spake

of the same manet, ⁊ the people answered
him agayne, as before.

And they that heard the wordes which
Dauid spake, rehersed thē before Saull,
which caused hym to be fett. And Dauid
sayde to Saull: Lette no mannes herte
fayle him because of him. Thy seruaunte
wil go ⁊ fyght with this Philistine. And
Saul sayde to Dauid agayne, thou arte
not able to go vnto this philistine, to fight
wt him. For thou art but a ladd, ⁊ he hath
ben a mā of warre euē frō his youth. Thē
sayd Dauid vnto Saul, as thy seruaūte
kept hys fathers shepe, there came a Lyō
⁊ likewise a Beare, ⁊ toke a shepe oute of
ye flock. And I wēt out after him ⁊ smote
him, ⁊ toke it out of his mouth. And whē
he arose agaynste me, I caught hym by
the bearde and smote him ⁊ slue him. For
both a Lyō and also a Beare hath thy ser
uaūt slayne. And this vncircumcised phi
listine shalbe as one of thē, for his railing E
on the host of ye liuynig God. And Dauid
spake moreouer, the Lorde that deliuered
me oute of the hādes of ye Lyon ⁊ oute of
ye handes of ye Beare, he shall deliuer me
also oute of the handes of the Philistine.

Then sayd Saul to Dauid go, ⁊ the
lord be with the. And Saul put hys ray-
ment vpon Dauid, and put an helmet of
brasse vpon his heede, and put a coote of
mayle vpō hym, ⁊ gyrde Dauid with his
owne swerd vpon his raymente. And he as
sayed to go, for he neuer proued it. Then
sayd Dauid vnto Saul: I can not go in
these, for I haue not bene vsed therto, and
put thē of him ⁊ toke his staffe in his hā-
de, ⁊ chose him fyue smothe stones oute
of a broke ⁊ put thē in a shepardes bagge
which he had, ⁊ in a poke, ⁊ hys slinge in
his hande, ⁊ went to the Philistine.

And ye Philistine came ⁊ drue nere to
Dauid, withe the man yt bare a shylde be-
fore him. And whē ye philistine loked and
saw Dauid: he disdained him, for he was
but a lad, roudy ⁊ goodlye to loke vpon. F
And ye philistine said vnto Dauid: am I
a dog, yt thou comest to me wt a staffe? ⁊ he
cursed Dauid in the name of his goddes
And he sayd to Dauid: come to me and I
wyll geue thy flesh vnto the fowles of the
ayre, and to the beastes of the felde.
Then sayd Dauid to the Philistine: thou

comest to me wyth a swerd a speare and a
shylde: But I come to the in the name of ẏ
Lord of hostes, the god of the host of Is-
rael whom thou hast rayled vpon. Thys
daye shal the Lord delyuer the into my hã
de, and I shal smyte the & take thyne head
from the, & I wyl geue the karcases of the
hoste of the Philistines thys day vnto the
fowles of the ayre: & to the beastes of thee
earth, and all the worlde shall knowe, that
there is a God in Israel. And all this con
gregation shall knowe, that the Lorde sa-
ueth not with the swerd & speare. For thee
battel is the Lordes, and he shal geue vou
into our handes.

And whẽ the Philistines arose & came
& drue nye vnto Dauid. Dauid hasted &
ranne in araye euẽ agaynst the Philistine
And Dauid put his hand in his poke and
toke out a stone and slange it, & smote thee
Philistine in his forheade that the stoone
soncke into his forhead, & he fel groucling
G to the earth. And so Dauid ouercame the
Philistine with a slyng & a stone, & smote ẏ
Philistine & slue him. And because Dauid
had no swerde in his hand, he ranne & sto-
de vpõ the Philistine, & toke his swerde &
drue it out of hys shethe & slue hym & cutt
of his head therwith. And whẽ the Phili-
stines sawe that theyr chãpion was dead,
they fled. And the men of Israel & of Iu-
da arose & showted and folowed after the
Philistines, vntyl they came to the valeye
& vnto the gates of Akaron. And the Phi
listines fel downe dead by the waye, euen
vnto Geth & Akaron. And thẽ the chyldrẽ
of Israel returned from chasing after the
Philistines & robbed theyr tẽtes. And Da
uid toke the head of the Philistine & brou
ghte it to Ierusalem: But he put hys ar-
moure in hys tente.

Whẽ Saul sawe Dauid goo forth a-
gaynst the Philistine, he sayd vnto Abner
the captayne of his host: Abner, whose son
is this lad? And Abner answered as truly
as thy soule lyueth, O king, I cannot tel.
Thẽ sayd the king: Enquere thou, whose
sonne the youngeling is. And so whẽ Da
uid was returned frõ the slaughter of the
Philistine, Abner toke him & brought him
before Saul, wyth the head of the Phili-
stine in his hand. And Saul sayd to him:
whose sonne art thou, ẏ lad? And Dauid
answered the sonne of thy seruaunt Isai
the Bethlehemite.

¶ The bõd betwene Dauid & Ionathas. Saul go-
eth aboute to sley Dauid. Dauid marieth Michol
the daughter of Saul.

The. xviii. Chapter.

AND when he had made an en
de of speakyng vnto Saul, A
the soule of Ionathas was
knit withe ẏ soule of Dauid.
In so moche ẏ he loued hym
as his *owne soule. And Saul toke hym Quite vnite
that daye and wolde let him go no moare
home to his fathers house. And Ionathas
& Dauid boũd them selues the one to the
other, for Ionathas loued hi as his owne
soule. And Ionathas put of hys owne
coote ẏ was vpon him, & gaue it Dauid,
& therto his mãtle, his swerde, his boowe
& his gyrdle. And Dauid went out to al
that Saull sente hym, and behaued him
selfe wysely. And whẽ Saul had set him B
ouer his men of warre, he pleased al ẏ peo
ple, and Sauls seruauntes therto.

And it happened as they wẽt, whẽ Da
uid was returned from the slaughter of
thee Philistine, that wemen came oute of
al cyties of Israel synging & daunsing, a
gaynst Saul, wyth tymbrelles, wyth ioy,
and wyth fidilles. And the wemen ẏ play-
ed sange therto, and sayde: Saul hathe
slayne his thousande, and Dauid hys ten
thousande. Then was Saull excedynge
wroth & ẏ sayig displeased him, & he said:
they haue ascrybed vnto Dauid tẽ thou-
sand, & to me but a thousande, & what can
he more haue saue the kyngdome? where-
fore Saul loked on syde of Dauid frõ ẏ
daye forward. And it happened on ẏ mo- C
row, that ẏ euel sprete sent of god came
vpõ Saul, so that he prophesyed in ẏ myd
des of the house. And Dauid plaied on ẏ
instrument with his hãde as he was day-
ly wõt. And Saul had a speare in his hã-
de, & hourlde it entẽding to to haue nailed
Dauid to the wall. But Dauid auoyded
out of his presẽce two tymes. For Saull
was aferd of Dauid, because ẏ lord was
with him, and was departed from Saul.
And then Saul put Dauid from hym &
made him a captayne ouer a thousande, &
he wente oute & in before the people. And
Dauid was wyse in al that he toke in hã-
de, and the Lorde was wt him. Wherfore

when

whē Saul saw that he was so exceadynge
D wise, he was afraid of hym. But al Jsra-
el & Juda loued Dauid, because he went
out and in before thē. Thē sayd Saul
to Dauid. Beholde my eldeste daughter
Merob, her J wyl geue the to wife: Only
play the man & fyght the lordes battelles.
For Saul thought: myne hād shall not be
vpō him, but the hāde of ỹ philistinz. And
E Dauid answered Saul: what am J? &
what is my life or the kinred of my father
in Jsrael, ỹ J shuld be sonne in law to the
king: How be it when the time was come
ỹ Merob Sauls daughter shoulde haue
bene geuen to Dauid she was geuen vn-
to Adriel a Meholothite, to wife. How be
it Micholl Sauls daughter loued Da-
uid. And when it was shewed saul: ỹ thin
ge pleased hym wel. And he sayde: J wyl
geue hym her that she maye be a snare to
hym, to bring the hande of the philistines
vpon hym. And Saul sayd to Dauid: ỹ
shalte thys day be my sōne in law againe.
And Saul commaunded his seruauntes
to comen wyth Dauid secretly & say: Be-
hold the kyng hath a fauoure to the, and
al hys seruauntes loue the, be therfore the
kynges sonne in lawe.

F And Sauls seruauntes spake those
wordz in the eare of Dauid. But Dauid
āswered: semeth it to you a lyght thing to
be the kynges sonne in lawe, when J am
a poore man & of smalle reputacion? And
Sauls seruauntes told hym agayne say
ing: of thys maner āswered Dauid. Thē
sayde Saull: thys wyse saye to Dauid:
the kyng careth for no nother dowrye but
for an hūdred foreskynnes of the Philisti
nes, to be auēged of the kinges enemies.
For Saull thoughte to make Dauid fal
into the handes of the Philistines. Then
his seruauntes tolde Dauid these wordz,
and it plesed Dauid wel to be the kinges
sōne in lawe. And shortlye after ỹ Dauid
G arose wyth hys men, and wente, and slue
of the Philistines two hundred men, and
brought their foreskynnes, & satisfyed the
king therof to be his sonne in law. * And
so Saul gaue him Micholl hys daugh-
ter to wife. And when Saul saw & vnder
stode how that the Lord was wt Dauid,
& that Micholl hys daughter loued hym,
he was the moare afrayed of Dauid, & be

came Dauids enemie for euer. And when
the Philistines went out to warre, Dauid
behaued hym self wyselyer then all the ser
uauntes of Saull: so that hys name was
moche sett by.

The Notes.

a The comen trans. The euell spyrte of the Lord which S. Austine expoūdeth thus. Euel, sayth he, for his vyce: of god, for his seruice: Meanig (as ỹ trueth is) that euel spretes do also theyr seruyce to God in disquietinge & vexinge the wicked. In the thyrd Tome. the. CCCCC. xxxi. syde. a

b Among the Hebrues to goo in & out before the people is, to order, and rule the comē busynesses of a Realme, both in warre and peace

¶ Saul commaundeth to slee Dauid. Michol hys wyfe saueth hym by a proper feate, & deceaueth hir father. Saul is also among the Prophetes.

The. xix. Chaptre.

Then Saul commned wyth Jo-
nathas hys sonne, & wyth all A
hys seruauntes, ỹ they shulde
kyl Dauid. * But Jonathas
Sauls sonne had a great fa
uoure to Dauid, & tolde Dauid sayinge:
Saul my father goeth aboute to slee the.
Now therfore take hede to thy self, by ty-
mes & abide in some secret place & hyd thy
self. And J wyl go out & stande by my fa-
ther in the felde where thou art: & wyl co-
me with my father of the, & yf J can par-
ceaue ought J wyll tell the.

And Jonathas spake the best of Da-
uid vnto Saul his father and sayd vnto
him: let not the king synne against his ser
uāt Dauid, for he hath not sinned against
the, and his workes are to the warde: very
good. For he dyd put his lyfe in his hāde
& slue the Philistine, and the Lord gaue a
great victorie to al Jsrael. And ỹ sawest
it, & thou reioysedest, wherfore then shul- B
dest thou synne against innocent bloud, &
slee Dauid for nought? And Saull har-
kened vnto the voyce of Jonathas & swa
re: as trulye as the Lorde lyueth, he shall
not dye. Then Jonathas called Dauid &
shewed him al those wordes, and brought
him to Saul. And he was in hys presens
as in tymes past.

And the warre began agayn, & Dauid
wēt out & fought wt the philistines & slue
a great slaughter, & put thē to flyght. And
the euel spyrte of the lord was vpō Saul
as he sat in hys house hauing a Jaueline
ge in hys hande, and Dauid played wyth
hys hande. And Saull entended to nayle

Dauid

Dauid to þ wall with the Jauelin: But
Dauid ryd him self out of Sauls preses
and he smote the speare into the wall. But
Dauid fled & saued him self þ same night
Then Saul sente messengers vnto Da-
uids house, to watche hym & to slepe hym
C in the mornynge. But Micholl hys wyfe
tolde it hym saying: Yf thou saue not thy
self this night, to morowe thou art a dead
mã. And so Micol let Dauid downe tho-
rowe a wyndowe, & he went & fled & saued
hym selfe. And then she toke an Image &
layed it in the bed, & put a pyllowe stuffed
with goates hayre vnder thee head of it, &
couered it with a cloth. And when Saull
sent messengers to fetch Dauid, she sayde
þ he was sycke: Then Saul sent the mes-
sengers to se Dauid sayinge: bringe hym
to me, bed and all, that he maye be slayne.
And when thee messengers were come in:
Behold there laye an Image in the bedde
wyth a pyllow of gootes hayre vnder the
head of it. Then sayde Saul to Michol:
why hast thou mocked me so, and sente a-
waye mine enemy that he is escaped? And
Michol answered Saul: he said vnto me
let me go, or els I wyl kyl the. And so Da
uid fled and escaped and wẽt to Samuel
to Ramath & tolde hym al that Saul had
done to hym. And he, and Samuel wente
and dwelt in Naioth.

D And it was tolde Saul saying: Behol-
de, Dauid is at Naioth in Ramath, then
Saul sent messengers to fet Dauid. And
when they saw a cõpanye of prophetes *a
prophesieng & Samuel standing fast by
thẽ, the sprete of God fel vpon the messen
gers of Saul, & they ꝓphesied to. And whẽ
it was told Saul, he sent other messẽgers
& they prophesyed lykewyse. And Saull
sent messengers yet agayne the thyrde ty-
me whych prophesied also. Then went he
hym selfe to Ramath, & when he came to a
great welle that is in Socoh, he asked and
sayd: where are Samuell & Dauid? And
they said: se they be at Naioth in Ramath
and as he went thether to Naioth in Ra-
math the sprete of god came vpõ him also
& he went prophesienge, vntyll he came to
Naioth in Ramath. And he stripte of hys
clothes & prophesyed before Samuell in
lyke maner, & fell naked al that day & al
that night, wherfore it is a comen saying,
is Saul also among the prophetes?

The Notes.

a To prophecye here signifieth to declare a pro
phecye, word for word, or to synge Psalmes or ways
bee taught of the sprete of God, as it is sayde of Je
duthun. i. Para. xxv. a

C Dauid being in ieopardye of his lyfe cõplayneth
vnto Jonathas. Jonathas loueth him euen as hym
self, & deliuereth him. A proper policy deuised betwen
thẽ: by which Dauid shuld know the entẽt of Saul
and yet Jonathas be blamelesse.

The. xx. Chapter.

A And Dauid fledd frõ Naioth
in Ramath & went & sayde be-
fore Jonathus: What haue
I done? wher in am I faultie?
what is the sinne that I haue
cõmitted before thy father that he seketh
my lyfe? And Jonathas answered hym:
God forbid, thou shalt not dye. For se my
father wyl do nothing ether great or smal
but that he will shew it me. For why shuld
my father hyde this thing from me? there
shalbe no soch thing. And Dauid sware a-
gayne and sayde: thy father knoweth that
I haue founde *b grace in thyne eyes and
therfore he thinkethe, Jonathas shall not
knowe it, lest he be sorye. For in very dede
euen as truelye as the Lorde lyueth, and
as truely as thy soule lyueth, there is but
a steppe betwene me and death. Then say
de Jonathas vnto Dauid, what so euer
thy soule desyreth that I wyl do vnto the
And Dauid sayd vnto Jonathas: Behol
de, to morowe is thee * fyrste daye of the
moneth, and I shulde syt wyth the kyng
B at meat. But lett me go that I maye hyde
in the feldes vnto thys daye the dayes at
euen. Yf thy father mysse me, then saye:
Dauid asked leaue of me, that he myght
goo too Bethlehem to hys owne cytie, for
there is holden a yearely feast for all hys
kynne. And yf thy father saye thus: it is
well done, then thy seruaũt shall haue pe
ce. But and yf he be angrye: then be sure þ
wickednes is vtterlye concluded of hym.
And then thou shalte *c shewe mercye vn
to thy seruaunte, for thou hast made with
me thy seruaunte a bonde in the Lorde.
Notwithstandinge yf there be in me any
trespace, then sleye me thy selfe, for [illegible]
neadeth the to bring me to thy father.
And Jonathas answered: God kepe þ fro
the, þ I shuld know, þ wickednesse were
conclu-

[illegible] ro. 10.
[illegible] [illegible]

[illegible]
[illegible]

cõcluded of my father, to come vpõ the: & shuld not tell it ye. Thẽ saide Dauid, who shal tel me, yf thy father answere cruelly? Thẽ said Jonathas to Dauid, come & let vs go out into the feldes. And they wente out both of them into the feldes.

And Jonathas sayd vnto Dauid: O
C Lord god of Israell, whẽ I haue groped my fathers mynde, one time or other within this thre dayes, that it stand well wyth Dauid: and I then sende not vnto the & shew it the, the lord do so & so vnto Jonathas. And in lyke maner, yf euell to ye warde please my father, I wyl shewe the and sende the awaye, that thou mayste go in peace, And the lord be with the as he hath ben with my father. And ye shalt performe vnto me the mercy of the Lorde, not only whyle I lyue: but euen when I am deed
[illegible] pluck not thy mercye awaye from my house for euer: No not when the Lorde hathe destroied ye enemies of Dauid euery one from the face of the erth.

And so Jonathas made a bonde wyth the house of Dauid, desyringe that the Lorde shoulde seke oute of the handes of Dauids enemyes their wickednesse. And wyth other wordes Jonathas adiured Dauid, because he loued him. For as hys owne soule he loued him.

D The said Jonathas to Dauid: to morowe shall be the fyrste daye of the mone. And thou shalt be missed, because ye place shall appere emptye. But thys daye thre dayes come in anye wyse vnto the place where thou shalt hyde thy selfe, when it is worckedaye, euen by the stone Esell. And I wil shote thre arowes by ye one syde therof, as though I shott at a marke, & wil sende after a ladd, and bidde him go seke the arowes. If I saye vnto the ladd: se the arowes are on this syde ye, brynge thẽ: then come ye: for it is peace & nothing to do, as sure as ye lord liueth. But & yf I say thus vnto the yoũg felow, behold, ye arowes are beyõd ye, thẽ go, for the lord hath sent the away. And of this which ye & I haue spoke: behold the Lord is witnesse betwene the & me for euer. And so Dauid hyd him selfe in the felde. And when the new mone was come, ye king sat him downe at meate, for
E to eate. And the king sat him downe after the old maner, in his seat by the wall. And Jonathas arose, & Abner sate by Sauls syde, & Dauids place was emptie. Neuerthelesse yet Saul sayd nothing at al that day. For he thought some thing had chaũced him that he is not cleane. But on the morow which was the seconde day of the mone, whẽ Dauids place apered emptye. Saull sayde vnto Jonathas hys sonne: wherfore cometh not the sonne of Isai to meate, nether yesterdaye nor to daye. And Jonathas ãswered vnto Saull. Dauid asked lycence of me to go to Bethlehẽ saying: let me go I pray the, for our kynrede holde an offerynge in the cytie, & my brother hath sent for me. Now therfore yf I haue found fauour in thyne eyes, lett me go and se my brother. And therfore he cometh not vnto the table of the king. Thẽ F
was Saul angrie with Jonathas & said vnto him: O froward & rebellyous, thinkest thou I knowe not howe thou haste chosẽ the sonne of Isai vnto thyne owne rebuke, & vnto the rebuke & shame of thy mother. For as longe as the sonne of Isai lyueth vpon the erthe, thou shalte not be stablished, nor yet thy kingdome, wherfore nowe sende and fett hym vnto me, * [illegible]
for he is the chylde of deeth.

But Jonathas answered Saull hys father & sayde to him: wherfore shulde he dye? what hath he done? Then Saul cast a speare at him to hyt him, wherby Jonathas wiste well, ye it was vtterlye determyned of hys father, to sleye Dauid. And so Jonathas arose frõ ye table in a great anger & dyd eate no meat the second day of the moneth, for he was sory for Dauid, because his father had done hi shame. On the next morning Jonathas went out into the felde, at the tyme apoynted wt Dauid, & a lytle lad with him. And he said vnto the boy: runne & find out myne arowes which I shote. And as the boye ran, he shote an arow beyonde him. And whẽ the
ladd was come to ye place whether Jonathas had shot the arowe, Jonathas cryed G
after him & sayd: the arow is beyõde the. And he cried after ye lad: hast, make spede & stãd not still. And Jonathas lad gathered vp the arowe & came to his mayster. But ye lad wist nothĩg of ye matter: Only Jonathas & Dauid wist it. Then Jonathas gaue his wepõs vnto the lad & sayd

vnto

vnto him: go & carie the to the towne. And as sone as the lad was gone, Dauid arose out of a place that was towarde the south & fel on his face to the grou͂d & bowed him self .iii. tymes. And they kissed ether other & wept to gether, but Dauid more abundantly. And Jonathas sayd to Dauid: go in peace whyche * we haue sworne bothe of vs in thee name of thee Lorde saying: the Lorde be betwene the and me, and betwene thy sede and myne for euer. And he rose and departed. And Jonathas we͂t in to the towne.

*Aboue in this chap. b

The Notes.

a ☞ Grace for fauour & beneuolence, [illegible] and .xviii. a

b ☞ To shew mercy, for, to shewe a singular benefite or pleasure or to declare his good wyll exceadingly, and singularly to help hym.

¶ Dauid fleeth in to Nob to Ahimelech the priest & getteth of him shew bread to satisfye hys hongre & that with a cleane conscyence. After he flyeth to kyng Achis, and ther feyneth him selfe to be mad.

The .xxi. Chapter.

A Then came Dauid to Nob to Ahimelech the priest: And Ahimelech was astonied at his coming & said vnto hi͂: Why comest thou thy selfe alone, & no man with the? And Dauid sayd to Ahimelech the priest: the king hath commaunded me to do a certe͂ thing & said vnto me, let no man know where aboute I sende & what I haue commaunded the to do. And therfore I haue appoynted my seruauntes to soche and soche places. And nowe what hast thou vnder thyne hande? geue me fyue loaues of bread or what commeth to hande.

And the priest answered Dauid & said ther is no comen bred vnder myne hande, but ther is halowed bred yf þ yong men

B had abstained onli fro͂ weme͂. And Dauid answered the priest & sayde vnto him: of a truthe wemen hathe bene locked vp from vs about a thre dayes, when I came out: and the * vesseles of the yong men were holy. Howbeit a this way is vnpure, but it shal be halowed in the vessel. And so the priest gaue hym halowed bread, for there was none other bred ther saue shewe breades that were taken from before the lord, to putte freshe bread there, the daye that it was taken awaye.

*That is, ꝥ bodies.

And ther was ther the same day a certen man of the seruau͂tes of Saull abidinge before the lord named Doeg an Edomite

C the chefest of Sauls heard me͂. And Dauid sayde vnto Ahimelech: is not here vnder thyne hande other speare or swerde? for I haue nether brought my swerde nor myne harnes wyth me, because thee kynges busines requyred haste. Then the Priest answered: the swerd of Goliath the Philistine whome thou sluest in Ockdale, that is here wrapt in a cloth behind the Ephod yf thou wylt take that, take it: for there is no nother saue that here. And Dauid said there is none to that, geue it me.

And Dauid arose & fled the same daye fro͂ the presence of Saul, & we͂te to Achis the kinge of Geth. And the seruauntes of Achis sayd of him: is not this Dauid the king of the lande? dyd they not syng vnto this felow in daunses saying: Saul hath slayne his thousand, & Dauid hys .x. thou

D sand? And Dauid putt those wordes into hys hart & was sore afrayed of Achys the king of Geth. And he chaunged his countenaunce before them, and raued in theyr hādes, & scrabled on the dores of the gate, and lett hys spittell fall downe vpon hys bearde. Then sayde Achis vnto hys seruaunt. Loo ye sawe that this mā was besyde hym self, wherfore then haue ye brought hym to me? lacke I mad men, that ye haue brought thys felow to play the mad man in my presence? he shal not come into my house.

The Notes.

a ☞ Thys way is vnpure &c. That is, in the wayes we take [illegible] vncleanesse (as ye wolde saye) wyth pollucions in the nyght or other thinges, which are fylthy by Moyses lawe, so that perfectly cleane are we not, [illegible] that is a small matter & wyl sone be clensed, because we haue absteyned our bodyes [illegible] wyues & kept the holy & clene. This example of Dauid teacheth that [illegible] hath no lawe, and that man ought not to be a seruaunt to ceremonies, but ceremonies ought to serue the vse of man. Thys is [illegible] as doth Christ send the Pharises hyther. Mat. xii.

¶ Dauid fleeth into the caue Odollam. After that into Maspha to the kyng of Moab. And therafter to Hareth. Doeg betrayeth Dauid. Ahimelech is accused of treyson and slayne, and [illegible] priestes [illegible] with him because they releued Dauid. Nob is destroyed of Saul. Abiathar fleeth to Dauid.

The .xxii. Chapter.

A And Dauid departed thence & scaped, and came vnto the caue Odollam. When his brethren & all hys fathers house hearde it, they went thither to hym. And there gathered vnto hym all

all men that were in combraunce and in det and troubled in their hertes and he became a captayne ouer them. And there were with him vpon a foure hundred men. And Dauid went thence to Mazphah in the land of Moab, and sayde vnto the kynge of Moab: Let my father and mother I pray the, haue their abydynge with you, tyll I knowe what God will do wyth me. And he left them with the king of Moab, and they dwelt with him all the whyle that Dauid kepte him selfe in holde. And the prophete Gad sayd vnto Dauid: Abide not in castelles, but departe & go to the land of Iuda. Then Dauid departed and came into the forest Hareth. And Saul hearde of it: for Dauid was knowen & also the men that were with him. And as Saull satt in Gabaah vnder a groue vpon a hye bancke with his speare in hys hand and al hys men about him, he sayde vnto his seruauntes that stode

B about him.. Heare I pray you you sonnes of Iemini: will the sonne of Isai also geue euery one of you feldes & vyneyardes, & make you all captaines ouer thousandes and ouer hundredes: that ye haue al conspired agaynst me, so that ther is none of you that * openeth myne eare, in so moche that my sonne hath made a bonde with the sonne of Isai, nether is there anye of you that mourneth for me or sheweth it in myne eare: because my sonne hath set vp my seruaunte to lye a wayte agaynste me, as it appeareth this daye.

*That is, sheweth me any thynge

Then answered Doeg the Edomite, which had the ouer syght of the seruauntes of Saul and sayd: I saw the sonne of Isai, when he came to Nob, to Ahimelech the sonne of Ahitob, which asked counsell of the Lord: for him, & gaue him vitayles, & the swerde of Goliath the Philistine also. Then the kynge sente to calle Ahimelech the preast the sonne of Ahitob, & al hys fathers house: that is to say, the preastes that were in Nob. And they came al to the king.

C And Saul said: here thou sonne of Ahitob. And he said: here I am my lord. Then sayd Saull to him: why haue ye conspyred agaynst me, thou and the sonne of Isai, in so moch that thou hast geuen him vytaile & a swerd, & hast asked counsel of god for him, that he shulde aryse agaynste me and lye awayte as it is come to passe thys day. And Ahimelech answered the kynge and sayd: who is so faythful amonge all thy seruauntes as Dauid, & therto the kinges sonne in lawe, and gothe at thy byddinge, and is had in honour in thyne house. Haue I thys day begonne first to aske councel of god for him? God forbid that from me: let not the kyng put soche a thyng vnto his seruaunte & on all the house of my father. For thy seruaunt knoweth nothing of all this, ether lesse or moare.

But for al that the kyng sayd: thou shalt surelye dye Ahimelech, both thou and all D thy fathers house. Then sayde the kynge vnto hys fote men that stode aboute him, turne & sley the preastes of the Lord, both because theyr hande is wyth Dauid and because they knewe when Dauid fled and shewed it not to me. But the seruauntes of the king wold not moue their handes, to runne vpon the preastes of the Lorde. Then said the king to Doeg: turne thou and smyte the preastes. And * Doeg the Edomite turned & ranne vpon the preastes & slue that same daye foure score and fyue persones that dyd weare eche man a linnen Ephod. And Nob the cytie of the preestes he smote with the edge of the swerd, both man and woman, chylde and sucklynge, wyth oxe asse and shepe.

*i. Reg. ii. g

But yet one of the sonnes of Ahimelech the sonne of Ahetob named Abiathar, escaped & fled to Dauid, and shewed Dauid, how that Saul had slaine the lordes preastes. And Dauid sayd vnto Abiathar: I wist it the same day, that Doeg the Edomite which was there wolde tell it Saul. And I am cause of the dethe of all the soules of thy fathers house. Abide with me & feare not: he that seketh thy soule, shal seke mine, & with me thou shalt be in sauegard.

¶ Dauid delyuereth Keilah. He fleeth in to the wyldernes of Ziph. He is comforted of Ionathas. The Ziphites wold haue betrayed him, but he escapeth.

The .xxiii. Chapter.

Then men tolde Dauid saying:
Behold, the philistines fighte A
agaynst Keilah, & spoyle the
bernes. Then Dauid asked the
lordes aduise saying: shall I
goo and smyte the Philistynes? And the Lorde sayde vnto Dauid: go & smyte the Philistines and saue Keilah. Then sayde Dauids men vnto hym: se we be afrayed

here

here in Juda. What shal we the be, when
we come to Keilah, to the hoste of the Phi
listines. Then Dauid asked the Lorde a-
gayne. And the lord answered him & sayd:
vp & goo to Keilah, for I wyl delyuer the
Philistines into thyne handes.

And so Dauid and hys men wente too
Keilah and fought with the Philistines, &
draue awaye theyr catell and slue a greate
slaughter of them. And so Dauid saued
the enhabiters of Keilah. And it chaunced
whē Abiathar the sōne of Ahimelech fled
to Dauid to Keilah that he brought an E-
phod in hys hande.

B And it was tolde Saull, that Dauid
was come to Keilah. Then sayde Saull:
God hath delyuered him into myne hand.
For he is shut in, ẏ he is come into a town
wyth gates and barres. And Saul called
all the people to warre, for to go to Keilah
to besege Dauid and hys men. But Da-
uid had knowledge that Saul ymagened
myschefe agaynst him, and sayde therfore
i. Reg. 30. b to Abiathar the prest: * Bring the Ephod.
Then sayd Dauid. O Lorde God of Is-
rael, thy seruaūt heareth that Saull is a-
bout to come to Keilah to destroye the cy-
tie for my sake: wyll the men of Keilah de-
liuer me into his hande? or wil Saul come
as thy seruaunt heareth saye? Lorde God
of Israel tell thy seruaunt. And the Lord
sayd: he wyll come. Thē sayd Dauid: wyl
the men of Keilah deliuer me and my men
into the hand of Saul? and the Lord said
they wyl delyuer you.

Then Dauid and his men which were
vpō a. vi. hundred, arose and departed out
of Keilah and went whether chaunce dra-
ue thē. And when it was tolde Saul, that
Dauid was fled from Keilah, he lefte the
iourneye alone. And Dauid abode in thee
wyldernesse in stronge holdes, & in a moū
tayne in the wyldernesse of Ziph. And
Saul sought hym all hys lyfe, but God
C delyuered hym not into hys hande. And
Dauid sawe that Saul was come out, to
seke his lyfe, whyle Dauid was in the wil
dernes of Ziph in a thicket. And Jona-
thas Saules sōne arose & went to Dauid
to the thicket, & strengthed hym in God, &
sayde vnto hym: feare not, for the hand of
Saul my father shall not fynde the, and
thou shalte be kynge ouer Israell, and I
muste be nexte vnto the: And Saul my fa
ther therto knoweth that it shalbe so. And
they made * a bonde both of them to ge-
ther before the Lorde. And Dauid taried
styll in the thicket, and Jonathas went to
hys house.

Then came the Ziphites to Saul, to
Gabaah sayinge: Dauid hydeth hym selfe
faste by vs in stronge holdes that are in a
thycket in the hyl of Hachilah on the right
syde of the wyldernesse. Now therfore (sir)
kynge, come downe wyth all the lust that
thy soule hath to come. And our part shall
be to delyuer hym in to the handes of the
kynge. Then sayde Saul: Blessed are ye
in the Lord: for ye haue compassyō on me.
Go I praye you and marke more dylige-
ly, & know & se his haunte, where hys fote
hath bene, and who hathe sene hym there:
D for it is tolde me that he is very sotel. Se
therfore and knowe all the lourkyng pla-
ces where he lourkethe, and come agayne
to me wyth certentye, and I wyll go wyth
you. And then yf he be in the land, I wyll
hunte hym oute wythe all the thousandes
of Juda.

And they arose & went to Ziph before
Saull. But Dauid and hys men were in
the wyldernesse of Maon, in the wylde fel
de, on the ryghte hand of the wyldernesse.
For when Saul was gone with hys men
to seke, it was tolde Dauid. And therfore
he wente vnto a Rocke and dwelte in thee
wyldernesse of Maon. And when Saull
hearde that, he folowed after Dauid into
the wyldernes of Maon. And Saul and
hys men went on the one syde of the moū-
tayne, and Dauid and hys men on the o-
ther. And Dauid as a man amased, made
haste to gette from Saul. For Saul and
hys men had compased Dauid & his men
round about to take them.

But there came a messenger to Saull
sayinge: Hast the and come, for the Phili-
stynes are come in and roue thee lande.
Wherfore Saull returned from persecu
tynge Dauid, and went agaynst the Phi-
listines. And therfore the place is called,
* Sela Mahelecoth. And then Dauid
went thence and dwelte in stronge holdes
at Engaddi.

¶ Dauid fleeth into Engaddi and there [illegible]
[illegible]

art for a token, but hurteth him not. Dauid goth
out of the caue after Saul and speaketh to him.

The .xxiiii. Chapter.

A WHē Saul was come againe
from the Philistines, there
were ỹ tolde him saying: be-
hold, Dauid is in the wilder
nesse of Engadi. Thē Saul
toke thre thousand chosen men out of all
Israel, and went to seke Dauid & his mē
in the Rockes, where nothing haūted but
ỹ wild gootes. And he came to the flockes
of the shepe by awayes side where was a
caue. And Saul wēt i* to couer his feate.
And Dauid & his men sat a longe by the
sides of the caue. And the men of Dauid
saide vnto him: se ỹ day is come, of which
the Lorde sayd vnto the: Beholde I wyl
delyuer thyne enemye into thine hande, &
thou shalt do ꝟ him what it pleaseth the.
Then Dauid arose and cut of a lappe of
sauls cote priuely. And immediatly Da-
uids hert smote him, because he had cut of
B a lapp of Sauls cote. And he sayde vnto
his mē: the lord kepe me frō doyng ỹ thin
ge vnto my master ỹ is the Lordes anoin
ted, to laye myne hande vpon him, seying
he is the lordes anoynted. And so Dauid
kept of his seruaūtes ꝟ wordes, and suf
fred them not to go vpon Saul.
And when Saul was vp out of ỹ caue
& gone awaye, Dauid arose and wēt out
of the caue and cried after Saul saying:
My Lord king. And Saul loked behin-
de him. And Dauid stouped to the erth &
bowed him self, & sayde to Saull: where-
fore geuest ỹ an eare to mennes wordes,
C that say, Dauid seketh the euel? Beholde
this day thyne eyes haue sene, howe ỹ the
lord had deliuered the this day, into myne
hād in the caue. Whē they bad kil ỹ mine
eye had compassyon on the: and I sayde:
I wil not lay my hādes on my master, for
he is ỹ Lordes anoynted. And more ouer
my father, se yet the lap of thy cote in my
hand. And in as moche as I kylled ỹ not
to, when I cut of the lapp of thy cote, vn-
derstand & se, ỹ there is nether euell nor re
belliousenesse in me, & that I haue not sin
ned against the. And yet thou huntest after
my soule to take it. The lord be iudge bet
wene the & me, and the Lord auenge me
of the. But myne hād be not vpō ỹ. Accor
dynge to the olde prouerbe, wyckednesse
shal procede out of the wicked: But mine
hand be not vpon the. After whom arte ỹ
come out, thou king of Israel? After whō
chasest thou? euen after a deed dogge, &
after a flee. The Lorde be iudge & iudge
betwene ỹ and me, & se & pleate my cause,
and iudge me fre out of thyne hād. Whē D
Dauid had made an ende of speakyng al
these wordes to Saul, Saul said: is this
thy voyce my sōne Dauid? and he lift vp
his voyce and wept, & sayde to Dauid: ỹ
art ryghteouser then I, for thou haste re-
warded me with good, and I haue rewar
ded ỹ ꝟ euel. And thou haste shewed this
day how that thou hast dealt louingly ꝟ
me, for as moche as when the Lorde had
locked me in thyne handes, thou slewest
me not. For who shall fynde hys enemye
and lett him depart a good way. Where-
fore the Lord rewarde the with good, for
ỹ thou haste done vnto me this day. And
now I wot well that thou shalt be king,
and that the kyngdom of Israel shall be
stablysshed in thine hande. Sweare ther-
fore vnto me by ỹ Lord, ỹ thou shalt not
destroy my seade after me, & that ỹ shalte
not destroy my name oute of my fathers
house. And Dauid b swore vnto Saull,
& Saul went home. But Dauid and his
men gatt vp vnto an holde.

The Notes.

a This prouerbe is spoken as condemnyng him self and magnyfyinge the kynge. Looke in the .xvi.c.
b To sweare by the Lorde is, to cal the Lord to wytnesse of that which we promesse, to thentent ỹ it maye be stable and sure. ii. Para. xv. c.

¶ Samuel dyeth. Dauid fleeth in to the wyldernesse of Pharan. He is angry with Naball: but is pacyfyed by the wysdom of Abigall. Nabal dyeth & Dauid maryeth Abigail.

The .xxv. Chapter.

AND thē Samuell dyed, & all A
Israel gethered together, & la
mented him & buryed hym in
his owne house at Ramath.
And Dauid arose & gat him
to ỹ wildernes of Pharan. And ther was
a man in Maon whose catel was in Car-
mel, & ỹ mā was exceding mighty, & had
thre thousād shepe and a thousād gootes.
And he was sherynge hys shepe in Car-
mell. The name of the man was Naball,
& the name of his wyfe was Abigail, and
was a womā of good wysdom and bewti
full. But the man was churlyshe and of

shrewde condicions, and was a Calebite.
And when Dauid hearde in the wylder-
nesse, that Nabal share his shepe, he sente
oute ten of his younge men, & sayde vnto
thẽ: get you vp to Carmel and go to Na-
bal and grete him in my name. And thus
B wise saye vnto my frende: peace be to the,
peace be to thine house and peace be vnto
all that thou hast. I haue hearde say that
thou hast sherers. Nowe thy sheperdes
were wyth vs, and we dyd them no spite,
nether was there ought missing vnto thẽ,
all ye whyle they were in Carmel: aske thy
laddes, & they wyll shewe the. Wherfore
let these young men finde fauour in thine
1.Re.18.6. eyes (for we come in a good ceason) and*
geue I praye the whatsoeuer cometh to
thyne hande vnto thy seruauntes and to
thyne sonne Dauid.

And Dauids youngmẽ came & told Na
bal al those wordz in ye name of Dauid &
thẽ stopped. And Nabal ãswered dauids
seruaũtes & said: what is Dauid & what
is the sonne of Isai? ther is plentie of ser-
uaũtes now a dayes, that breake awaye
euery mã frõ his master. I shuld take my
bred, my water & my fleshe ye I haue kil-
led for my sherers, and geue it mẽ whych
I wot not whence they be?

C And Dauids seruaũtz turned their way
and went agayne, & came and tolde hym
accordyng to al those sayinges. Thẽ Da
uid sayd vnto his mẽ: girde euery mã his
swerd about him. And they gyrded euery
man his swerde on, & Dauid therto gyrd
on his swerde. And there folowed Dauid
vpon a foure hundred men, & two hũdred
abode by the stuffe.

But one of the laddes tolde Abigaill
Nabals wife sayinge: se Dauid sent mes
sengers vnto oure master out of the wyl-
dernes to salute him, and he railed on thẽ.
And yet the men were very good vnto vs
and dyd vs no dyspleasure, nether myssed
we any thyng, as long as we were cõuer-
sãt wt thẽ, whẽ we were in the feldes. But
they were a wall of defence vnto vs both
by nyght and also by day, al the while we
were with them keping shepe: Now take
hede & se what thou hast to do, for it is cõ-
D cluded to be myschefe vnto oure master
and to all hys housholde. And he is vn-
gracyous to speake to. Then Abigaill

made hast and toke two hundred loues &
two botelles of wyne & fyue shepe ready
dressed & fiue measures of parched corne,
and an hundred bondelles of reasinges &
two hũdred frayles of figges, & laded thẽ
on asses, & sayde vnto her younge mẽ: go
before me, & se I come after you, & tolde
her husband Nabal nothing therof. And
as she rode on her asse and was commyng
downe i a slade of ye hyl, Dauid & hys mẽ
came downe agaynst her, & she met them.

And Dauid sayde: in vayne haue I
kept all that this felowe had in the wilder
nesse: so that nought was myssed that per
tayned vnto hym, for he hathe quytte me
wyth euell for good. So & so do God vn
to the enemyes of Dauid, as I wyll not
leaue of all that pertayne to hym, by the
dawnynge of the daye, oughte* that pys-
seth agaynste the walle.

When Abigail saw Dauid, she hasted
and lyght of her asse & fell before Dauid
on her face and bowed her selfe to ye groũ
de, and fell at hys fete and sayd: Let this
vnhappie deade be counted myne, my lor-
de, and lette thyne handemayde speake in
thyne audyence, and heare the wordes of
thy handmayde. Let not my Lord regard
thys vnthryftie man Naball, for as hys
name is, so is he. * Naball is hys name &
follye is wyth hym. But I thyne hande-
mayde sawe not the younge men of my
Lorde which thou sendest.

And now my Lord as sure as the lord
lyueth and as thy soule lyueth, the Lorde C
hath with holden the frõ cõmyng to shede
bloude & from aduengyng thy selfe with
thyne owne hande. Furthermore I praye
god that thyne enemyes & they that entẽd
to do my Lorde euell, may be as Naball.
And now this * blessing which thine hãd
mayde hath brought, lett it be geuẽ vnto
ye young men that folowe my Lorde. For
geue the trespace of thyne handemayde &
the Lorde maye make my Lorde a sure
house, because my Lorde fyghteth ye bat-
telles of the Lord, and ther could none e-
uel be founde in the in al thy lyfe. And yf
any man rise to persecute the & to seke thy
soule, yet the soule of my Lord be bounde in
a bondell of lyfe wt the Lorde thy God.
And the soules of thy enemyes be slõg in
the mydle of a slyng. And moreouer when

his

the Lorde shall haue done to my Lorde al the good that he hathe promysed the, and shall haue made the ruler ouer Israel: the shall it be noo grudge of conscience vnto the or discourage of herte vnto my Lord, that thou sheddeste bloude causelesse and dydest auenge thy selfe.

And moreouer whe the Lord shal haue dealt wel wt my Lord, then thinke on thine
F handmayde. Thē said Dauid to Abigail blessed be the Lord God of Israel whych sent the this daye to mete me. And blessed be thy behaueour, & blessed be thou which hast kept me this daye frō coming to shed bloud & frō auenging my selfe with mine owne hand. For in very dede assure as the Lorde God of Israell lyueth whyche hath kept me backe frō hurting the, except thou haddest hasted and met me, there had not bene left Nabal by the dawninge of ÿ daye, a pysser agaynst ÿ wal. And so Dauid receaued of her hād that she brought hym, and sayd to her: go in peace to thyne house. And se I haue obeyed thy voyce & haue receaued the to grace.

And whē Abigaill came to Nabal: behold, he held a feaste in hys house lyke the feast of a king, & Nabals herte was mery win him & he was dronke a good. Wherfore she tolde him naught nether little nor more, vntyll the morowe daye. But in thee morning, when the wyne was gone out of Nabal, his wyfe told hym these wordes, &
G hys herte dyed within him, and he became as a stone, and vpon a ten dayes after the lord smote Nabal, that he dyed. And whē Dauid hearde that Naball was dead, he sayd: Blessed be the lord that hath iudged the cause of my rebuke of the hand of Nabal, & hath kept his seruaunt frō euel, and hath turned the wyckednes of Naball agayne vpon hys owne head. And Dauid sent to comē wt Abigail, to entrete to take her to his wyfe. And whē the seruaūtes of Dauid were come to Abigaill to Carmell, they spake vnto her saying: Dauid sent vs vnto ÿ, to take the to hys wyfe. And she arose and bowed her selfe on her face to the earth, & sayd: Beholde thy handmayde, to be a seruaūt to c wasshe the fete of the seruaūtes of my Lord. And Abigail hasted & arose & gat her vp vpō an Asse, with fyue damoselles of hers ÿ wēt at her fete, & wēt after the messengers of Dauid & was his wyfe. Dauid also toke Ahinoā of Iezrahel, & they were both his wyues. But saul gaue Michol his daughter Dauids wife to Phalti the sonne of Lais of Gallin.

The Notes.

a Blessing for rewarde or present, after the maner of the Hebrues.

b The meaning is, The lyfe of my Lord Dauid shalbe so preserued of the Lord, as it were in the bondel of Gods prouision, in which are al ÿ haue lyfe: And the lyfe of hys aduersaryes shalbe cast in the rowling of gods iudgement as it were with a sling and so horrybly whyrled, and without hope of reste that they shal not knowe whether to turne them, tyll they be consumed.

c By thys washing of fete is signified that she wolde be so gentyl and so seruisable to Dauid, that she wolde not refuse to washe the fete of hys seruauntes. Timo. v. b.

¶ Saul sleapeth in hys tente. And Dauid taketh awaye hys speare and a cruse of water, ÿ stode at hys head.

The. xxvi. Chapter.

After that came the Ziphites vnto saul to Gabaah saying A
Dauid hydeth him self in the hyll of Hachilah euē before ÿ wildernes. Thē Saul arose & wēt to the wildernes of Ziph & thre. M. chosen men of Israel with him, for to seke Dauid in the wyldernesse of Ziph. And Saul pitched in the hyll of Hachilah whiche lyeth before thee wyldernesse, by thee wayes syde. But Dauid dwelt in the wyldernesse. And when he sawe that Saul came after hym into the wyldernesse, he sent out spies and vnderstode that Saul was come of suertye.

Wherfore Dauid arose & wente to the place where Saul had pitched, & beheld ÿ place where Saul laye wt Abner ÿ sonne of Ner his chefe captayne. For Saul lay within a round banke, and the people pitched round about him. Thē aūswered Dauid & spake to Ahimelech the Hethite and to Abisai the sonne of Zaruiah & brother to Ioab saying: who wil go downe wt me
to Saul to ÿ hoste? & Abisai sayde: I wyl B
go downe wyth the.

And so Dauid & Abisai came to ÿ people by night. And beholde, Saul laye slepinge within a rounde banke & his speare pitched in the groūd at his head, Abner & the people lying round aboute him. Then said Abisai to Dauid: God hath closed in thyne enemie vnto thyne hande this daye. Now therfore let me smyte hym a felowshyp wyth my speare to the earth, euē one

 stroke

stroke, and I wyl not smyte him the secõ-
de tyme. But Dauid sayde to Abisai: de-
stroy him not, for who can lay his hãd on
ye Lordes anoynted & be giltles? And Da-
uid sayd furthermore: as sure as the lord
lyueth, the Lorde shall smyte hym, or hys
daie shall come to dye, or he shal descende
into batell & there perysshe: but the Lorde
kepe me frõ laying myne hand vpon the
Lordes anoynted. Now then take a felow
shippe ye speare yt is at hys heed, & ye crewse
of water, & let vs go. And Dauid toke the
speare & the crewse of water that were at
Sauls heed, & they gat them awaie, & no
mã saw or wist it or awoke. For they were
al a slepe, because the Lord had sent a slõ-
C ber vpõ thẽ. Thẽ Dauid wẽte ouer to the
other syde & stode on the toppe of an hil a
farre of (a great space being betwene thẽ)
& cryed to the people & to Abner the sonne
of Ner saying: Answerest thou not Ab-
ner? and Abner answered & sayde: What
art thou that * cryest to the kyng? and Da-
uid sayd to Abner: art not thou a mã? and
who is lyke the in Israell? But wherfore
hast thou not kept thy Lord the kynge? For
ther came one of the folke to destroye the
king thy lord. It is not good yt thou haste
done. As truly as the lord liueth ye are wor-
thy to dye, because ye haue no better kept
the lordes anoynted. And nowe se where
the kinges speare is and the crewse of wa
ter that were at his heed.

That is, which waketh the kynge.

Then Saul knew Dauids voyce and
said: is this thy voyce my sõne Dauid? &
Dauid sayde: it is my voyce my Lorde
king. And he sayd therto: wherfore dothe
my lord persecute his seruaũt: for what ha
ue I done? or what euel is in mine hand?
D Now heare therfore (my lord kyng) ye wor
des of thy seruaunt. If the lord haue sti-
red ye vp agaist me, he shal * smel ye sauour
of sacrefice. But & yf they be ye chyldrẽ of
mẽ cursed be they before ye lorde. For they
haue cast me out frõ abydyng in the enhe
ritaũce of ye lord, sayĩg: here & go serue o-
ther gods. And yet I hope my bloud shal
not fal to ye erth before ye face of ye Lorde,
though ye kyng of Israel be come oute to
hũt a flee, as mẽ hũt ye partreges in ye moũ
taines. Thẽ sayde Saul: I haue synned,
come agayne my sonne Dauid for I wyl
do the no moare harme, because my soule

That is, he shal deliuer me vnrighteousnesse & an odr lygne as in the sacrifice of Cain. Gen. iiii.

was precyouse in thyne eyes thys daye.
Beholde, I haue played the fole & haue
erred excedyng moche. And Dauid answe
red and saide: Behold ye kinges speare: let
one of the younge men come ouer and fet
it. The lord rewarde euery mãnes righte-
wesnes & faith: for the Lord deliuered the
into my hãd this day, but I wold not lay
mine hãd vpõ ye lordes anoynted. And as
thy lyfe was moch set by this time i mine
eyes: so be my lyfe set by in ye eyes of the
Lord, that he delyuer me out of al tribula
cion. And Saull sayd to Dauid: Blessed
art thou my sonne Dauid, for thou * shalt be
a doer and also able to brynge to an end.
And so Dauid went his waye, and Saul
turned to his place agayne.

¶ Dauid fleeth to Achis kynge of Geth, which geueth him Ziklag to dwel in. He kylleth the Philistines. And when Achis demaunded agaynst whom he had roued, he geueth him a folish answere and deceyueth hym prouely.

The. xxvii. Chapter.

Then thought Dauid in hys A
hert: I maye perysh one day
or other by the handes of Is
raell. There is no better for
me, then to flee into the lande
of the Philistines, that Saull of verye
dispayre to fynde me, maye cease to seke
me any moare in al the coostes of Israel:
for so I maye escape his hand. And Da-
uid arose and he and the sixe hundred mẽ
that were with him went vnto Achis, the
sonne of Maoch, kyng of Geth. And Da
uid dwelt with Achis at Geth, bothe he &
hys men, euery man with hys houshold,
and Dauid with hys two wyues. Ahino-
am the Iezrahelite and Abigaill Nabals
wyfe of Carmell. And when it was tolde B
Saul that Dauid was fled to Geth, he
soughte no moare for him. And Dauid
sayde vnto Achis: If I haue foũd grace
in thyne eyes, let me haue a place in some
towne in the feldes, that I maye dwell
there. For what shulde thy seruaunt dwel
in the heed citie of the kingdom with the.
Then Achis gaue him Zikeleg the same
day for which cause Zikeleg pertaineth
vnto the kinges of Iuda vnto this daye.
And ye time yt Dauid dwelt in ye cõtrey of
ye Philistines, was a * i yere & foure mo-
nethes. And Dauid & his mẽ went & ran-
ne vpõ the Gesurites, the Gersites and ye C
Amalechites

Amaleckites: which nacions were frō the begynnyng the enhabyters of the lād, as men go to Sur, and so forth to Egypte. And Dauid smot the lande & lefte nether
mā ner womā a liue, & toke ÿ shepe ÿ oxe, the asses, camelles, & clothes, & remoued &
D came to Achis. And Achis sayde: haue ye not ben a rouing this day? And Dauid āswered: yes in the south of Iuda, & in the south of ÿ Iesrahelites, & in the south of ÿ Kenites. And Dauid saued nether mā nor womā aliue to brīg to Geth, for feare lest they shulde tell on thē sayinge: so dyd dauid & so is his maner al ÿ while he dwelte in ÿ cōtrey of ÿ Philistines. And Achis beleued Dauid sayīg: he hath made him self * to stynke vnto hys people Israell, & therfore he shalbe my seruaunt for euer.

That is, to be abhorred & counted abhominable.

The Notes.

a The Chald. interp. et foure monethes and certen dayes Of Dauids continuance in that place to the Hebrues them selues dysagree.

¶ The Philistines moue warre agaynst Saul and the Israelites. Saul requireth counsel of God but hath no answere and than seketh after an enchaunter, whych rayseth him vp the spyrete of Samuel.

The. xxviii. Chapter.

A And it chaūced in those daies, that the Philistines gethered their host to gether to warre, entendynge to fight with Israel. And Achis sayd to Dauid: Be sure, thou shalt go out wt me in ÿ host and thy men also. And Dauid sayde agayne to Achis: then thou shalt knowe, what thy seruaunt cā do. And Achis sayd to Dauid: Then I wyll make the *keper of my heed for euer. Samuel was then deed, & all Israel had lamēted hym & buried hym in Ramath his owne cytye. And Saul had put the wemē ÿ had sprites of prophesy & the Sorcerars out of the lād. And the philistines geathered to gether &
B came and pitched in Sunam. And Saul & al Israell geathered to geather and pitched in Gelboe. And when Saul sawe ÿ host of the Philistines, he was afrayed, & his hert was sore a stonied. And Saul asked councel of the Lord: But the lord answered him not, nether by dreame nor by Vrim, nor yet by prophetes.

Then sayd Saul vnto his seruauntes: seke me a woman ÿ is maistres of a sprete of prophecye ÿ I maye go to her & aske of
C her. And his seruauntes sayd to him: se ther is a wyfe ÿ hath a sprete of Prophesye in her possessiō at Endor. And Saul chaūged his clothes and put on other raumēt, & then wente he and two men with him, & they came to the wife by nighte. And he sayd: prophesie vnto me by the sprete, and bring me him vp whō I shall name vnto the. And the wife said vnto him: Behold,
B thou knowest what Saul hath done, how he hath destroyed the wemen that had prophesying sprites, & the Sorcerars out of the lād. Wherfore thē * layest thou a net for my soule to kyl me? And Saul swore to her by the Lorde sayinge: As surely as the Lord liueth, ther shall no harme chaūce the for thys thyng. Then said the wife: whom shall I fetche vp vnto the? and he sayde: Bringe me vp Samuel. Whē the woman saw Samuell she cryed wyth a lowde voyce & spake to Saull sayinge: why haste thou mocked me? for thou arte Saul. And the king said vnto her be not afrayde. But what seyst thou. And the wyfe sayd vnto Saul: I se * a God ascēding vp out of ÿ erth. And he sayd: what facion is he of? And the woman sayde:
C there cometh vp an olde man wt a mantel vpon him. And Saul perceaued ÿ it was et Samuel, & stouped with his face to the ground & bowed him self. And Samuell sayd to Saul: why haste thou vnquieted me, to make me be brought vp? And saull answered: I am sore encombred. For the philistines make warre against me, & god is departed frō me & āswered me nomore, nether by Prophetes, nether by dreames. And therefore I haue called the, to tell me what I shal do. Thē said Samuel: wherfore doest thou aske of me? while the lord is gone frō the & is thyne enemye, the lord wyl do the as he sayd by my hād. For the Lord wil rent the kyngdome out of thine hande, & geue it thy neyboure Dauid, because thou obedist not ÿ voice of the lord, nor executedst his fearce wrath vpō ÿ Amaleckites. Therfore hath the lorde done this vnto the this day. And moreouer the lord wil deliuer Israel wt the, into the hādes of ÿ philistines. And to morow shalt ÿ & thy sōnes be wt me, & the lord shall geue the host of Israel into the hādes of ÿ philistines. Then Saul fell streyghte waye starre on the erth as lōg as he was, & was sore a dread of the wordes of Samuel.

That is, lest on deede I might be brought to deeth.

The Hebr. the angell of God

D And therto there was no strengthe in him, for he had not eaten al the daye & the nyght before. And the woman came vnto Saul & saw ŷ he was sore trowbled, and sayd vnto him. Se, thine handmayde hath obeyed thy voyce & haue put my soule in my hande, & haue cekened vnto thy wordes which thou saydest vnto me. Now therfore herkē thou also vnto ŷ voice of thine handmayd, & let me sett a morsel of bread before the, & eate & gett the strength to go thy iourney. But he refused it & sayde: I wyl not eate. But his seruaūtes & ŷ wyfe togethether cōpelled him, ŷ he heard theyr voice. And so he arose frō ŷ erth & sat him on a bed. The womā had a fat calfe in the house, & ŷ she hasted & killed it, & toke floure & kneed it, & dyd bake hi swete cakes, & brought thē before saul & before his seruaūtes. And whē they had eatē, they stode vp, and went awaye the same nyghte.

The Notes.

a Keper of his heed for keper of hys body. Whiche they cal knyght for the bodye.

b Of Vrim is spokē. Numeri. xxvii. d. God wolde not ŷ the hye preaste shoulde geue Saul answere at this tyme, & therfore suffered hym not to se hys wyl in Vrim as he was wont to do: or happelye he sawe his wyll but sawe therwyth that he shuld not shewe it vnto Saul. Loke Nume. xxvii. d.

c S. Austen in the thyrde Tome of hys workes the. ccccc. and. d. xxii. syde affirmeth ŷ it was the deuel in the lykenesse of Samuell.

¶ Dauid goyng with king Achis to fight agaynst Saul is send agayne by the meanes of the lordes of the Philistines.

The. xxix. Chapter

A The Philistines geathered all their hostes to geather vnto Aphec: And Israell pytched vp & a fountaine i Iesrahel. And ŷ lordes of ŷ philistines wēt forth by hūdredes & by thousandes. But Dauid & his men came behinde wt Achis Then sayd the lordes of the Philistines: what at powder Ebrues? And Achis sayd vnto the lordes of the philistines: Is not

B this Dauid ŷ seruaunt of Saul ŷ kyng of Israel, which hath bene wt me daies or yeres, & I haue foūd no fault in him sēce he fled vnto me vnto this daye. Neuertheles ŷ lordes of ŷ philistines were wroth wt him and sayd vnto him: Make this felow returne, and let him go agayne to his place which thou haste appoynted hym. For he shal not go wt vs to battel, lest he be an aduersarye to vs in the battell. For wherewythe coulde he better obtayne the fauour of his mayster, thē vpō the heades of our mē. Is this not Dauid to whō thei sang in daūses: & Saul slue his thousand but Dauid his. x. thousand. Then Achis called Dauid & sayde vnto hym: As sure as the Lord lyueth ŷ art honest, & it pleaseth me wel ŷ thou shuldest accōpanye me in the hoste, for I haue foūd none euel wt the sence thou camest to me vnto this day

C Neuerthelesse the Lordes of the Philistines fauour the not: wherfore returne & go in peace, that thou displease not thee Lordes of the Philistines. And Dauid sayde agayne to Achis: Why what haue I done and what hast thou founde in thy seruaūt as long as I haue ben with the vnto this daye: that I may not go fight against the enemies of my Lord the kinge.

D Achis answered and said to Dauid: I wot wel thou pleasest me, as it were an Angel of God. Notwithstādinge the Lordes of the Philistines haue sayd, that ŷ shalte not go with them to batel. Wherfore ryse vp early in the morning with thy masters seruaūtes that are come with the. And whē ye be vp early as sone as ye haue light departe. And so Dauid & his men rose early to departe in the morning & to returne into the lāde of the philistines. And the Philistines went vp to Iesrahel.

¶ Dauid returning frō king Achis fyndeth Sikleg burnt. He pursueth after the burners therof, kylleth them and recouereth the praye.

The. xxx. Chapter.

A But yet Dauid & his mē were come to Zikeleg ŷ thyrde day the Amalekites had runne in a running vpō the south and vpon Zikeleg, and had smytten Zikeleg & burnt it with fyre, and had taken the wemen that were therin prysoners, bothe small and great: but slew not a man, saue caryed thē wyth thē & wēt theyr wayes. When Dauid & hys men came to the citie: behold, it was burnt with fyre, & theyr wyues, theyr sonnes & theyr daughters were takē prisoners. Thē Dauid & ŷ

B people ŷ was with hym lift vp theyr voyces & wept, vntyl they could wepe nomore And Dauids two wiues were taken prysoners also. Ahinoam the Iesrahelite and Abigaill the wyfe of Naball thee Carmelite. And Dauid was in a shrowde strayt: for thee people entended to stone hym be-

cause

because ẏ hertes of al the people were be-
red for their sonnes and their daughters.
But Dauid toke a good courage to
him in the Lord his God and said to A-
biathar the prest Ahimelechs sōne: bringe
me the Ephod. And Abiathar brought ẏ
Ephod to Dauid. And Dauid asked the
Lord saying: shal I folow after this com-
panye? ⁊ shall I ouer take them? And he
sayd to hym: folowe, for thou shalte ouer
C take them and recouer the pray.
And he went and the syxe hundred mē
that were with him, ⁊ they came to the ry-
uer Besor, where a part of thē abode. But
Dauid and foure hundred men folowed:
But two hundred abode behinde beynge
to wery to go ouer the riuer Besor. Then
they found an Egipcian in the felde, and
brought him to Dauid ⁊ gaue him breed
to eate ⁊ water to drincke, ⁊ gaue hym a
few figges ⁊ .ii. clousters of reasinges. And
whē he had eatē, his sprетes came agayne
to him: for he had eatē no bread nor drōck
no water in thre dayes and thre nyghtes.
Thē Dauid sayd vnto him: to whō belō-
gest ẏ ⁊ whēce art thou? and the lad āswe-
D red: I am an Egyptian and seruaūt to an
Amalekite: ⁊ my master left me behind, be-
cause it is thre dayes a gone ẏ I fel sicke:
we came a rouing vpō the south of Cere-
this, ⁊ vpon them of Iuda ⁊ on the south
of Caleb. And we burnt Zikeleg ẇ fire.
And Dauid sayd to him: cāst thou bring
me to this cōpany? And he sayd: sweare vn-
to me by god, ẏ thou wylte nether kyll me
nor deliuer me into ẏ hādes of my master, ⁊
I wyll brynge the vnto them. And when
he had brought him: se, they laye skatered
al abroade vpō ẏ erth, eating ⁊ drynckīg
⁊ tryūphing ouer al the great pray ẏ they
had caried awaye oute of the lande of the
Philistines, ⁊ out of the lande of Iuda.
And Dauid layde vpō thē frō the twy-
E light vntil the euē on the morow: so ẏ ther
escaped not a mā, saue foure hūdred yoū-
ge men which rodde awaye vpon camels
and fledde. And Dauid recouered al ẏ the
Amalekites had caryed awaye, ⁊ hys two
wiues: so ẏ there was no person lackinge
small or great, sōne or daughter, or of the
spoyle of al ẏ they had takē awaye, Da-
uid brought al agayne. And Dauid toke
all the shepe, ⁊ the oxen. And they draue
the cattel before, ⁊ sayde: thys is Dauids
praye. And thē Dauid came to the two hū-
dred mē ẏ were to wery for to folow Da-
uid whych they made to abyde at the riuer
Besor. And they came to mete Dauid ⁊ ẏ
people that were with him. And whē Da-
uid came to the people, he saluted thē. Thē F
answered all the wycked ⁊ the vnthryftes
of the men that went with Dauid, ⁊ sayde
because they wente not wythe vs, therfore
shall none of the praye that we haue reco-
uered, be geuen vnto thē, saue to euery mā
hys wyfe and hys chyldrē: whych let them
carye away ⁊ be walkinge.
Thē sayd Dauid: ye shāl not do so (my
brethrē) with ẏ the Lord hath geuen vs, ⁊
hath preserued vs, ⁊ deliuered the cōpany
that came against vs, into our hādes. For
who shuld herkē vnto you in this matter?
But as hys parte is ẏ goeth ⁊ fighteth, so
good shal his part be, ẏ tarieth by ẏ stuffe The lawe of men of warre.
thei shal part it a like. And so frō that day
forward: was that made a lawe ⁊ a costu-
me in Israel, ⁊ dureth to this day. When G
Dauid came to Zikeleg, he sent of hys
pray vnto the elders of Iuda ⁊ to his frē-
des sayēg: se ther a * blessing for you of ẏ A blessing. A rewarde.
spoyle of ẏ enemies of the lord. He sent to
thē of Bethel: to thē of south Ramath: to
thē of Gether: to thē of Aroer: to them of
Sephamoth: to thē of Esthamo: to thē of
Rachal: to them of the cyties of the Ierā-
meelites: to them of the cyties of the Keni-
tes: to them of Harmah: to them of Bora-
san: to them of Athach: to them of Hebron
and to al places where Dauid ⁊ hys men
were wont to haunte.

The battel betwene the Philistines and Israell. Saul kylleth hym selfe, and hys chyldren are slayne in the battell.

The .xxxi. Chapter.

And as ẏ Philistines fought
against Israel, ẏ men of Israel A
fleed away frō ẏ Philistines, 1. Par. x. a.
⁊ fel down dead in mount Gel-
boe. And ẏ Philistines folo-
wed after Saul ⁊ his sonnes, ⁊ slewe Io-
nathas, Abinadab ⁊ Melchisua Sauls
sonnes. And the battell went sore against
Saul, in so moche ẏ shoters wyth bowes
had found hym, ⁊ he was sore woūded of
the shoters. Thē sayd Saul vnto his har- B
nesberer: * draw out thy swerde ⁊ thruste Iudic. ix. g
me thorowe therwith lest these vncircūcy-
sed come thrust me thorough and make a
mockinge

mocking stocke of me. But hys harnesbe-
rer wold not, for he was sore afrayed, wher
fore Saul toke a swerd ⁊ fel vpõ it. And
whẽ hys harnesberer saw that Saul was
dead, he fel likewise vpõ his swerd ⁊ died
with him. And so Saul died ⁊ his thre sõ
nes ⁊ his harnesberer, ⁊ therto all hys mẽ,
that same daye together.
C Whẽ the mẽ of Israel that were of the
other syde the valey, ⁊ they of ẏ other syde
Jordã, heard ẏ the mẽ of Israel were put
to flyghte, ⁊ that Saull ⁊ his sonnes were
i.Par.x.b. dead, they left the cities, ⁊ came away, ⁊ ẏ
Philistines came ⁊ dwelt in thẽ. ✱ On the
morow whẽ the Philistines were come to
strippe thẽ ẏ were slayne, they foũd Saul
⁊ his thre sonnes lying in mount Gelboe.
And they cut of hys head ⁊ stripped hym
out of hys harnesse, ⁊ sent into the land of
the Philistines euery where, to publysh in
the houses of theyr Gods ⁊ to the people.
And they hãged vp his harnesse in ẏ hou-
se of Astharoth, but thei hãged vp his car
D kasse on the walles of Bethsan. Whẽ the
enhabiters of Jabes in galaad heard ther
of, what ẏ Philistines had done to Saul,
they arose as many as were men of warre
⁊ wẽt al night ⁊ toke ẏ karkasse of Saul
⁊ the karkases of hys sonnes frõ the wal-
les of Bethsan ⁊ brought thẽ to Jabes ⁊
Je.xxxiii.a ✱ burnt them ther ⁊ toke theyr bones and
buryed thẽ vnder a Tree at Jabes, ⁊ fa-
sted seuen dayes.

¶ The ende of the fyrste boke of
Samuel, which they comenly
cal the .i. boke of ẏ kinges.

The .ij. Boke of Samuel otherwise called the second Boke of the kynges.

¶ Dauid cõmaũdeth to slee the messenger, ẏ sayde he had kylled Saul. The Lamẽtacion of Dauid for Saul and Jonathas.

The .I. Chapter.

A After the death of Saul, whẽ
Dauid was returned frõ the
slaughter of ẏ Amalechites ⁊
had ben .ij. dayes in Ziklag:
Beholde, ther came a man the
thyrde day out of the hoste frõ Saul with
hys clothes rent ⁊ erth vpõ hys head. And
whẽ he came to Dauid, he fell to the earth
⁊ dyd obeysaũce. To whõ Dauid sayde:
whence comest ẏ? And the other answered
him: Out of the host of Israel am I esca-
ped. And Dauid said to him agayn: How
hath it chaũced? tel me. And he sayd: ẏ peo
ple fled frõ the battell: ⁊ many of ẏ people
are ouerthrowẽ ⁊ dead: ⁊ Saull ⁊ Jona-
thas hys sonne are dead therto.
And Dauid sayd vnto the yoũg mã ẏ B
told hym: how knowest thou that Saul ⁊
Jonathas his sonne be dead? ⁊ the young
mã that told him, sayd: I was by chaũce
in moũt Gelboe. And se, Saul lened vpõ
hys speare, and the charettes ⁊ horsmen
folowed him at ẏ heles. And Saul loked
backe ⁊ called me. And I answered: here
am I. And he sayd vnto me: what arte ẏ?
and I sayd vnto him: I am an Amalechite
And he said vnto me: come on me ⁊ slee me
For anguishe is come vpõ me ⁊ my life is
yet al in me. And I wẽt on him ⁊ slue him:
for I was sure ẏ he coulde not lyue, after
that he was fallẽ. And I toke the crowne
that was vpõ his head ⁊ the Braselet that
was on his arme ⁊ haue brought them vn
to my Lorde hyther.
Thẽ Dauid toke hys clothes ⁊ rent
thẽ, ⁊ so dyd all the men ẏ were with hym.
And they mourned, wepte ⁊ fasted vntyll
euẽ, for Saul ⁊ Jonathas his sonne, and
for the people of the Lord, ⁊ for the house
of Israel, because they were ouerthrowen
wyth the swerde.
Thẽ said Dauid vnto the young mã ẏ C
brought him tydinges. Whẽce art ẏ? And
he sayd: I am the sonne of an alyaunte an
Amalechite. And Dauid sayde vnto hym:
Howe is it that thou wast not afrayed to
laye thine hãd on the Lordes anoynted, to
destroy him? And Dauid called one of his
young mẽ ⁊ sayd: Go to ⁊ runne vpõ him
And he smote him ẏ he dyed. Then sayde
Dauid vnto him: ✱ thy bloud vpõ thyne
owne head. For thine owne mouth hath te
stifyed agaynst the saying: I haue slayne
the Lordes anoynted.
And Dauid sang thys song of mour-
nyng ouer Saull ⁊ Jonathas hys sonne,
⁊ bad to teache the chyldren of Israell the
staues therof. And Behold it is written in
the ✱ boke of ẏ ryghteous. The glory of
Israel is slayne vpõ ẏ hie hilles. Oh how
were the mightie ouerthrowen? Tel it not
in

in Geth: nor publysshe it in thee streetes of
Askalon: lest the daughters of the Philis-
tines reioyse, & that the daughters of the
vncircumcised triumphe therof. Ye moun
D tayns of Gelboe, vpō you be nether dew
nor rayne, nor feldes where heaue offrin
ges come. For ther the shildes of the migh
tye were cast frō them: the shilde of Saul
as though he had not bene anoynted with
oyle. The bowe of Jonathas and the
swerd of Saul turned neuer backe agay
ne emptye, from the bloude of the wouded
and frome the fatte of the myghtye war-
ryowres.

Saul & Jonathas louely & pleasaunt
in theyr lyues, were in theyr deathes not
deuided, men swifter then Egles & stron-
ger then Lyons. Ye daughters of Israel,
wepe ouer Saull, whyche clothed you in
purple & garmentes of pleasure, and * bor
dered your raymente with ornamentes of
goulde. Howe were the myghtye slayne in
battell? Jonathas on the hye hylles was
wounded to death: Woo is me for the my
brother Jonathas: delectable to me waste
thou excedyng. Thy loue to me was won-
derful passinge the loue of wemen. Howe
were the mightie ouerthrowē, & how were
the wepons of warre forlorn.

That is, when you had golde aboundaunce

The Notes.

a The rentinge of his clothes was a signe of great sadnes, & also of great anger for the zeale of ȳ Lorde, as in Math. xxvi. g. And beneth iii. f. & xiii. e.

b This is the maner of speaking of the Hebrues, for that we saye, thy manslaughter shall cause ȳ to dye: as it is sayd Psalm. vii. d

* Some thinke that thys boke remayneth non other. Some vnderstande by it thee Fyfte boke of Moyses.

¶ David is anoynted in Hebron. The battel of the seruauntes of David and Isboseth.

The. ii. Chapter.

A After thys David asked thee
Lord saying: shal I go vp in
to any of the cytyes of Juda?
And the Lord sayde: go. And
David aūswered whither shal
I go? He answered, vnto Hebron. And so
David went thether wyth hys two wyues
also Ahinoam the Jesrahelite & Abigaill
Nabals wyfe the Carmelyte. And the mē
that were with hym, dyd David carye vp
also euery man wyth his house. And they
dwelte in the townes of Hebron. And the
B men of Juda came and there annoynted
David king ouer ȳ house of Juda. Whē
it was tolde David, howe the men of Ja-
bes in Galaad had buried Saul, he sente
messengers vnto them & sayd vnto them:
blessed are ye vnto the Lorde, that ye haue
shewed soche kyndnes vnto youre Lorde
Saul, and haue buried hym. Wherfore ȳ
Lord shew you mercy and truth agayne.
And I wyll do you good also, because ye
haue done thys thing. And now lett youre
handes stere thē & playe ye the mē, though
your mayster Saul be dead. And finally
vnderstande that the house of Juda haue
anoynted me kyng ouer them. But Abner
thee sonne of Ner that was captayne of C
Sauls hoste, toke Isboseth thee sonne of
Saul and brought hym to Mahanaim &
made hym kynge ouer Galaad and ouer
the Assurites, & ouer Jesrahell: & ouer E-
phraim & Ben Jamin & ouer all Israell.
And Isboseth Sauls sonne was fourtye
yeare olde when he began to rayne ouer
Israell, and rayned two yeare. But the
house of Juda onelye folowed David. * ii. Reg. v. b
And the tyme whyche David rayned in
Hebron ouer the house of Juda, was. vii.
yere & syxe monethes. And Abner the sōne
of Ner & thee seruauntes of Isboseth the
sonne of Saul went out of Mahanaim,
to Gabaon. And Joab thee sonne of Za-
ruiah & the seruauntes of David wēt out
& mett them by the Pole of Gabaon. And
they satt downe, the one part on ȳ one syde
the Pole & the other on the other side. And
Abner sayd to Joab: let the young men a-
ryse & playe before vs. And Joab answe-
red: be it. Then there arose and went ouer: D
twelue of Ben Jamin by nombre whyche
pertayned to Isboseth the sonne of Saul
and twelue of the seruauntes of David.
And they caught eche hys felowe that ca-
me agaynste hym, by the head and thruste
hys swerde in hys syde, and so fell downe
all at once. Wherfore the place was cal-
led * Helath Zurim whych is in Gabaon That is, ȳ syde of the stronge or myghtie.
And there beganne an excedyng cruell bat
tell that same day. But Abner and the mē
of Israell were put to the worsse of the ser
uauntes of David.

And ther was thre sonnes of Zaruiah
there: Joab, Abisai & Asahel: whych Asa-
hel was as swifte of fote as a wild Roo, &
folowed after Abner & * turned nether to Gen. xxiii. f
the ryghte hande nor to the lefte from Ab-
ner. Then Abner loked behynde hym and
sayde: arte thou Asahel? And he sayde: ye. E

Then

Then sayde Abner: turne the ether to the
right hand or to the left and catche one of
the yonge men and take the hys spoyle.
But Asahell wolde not departe frō hym.
And Abner sayd agayne to Asahel: turne
from me, for I were loth to smyte y to the
grounde. For then how shulde I hold vp
my face before Joab thy brother. howbe-
it he wolde in no wyse departe.
F * Then Abner with the hinder ende of
ii.Reg.iii.d y speare smote hym vnder y short rybbes,
that y speare came out behynde hym: & he
fell downe in the same place & dyed there.
And as many as came to y place wher A-
sahel fel down & dyed, stode still. But Jo-
ab & Abisai folowed Abner tyll the sunne
wēt downe. And when they were come to
y hil Amah that lyeth before Giah in the
way y goeth thorow the wildernes of Ga
baō, y children of Beniamin gethered them
selues together after Abner on a plumpe
& stode stil on y toppe of an hil. Thē Ab-
ner called to Joab and sayd: shal y swerd
deuoure without ende? knowest y not y
bitternes is wont to come in y later ende?
how long shal it be, yer thou bydde y peo-
ple returne from folowing their brethrē?
G And Joab answered: as truly as God li-
ueth, yf y haddest so sayd, thē euē in y mor
ning had y people departed, eche frō folo
ii.Reg.xx.g. winge his brother. And therwith * Joab
blew a trōpet, and al the people stode still
and pursued after Israell no more nor
fought no more. And Abner & his mē wal
ked all that nyghte by the wylde feldes, &
went ouer Jordan, & past thorow al Beth
horon and came to Mahanaim.

And Joab returned frō after Abner &
gethered al y people to gether. And there
lacked of Dauid seruaūtes nyntene per-
sons & Asahel. But the seruaūtes of Da-
uid had slayne of Beniamin & of Abners
mē, thre hūdred & thre skore mē. And they
toke vp Asahel and buried him in y sepul
chre of his father in Bethlehem. And Jo-
ab and hys men went al nyght, and came
in the dawnyng to Hebron.

¶ Abner cometh to Dauid & bryngeth him hys wyfe Michol. Joab kylleth Abner. Dauid bewepeth his deeth and curseth Joab.

The .iii. Chapter.

A There was long strife betwene
the howse of Saull and the
house of Dauid. But dauid
waxed stronger and stronger, and y house
of Saul waxed weaker & weaker. * And i.Para.iii.
Dauid had chyldren borne him in Hebrō:
his eldest sonne was Amnon of Ahinoam
the Jesrahelite: the secōde Chelead of Abi
gail the wyfe of Nabal the Carmelite: the
thyrde Absalom the sonne of Maachah y
daughter of Tholmai the kyng of Ge-
sur: the fourth Adoniah the sonne of Ha-
gith: the fyfte Saphatiah the sonne of A
bital: the syxt Jethraā by Egla Dauids
wife. These were borne to Dauid in He-
brō. And as long as there was battell bet
wene the house of Saul & y house of Da
uid, Abner helde vp the house of Saull.
And Saul had a * cōcubyne named Ri-
phah the daughter of Aiah. And Isoseth
sayd to Abner. Wherfore lyest thou with
my fathers concubine? Then was Abner B
verye wroth for the wordes of Isoseth &
sayde: Am I not a * dogges heed, whiche
Agaynste Juda haue shewed mercye this
day vnto the house of Saul thy father &
to his brethren & frendes, & haue not de-
liuered thē into y hāde of Dauid: seynge y
fidest a fault in me this day for a womā?
* So do God to Abner and so therto: ex-
cept that as the lord hath sworne to Da-
uid, I so do to him, and bryng the kyng-
dom from the house of Saul, & set vp y
throne of Dauid ouer Israel & ouer Ju-
da, euen from Dan to Bersabe. And he
coulde geue Abner never a worde to an- C
swere because he feared hym.

And Abner sent messengers to Dauid
forthwith, saying: whose is the lande? & he
sayde therto: make a bonde with me, & se,
my hād is wt the, to bryng al Israell vnto
the. And Dauid āswered wel sayd, I wil
make a bōd wyth the. But one thing I re
quere of the, y thou se not my face, excepte
y fyrst bringe Michol Sauls daughter,
when thou comest to se me.

And Dauid sente messengers to Isbo-
seth Sauls sonne saying: delyuer me my
wyfe Michol whych I maryed wyth an
hundred forskinnes of y philistines. And
Isboseth sent and toke her from her hus-
band Phaltiel the sōne of Lais. And her
husband wēt wt her, and came weping be
hinde her, tyl they came to Bahurim. Thē
sayde Abner vnto him go & returne. And
he returned. And Abner had cōmunicaciō

with the elders of Israel, sayinge: ye haue
long gone about ŷ Dauid shuld be kinge
ouer you. Now the do it: for the lord hath
sayd of Dauid, by ŷ hand of my seruaũt
D Dauid, I wyl saue my people Israel out
of the hãdes of the Philistines, & out of ŷ
hand of al their enemies. And like wordes
had he with Bẽ Iamin, & then went to tell
in the eares of Dauid in Hebrõ al ŷ Isra
el was content wyth, & the whole house of
Bẽ Iamin. And whẽ Abner was come to
Dauid to Hebrõ & twentie men with him
Dauid made him & the mẽ that were with
him a feast. Then Abner sayde vnto Da-
uid: I wyl vp & go gather all Israel vn-
to my Lord the king, that they may make
an appoyntmẽt wyth the, that thou mayst
be kyng ouer all that thyne hart desyreth.
And so Dauid lett Abner departe, and he
went in peace.
And se, the seruauntes of Dauid & Ioab
came frõ chasing robbers and brought a
great praye wyth thẽ. But Abner was not
with Dauid in Hebrõ: for he had sent him
E away to depart in peace. Whẽ Ioab & all
the host that was with him were come, mẽ
tolde Ioab saying: Abner ŷ sonne of Ner
came to ŷ king, & he hath sent him away ŷ
he is gone in peace. Then Ioab went to ŷ
kyng & sayde: what hast thou done? Se,
Abner came vnto the, why hast thou sente
hym awaye, that he shoulde skape quyte?
Thou mightest know Abner the sonne of
Ner, ŷ he came to flater with the, & to know
thy cõuersation & behauoure, & to knowe
al ŷ thou doest. And whẽ Ioab was come
out frõ the king, he sent messengers after
Abner, which brought him agayne frõ the
well of Sirah vnwetting to Dauid. And
whẽ Abner was come agayne to Hebron,
Ioab toke hym a syde in ŷ gate, to speake
with him gilefully, & there smote hym vn-
der the short rybbes ŷ he dyed, for the blou
F de of Asahel his brother. And whẽ it after
warde came to Dauids eare, he sayd: I &
my kingdõ are gyltlesse before the Lorde
for euer, cõcernyng the bloud of Abner the
sonne of Ner, It fall therfore on the head
of Ioab & on all hys fathers house, ŷ the
house of Ioab be neuer without one or o-
ther ŷ hath running issues or bout lepers
& goers on crouches, & that fal on ŷ swerd
and that lacke bread. And the cause why
Ioab & Abisai slue Abner was, ŷ Abner
had slayne theyr brother Asahel at Gabaõ
in battell. And Dauid sayde to Ioab & to
all ŷ people that were with him, rent your
clothes & aputt on sacke clothe & mourne
before Abner. And king Dauid hym self
folowed ŷ bere. And whẽ they had buryed
Abner in Hebron, the king lift vp his voy
ce & wept ouer the sepulchre of Abner, & so
dyd al the people. And the king lamented
ouer Abner & sayde: Abner dyed not as a
wretche dieth. Thy hãdes were not mana-
cled nor thy fete brought into gyues: but
as men fall before wycked chyldren, so fel
lest thou. And al the people wept yet more
ouer hym.
And whẽ al the people came to eat meat G
with Dauid, while it was yet day, Dauid
sware saying: so do God to me & so therto
yf I tast bred or ought elles, tyl the sunne
be downe. And the people wist it, & it plea-
sed them, as wel as al other good thinges
which the king dyd in the syght of the peo
ple. And al the people & al Israell therto
vnderstode that daye how that it was not
the kinges mynde, to sle Abner the sonne
of Ner. And the king sayd vnto his seruã
tes: know ye not, how that ther is a Lorde
& that a great fallen this daye in Israell?
And I am thys daye tender, though I be
anoynted king. And these men the sonnes
of Zaruiah be * to good for me too rule.
But the Lord rewarde the doer of euel ac or to stiffe
cording to his wyckednesse.

The Notes.
a The puttinge on of sacke clothe was a signe of
great sadnes, as was also the rentinge of theyr clo-
thes. Ionas. iii. b. and Psalm. xxx. d

¶ Baanah and Rechab slay Isboseth the sonne of
Saul.

The. iiii. Chapter.

When Sauls sonne heard that A
Abner was dead in Hebron,
his handes fainted & al Is-
raell was troubled. Nowe
thys Saules sonne hadde
twoo men that were become Captaynes
ouer the Souldiars, the one called Baa-
nah & the other Rechab, the sonnes of Re-
mon a Berothite, and of thee chyldren of
Ben Iamin: (or Beroth was rekened too
pertayne to Ben Iamin. And these Bero-
thites fledde too Gethaim and soiourned
there vntyl the same tyme. And Ionathas
Saules sonne, hadde a sonne that was
lame

lame on hys fete: .v. yere olde was he whē the tydinges came of Saull & Jonathas out of Jesrahel. And hys nourse toke him vp & fled away. And as she made haste to flee & was amased, the chyld fel & became halt & was called Mephiboseth. And these sonnes of Remō the Berothite, Rechab & Baanah went, & came in the heate of the daye to the house of Isboseth, as he slepte on a bed at none. And behold they came in to the house as thought they wolde haue bought * whete, & smote him vnder ŷ short rybbes & fled. For they came into the house

* Lest they shuld haue ben knowē

C as he slept on his bed in his resting chamber, & smote him & slue him & beheded him & toke his head & gat them away thorowe the wylde feld al night. And they brought the head of Isboseth vnto Dauid to Hebron & sayd to the kyng: beholde there the head of Isboseth Sauls sonne thyne enemye, which sought thy soule. But the lord hath auenged my Lorde the kinge thys daye of Saul and of hys sede.

And Dauid answered Rechab & Baanah

D hys brother, the sonnes of Remon the Berothite & sayd vnto thē: * as surely as the Lord lyueth whych hath delyuered my soule out of al aduersytes: hym * that told me how that Saul was dead, thynkynge too haue broughte me good tydynges, I caught & slew in Ziklag, to geue him a reward for his tidinges bringing. And how moch more ought I so to deale with wycked mē that haue slayne a ryghteouse person in his owne house vpō hys bed. Now therfore thinke ye that I will not require his bloud of your hādes & take you frō ŷ erth? And Dauid cōmaunded his yonge men, & they slue thē & cut of theyr hādes & theyr fete and hanged thē vp by the poole in Hebron. And they toke the head of Isboseth and buryed it in thee sepulchre of Abner in Hebron.

Re. i. d.

¶ Dauid is yet agayne anoynted kyng: and taketh the arke from Sion. He casteth out the blynde and the lame. He marieth mo wyues and getteth mo chyldren. He stryketh the Philistines.

The .v. Chapter.

A Then came al the tribes of Israel to Dauid to Hebron and sayde: se, we are thi bones and thy fleshe. And therto in time past when Saul was kynge ouer vs, thou leddest Israel in & out. And the Lord hath sayd to the: thou shalt fede my people Israel, and thou shalt be a captayne ouer Israel. And so all the elders of Israell came to the kinge to Hebron. And king Dauid made a couenaūt with them in Hebron before the Lorde. And they anoynted Dauid kynge ouer Israel. Dauid was thyrtie yeare olde when he began to raygne, and he rayned fourtye yeare. In Hebron he raygned ouer Juda seuen yeare and syxe monethes. And in Jerusalem he raygned thyrtye and thre yeres ouer all Israell and Juda.

1. Par. xi. a.

Then wente the kinge and hys men to

B Jerusalem, vnto the Jebusites the enhabiters of the land. And they sayd vnto Dauid: excepte thou take awaye the blinde & thee lame thou shalte not come in hyther, meaninge therby that Dauid shoulde not haue come in thither. Neuertheles Dauid toke the holde of Sion, which is the cytie of Dauid. Then sayd Dauid the same day. Whosoeuer winneth the walles and the lame and the blynd hated of Dauids soule. * Wherfore ŷ blind & the lame shal not come into ŷ house. And Dauid dwelt in the towre & called it the citie of Dauid. And Dauid bylt round about it frō Millo inwarde. And Dauid waxed great and the Lorde God of hostes was wyth hym. And Hiram kyng of Tire sent messēgers to Dauid wyth Cedar trees and carpenters & Masons to bylde Dauid an house

C Wherby Dauid perceaued that the Lord had stablished hym kynge ouer Israell & had exalted hys kyngdom for hys people Israels sake. And Dauid toke hym mo concubines and wyues out of Jerusalem after he was come from Hebron, and mo sonnes and daughters were yet borne too Dauid. And these be the names of the sonnes that were borne hym in Jerusalem: Samua, Sobab, Nathan, Salamō, Ibahar, Elisua, Nepheg, Japhia, Elisama, Eliada, and Eliphalet.

But when the Philistines hearde that they had anoynted Dauid king ouer Israel, they came al vp to seke Dauid. And as sone as Dauid hearde of it, he gat him to an hold. And ŷ philistines came & layed them a longe in thee valeye of Raphaim. And Dauid asked of the Lorde saying: shal I goo to the Philistines, & wilt thou

deliuer

D delyuer them into my hādes? And the lord
sayd vnto Dauid: go for I wil deliuer ẏ
Philistines into thy handes. And Dauid
came to * Baal Pharazi ꝛ smote thē there
ꝛ sayd: the Lorde hath deuided myne ene-
myes a sondre before me, as a man wolde
deuyde water. And therefore he called the
name of the sayd place, Baal Pharazim.
And ther they left their Images and Da-
uid ꝛ his men toke them vp. And the phi-
listines came yet agayne ꝛ layd them in ẏ
valey Raphaim. And Dauid asked ẏ lor-
de, ꝛ he sayde go not. But compasse them
on the backside ꝛ come vpon them from ẏ
Peretrees. And when thou hearest the
noyse of a thing going in the toppes of ẏ
Peretrees, then moue. For then ẏ lorde is
gone out before the, to smite ẏ hoste of the
philistines. And Dauid did as ẏ lord cō-
maunded hym and smote the Philistines
from Gobaah to Gezer.

[illegible]

¶ The arcke is brought forth of the house of A-
binadab. Ozah is stryken and dyethe because he
touched the arcke. The arcke is broughte in to the
house of Obed Edom, ꝛ from thence into Ierusalē.
Dauid daunceth before it, ꝛ is therfore despysed of
hys wyfe Michol.

The. vi. Chapter.

A After ẏ, Dauid chose oute all
the chefe yoūg men in Israel
to the sōmme of thirty thousā
de, ꝛ arose ꝛ went and all the
folke that were ꝡ him of the
men of Iuda, to fett away ẏ arcke of god
vpon which is called the name of the lord
of hostes that dwelleth betwene ẏ cheru-
byns. And they put the arck of God vpō
a new cart and brought it oute of ẏ house
of Abinadab that dwelt at Gabaah. And
Ozah and Ahio the sonnes of Abinadab
draue ẏ new carte. And whē they brought
it out of that house of Abinadab ẏ dwelt
at Gabaah withe the arcke of God, Ahio
wente before the arck. And Dauid and al
the house of Israell playde before the lor-
de wythe al maner instrumentes of fyrre
woode, ꝡ harpes, psalteryes, timbrelles,
fedylles and cymbals.
And whē they came to Nachōs threshig
B floure, Ozah put his hād to ẏ arck of god
ꝛ held it, for the oxē stōbled. And the lorde
was wrath with Ozah ꝛ god smote hym
in the same place for his faulte, and there
he died by ẏ arck of god. And dauid was
displeased because ẏ Lord had smit Ozah.
And the name of the place was called Pe-
rez Ozah vntyll this daye. And Dauid
was the afraied of the Lorde and sayde:
how shuld the arcke of ẏ lord come to my
house? And so Dauid wold not bring the
arcke of the Lord with him into ẏ citie of
Dauid. But caried it into the house of O-
bed Edom a Gethite. And the arck of the
lorde contynued in the house of Obed E-
dō the Gethite, thre monethes, ꝛ the lorde
blessed Obed Edō and al hys housholde.
And whē it was tolde kyng Dauid how C
ẏ the lorde had blessed the house of Obed
Edō ꝛ all ẏ pertayned vnto him, because
of ẏ arck of god, he wēt ꝛ brought ẏ arck
of God frō the house of Obed Edō vnto
the citie of Dauid ꝡ gladnesse. And euer
whē they ẏ bare the arck of the Lord had
gone syxe passes, he offered an oxe ꝛ a fat
shepe. And Dauid daunsed before the lor-
de ꝡ al his might in a lynnē Ephod gird
vnto him. And Dauid and all the house
of Israell brought the arcke of the Lord
with showtyng and trompet blowyng.
And as the arcke of the Lord came in-
to the cytye of Dauid, Micholl Sauls
daughter loked thorow a wyndow ꝛ saw
king Dauid spryng ꝛ daunce before the
lord, ꝛ therfore dyspysed hym in her hert.
And when they had brought in the arcke
of the lord, ꝛ had set it euē in his place, e-
uen in the tabernacle that Dauid had pre-
pared for it: Dauid offered burntofferyn- D
ges ꝛ peaceofferynges before the Lord, ꝛ
as sone as Dauid had made an ende of
offering burntofferynges ꝛ peaceofferyn-
ges he blessed the people in the name of ẏ
lord of hostes, ꝛ gaue amōg al the folke,
euē amōge the hole multytude of Israel,
as well to the wemen as mē euerye one a
Cake of bread ꝛ a pece of fleshe and a flac-
ket of wyne. And so the people departed
euery man to hys house.
Then Dauid returned to salute hys
housholde. And Michol the daughter of
Saul came out agaynst him ꝛ sayd: Oh
how glorious was the king of Israell to
day, which stripte him self to day before the
eyes of the maydēs of his seruauntes, as
a light brained felow is wōt to stripe him
self. But Dauid sayd agayne to Michol,
I wil make sporte before the lord whiche
chose me before thy father ꝛ before al his

kynne, cōmaundynge me to be ruler ouer
al his people Israell. And I wilbe yet
more vile then so and wilbe meke in mine
owne syght: & shall for all that of ẏ verye
same mayde seruaūtes which thou speakest
of, be had in honour. But ẏ sayd Michol
daughter to Saul had no childe vnto the
daye of her deeth.

¶ Dauid of a good entente, entendynge to bylde an house vnto the Lord, is forbidden of God. He prayeth that the promeses of god maye be fulfylled.

The. vii. Chapter.

A And in processe as the kynge
dwelt in his house after ẏ the
Lord had geuen him rest roū
de about frō all his enemyes,
he sayd vnto Nathan ẏ pro-
phet: beholde, I dwell in an house of Ce-
dar trees, but ẏ arcke of God dwelleth in
the myddes of * curtaines. Then said Na
thā vnto the kyng: go and do al that is in
thyne hert, for the Lorde is wyth the.

Or, the sk. of goothes & hāgīges ẏ were set vp at the makīg of the tabernacle Exo. xxvi. a. b

But that same night the word of ẏ lor
de came vnto Nathā saying: go & tel my
seruaūt Dauid, thus sayth the lord: shalt
thou go byld me an house to dwel in? For
I haue not dwelte in any house sence the
tyme I broughte the chyldren of Israell
oute of Egipte, vnto thys daye: but haue
walked in a tēt & in a tabernacle. In anye
way where I wēt among al the childrē of
Israel, spake I one word wt any of ẏ tri-
bes of Israel which I cōmaūded to fede
my people Israel saying: why bild ye not
B me an house of Cedar tree? Now therfore
so say vnto my seruaūt dauid, thus sayth
the lord of hostes I toke ẏ out of a shepar
des cote frō folowinge shepe to be a ruler
ouer my people Israel. And I was wt the
in al ẏ thou wētest to, and haue destroyed
al thine enemies out of thy syght, & haue
made ẏ a great name, lyke vnto the name
of the great mē of the world. And I wyll
appoint a place for my people Israell, &
wil plante it & they shall contynew in one
place & shall moue no moare, nether shall
wicked people trouble thē anye more as
they did at the beginning, & sēce the tyme
I cōmaunded Judges to be ouer my peo
ple Israell, & I wyll geue the rest from al
thyne enemyes. And the Lord telleth the
that he wyll bylde the an houshold.
And whē thy dayes be fulfilled & thou
lyeste to rest with thy fathers, the I wil
set vp thy seede after the, whych shal pro-
ceade out of thy body, & wyll stablysh his
kyngdome. And he shall bylde an house
for my name, & I wyll stablyshe the seate
of hys kyngdome for euer: I wylbe hys C
father & he shalbe my sonne: in so moch ẏ
yf he synne, I wyll but rebuke hym wyth
soche a rodde as mē be rebuked wt and wt
soche plages as the children of mē be pla-
ged wt. But my mercy wyl I not take a-
way from him, as I toke it from Saul,
whom I put downe before the. And thine
house & thy kyngdome shal endure wtout
ende after ẏ & thy seate shalbe stablyshed
for euer. And when Nathan had told Da
uid al these wordes and al thys vision,
Then wēt kyng Dauid & set hym downe
before the Lord and sayd: what am I lor
de Jehouah, and what is my kynne, that
thou shuldest haue brought me this farre
forthe? And is this a small thynge in thy
sight Lord Jehouah but ẏ thou shuldest
speake also of thy seruauntes house for a
great while to come? is this a law amōge
mē lord Jehouah? And what can Dauid
say moare vnto the, seing * ẏ knowest thy
seruaūt Lord Jehouah? Euē for thy wor
des sake & according to thine owne * hert
hast thou done all these greate thinges to
make them knowen vnto thy seruaunt.

Wherfore thou art great O Lord god
& there is none like the, nether is ther anye
God saue thou according to all ẏ we ha- D
ue heard with the oure eares. And what one
people in the erth is lyke thy people Isra-
el, which god wēt & delivered to be his peo
ple, & to make him a name, & to shewe thē
great & terrible thīgs in ẏ erthe, before thy
people which ẏ redemedst to the out of E-
gipt, euē * frō ẏ people & frō their Gods.
And ẏ hast ordeined thy people Israel to
be thy people for euer. And ẏ Lorde art
their god. And now lord God ẏ thinge ẏ
hast said of thy seruaūt and of his house
make it good for euer & do as ẏ hast sayd
And let thy name be great for euer ẏ men
may say, the lord of hostes is the God of
Israel: & let the house of thy seruaūt Da
uid be stablished before the. For ẏ Lord
of hostes God of Israell hast told in the
eare of thy seruaunte sayinge. I wyl bil-
de the an house. And therefore hath thy
seruaūt found in his harte to prayse this

Or, All people to them, Ju gos.

prayer vnto the. And now Lord Jehouah
thou art the God, and thy wordes muste
be true: for thou hast tolde thys goodnes
vnto thy seruaunte. And now go to and
blesse the housholde of thy seruaunte, y
it maye continew for euer before the. For
thou Lorde Jehouah haste sayde that of
thy blessynge the house of thy seruaunte
shalbe blessed for euer.

The Notes

a To reast or slepe is ofte taken for to dye, and that because of the body that must once agayne be raysed. So dothe. S. Paul call the deed, slepers. i. Thessal. iiii. b.

b Here for wyll as in the Actes. iiii. g. & xiii. b

¶ Dauid ouercometh the Philistines and maketh them to become trybutaries. He ordeneth & appoynteth hys offycers.

The. viii. Chapter.

A After that Dauid bett y Phi
listines and subdued them &
toke the brydell of bondage
out of their handes. And he
bette y Moabites a & mea-
sured them wyth a lyne b making the lye
a longe on the erth, & then c measurynge the
length of two lynes to sley, & the legth of
one lyne to saue a liue. And so became the
Moabites Dauids seruauntes & payde
trybute. Dauid smote also Adadezer the
sonne of Rehob kynge of Zobah as he
wēt to make the ende of his coostes at the
ryuer Euphratt. And Dauid toke a thou
sande and seuen hundred horsemē of his,
and twentye thousande fote men and de-
stroyed all his charettes reseruing one hū
B dred of thē. Thē came y Syrians of Da-
masco to succoure Adadezer king of Zo-
bah. And Dauid slue of thē two & twen-
tye thousād men & put souldioures in Sy
ra Damascō. And the Syriēs became ser
uauntes to Dauid payeng trybute. And
thus y lord saued Dauid in al y he went
to. And dauid toke y shildz of gold y were
vpō y seruaūtes of Adadezer & broughte
thē to Jerusalē. And therto out of betah &
Berathai cyties of Adadezer he brought
exedyng great aboundance of brasse.
When Thoi kynge of Hemath had
C heard how Dauid had discōforted al the
host of Adadezer, he sēt Joram his sonne
vnto king Dauid to salute hym w peace
& to blesse him because he had foughte a-
gainst Adadezer and beate him: for Thoi
kept warre with Adadezer, whyche sonne
brought vessellz of siluer, gold & of brasse
wyth him. And thē also kyng Dauid did
dedicat vnto the Lorde wyth the syluer &
golde that he consecrated of all nacyons
whych he subdued: of the Syriens, y Mo
abites, the chyldren of Ammon, the Phi-
listines, the Amalekites, and of the spoyle
of Adadezer sonne of Rehob king of Zo
D bah. And Dauid made him a name after
he returned from the slaughter of the Sy
riens in the valeye of Salt were he slew.
xviii. thousande men. And he put kepers
in Edom, euē thorow out al Edom put he
souldyours, and al Edō became hys serua
tes. And y Lorde kept Dauid whatso-
euer he toke in hand. And Dauid raigned
ouer all Israell and executed ryghte and
Justice vnto all hys people. And * Joab 1.Par.xviii.b
y sōne of Zaruiah was ouer the hoste, &
Jehosaphat y sōne of Ahilud was * d re-
corder. And Sadoch y sonne of Ahitob &
Ahimelech the sonne of Abia thar were y
preastes, and Saraiah was y scribe. And
Banaiah y sonne of Jehoiada was ouer
the Cerethites and the Phelethites & Da
uids sonnes were these rulars.

The Notes.

a To measure with a lyne sygnifiethe, after the maner of a prouerbe, to bring to perfect subiection as it is sayde, Thren. ii. c.

b Making the ly &c. that is destroying & smiting them downe to the grounde.

c The meaning of. ii. lines to sley signifieth y kil ling of. ii. partes of thē. And of one to saue a liue sig nifyeth that Dauid left but one parte of them liuin ge, which shulde paye hym trybute. They be maners of speakyng of the Hebrues.

d Some reade, Crounacler. Some, Chaunceler. The Hebru worde doth properly sygnyfie a remembrer & putter in remembraunce, & one that had in wryting, bothe thynges that were done and that were to do, and as it were the keper of a boke.

¶ Dauid restoreth all y feldes of Saul, to Miphi boseth the sonne of Jonathas.

The. ix. Chapter.

Then sayd Dauid: is ther yet A
any man left of the house of
Saull, that I maye shewe
hym mercye for Jonathas
sake? And there was of the
houshold of Saul a seruaūt named Zi-
bah which was called vnto Dauid. And
the kyng sayd vnto him: art thou Zibah
And he sayd: thy seruaunt is the mā. Thē
sayd the kyng: remaineth ther yet any mā
of the kynred of Saull, whō I may shew
the mercye of God vpō? And Zibah sayd
vnto the kyng: Jonathas hath yet a sōne
which is lame on both fete. And the kyng B
sayd vnto hi: wher is he? And Zibah said

vnto the kĩg: behold he is in the house of
Machir: the sonne of Amiel in Lodaber.
Then kyng Dauid sent & fet him out of
the house of Machir ẏ sõne of Amiel, out
of Lodaber. Now when Miphiboseth the
sõne of Ionathas the sõne of Saul was
come vnto Dauid, he bowed him self and
fel on his face. Then said Dauid: Miphi
B boseth? And he answered. Behold thy ser-
uaũt. And dauid said: feare not for I wil
surely shewe the kyndnesse for Ionathas
sake & wil restore the al the feldꝫ of Saul
thy father, and thou shalte eate meate on
mine owne table all waye. And the other
bowed him self & said: what is thy seruaũ
te that thou shuldeste vouchesafe to loke
vpon soche a deed dogg as I am.

Then the kyng called vnto Ziba
Sauls yoũg mã saying vnto him: I ge-
ue vnto thy masters sonne al ẏ pertained
to Saul & to all hys kynne. Se therfore
ẏ thou & thy sõnes and thy seruaũtes tyll
the lande for him and bring in, ẏ thy ma-
sters sonne maye haue fode to eate. For
Miphiboseth thy masters sonne shal eate
D meate all waye vpon my table. For thys
Zibah had fyftene sonnes & twentye ser-
uãtes. Thẽ said Zibah vnto ẏ kyng: al ẏ
my Lorde hathe sayde vnto hys seruaũt,
thy seruaũt shall do. For (sayd the kyng)
Miphiboseth must eate vpõ my table, as
one of the kynges sonnes. Thys Miphi-
boseth had a sõne ẏ was yonge named
Micha, & all that dwelled in the house of
Zibah were seruauntes vnto Miphibo-
seth. And Miphiboseth dwelt in Ierusa-
lem, for he ate euer at the kynges table, &
was therto haulte on bothe legges.

¶ The messengers of Dauid are spitefully & villa-
nously entreated of the kyng of Ammon: which thin-
ge Dauid avengeth.

The .x. Chapter.

IT happened after this ẏ the
A kĩg of ẏ childrẽ of Ammõ di-
ed, & Hanõ his sõne raygned
in his steade. Thẽ sayd Da-
uid: I wil shew kĩdnes vnto
Hanõ ẏ sõne of Nahas, as his father she-
wed kindnes vnto me. And ther vpõ Da
uid sent to cõfort hym by ẏ hãd of his ser
uaũtꝫ ouer ẏ deth of his father. Now whẽ
Dauids seruaũtes were come into ẏ land
of the chyldren of Ammon, the Lordes of
the children of Ammon said vnto Hanon
their Lorde: thynkeste thou that Dauid
dothe honoure thy father, because he hath
sente to comforte the? Naye, he hathe ra-
ther sent his seruauntes vnto the, to sear-
che the cytye and to spye it oute, euen to
ouerthrow it.

Wherfore Hanõ toke Dauids seruaũ
tes and shaued of the one halfe of euerye
mannes berd & cut of their garmẽtes euẽ
in the myddle, euen harde by ẏ buttockes
of thẽ and sent thẽ awaye. When it was
told Dauid he sent agaynste thẽ (for they
were mẽ exceedingly a shamed) & saide: ta-
ry at Iericho vntil your berdꝫ be growẽ,
& thẽ returne. And whẽ ẏ children of Am-
mõ saw ẏ they stancke vnto Dauid, they B
sẽt & hired ẏ sõnꝫ of Bethrehob & of ẏ Si-
riẽs of Zobah .xx. thousãd fote men & of
kĩg Maacah a thousãd men, & of Isob
twelue thousãd mẽ. And whẽ dauid hard
of it, he sent Ioab & al ẏ host of strõg mẽ.
And the chyldrẽ of Ammõ came out & wa-
ged battell before the gate & the Siriens
of Zobah, of Rehob, Isob & Maacah
were by them selues in the feldes.

When Ioab saw that the front of the
battell was before and after, he chose of
all the best of Israel & put them in araye
agaynst the Siriens. And the reste of the
people he delivered in ẏ hãd of Abisai his
brother, which put them in aray agaynste
the children of Ammon. And he sayde: yf
the Siriẽs ouercome me, thẽ succour me. C
But yf ẏ children of Ammon be to good
for ẏ, I will come & succoure ẏ, quyte the
like a mã, & let vs fight lustelye for oure
people & for the cities of our god. And the
lord do what semith best in his eyes. And
forth wͭ Ioab proceded & the people that
was wͭ him into battel against ẏ Siriẽs,
which fled before him. And whẽ ẏ childrẽ
of Ammõ saw ẏ the Siriẽs were fled, thẽ
fled they also before Abisai, & entered into
the citie. And so Ioab returned frõ ẏ chil-
drẽ of Ammõ & came to Ierusalem. And
whẽ ẏ Siriens sawe ẏ they were put to ẏ
worse before Israel they gethered thẽ toge
ther. And Hadadezer sent & brought out ẏ
Siriens ẏ were beyõd the ryuer. And ẏ
host of them came, & Sobah the captayne
of the host of Hadadezer before them.
And when it was shewed Dauid, he ge- D
thered al Israel and passed ouer Iordã &
came

came to Helam: where the Sirians put
them selues in araye agaynste Dauid
and fought wyth him: howe be it the Si-
riens fled before Israell. And Dauid de-
stroyed seuen hundred charettes of thẽ &
fourtye thousand horsemen, & smote So
bab the captayne of hys hoste, that he ther
dyed. And when all the Kinges that were
seruauntes to Hadadezer sawe that they
were put to the worsse before Israel, they
made peace with thẽ and serued thẽ. And
so the Siriens feared to helpe the childrẽ
of Ammon any moare.

The aduoutry of Dauid with Bethsabe ẏ wife
o Urias. Urias is vnrightfully slayne. After that Da
uid taketh Bethsabe to wyfe.

The .xi. Chapter.

A AND it came to passe in the be-
Par.20.a ginning of a new yere, in the
tymes whẽ kinges are wõt to
go forthe to battell, ẏ Dauid
sent Joab & hys seruauntes
with him & al Israel. And they destroyed
the childrẽ of Ammon, & beseged Rabah.
But Dauid taryed styl at Jerusalẽ. And
it chaũced in an euenynge ẏ Dauid arose
frõ his cowche & walked vpõ the roufe of
ẏ kynges palace, & frõ the roufe saw a ve
ry bewtiful womã wasshyng her self. And
he sẽt to enquyre what womã it shuld be.
And it was answered agayne, ẏ she was
Bethsabe the daughter of Eliã & wife to
Urias ẏ Hethite. And Dauid sẽd messen-
gers & fett her, & she came vnto hym & he
laye wt her. And she was streyght wayes*
That is, her flowres or monethes [illegible] purified frõ her vnclẽnes, & returned vn-
to her house. And when the woman had
perceaued that she had cõceaued, she sẽt &
tolde Dauid, and sayde: I am with child.
Then Dauid sente to Joab, to send vn-
to him Urias the Hethite. And Joab sẽt
B Urias to Dauid. And when Urias was
come vnto him he demaunded how Joab
dyd, and how the people fared, and howe
ẏ warre prospered. And Dauid said more
ouer to Urias: go downe to thine house &
washe thy fete. And Urias departed out
of the kinges place, and ther folowed hym
a seruice frõ the kyngs table: But Urias
slept at the dore of ẏ kynges palace withe
all ẏ seruauntes of his Lorde, and wẽt not
downe to his house.

Then they told Dauid saying: Urias
descended not into his house. Then sayd
Dauid vnto Urias: Seyinge that ẏ arte
come frõ iourneyinge, why doste thou not
go downe vnto thyne house? And Urias
said vnto Dauid: ẏ arcke & Israel & Ju
da dwell in pauylions: & my Lord Joab &
the seruauntes of my Lord lye in tẽtes vp
on ẏ flat earth: & shuld I thẽ go into mine
house, to eate and to drynke & to lye wyth ij.Reg.xiiij.a
my wife? *By thy life and as sure as thy
soule liueth I wil not do that thing. Thẽ
said Dauid vnto Urias: *tary here this Judi.ix.e
day also, & to morow I will lett ẏ departe.
And so Urias abode in Jerusalẽ ẏ daye C
& on the morow. And Dauid called hym,
and he ate & drãcke before him, & he made
him droncke. And at euẽ he wẽt out to lye
on his couch wythe the seruauntes of ẏ lor
de, & went not downe to his house. Wher
fore on ẏ morow Dauid wrote a letter to
Joab and sent it by Urias. And he wrote
in the letter saying: put Urias in the fore-
front of the battel where it is most strõg,
and come back from him that he maye be
smyttẽ to deeth. And as Jacob beseged ẏ
citie he assigned Urias vnto a place wher
he wist ẏ strõg men were. And the men of
ẏ citie came out & fought with Joab. And
there were certen one throwen of the peo
ple and of the seruauntes of Dauid, and
Urias the Hethite dyed also.

Then Joab sent and tolde Dauid all
the processe of the warre and charged the
messengers saying: when thou hast made
an ende of tellyng the story of warre vn-
to the kyng yf he begynne to fume & saye
vnto the: wherfore approched ye so nie vn
to the citie to fyght? wyst ye not that men
wolde hurle and shote from the walles? D
who smote Abimelech sonne of *Jerobe- That is, Ge-
seth? did not a woman cast a pece of a mil deõ, other-
stone vpon hym from of the walles, that wise called
he dyed in Thebes? why then went ye nye Jerobaal
the walles, then saye thou: thy seruaunte
Urias the Hethite is deed also.

And the messengers went and came &
shewed Dauid al that Joab had sẽt him
wyth, and sayde vnto Dauid: ẏ men pre-
uaile against vs, & came oute vnto vs in-
to the feld, & we stack vnto thẽ, euẽ vnto ẏ
enteringe of the gate. And the shoters
shote frõ the walles, & some of the seruaũ-
tes of the kyng be deed: And thy seruaũte
Urias the Hethite is deed also. Thẽ sayde

Dauid vnto ŷ messēgers, thus wyse saye vnto Ioab, let not that thing trouble the. For the swerd deuoureth one as wel as a nother: make thy battel more strōg against the citie and destroye it, and se that ŷ courage Ioab. And when the wyfe of Urias hard that her hu{s}bād was deed, she mourned for hym, & as sone as the mournynge was ended, Dauid sente & fett her to hys house, and she was his wyfe & bare him a sonne. But the dede that Dauid had committed, displeased the Lorde.

¶ Dauid is reproued for the slaughter of Urias, & then repenteth. The chylde conceaued in aduoutry dyeth. After it, is Salomon borne.

The .xii. Chapter.

A And ŷ lorde sent Nathā vnto Dauid. And he came vnto him and sayde vnto hym: there were two men in one cytye, a ryche and a poore. And the ryche hadde exceadinge greate aboundaunce of shepe and oxen. But thee poore hadde nothynge saue one litle lambe whyche he bought and norysshed vppe. And it grewe vp with him and hys children, and dyd eate of hys owne meate and dranke of his owne cuppe and slepte in hys bosome, & was as dere vnto him as his daughter. And there came a straunger vnto the rycheman. And he coulde not fynde in hys hert to take of his owne shepe nor of hys beestes to dresse for ŷ straunger ŷ was come vnto him. But toke the poore mans lābe & dressed it for the mā that was come to him. And Dauid was exceding wroth
B wythe the man, and sayde to Nathan: as surelye as the Lorde lyuethe the felowe that hathe done thys thynge, is the childe of deeth & shall restore the lambe foure folde, because he dyd thys thynge and because he had no pytye.

Thē Nathā sayd to Dauid: ŷ art the mā. Thys sayth the Lord God of Israel: I anoynted the kyng ouer Israel & ryd de the out of the handes of Saul. And I gaue ŷ thy maisters house & thy maisters wyues into thy bosome, and gaue the, the house of Israell and of Iuda, and wolde yf that had bene to lytle: haue geuen the suche so moche moare. Wherefore hast ŷ despysed the commaundemente of the lorde, to do wyckednesse in hys syght? thou haste kylde Urias the Hethite wythe the swearde and haste taken hys wyfe to thy wife, & hast slayne hym with the swerd of the chyldren of Ammon.

C Now therfore the swerd shal neuer departe frō thyne house, because (sayth the Lorde) thou hast despysed me & taken the wyfe of Urias the Hethite, to be thy wyfe. Thus sayth the Lord: beholde I wil stere vp euell agaynste the euen of thyne owne house and wil take thy wiues before thine eyes, and geue them vnto thy neyboure, which shall slepe with them in the syght of the sunne. And thou dydest it secretlye, yet wil I do this thing before all Israell and in the open sunne lyght.

Then sayde Dauid vnto Nathan: I haue synned agaynst the Lord. And Na-
D thā sayd agayne to Dauid: the lord hath put away the synne ŷ shalt not dye. Howe be it because in doynge thys deade thou haste geuen the enemyes of the Lorde a cause to rayle, ŷ child that is borne, ŷ shal dye surely. And Nathā departed vnto his house. And ŷ lord stroke ŷ child that Urias wife bare Dauid and it sickened. And Dauid besought god for the boy & fasted & went & laye al nyght vpō the erthe. And the elders of his house arose & wēt to hym to take him vp frō the erth. But he wolde not, nether yet eate meate with them.

And it hapened the seuenth daye that the child dyed. But ŷ seruaūtes of Dauid
E durst not tel him that the child was deed. For they sayde: lo, while the chyld was yet alyue, we spake vnto hym, and he wolde not herken vnto oure voyce. How moche moare then wyll he vexe hym selfe yf we tell him that the chylde is deed? But Dauid saw his seruauntes whysperinge and therby perceaued that the child was deed, & said vnto his seruaunte: is ŷ child deed? And they sayd ye. Then Dauid arose frō the erth and wasshed & anoynted him self and chaunged his apparel, and went into the house of the lorde and prayed, & after came to hys owne house & bade that they shulde set meate before him, & he dyd eate. Then sayd his seruaūtes vnto him: what is this ŷ thou hast done? Thou fastedste and wepest for thy chyld while it was a lyue, and

ue, and as soone as it was dead thou dyd-
dest ryse vp & dyddest eate meate. And he
F answered: whyle the chyld was a lyue, I fa
sted & wept. For I thys thought: who can
tel whether God wyl haue mercy on me þ
þ child may liue. But now sing it is dead
wherfore shuld I fast? can I bring him a-
gayne any more? I shall go to him: but he
shall not come agayne to me. And Dauid
cōforted Bethsabe hys wyfe, & wēt in vn-
to her & laye with her, & she beare a sonne
whose name was called * Salomō, & the
Lord loued him. And he sent by the hād of
Nathan the prophete & called his name *
Jedidiah, of the Lordes behalfe.
And as Joab fought agaynst Rabah þ
G citie of the children of Ammon he toke the
kinges Towre, & sent messengers to Da-
uid sayinge: I haue made assawte to Ra-
bah, & also haue takē * the castel frō where
they had theyr water. Nowe therfore gea-
ther the rest of the people together, & come
& besege the citie & take it: lest yf I take it,
the victory be ascribed to me. And Dauid
geathered al the people together, & wēt to
Rabah & assawted it & gat it. * And he to-
ke the kinges crowne frō of his head whi-
che wayed an hundred wayght of golde, &
was set with precious stones. And Dauid
ware it on his head. And he brought out þ
spoyle of the citie in exceding great aboun
dance. And he brought out þ people þ was
therin & sawed thē asōdre wt harowes of yrō
vpō thē, & shred some of thē with shreding
kniues of yrō, & thrust some into fornaces
And so he serued al the cities of the childrē
of Ammō. And then Dauid & all the peo-
ple returned vnto Jerusalem.

¶ Ammon Dauids sonne defileth his sister Thamar
Absalom therfore kylleth Ammon and after fleeth a
way for feare of hys father.

The. xiii. Chapter.

And it chaunced that Absalom
Dauids sonne had a fayre sy-
A ster named Thamar, whō af-
terward Ammon another sōne
of Dauid loued. And this Am
non was so vexed that he fel sycke for the
loue of his syster Thamar: for it thought
him harde to come by hys purpose of her,
seinge she was yet a virgyn. But Ammon
had a cōpanion called Jonadab the sonne
of Simeah the brother of Dauid: whiche
Jonadab was a verye wyse man. And he
sayd vnto him how cometh it that thou be
inge the kynges sonne art thus consumed
euery mornyng? mayst thou not tell it me?
And Ammon answered hym: I loue Tha-
mar my brother Absaloms syster. Then
sayd Jonadab vnto him: lye on thy bedde
and fayne thy selfe sycke. And whē thy fa
ther is come to se the, say vnto hym, let my
sister Thamar come & geue me meate and
dresse it in my syght, that I maye se it and
eate it of her hand.
And Ammō laye downe & made him self B
sicke. And whē þ king was come to se him
Ammō sayd vnto him: let Thamar my sy-
ster come & make me a couple of frytters
in my syghte, that I may eat of her hande.
And Dauid sent home to Thamar saying
go to thy brother Ammons house & dresse
hym meat. Whē Thamar cam to her bro
ther Ammons house he laye. And she toke
flowre and made paste and made frytters
in hys syghte and dyd bake them, and to-
ke a platter and powred them oute before
hym. And Ammon wolde not eate, but cō-
maunded to haue oute all men from hym.
And they went all oute from hym.
Then sayd Ammon vnto Thamar:
bringe the meate into the chambre that I
maye eate of thyne hande. And Thamar
toke the frytters whyche she hadde made,
and broughte them into thee chambre too
Ammon her brother and sette them before
hym to eate. And he toke her and sayde vn C
to her, come lye wyth me my syster. And
she answered hym: naye, my brother doo
not force me, for it oughte not too be so in
Israel, doo not thys folly. * For whether
shall I goo wyth my shame? And thou
shalte be as one of thee fooles in Israell.
But speake vnto the kyng & he shall not
denye me vnto the.
Howbeit he wolde not herken vnto
her voyce but was to stronge for her and
* forced her and laye wyth her. And then
Ammon hated her exceadyngelye: so that
the hate wherwyth he hated her was grea
ter then the loue wyth whyche he before lo D
ued her. And he sayde vnto her: vp and a-
waye. Then she sayde vnto hym, thys
greate cruelnesse that thou puttest me a-
waye passeth the other that thou dyddest
vnto me. Neuerthelesse he wold not heare
her

heare her, but called his lad ẏ wayted vpō
him & sayd: put her out at the dores frō me
& bolt the dore after her. And she had a kir
tel of diuerse coloures vpō her: for wt soch
were the kinges daughters ẏ were virgi-
nes appareled, made strayt vnto thē. Thē
his seruaūt brought her out at the dores &
C locked the dores after her. And Thamar
put ashes on her head & rent her gaye kyr-
tell that was on her & putt her hand on her
head & so went & as she went cryed. Then
Absalom her brother sayd vnto her: hathe
Amnon thy brother bene wyth the? Nowe
then be styl my syster: for he is thy brother
And let not thys thyng greue thyne herte.
And so Thamar remayned discōforted in
her brother Absalōs house. And king Da
uid heard of al these thinges & was verye
wroth. And Absalom sayde vnto hys bro-
ther Amnon nether good nor bad. How be
it Absalō hated Amnō because he had for
ced hys syster Thamar.

And it happened two yere after ẏ Absa
lom had a shepe shering in Baal Hasor be
sydes the trybe of Ephraim, & bad all the
kinges sonnes & he came to the king & say
de: behold thy seruaūt hath a shepeshering-
ge let the king & his seruaūtes come wyth
thy seruaūt. And the king said vnto Absa
lō: Oh naye my sonne let vs not go euery
one of vs that we be not chargeable vnto
ẏ. And Absalō laye sore vpō him: how be
it he wold not goo, but blessed him. Then
sayd Absalō: then lett my brother Amnon
go with vs. And the king answered what
nedeth it that he go with the. But Absalō
made soch instance that he let Amnon goo
wyth hym, & all the kynges chyldren.

Then Absalō cōmaunded hys younge
men saying: marke when Amnons hert is
mery with wyne, & when I byd you smyte
Amnon then kyl hym: feare not, for it is I
that byd you, be bold therfore & playe the
F lusty bloudes. And the young men of Ab-
salom serued Amnō eue as Absalō cōmaū
ded thē. And all the kinges sonnes arose &
toke eche man hys Mule & fled. And why
le they were yet in the way, tydinges came
to Dauid that Absalom had slayne al the
kinges sonnes, so that none was left a ly-
ue. Then the kynge arose and tare his gar
mentes and laye alonge on the earth: and
all hys seruauntes stoode by wyth ther
clothes rent. Then Jonadab the sonne of
Samah Dauids brother answered and
sayde: let not my Lorde suppose that they
haue slayne all the young men the kinges
sonnes, saue Amnon onely is dead. For ẏ
hath bene euer in Absaloms mouthe sence
he forced his syster Thamar. Now therfo G
re lette not my Lorde the Kynge take the
thinge so greuouslye to thincke that al the
kynges sonnes were dead, when Amnon
onelye is dead.

But Absalō fled. And the yōge man ẏ
kept the watche lyfte vp hys eyes & loked
about. And behold, ther came moch people
by a waye that was behynde hys backe a-
long by an hilles syde. Thē said Jonadab
vnto the kyng: behold, ẏ kinges sonnes ar
come, and as thy seruaunte sayde, so it is.
And as sone as he had left speakinge: be-
hold, the kinges sonnes came and lifte vp
theyr voyces & wept. And therto the king
and al his seruauntes wepte exceedinglye.
But Absalō escaped & wente to Tholmai
the sōne of Ammihud kyng of Gesur. And
the king mourned for his sonne cōtinnal-
ly. And so Absalom escaped and went to
Gesur, & was there .iii. yeres. And by that
tyme the king turned hys mynde frō pur
suing Absalō. For he had left mournynge
for the death of Amnon.

¶ By the wysdō of the womā of Thekoa Absalom is called. The comelinesse & bewtie of Absalō. Absalom fyreth Joabs corne. His father kysseth hym.

The .xiiii. Chapter.

When Joab the sōne
of Saruiah perceiued
that ẏ kinges hert A
was turned agayn
to Absalom, he sen
te to Thekoa and
fette thence a wise
woman, and saide vnto her, feyne thy sel-
fe to be a mourner, & put on mourning ap
parel. And anoynt not thy self wt oyle, but
be as a womā ẏ had longe tyme mourned
for ẏ death of some body, And go to ẏ kin
ge & speake of this maner vnto him. And
so Joab taught her what she shuld saye.
And whē the wife of Thekoa was come B
to speake with the king, she fel on her face
to ẏ grounde & dyd obeysaūce & sayd: helpe
me O king. And the kynge sayd vnto her
what ayleth ẏ? & she answered. I am a wi-
dow, and myne husband is deed. And the

hãdmayde had two sõnz whych fought to gether in ye feldes wher was noman to go betwene thẽ, & the one slewe the other. And behold, yt whole kinred arose agaynst thy hãdmayde & said: deliuer vs him yt smote his brother: yt we may kil him for ye * soule of his brother whõ he slue, for we wyll destroy ye heyre also. And so they shal quẽche my sparkle which is left yt he shal fere vp nether name or issue vpõ the erth vnto my
C husbãd. And the king sayd vnto the wyfe go hõe to thine house, & I wyl geue a charge for ye. And ye womã of Thekoa said vnto ye king. My Lorde kyng, the trespace be on me & on my fathers house, & the king & hys seate be giltlesse. And thẽ sayd the kinge: yf any man saye ought vnto the, bring hym to me, & he shall no more trouble the. Then sayd she: let the king remember hys Lord God, that the next of the bloude geather not on heapes to gether to destroye, & yt they sleye not my sonne. And he sayde as sure as the Lord lyueth, there shal not one hearre of thy sonnes head fall to the erth.

Then the womã sayd: let thine hãdmay
D de speake one word more vnto my Lord ye kynge & he sayd: saye on. And the woman sayd wherfore then hast thou determyned on thys same maner against the people of god: that the king shuld speake this thing & be fautye therein, so that the kyng shuld not fett home agayne hys banesshed. For we must nedes dye and perysshe as water spylt on the grounde whych cãnot be geathered vp agayne & God wyll not take awaye the lyfe but fynde the meanes that ye banysshed be not vtterly expelled frõ hym. And now cõcernyng yt I am come to speake of this thing vnto the king my Lord in the presence of the people: thy handmayde thoughte: surelye I wyll speake vnto the kyng, paraduenture the kyng wyll heare the request of his handmayde. And the kin
E ge shal heare hys hãdmayde & delyuer her out of the hande of the mã that wold haue destroyed me & my sonne also out of the enheritaunce of God. Then thine handmayde sayd: I praye God that the word of my Lord the king maye be * unmutable. For my Lord the king is as an Angel of God in hearinge of good or badd: and therfore the Lord thy God be wyth the.

Thẽ the king answered & sayd vnto ye womã: hide not frõ me I pray the: ye thing that I shal aske the. And the womã sayd: let my Lord the kyng say on. Then sayde the king. Is not the * hand of Joab with the in al this matter? And ye womã answered & sayd: as sure as thy soule lyueth my Lord king, it is * nether on the right hand nor on ye lefte that my Lord the kyng hath spokẽ. For thy seruaunt Joab he bad me, & he put all these wordes euẽ in the mouth of thyne handmayde. And the turning of my tale another way, yt made thy seruaũte Joab. And so I se that my Lorde is wyse euẽ as an Angell of God, to vnderstande all thinges that are in the earth. Thẽ sayd the king to Joab: behold, I am content to do this thing. Go therfore fett home ye lad
F
Absalõ. And Joab fel to the groũd on his face & bowed him self & * blessed the kyng and sayd: now thy seruaunt knoweth that I haue founde grace in thee syghte of my Lorde the kynge in that he hath fulfylled the request of hys seruaunt. And so Joab arose & went to Gesur & broughte Absalõ to Jerusalẽ. Then sayd the king: let hym turne to hys owne house, but se that he come not in my presence. And so Absalõ wẽt to his owne house, but came not in the kinges presence.

Moreouer in al Israel ther was not so goodly a mã as Absalõ, or so greatly praysed, frõ the soole of his fote to ye top of his head there was no blemisshe in hym. And whẽ he shaued his head (for at euery yeres ende he shaued it because it was heuye on hym, & therfore he shaued it) ye hearre therof wayed two hundred cycles weyghte of the kynges weyght. And this Absalõ had thre sonnes borne hym & one daughter named Thamar, which was a fayre woman to loke vpon. When Absalom had dwelt G
two yeare in Jerusalẽ wythoute cominge into the kinges presence he sent for Joab to haue sent hym to the king. But he wolde not come to him. And he sent agayne, & for all that he wold not come. Thẽ he said vnto his seruaũtes: behold, Joab hathe a parcell of land fast by mine, & hath barlye therin. Go and set it on fyre. And Absalõs seruauntes went & set it on fyre.

Thẽ Joab arose & came to Absalom vnto hys house & sayde vnto hym: wherfore haue thy seruaũtes burnte my felde wyth

fyre

that is, the councell.

that is, my lord ye king hath swarued on no syde, but spokẽ euẽ ye very thinge as it is. Deute. v. D

that is, prai sed ye king as in Gene [illegible]

kyre? And Absalō sayd to Joab: behold, J sent for the desiring the to come, because J wolde haue sent the to the kinge, for to say wherfore am J come from Gesur. It had ben as good for me to haue bidde ther stil. Nowe therfore lett me come to the kinges presence, or elles yf ther be anye trespace in me, kyll me. And Joab went to the king & tolde hym. And he sent for Absalō: whiche whan he was come, fell to the grounde on hys face before the kynge. And the kyng kyssed hym.

¶ Absalom maketh insurrection agaynst his father. Dauid is fayne to flee for feare of him

The .xv. Chapter.

After thys Absalom gatt hym
A charettes & horsses & fyftie mē
to runne before him. And ther
to he vsed to ryse vp earlye in
the mornynges & to stande by
the wayes syde that led to the gate of the
cytie. And all the men of Jsraell that had
cōplayntes & came to ye king for iudgemēt
he called vnto him & sayde: of what cytye
arte thou? And when the other answered:
thy seruaunt is of soch a trybe of Jsraell.
Thē sayd Absalom vnto hym: se, thy mat
ter is good & ryghteousse, & yet no man is
deputed of the kinge to heare the. Thē Ab
salom sayde moreouer: Oh, that J were a
iudge in the land, & that al mē which haue
pleyes & matter in the lawe, shuld come to
me. For J wold do them iustice. And also
when any mā came nye to hym to do hym
obeysaunce, he put forth hys hand & toke
hym to hym and kissed hym. And on thys
maner dyd Absalom to all Jsrael that ca
me to the kyng for iudgement, & therwith
B stale the hartes of ye mē of Jsrael. And
at fourtye yeres ende Absalom sayd vnto
the king: let me go J praye the to Hebrō, &
paye my vowe which J haue vowed, vnto
the Lord: for thy seruaunt vowed a vowe
when J was in Gesur in the land of Sy
ria saying: yf the lord shal bring me agay
ne to Jerusalē, J wyl serue the lorde. And
the kynge sayd: go in peace. And so he aro
se and went to Hebron.

Then Absalom sent spies thorow oute
al ye tribes of Jsrael saying: as sone as ye
heare ye voyce of the trompett blowe, saye:
Absalom raygneth kinge in Hebron. And
with Absalom went two hundred mē oute
of Jerusalem that were called. And they C
went wyth pure hertes and wist nothinge
of the matter. And Absalom sente also for
Ahithophel the Gelonite Dauids counse
ler, and fet him out of his citie Giloh, whe
he sacrifyed sacrifyces. And there was
wrought stronge treason. And the people
drue to Absalom in great multitude. And
there came a messenger to Dauid & sayde:
the hartes of the men of Jsrael are to fol
lowe Absalom. Then sayde Dauid vnto
al his seruauntes that were with him at Je
rusalē: vp & let vs flee, for we shall not else
escape from Absalom. Make spede to de
part: lest he come sodenly & catche vs & brin
ge some mischeue vpon vs, & smyte the ci
tie with the edge of the swerd. And the kin
ges seruauntes sayd to hym: behold thy ser
uauntes are redy to what soeuer my Lord
the kynge shal appoynte.

And the king & al his houshold depar
ted a fote. And he left behind him .x. wiues D
that were his concubines, to kepe ye hou
se. And so the kinge & al the people wente
out a fote & taryed farre frō ye house. And
al his seruauntes went by his syde. And all
the Cerethites & all the Phelethites, & all
the Gethites euen .vi. hundred men which
were come a fote frō Geth, wēt before the
king. Then sayd the kyng to Ethai ye Ge
thite, wherfore shouldest thou go with vs
also? Returne & abide wyth the kinge, for
thou art a straūger & art remoued frō thy
ne own place. Thou camest but yesterday
and shuld J vnquiet the to daye to go wt
vs? J wyl go whether J go. But returne
thou & carie agayne thy brethrē. Mercy &
truth be with the. And Ethai answered the
kyng & sayd: as surely as the lord lyueth,
& as surely as my lorde the king lyueth, in
what place my Lord the king shalbe, whe
ther in death or lyfe, euen there wyl thy ser
uaūt be. Then sayd the king to Ethai, co
me & go forward. And Ethai the Gethite
went forth, & all his men, & all the children E
that were wyth hym. And al the countrye
wepte wyth a lowde voyce. And al ye peo
ple went forwarde the straughte waye to
the wildernes. And behold, Sadock & al ye
Leuites were wt him & bare the arcke of ye
appoyntmēt of god. And whē they had set
downe the arke of god, Abiathar came vp
vntyl the people were all come ouer oute

out of the cytie. Then sayd the kynge vn-
to Sadock. Carye the Arke of God agay
ne into the citie. Yf I shal fynd fauour in
the eyes of the lord, he wyl bryng me agay
ne, & shewe me both it & the tabernacle ther
of also. But and yf the Lord thus saye: I
haue no luste vnto the. Beholde, here am
I, lett hym do wyth me what semeth beste
in hys eyes.
F The king sayd also vnto Sadock the
priest thou art a Sear. Returne therfore
into the citie in peace. And take youre two
sonnes with you: Ahimaas thy sonne, & Jo
nathas the sonne of Abiathar. And see, I
wyll tarye in the feldes of the wyldernesse
vntyll ther come some worde from you to
be tolde me. And so Sadock & Abiathar
caryed the Arke of God agayne to Jeru-
salem, & they taryed ther. And Dauid wēt
vp on mount olyuet & wepte as he went, &
had his head couered & wēt therto barefo-
te. And al the people that was wyth hym,
had euery man hys head couered, and as
thei went wepte also. And one told Dauid
saying: Ahithophel is one of them that ha
ue conspyred wyth Absalom. Then sayde
G Dauid: O Lord, turne the councell of A-
hithophel into folishnes:
Whē Dauid was come to the top of ye
mount & had bowed him selfe vnto God:
behold, Husai the Arachite came agaynste
him wt his coote torne & erth vpō his head
Unto whō Dauid sayd: yf thou go with
me thou shalt be a burthen vnto me. And
yf thou returne to the cytie: thē shalt thou
saye vnto Absalom I wyl be thy seruaūt
O king: thus lōg haue I bene thy fathers
seruaūt, & now I am thyne. And destroye
me the counsel of Ahithophel. And ye haste
ther with the Sadock & Abiathar the pre-
stes, vnto which thou shalt shew al ye thou
canst heare out of the kinges house. And
behold ye haue ther with you theyr .ii. son-
nes: Ahimaas Sadockes sonne, & Jona-
thas Abiathars sonne, by whyche ye shall
send me all that ye can heare. And so Hu-
sai Dauids frend gatte hym to the cytie.
And Absalom also entred into Jerusalē.

The Notes.

e ℥ That is, vnder pretence of iustice take away theyr hartes, & wānē that they were not howet and so bereaued them, that they consented to hym and drue on hys syde.

f ℥ Betwene wyues & concubynes, in the olde testament, is this differaunce: wyues had the honoure (as they cal it) of ye mastresse of ye house, Concubines were as vnderlinges & bedbearers. Theyr chyldren were also legitimate & leaful chyldre, but might not enherete, only had they but bequestes of their father the patrimonie pertayned properly vnto the chyldre of the wyues. genes. xxv. a

Ziba bringing presentes to Dauid, doth falslye accuse Miphiboseth. Semei curseth Dauid & hurleth stones at him. Absalō by the councel of Ahitho-phel lyeth with his fathers concubynes.

The .xvi. Chapter.

AND whē Dauid was a lytle
past the top of the hyl: beholo
Ziba the seruaūt of Miphi- A
boseth came agaynst hym wt
a couple of Asses sadelled, &
vpō thē .ii. hūdred loues & one hūdred bō-
ches of Resinges, & an hundred fraylkes of
dryed figges, & a bottel of wyne. Thē said
the kinge to Ziba: what haste thou there?
And Ziba sayd: Asses for the kinges hou
sholde to ryde on, & bread & fruyte for the
young men to eate, and wyne to drynke, yf
any man faynt in the wyldernesse. Then
sayd the king: wher is thy masters sonne?
and Ziba sayd vnto the king: beholde, he
taryeth styl at Jerusalē. For he sayd: this
daye shal the house of Israel restore me ye
kingdom of my father. Thē said the king
to Ziba: behold thyne are al that pertayned
vnto Miphiboseth. And Ziba answered:
I beseche the that I maye fynde grace in
thy syght my Lord kinge.
And whē kynge Dauid came to Bahu B
rim: behold, thence came oute a man of the
kinrede of the house of Saul named Se-
mei the sonne of Gera & he came oute cur-
sing. And therto he caste stones at Dauid
and at al the seruaūtes of king Dauid, al
the people & all the men of warre goynge
part on his right hand, & part on his lefte
And thus sayd this Semei as he cursed:
come forth, come forth, thou bloud sheder
& thou vnthriftie mā. The lord hath brou
ghte vpon the al the bloud of the house of
Saul, in whose stede thou hast raygned,
& he hath delyuered the kingdom into the
hand of Absalom thy sonne. And thou art
wrapped about wyth thyne owne myschie
ue, because thou art a bloudsheder.
Thē sayd Abisai the sonne of Zaruiah C
vnto the king: why doth this dead dogge
curse my Lord the kinge? let me go & take
of the head of him. And ye king said: what
haue I to do wt you ye sōnes of Zaruiah
let him curse: for the lord hath biddē hym
curse,

curse Dauid. And who dare presume to
say wherfore doth he so? And Dauid said
to Abisai, & to al his seruauntes: behold, my
sonne which came oute of myne owne bo-
welles seketh my lyfe. Howe moche more
then may thys sone of Iemini do it? Suf
fre hym therfore to cursse, for ŷ Lord hath
biddē him: haply ŷ Lorde wyl loke on my
wretchednes, & do me good for his cursyn-
ge this day. And thus as Dauid & his mē
wēt by the waye. Semei wēt along on the
hilles syde ouer agaynst him, & cursed as
he went, and threw stones at hym and cast
dust. And the king and al that were with
hym came werye, and refresshed them sel-
ues there.

And Absalō & al the people of the men
of Israel came to Ierusalē & Ahithophell
with hym. And as soone as he was come:
Husai the Arachite went vnto Absalom &
D sayde vnto hym: God saue the kyng, God
saue the kyng. And Absalom sayd agayn
to Husai: is this the kindnesse thou owest
to thy frende? Why wentest thou not with
hym? And Husai sayd vnto Absalom: nay
not so, but whō the Lorde & thys people &
al the men of Israel chose, his wyl I be, &
with him wyll I dwell. And forthermore
vnto whō shal I do seruice but euē to his
sonne? And as I was seruaūt before wyth
thy father, euen so shal I be with the. Thē
spake Absalō to Ahithophel geue councel
what is best for vs to do. And Ahithophel
said vnto Absalom: get the in vnto thy fa
thers * cōcubines which he hath left to ke
Aboue in ŷ xv. b. pe the house. For whē al Israel shal heare
that thou hast made thy father to stincke,
then shal the handes of al that ar with the
be strong. And so they pitched Absalom a
The howses were ther flat tent vpō the * toppe of the house. And he
wente in vnto hys fathers concubynes in
the syght of all Israell.

And the coūcel of Ahithophel which he
coūceled in those dayes, was as a mā had
asked councell of God: euen so was al the
councell of Ahithophel, both vnto Dauid
and also vnto Absalom.

¶ Ahithophel, seing his coūcel disalowed of Husai and forsaken, hangeth hym selfe.

The. xvii. Chapter.

Then Ahithophel sayd
vnto Absalom: let me A
chose out I praye the
twelue thousande mē,
And I wyll vp & fo-
lowe after Dauid by
nyght. And I wyl co
me vppon him whyle
he is werye & weake handed, & wyll feare
hym, that all the people that are wyth him
shal flee. And so wyl I smyte the kyng on
ly, & wyl bring agayne al the people vnto
the. And when all these men whyche thou
sekest are turned to the, al the people shall
haue rest. And the saying pleased Absalō
well and all the elders of Israel. Thē say
de Absalō: call also Husai thee Arachite &
let vs heare hys sentence. When Husai
was come to Absalom, Absalō spake vn-
to him saying: Ahithophel hath geuē soch
councel: whether it be best we do after hys
sayinge or not, tell thou.

Then sayd Husai to Absalom: the coū
cell ŷ Ahithophel hath geuen is not good
at this tyme. For (sayde Husai) thou kno- B
west thy father & the mē that are with him
how that they be strong men. And they be
chafed in theyr myndes, euen as a * beare Pro
robbed of her whelpes. And thy father is
a man practised in warre, & wyll not lye a
nyghtes among the comen people. Behol
de he lurketh now in some caue or in some
other place. And therto thoughe some of
hys men be ouerthrowē at the fyrst brunt,
yet they that heare it wyll thynke the peo-
ple that foloweth Absalom be putte to the
worsse. By the reason wherof the best men
thou haste whose hartes are as the hartes
of Lyons, shall shrynke thereat. For all
Israel knoweth that they father is a man
and that they whych be wyth hym be chyl-
dren of actiuite.

But my councell is, that all Israell be C
geathered vnto the, from Dan to Bersa-
be, as the sande of the see in nombre, & that
thou go to batayle in thyne owne person.
And we wyll come vpon hym in one place
or other, where we shall fynde hym, & we
wyll pytche a felde agaynst hym, euen as
thicke as the dewe falleth on the grounde.
And ther shal not one of them be lefte, ne
ther he nor any of all that are wyth hym.
Moreouer yf he take a towne then shal al

the mē of Israel * bryng ropes to that ci-
tie, and we will drawe it into the ryuer, vn-
til ther be not one stone found vpon ano-
ther. And Absalō and all the men of Isra
el said: that the councel of Husai the Ara-
chite was better then the cōsel of Ahitho
phell. For it was euē the lordes determy-
nacyon to destroye ÿ * councel of Ahitho-
phel: which was good, that ÿ lord myght
D bring euel vpō Absalō. Then sayd * Hu-
sai vnto Sadock & Abiathar ÿ prestes: of
this & that maner did Ahithophel & the el-
ders of Israel cōsel Absalō. And thus &
thus haue I cōuceled. Now therfore sēde
quickly & shew Dauid saying: tary not al
night in the feldes of ÿ wildernes, but gett
the ouer, lest the king be deuoured & al the
people ÿ are with hym. Now Jonathas &
Ahimaaz abode by ÿ well Rogel: for they
myght not be sene to come into the cytye.
And a wenche went and tolde them. And
they to go and shewed kynge Dauid.
E Neuerthelesse there was a lad saw thē
whiche tolde it to Absalom. But they wēt
bothe of thē awaye quyckly & came to a
māns house in Bahurim, whyche had a
well in his yarde, into whiche they wente
downe. And the wife toke & spred a couer
let on the top of the wel & strawed theron
stamped barleye to drye. And ÿ thing was
not spyed. And whē Absaloms seruaūtes
came to ÿ wife to the house & asked where
one Ahimaaz & Jonathas were, the wyfe
said vnto thē: they be gone ouer ÿ litel broc
ke of water. And whē they had sought thē
& could not finde thē, thē they returned to
Jerusalē. And as sone as they were depar
ted, the other came out of ÿ well, & went &
tolde kynge Dauid & sayd vnto hym: vp
& get you quyckly ouer ÿ water for soche
cōucel hath Ahithophel geuē. Then Da-
F uid arose & al the people ÿ were wyth hym, &
they were come ouer Jordan be ÿ it was
day, that ther lacked not one of thē ÿ was
not come ouer Jordā. And when Ahitho-
phel saw ÿ his cōucel was not folowed, he
sadelled his asse & arose & gate him home
to his owne house and to hys owne cytie,
and put hys housholde in order and han-
ged hym selfe and died, and was buried in
the sepulchre of hys father.
Thē Dauid came to Mahanaim. And
Absalom passed ouer Jordā, both he & all
the men of Israell wyth him. And Absalom
made Amasa captaine of the host in stede
of Joab which Amasa was a mannes sō
ne named Jethra a Jesrahelite that went G
into Abigail the daughter of Naas suster
to Zaruiah Joabs mother. And Israell
& Absalō pytched in the land of Galaad.
And whē Dauid was come to Mahanai,
Sobi ÿ sōne of Naas out of Rabath the
cytie of the children of Ammō, & Machir
ÿ sonne of Amiel out of Lodaber & Ber-
zelai ÿ Galaadite out of Rogell, brought
beddes, basens, & erthen vessells: and also
corne, barly, floure & parched corne, benes
& rice honye, butter, shepe & chese of kyne,
for Dauid & al the people that were with
hym to eate. For they supposed that the
people should be hongrye, faintye, and
thurstye in the wyldernesse.

¶ Absalom is ouercome in battell. He hangeth by ÿ
hearte on an Oke. He is kylled & put in a dyche. Da-
uid is so sorowful for ÿ deth of Absalō ÿ he wepeth

The .xviii. Chapter.

And ÿ kynge nōbred ÿ people A
that were with hym, and sett
captaynes of thousādes and
of hūdredes ouer them. And
he sēt one part of thē wyth Jo-
ab, & a nother parte wyth Abisai the sōne
of Zaruiah Joabs brother, & the thyrde
part with Ethai the Gethite. And ÿ kinge
sayd vnto the people: shall I go wyth you?
And the people answered: naye, for yf we
fle, oure aduersaryes wyl not care for vs:
nether though halfe of vs were slayne,
shall they regarde vs. But thou were
worth ten thousande of vs. And therto it
is better ÿ thou be readye to succoure vs
out of ÿ cytie. Then sayd the kyng: what
semeth you best, that wyll I do.
And the kyng stode by the gates syde,
& al the people came out by hundredes &
by thousādes. And the kyng cōmaunded B
Joab Abisai, & Ethai saying: intreate me
gently my sonne Absalō. And al the peo-
ple heard whē the king gaue all the cap-
taines charge ouer Absalō. And the peo-
ple wēt out into the felde against Israel,
& the battel was in ÿ woode of Ephraim,
where ÿ people of Israel were put to the
worsse before ÿ seruaūts of Dauid, & ther
was a great slaughter ÿ day, euē of twen-
tie thousād men. And ÿ felde was fought
in diuerse places, all abrode vpō ÿ erthe.

And the woodes deuoured moo people ỹ
daye than dyd the swerde. And it chaunced
Absalom to come before the seruauntes
of Dauid rydyng vpon a Mule whyche
caryed hym vnder the thycke bowes of a
great Ocke. And hys heed caughte in the
Oke, & he was lefte betwene heuē & erth,
and the Mule that was vnder him went
his waye. And one that saw it tolde Joab
C saying: beholde, I saw Absalom hang in
an Ocke: and Joab sayde vnto hym that
told him: lo, sawest ỹ him? And why didest
not thou there smyte him to the ground, ỹ
I shuld haue geuē ỹ ten sicles of syluer &
a soudyoures gyrdle.

And the man answered Joab: though
I had a thousand sicles of syluer tolde in
my hande yet wolde I not stretche oute
myne hande agaynste the kynges sonne.
For we heard wt oure eares whē the king
charged ỹ, Absai and Ethai, saying: spare
me the lad Absalō. Moreouer thoughe I
had ieoparded my life & done falslie ther-
to, yet could nought of al the matter haue
bene hid frō the kynge: ye & thou thy selfe
wouldest be agaynst me. Thē sayd Joab*
I may not stand taryeng with the.

And therwythe he toke thre speares in
his hand & thrust thē into the hart of Ab-
salom, while he was yet a lyue on ỹ bodye
D of ỹ tree. And ten seruaūtes that bare Jo
abs wepōs, turned & smote Absalom and
slue him. Then Joab blew a trōpet, & the
people returned frō folowing Israel: for
Joab spared ỹ people. And they toke Ab
salō & cast him into a great pit ỹ was in ỹ
wood, and cast a mightye greate heape of
stones vpon him. And all Israel fled eue-
ry mā to his tent. And thys Absalom yet
in his life tyme, toke & reared vp a pyler,
which is yet in kynges dale. For he sayd:
E I haue no male chylde. And therefore to
kepe my name in remēbraunce do I it. And
he called ỹ piller after his owne name. And
it is called vnto this day, Absalōs pyller.

Then sayd Ahimaas ỹ sōne of Sadock:
let me runne I pray the, & beare the kyng
tydinges, how that ỹ Lorde hath iudged
him quyte of the hādes of al his enemies.
And Joab said vnto him: thou art no mā
to beare tydinges to day: thou shalt beare
tydynges a nother tyme: but to daye thou
shalt beare none, because ỹ kynges sonne
is deed. Then sayde Joab to Chusi: go &
tel ỹ kyng what thou hast sene. And Chu
si bowed him self vnto Joab & rāne. Thē
sayde Ahimaas the sonne of Sadock a-
gaine to Joab: come what come wil, let me
rūne I praye the after Chusi. And Joab
sayd: wherfore shuldest thou rūne my sō-
ne? for & thou rūne thou gettyst no rewar
de: wel come what wyl let me runne. And
he said vnto him: rūne. Thē Ahimaas rā-
ne by the playne and ouer ranne Chusi.

F And Dauid sat betwene the two gates.
And the watchmen went vp to the toufe
ouer the gate vnto the walle, and lyft vp
his eyes and saw: and behold, there came
a man runnyng alone. And the watchmā
called & tolde the kynge. And the kynge
sayde: yf he come alone, ther is tydynges
in his mouth. And he came and drew nye.
And the watchmā saw a nother man run-
nyng, and called vnto the porter & sayde:
behold ther cometh a nother runnynge a-
lone. And the king answered: he is also a
tidinges brīger. And ỹ watchmā said: me
thinketh the rūning of the formost is like
the rūning of Ahimaas the sonne of Sa-
dock. And the king sayd: he is a good mā
& cometh wt good tydyngs. And Ahimaas
called and sayd to the kynge: good tydin-
ges, and bowed him selfe to the erthe vp-
on hys face before the kynge and sayde:
blessed be the Lorde thy God which hath
*shut vp al ỹ mē that lifte vp their hādes
G agaynst my Lord the king. And the king
sayde: is the lad Absalom safe? And Ahi-
maas āswered I saw a greate a do, when
the kinges seruaūt Joab sent me thy ser-
uaūt. But I wotte not what it was. And
the kyng sayd: turne and stand here. And
he turned and stode.

And behold Chusi came and said: tidin
ges my Lorde the kyng, the Lorde hathe
quytte the thys day out of the handes of
all that rose agaynste the. And the kynge
sayde to Chusi: is the lad Absalom safe?
And Chusi answered the enemyes of my
lord the kynge & all that ryse agaynst the,
to hurte the, be as thy lad is. And the king
was moued & wēte vp to a chābre ouer ỹ
gate & wept. And as he wēt thus he saide:
my sonne Absalom, my sonne, my sonne,
my sonne Absalō: wold to god I had dyed
for the Absalom, my sonne, my sonne.

That is, it is not beste ỹ I tarye wt the, & lokest thou Quiddest go with hym.

¶ Dauid is restored to hys kyngdom, and brought agayne to Jerusalem.

The.xix.Chapter.

And it was told Joab, how ŷ
the king wept & mourned for
A Absalō. And the victory was
turned that daye into mour=
nyng vnto al the people. For
the people heard say that day, how ŷ kin=
ge sorowed for hys sōne, & the people wēt
stealynge into the cytye, as people confoū
ded stele awaye, when they flee in battel.
And the kynge hyd hys face and cryed wt
a loude voyce: my sonne Absalom Absa=
lom my sonne my sonne.

And Joab went into ŷ house to ŷ king
& saide: thou hast shamed thys day the fa
ces of al thy seruaūtes, whych thys daye
haue saued thy lyfe, & the liues of thy sō=
nes & daughters, & ŷ lyues of thy wyues
& cōcubines, in ŷ ŷ louest thine enemyes
& hatest thy frendes. Thou hast declared
thys day ŷ thou camest nether for thy lor=
des nor seruaūtz. For this daye I do per=
B ceaue, yf Absalō had lyued, & all we dyed
this day, ŷ thē it had pleased ŷ wel. Nowe
therfore vp & come out, & speake kidly vn
to thy seruaūtes, I sweare by ŷ lord except
ŷ come out, ther wyl not tary one mā with
the this nyght. And that wilbe worsse vn=
to the, thē al the euell that fell on the from
thyne youthe vnto thys houre. Then the
kyng arose and sat downe in ŷ gate. And
it was tolde vnto all the people, howe the
kynge satte in the Gate. And then all the
people came before the king. But Israell
fled euery man to his tent.

And all the people were at stryffe tho=
row out al the tribes of Israel saying: the
kyng delyuered vs out of the hād of oure
enemyes. And he deliuered vs out of the
hād of the philistines. And now he is fled
out of the lāde for Absalō. But Absalom
whō we anoynted ouer vs is deed in bat=
C tel. Now therfore why ar ye so stil, that ye
bring not the king againe. And king Da
uid sēt to Sadock & Abiathar the prestes
saying: speake vnto the elders of Juda &
say: why shuld ye be the last ŷ shuld brin=
ge againe ŷ king to his house, seig ŷ soch
tidinges is come frō al Israel vnto ŷ kin
ge eue to his house? ye are my brethrē, my
bones and my fleshe: wherfore then shuld
ye be the last that shulde come to bryng ŷ
kyng home agayne? And saye to Amasa:
art thou not my bone and my fleshe? And
god do so to me & so therto: except thou be
captaine of ŷ host to me for euer in ŷ rou=
me of Joab. And he bowed the hertes of
al the mē of Juda, as a man wolde bowe
the herte * of one man: so ŷ they sēt worde Judi.[illegible] i. Reg.[illegible]
to the kynge, that he shulde returne wt all
his seruaūtes. And the king returned and
came to Jordā. And Juda came to galgal
for to go against the king to cōuey him o=
uer Jordan. And Semei * ŷ sōne of Ge= ii. re. xvi. [illegible]
ra the sōne of Jemini which was of Bahu
ri, hasted & came wt ŷ mē of Juda agaist
king Dauid, & a thousād mē of Bēiamin
wt him, & * Ziba the seruaūte of the house ii. re. [illegible]
of Dauid & hys .xv. sonnes and twentye
seruauntes wyth him. And they whypt o=
uer Jordā before the kyng. And ther wēt
ouer a Bote to carye ouer the kynges hou
sholde and to do hym pleasure.

And Semei the sonne of Gera fell be= D
fore the kyng, as he was come ouer Jor=
dan & sayd vnto him: let not my lorde im=
pute wickednes vnto me, nor let hym not
remēber the wyckednesse ŷ thy seruaunte
did, whē my Lord the kyng departed out
of Jerusalem that the kinge shuld take it
to hert. For thy seruaūt dothe know how
that I haue done amisse. And therfore be
hold, I am the first this day, of al ŷ house
of Joseph ŷ am come to mete my lord the
king. But Abisai the sōne of Zaruiah ā=
swered & sayd: shall Semei not die for ŷ
cause: which cursed the Lordes anointed?
And the kyng sayde: what matter is bet=
wene you & me ye sonnes of Zaruiah, ŷ
ye shuld this day be aduersaries vnto me?
C [illegible]r shal no mā dye thys daye in Isra=
el: for I know that I am this day kynge
ouer Israel. And the kyng said vnto Se
mei: thou shalt not dye, & sware vnto him.

And Miphiboseth the sonne of Saul E
came to mete ŷ king, & had nether dressed
his fete ner shaue his beerde ner wasshed
his clothes from the time the king depar=
ted, vntil he came agaīe i peace. And whē
he was come to Jerusalē toward thee kin
ge, the king said vnto him: wherfore wen=
te not ŷ wt me Miphiboseth? And he said:
my lord kig, my seruaūt deceaued me. For
thy seruaunte sayde: that I wolde haue

myne Asse sadled to ride theron, for to go to ye kig, because thy servaũt is lame. And he hath therto cõplained on my servaũt vnto my lord ye kig. But my lord ye kinge is as an angell of God: do therfore what semeth best in thine eyes. For al my fathers house were but deed mẽ vnto my lord ye kinge: & yet didest yu put me amõge thẽ yt eate at thine owne table. What right therfore have I yet, to crie any more vnto ye kyng? And ye kig said: it neadeth ye not to speake any moare, for I have sayde: yt thou & Ziba shal devide ye lãdes betwene you. And Miphiboseth sayd vnto ye kyng: yee let hi take al: for so moche as my lord the kinge is come in peace vnto hys owne house.

F And Berselai ye galaadite came frõ Rogeli & wẽt over Jordã wt ye kyng to accõpanie hi over Jordã: which Berselai was a very aged mã, evẽ foure skore yeres old, & had provided ye kig of sustenaũce while he lay at Mahanaim: for he was a mã of very great substaũce. And ye king said vnto Berselai: come yu wt me, yt I may fede ye wt me i Jerusalẽ. But Berselai said vnto ye king: of what age am I of, yt I shuld go wt ye kig vnto Jerusalẽ. I am this day foure skore yere old: & therfore cãnot decerne savery frõ vnsavery, nether hath thy servaũte pleasure in yt he eateth or drincketh: nor yet delectaciõ in ye sõgz of mẽ or womẽ. It is no nede yt thy servaũt be a burthẽ vnto my lord ye kynge: let thy servaũt go a litle way over Jordã wt ye king: for why shuld ye kyng rẽder me soche a rewarde? But let thy servaũt turne back agayne, yt I maye die in mine owne citye, by the grave of my father and mother. But lo here is thy servaũt Chamaã: let him go wt my lorde the king, & do to hym, what shal please the.

And ye kyng ãswered: Chamaam shall
G go wt me. And I wyl do to hym that thou shalt be cõtent wt. And therto whatsoever thou shalt require of me, that same wyl I do for the. And al the people wẽt over Jordã. And whẽ ye king was come over Jordã, he kissed Berselai & toke hys leave of him, & he wẽt back againe vnto his owne place. And then the king wẽt to Galgal, & Chamaam went wt him. Now al the men of Juda were at the bringing over of the king, and but halfe the men of Israel.

Wherfore al the mẽ of Israel came to ye kig & said vnto hym: why have oure brethren the men of Juda stolen the away & have brought the kig & his housholde & al Davids men wt him over Jordã? And al the mẽ of Juda ãswered ye men of Israel, for ye kig is nere of kynne to vs: wherfore be ye angrye for that matter? thynke ye yt we eate of the kinges cost, or yt the king geveth vs any gyftes? And ye men of Israel ãswered the men of Juda & said: we have ten partes in the kynge, & have therto more right to David then ye. Why then did ye despise vs, that oure advise had not bene first had in restorynge our kynge agayne? And the wordes of the mẽ of Juda were fearcer thẽ the wordes of the mẽ of Israel.

¶ Seba the sõne of Bochri raiseth Israel against David. Joab kylleth Amasa traiterously. The hed of Seba is delivered to Joab. Davids servauntes are nombred.

The. xx. Chapter.

And there happened to be an vnthriftie felow named Se- A
ba ye sõne of Bochri a mã of Gemini which blew a trõpet & said: we have no part i David, nor enheritaũce in the sonne of Isai, O Israel, lette vs departe therfore everye mã to hys tent. And all Israell went from David & folowed Seba the sonne of Bochri. But the mẽ of Juda claue fast vnto the king, from Jordan to Jerusalem.

And whẽ David was come to his house to Jerusalem, he toke the ten wives his cõcubines yt he had left behinde hi to kepe ye house, & put thẽ in warde & mynystred all thynges vnto them: but lay no moare wt thẽ. And so they were enclosed vnto ye day of the deeth of thẽ, & lived a widowes life.

Then said the king to Amasa: cal me ye men of Juda togeather wt in thre dayes & present thy selfe here. And Amasa went to gether the men of Juda together: but taried lõger thẽ ye tyme which was apoynted B
him. Wherfore ye kig said to Abisai: now shal Seba ye sõne of Bochri be wors to vs then Absalõ. Take yu therfore thy * lordes servaũtz & folow after hi: lest he gett hym walled cities & escape vs. And ther wente out after him Joabs mẽ & ye Cerethites & ye Phelethites & ye mẽ of mighte. And they departed out of Jerusalẽ to folowe after Seba ye sonne of Bochri. And when they were come to the great stone in Gabaõ, A- C
masa met thẽ. And Joab had hys garmẽt

yͤ he had about him, gyrd vnto him, & had
gird therō a knife ioyned fast to his loines,
in soche a shethe that as he wēt it fel some
times out. And Ioab said to Amasa: art al
thīges in rest & peace my brother. And Io
ab toke Amasa by yͤ chinne wt the righte-
hād, as though he wolde haue * kyssed hī.
And Amasa toke no hede to the knyffe yͤ
was in Ioabs hād, wt which Ioab smote
hym in the short rybbes & shed out his bo
welles to yͤ groūd and smote hym but one
stroke, and he dyed.

D And thē Ioab & Abisai his brother fo
lowed after Seba yͤ sōne of Bochri. And
one of Ioabs mē yͤ stode by hī sayd: what
is he yͤ he wolde be as Ioab, & what is he
yͤ wold be vnto dauid istede of Ioab? And
Amasa lay walowīg in bloud in yͤ middes
of yͤ way. And ther was a mā that saw all
the people stād styl. And whē he sawe that
* al yͤ came by hī stode stil, he rowled Ama
sa out of yͤ way into the feld & cast a cloth
vpō hym. And as sone as he was rōbeled
out of the way, al yͤ people wēt after Io-
ab, to folow after Seba yͤ sōne of bochri.

E And he wēt thorow all the trybes of Is-
rael vnto Abel, Bethmaacah & al Barim.
And yͤ people gethered vnto hī & wēt also
after hym. And they came & beseged hī in
Abel bethmaacah. And they cast vp a bāc
ke against yͤ citie. And it was beseged. Al
yͤ people yͤ was wt Ioab labored buselye
to ouer throw the wal. Then cried a wyse
womā oute of the citie, heare heare, byd I
pray you Ioab that he come hither, that I
may speake wt hī. When Ioab was come
the womā said: art thou Ioab? And Ioab
F āswered yͤ am I. And she said to hī: heare yͤ
wordes of thy hādmaid? And he said: I am
ready to heare. And she said: it hath ben a
comē saying in the olde time, men * muste
aske of Abel, & then go to and fynyshe the
worck. Abel is one of the quietest & faith-
fullest cities yͤ ar in Israel. And yͤ goest a
bout to destroy a citie that is as a mother
in Israel. Why deuowrest thou yͤ enheri-
taunce of the Lord.

And Ioab āswered & said: god forbid,
God forbid it me, yͤ I shuld ether deuow-
re or destroy it. The matter is not so: But
there is a mā of mount Ephraim, Seba yͤ
sōne of Bochri by name, which hath * lifte
vp his hād against king Dauid. Deliuer
vs him only, & I wyl depart frō the citie,

And the womā said vnto Ioab: Behold, G
his heed shalbe throwē thorow the wal to
the. And thē the womā wente vnto all the
people * in her wisdom. And they smote of
the heed of Seba yͤ sōne of Bochri, & cast
it to Ioab. And he blew a trompet, & they
skatered frō the citie, euery mā to his tēte,
& Ioab returned to Ierusalē vnto yͤ king

* That is counseling the wysely

And Ioab was ouer al yͤ host of Israel.
And Banaiah the sōne of Iehoiada was
ouer the Cerethites & yͤ Phelethites. And
Adurā was ouer the tribute. And Iehosa
phat the sonne of Ahilud was * Recorder.
Seua was scrybe. And Sadock & Abia-
thar were yͤ prestes. And Ira the Iairite
was lykewyse Dauids * preast.

* Aboue in this boke yͤ viii. cha. d.

Chald. Interpre. reaedeth was prince to hī yͤ is, was great & the chefe of coūcel to Dauid: & as it were his directer & secretarye.

¶ Thre deare yeres. The vēgeaunce of the synnes of Saul lyghteth on his. vii. sonnes, which are hanged. Foure great batelles, which Dauid had agaīst the Philistines.

The .xxi. Chapter.

A Then ther fel an hongre in the
dayes of Dauid thre yeres,
yere by yere. And Dauid en
quired of yͤ lord. And yͤ lorde
āswered: it is for Sauls sa-
ke & yͤ house of bloude, because he slue the
Gabaonites. And yͤ king called yͤ Gabao
nites & said vnto thē. Now these Gabao-
nites ar not of yͤ childrē of Israel, but a rē-
naūt of yͤ Ammorites, & yͤ childrē of Isra
el sware vnto thē. And yet Saul soughte
to sley them, for a zele yͤ he had to the chyl-
dren of Israel & of Iuda. Wherfore Da
uid said vnto thē: what shal I do for you?
& wherwith shal I content you yͤ ye may
* blesse the enheritaunce of the Lord.

That is sa..ure & fa..r. Gen. & Exo. xxxvi. d.

B And the Gabaonites said vnto him: we
haue no matter of siluer or of gold wyth
Saul or wt his house: nether haue we a-
ny mā yͤ we wold kil i Israel. The he saide:
what say ye yͤ I shal do for you? And they
sayd vnto the king: yͤ mā that cōsumed &
imagened to bryng vs to nought, him we
ought to destroy, that nought of him cōti-
new in any of yͤ costes of Israel. let seuen
men of his sonnes be deliuered vnto vs, yͤ
we may hāg thē vp vnto the lorde, in Ga-
baah of Saul yͤ lordes elect. And Dauid
sayde: I wyll geue them you.

But the king had cōpassion on Miphi
boseth the sōne of Ionathas, the sonne of
Saul, because of yͤ lordes othe that was
betwene thē: yͤ is to saye betwene Dauid
& Ionathas yͤ sōne of Saul. But he toke

the two sõnes of Rezphah ye daughter of Aiah which she bare vnto Saul, Armoni & Miphiboseth, & the fiue sonnes of Michol ye daughter of Saul which she bare to Adriel ye sõne of Berselai ye Molathite, & deliuered thẽ vnto the hãdes of the Gabeonites, which hãged thẽ in ye hill before the lord. And they fel all seuen togather in ye first dayes of heruest: euẽ in ye beginnyng of Barley heruest.

And Rezphah ye daughter of Aiah toke Sackclothe & spred it vnder her vpõ the Rocke, euẽ frõ ye begining of haruest vntill raine dropped vpõ thẽ out of heuen & suffered nether ye birddes of ye Aire to fal on thẽ by day nor beastes of the felde by
C night. And whẽ it was told Dauid what Rezphah ye daughter of Aiah ye cõcubyne of Saul had done, he wẽt & toke ye bones of Saul & of Jonathas his sõne, of ye mẽ of Jabes in Galaad, which they had stolẽ frõ ye strete of Bethsã, wher ye Philistines had hãged thẽ in ye dayes whẽ ye philistinz had slaine saul i Gelboe. And he brought thẽce ye bones of Saul & the bones of Jonathas his sõne, & they set away ye bones of thẽ that were hãged, & buryed thẽ with the bones of Saul & Jonathas his sonne in the cõtrey of Bẽiamin, in Zela, in ye sepulchre of Cis his father. And when they had performed al ye the kyng cõmaũded, God was then at one with the lande.

And ye Philistines had yet againe warre wt Israel. And Dauid went downe & his seruaũtes wt him, & fought with ye Philistines. And Dauid waxed faintie, & Jesbi of * Nob one of the sõnes of * Haraphah whose speare hed waied thre hũdred sycles of Brasse, & was gyrd with a new swerde thought to haue slaine dauid. But Abisai
D ye sõne of Zaruiah succoured hĩ & smote ye philistine & killed him. Thẽ ye seruaũtes of dauid sware vnto hĩ saying. Thou shalt go no more out with vs to battel, that the lighte of Israell be not put out. And ther was yet after this battel wt ye Philistines at * Nob, i which Sobochai ye Husathite slew Saph of the sonnes of Haraphah.

* After the Grek: Some rede: Benob in Gazer. Geauntes

And ther was yet ye third battel in Gob, wt the philistines, wher Elhanan the sõne of ye Jaere Orgi, a Bethlehemite slue one goliath a gethite: ye staffe of whose speare was as great as a weuers cloth beame.

And ther was yet battel in Geth, wher was a mã of a syse & had on euery hãd. vi. fyngers & on euerye fote. vi. toes. xxiiii. in al. And was also of ye kired of Haraphah, & defied Israel. And Jonathas the sonne of Samaah ye brother of Dauid slue hĩ. These foure were of ye sõnz of Haraphah in Geth, & were ouer throwen by the hand of Dauid & by the hãdes of his seruaũtes.

C The Canticle or song of Dauid for ye delyuerance from his enemyes.

The. xxii. Chapter.

And Dauid spake ye wordz of this sõg vnto the lorde, what tyme ye lord had deliuered hĩ out of the hãdz of all his enemies, & out of ye hãdz of saul. A

And he said: the Lord is my * rocke, my castel & my deliuerer. God is my strẽgth, & in him wil I trust: my shyld & the horne that defẽdeth me: mine hie hold & refuge: O my Sauer, saue me from wronge.

I wyl prayse & cal on the lord, & so shal be saued from myne enemyes. For ye waues of deeth haue closed me aboute, & the flodes of belial haue feared me. The copz of hel haue cõpassed me about, & ye snares of deth haue ouertake me. In my tribulaciõ I called to the lord, & cried to my God. And he heard my voyce out of his tẽple, & my crye entered into his eares. And yerth trimbeled & quoke, & the foũdacions of heuẽ moued & shoke, because he was angrie.

Smoke wẽt vp out of his nostrelles, & consuming fyre out of his mouth, ye coles were kẽdled of him. And he bowed heuẽ & came downe, & darcknesse vnder neth hys fete. And he rode vpon Cherub & flewe: & B
apered vpon the winges of the wĩd. And he made darcknesse a tabernacle round about hym, wt water gethered togeather in thycke cloudes. Of the bryghtnes, ye was before hym, coles were sett on fyre.

The Lord thundred from heuen, & the most hye put out hys voyce. And he shot arowes & skatered them, and hurled lyghtenyng & turmoyled thẽ. And the bottoms of the see appered, and the foũdacyons of the worlde were sene, by the reason of the rebukynge of the Lorde, and thorowe the blastynge of the breth of hys nostrelles. He sẽt from an hye & fet me, & plucked me out of myghtye waters.

He deliuered me frõ my mightie enemy,
& frõ thẽ that hated me & were to stronge
for me. Whẽ they had compased me in the
day of my tribulatiõ, the Lorde stayed me
vp. And he brought me out into rowmeth
& delyuered me, because he delyted in me.
The lord rewarded me according to my
C right wysnes, & according to the purenesse
of my hãdes he dealt with me. For I kept
the wayes of the Lord, & dyd no wyckednes
forsaking my God. But I had al his
lawes in my sight, & turned my face from
none of his ordinãces. But was pure vnto
hi ward, & kept my selfe frõ wickednes.
And the Lord dyd to me agayne, according
to my rightewysnes, & after my pure
nes that I had in his sight. With the holy
thou shalt be holy, & wyth the man that is
vncorrupte, ẏ shalt be vncorrupt. With ẏ
pure ẏ shalt be pure, & with the froward ẏ
shalt be froward also. And the people that
ar in aduersite thou shalt help. And on the
proude shalt thou caste thyne eyes. Thou
art my light O Lord, & the lord shal light
my darkenesse.
With thy helpe I wil runne thorow an
hoste of mẽ, & by the ayde of my God wyl
spring ouer a walle. The * way of God is
vndefyled, & the word of the lord tried as
gold, & he a shilde to al that trust in hym.
Who is a god saue the Lord, and who
mightie saue our god? God is my strength
in warre, & ryddeth the waye cleare before
me. And maketh my fete as swyfte as an
hindes & setteth me fast vpõ my hye hold.
And teacheth my hãdes to fight, ẏ a bowe
of brasse is to weake for myne armes.
D And thou hast saued me with thy shyld,
& keppest me euer in mekenes. And thou
madest me space to walke in, that my fete
shuld not stõble. I folowed myne enemies
& destroyed thẽ, & turned not agayn vntyl
I had consumed them.
I wasted thẽ & so clouted thẽ, that they
could not aryse: but fell vnder my fete.
And ẏ compasedest me about wt might
to battel, & madest them that rose agaynst
me to stoupe vnder me.
And ẏ madest myne enemies to * turne
theyr backes to me, & them that hated me,
& I destroyed them. They loked for helpe
But none came to saue thẽ vnto the Lord
they cryed, but he heard them not,
And I wyl beate them as small as the
dust of ẏ erth, & wyl stãpe thẽ as the myre
of the strete, & wyll spreade them abroade.
And ẏ delyueredst me frõ the dyssenciõ
of my people, & kepest me to be an head o-
uer naciõs, for the people whych I knewe
not be came my seruauntes.
And the aliantes crouched vnto me, and
obeyed me at a word,
And the alyentes ẏ shrinke away shall
treble for feare in theyr * defenced places.
The lord lyue, & blessed be he that is my
strength: & exalted be God ẏ strength that
saueth me. It is God that auẽgeth me, &
bringethe downe ẏ people vnder me. And
delyuereth me frõ myne enemies, thou lyf
test me vp on hye frõ thẽ that ryse against
me, & delyuerest me from the wicked men.
And therfore I wyl prayse the O Lord
amõg the heathẽ, & I wil sing vnto thy na
me. For thy great & manifold sauig of thi
king, & shewing mercy vnto thyne anoynted,
euẽ to Dauid, & hys sede for euer.

The Notes.

a Godly men haue called the Lord by diuerse names according to theyr faythes is, as they thought of God within thẽ selues, & as they also had proued. So Dauid here called him hys Rocke, hys castel, hys deliuerer, hys strength, hys shylde, hys horne of defence &c. Psalme xviii. a.

b To sing vnto the name of God is a commẽ maner of speaking to the Psalmist, for to geue thãkes & to shewe the verite & glory of god, as in ẏ psa. xxi. c.

The stra[n]ge[rs] ... whe[n] they ... be ... selues al though in stronge holdes

The last communicatiõ of Dauid, & the descripti
on of the mighty men to hym belongynge.

The. xxiii. Chapter.

These be ẏ last sayinges of Da
uid. Dauid the sonne of Isai A
sayd. And ẏ mã is lyft vp on
hye, ẏ anointed of the God of
Jacob & plesant Psalmist of
Israel sayd: ẏ spirit of ẏ lord spake in me
& his wordes were on my tong. The God
of Israel spake vnto me, & the strength of
Israel sayd: he ẏ beareth rule ouer mẽ, he
that ruleth iustelye & in the feare of God.
And he shalbe as ẏ morninge light, whẽ ẏ
sonne shineth in a morning in which are no
cloudes to let ẏ brightnes, & as the grasse
of the earth is by the vertue of the raigne
And is not myne house so wyth God? in ẏ
he hath made with me an euerlastyng coue
naunt perfecte in all poyntes: & in that he
shall fulfyll al ẏ is healthesome vnto me,
& al my desires therto. When the vnthrift
men are all of thẽ as thornes taken out of

their places, which cãnot be takẽ wt hãdes
But the mã that shal touche thẽ muste be
armed with yrõ on a longe helue. And thẽ
shall they be burnt with fyre to syt therby.
B These be the names of the mightie mẽ yt
were about Dauid: b Joseb of Sebeth, ye
Thachmonite, first of .iii. otherwise called
Adino the Azonite, whyche slue .viii. C. at
one time. And next to hi Eleazar ye sõne of
Dodi ye sonne of Ahohi, one of the .iii. prin
cipal yt were with Dauid, which whẽ they
defied the Philistines yt were ther geathe-
red together in battel (& the men of Israel
were gone vp) arose & layed on the Phili-
stines vntil his hãd aked & claue vnto the
swerde. And the lord made a great victory
the same daye. And the people returned &
wẽt after hi only to spoyle. After him was
Sema ye son of Ageh the Hararite) which
whẽ the Philistines were geathered toge-
ther in Lahaia wher was a parcel of land
ful of ryce, & ye people were fled for fear of
the Philistines) stode in the middes of the
said ground, & defended it & slue ye philisti
nes. And the lord gaue hi a great victory.
And these thre of the .xxx. of the Lordes
wẽt down & came to Dauid in the haruest
tyme vnto yt caue Odolõ. And the Host of
C the philistines had pitched in the valey of
Geauntes. And Dauid was thẽ in an hold
And ye souldiours of the Philistines were
thẽ in Bethlehẽ. And Dauid lõged & sayd
Oh, yt I had of the water yt is in the wel in
the gate of Bethlehem for to drincke. And
anone ye thre mightie brake thorow ye Host
of the Philistines & fett water oute of the
well of Bethlehẽ yt was in the gate, & toke
& broughte it to Dauid: Neuerthelesse he
wold not drinke therof, but offred it vnto
the lord & sayd: the lorde forbid yt I shuld
do so, shuld I drinke ye bloud of mẽ yt were
in ieopardye of theyr lyues? & so he wolde
not drinke it. These thinges did these thre
mightie mẽ. Thẽ Abisai the brother of Jo
ab, the sõne of Zaruiah: he was a captayn
c ouer the thre, & he lift vpp hys speare a-
gaynst thre. C. & slue thẽ, & was named wt
the thre. For he was nobler man then the
thre, & was theyr captayne. Howbeit he at
Understand the first .iii. tayned not vnto * those thre in actes.
Thẽ Banaiah the sõne of Jehoiada the
sõne of a lusty mã valyãt in actes of Kab
zeel, he slue .ii. lyõs of Moab. He wẽt dow
ne & slue a lyõ in a pyt in tyme of Snowe
And he slue an Egiptiã a goodly mã, whi
che had a speare in his hãd. And Banaiah
went downe to him wt a staffe & plucked ye
speare out of the Egiptiãs hãd & slue him
wt his owne speare: Soch thiges did Ba D
naiah the sonne of Jehoiada & was the no
bleste of thirtie: But not lyke to any of the
thre in factes of warre. And Dauid made
him of his coũcel. Asahel the brother of Jo
ab was one of the thirtie. Then Elchanan
the sõne of Dodo of Bethlehem: Semah
the Harodite: Elica the Harodite: Helez ye
Paltite: Ira the sonne of Ikes the The-
koite: Abiezer of Anathoth: Mobonai the
Husathite: Zelmon an Ahohite: Maharai
the Netophathite: Heleb the sõne of Baa-
nah an Netophathite: Ithai ye sõne of Ri-
bai of Gabaah a citie of ye childrẽ of Beia
min: Banaiah ye Pharathonite: Hedai of ye
ryuer of Gaas: Abialbõ ye Arbathite: As-
maueth a Berhomite: Eliaba a Salabo
nite: * Of ye sõnes of Jasẽ Jonathas, Se
mah ye Hararite: Ahiã the sonne of Sarar
an Ararite: Eliphelet the sonne of Aasbai
the sonne of a Maachathite: Eliam the sõ
ne of Ahithophel the Gelonite: Hezrai the
Carmelite: Pharai the Arbite: Igaal the
sonne of Nathã of Zobah: Bani the Ga
dite: Zelec an Amonite: Naharai a Bero-
thite the harnesberer of Joab the sonne of
Zaruiah: Ira the Jethrite: Gareb ye Jethri
te: Uriah the Hethite: in al thyrtie & seuen.

The Notes.

a Understãd, sayd, yt he wold rayse vp of my stock a king, which shuld be Messias, yt shuld rule in ye feare of ye lord, yt is, in ye true worshipping of the one & true god. For the kingdõ of Christ is the kingdõ of thẽ that beleue & worship god, in spret & truth: & that kepe his cõmaundementes, & earnestly & wyth al theyr trust leane to that, that pleaseth hym.

b Joseb. i. Para. xi. c. is he named Isabal ye sonne of Hachamoni. Josephus de antiq. lib. vii. cap. x. calleth him Jesobus after some opiniõs. After other som Ealebus: Affirming also yt he was ofte wont to rushe into the forwarde of his enemies, & not leaue fighting, tyll he had kylled nyne hundred.

c Not ouer ye fyrst thre, but ouer ye thre yt were inferiour & vnder thẽ, that is, ouer thẽ that were of ye second degre of Dauids mightie mẽ or worthies.

C Because Dauid caused ye people to be nõbred, is Israel plaged wt pestilẽce, so yt in .iii. dayes ther died lxx. thousand.

The .xxiiii. Chapter.

AND the Lorde was wroth a-
gaine against Israel, & stered I
vp Dauid against thẽ saying
go & nombre both Israel and
Juda. And forth with ye king
sayde to Joab the captayne of hys Host:
go abroade I praye the, thorowout al the

trybes

trybes of Israel, evē frō Dan to Bersabe
⁊ nōbre the people that I maye know the
nōbre of thē. And Ioab sayd unto ye king
I beseche ye the Lorde thy God make the
people as many moo as they be: ye ⁊ an. C
tymes so many moo, ⁊ that the eyes of my
lord ye king may se thē. But how is it ye my
lord ye king hath a lust in this thing? not w
stādinge ye kinges wordes prevailed agaīst
Ioab ⁊ against al ye captaynes of ye hoste.

Thē Ioab ⁊ the captaynes of the hoste
went out frō the king, to vewe the people
of Israel. And they passed over Iordā ⁊ pit
ched i Aroer on the right syde of the citie ye
lieth in the myddes of the valey of Gad ⁊
so forth to Iazer. And thē they wēt to Ga-
laad ⁊ to the nether lande of Hodesi, ⁊ frō
thence to Dan Iaan, ⁊ aboute to Sidon,
⁊ came to the stronge towne of Tyre, ⁊ to
al the cyties of the Hevites ⁊ of the Cana-
nites, ⁊ thē wēt out to the South of Iuda
evē to Bersabe. And so whē they had ben
abroade thorowout al ye lande they retur-
ned to Ierusalē agayne at the ende of .ix.
B monethes ⁊ .xx. dayes. And thē Ioab dely-
vered up the rekeninge of the nōbre of the
people unto ye king. And ther were foūd in
Israel .ix. hūdred thousand men of might
that drew swerdes. And the men of Iuda
were fyve hundred thousand men.

And Davids hert smote him after that
he had nōbred the people. And he sayd un
to the Lord: I have sinned exceedingly in ye
I have done. And now Lord take awaye
the trespace of thy servāt: for I have done
folishlye. And when David was up in a
morning, the word of the Lord came unto
the prophet Gad Davids sear saying: go
and saye unto David, thys sayth the lord
I offer the thre thīges, chose whych of thē
I shal do to the.

And Gad came to David ⁊ shewed him
⁊ sayd unto him: whether wylte thou have
vii. yeres hūger in thy lād, or that thou flee
thre monethes before thine enemies ⁊ they
folowing the, or that ther be thre dayes pe
stilence in thy lāde. Now understand and
se, what word I shal bring agayne to him
that sent me. Thē sayd David unto Gad
C I am in a marveylous strayte. But let me
fal I pray the, into the handes of the Lord
for moch is his mercy, and let me not falle
into the handes of men.

And the Lord sent a pestilēce in Israell
frō the morning unto the ende of the tyme
apointed. And there died of the people be-
twene Dan ⁊ Bersabe .lxx. thousand men
And whē the angel stretched out his hand
unto Ierusalē to have destroyed it, ye lorde
had cōpassion to do that evel ⁊ sayd to the
Angel that destroyed the people: it is suffi-
cient: let thyne hand cease. And the Angell
was at ye thresshinge place of Areunah the
Iebusite. Thē spake David unto the lord
whē he saw the Angel ye smote the people,
and sayd: loo, it is I that have synned, and
I that have done wickedly. But the shepe
what have they done? let I pray the thyne
hand be on me and on my fathers house.

And Gad came the same day to David
⁊ sayd unto him: go up ⁊ reare an aultare
unto the lord in the thresshing flowre of A-
reunah the Iebusite. And David accordin
ge to the saying of Gad wēt up as ye lorde
cōmaunded. And when Areunah loked ⁊ D
sawe the king ⁊ his servaūtes coming to-
warde hym, he went out: ⁊ bowed him self
to the king flat on his face to the ground, ⁊
sayd: wherfore is my Lord the king come
to his servaunt? And David sayd: to bye
the thresshing flowre of the, for to make an
aultare unto the Lord that the plage may
cease from the people.

And Areunah sayde unto the king: lete
my lord the king take ⁊ offer what semeth
him good in his eies: Behold oxē for sacre
fyce, ⁊ sleades ⁊ the other instrumentes of
the oxē for wood. And Areunah ye kynges
frend gave al to the king, and sayd moreo
ver unto the king: the Lord: the Lorde thy
God accept the. But the kinge sayd unto
Areunah: not so, but I wyl bye it of the at
a pryce, ⁊ wyll not offer sacrifice unto the
Lord my God that shall cost me noughte
And so David bought ye thresshing flowre,
⁊ the oxen for fyftie sycles of sylver. And
David bylt ther an aultar unto the Lorde
⁊ offred burntsacrifices ⁊ peaceoffringes,
And so the Lord was agreed wyth the
lande. And the plage ceased
from Israel.

¶ The ende of the second Boke of Sa-
muel: whych they comenly cal the se-
cond of the Kinges.

The. iij. boke of the Kinges after the rekening of the Latenistes: whych after the Hebrues is called, the fyrste of the kynges.

¶ The younge virgin Abisag kepeth Dauid in hys extreme age. Adoniah occupieth the reaulme vnwyttynge to hys father. Salomon is anoynted kinge & then Adoniah fleeth.

The. I. Chapter.

hē king Dauid
was waxē olde &
stryken in yeares,
though they coue
red hym wt clothes,
yet he caughte no
heate. Wherfore
A his seruaūtes sayd vnto hym: let there be
sought for my Lord ẏ king a yoūg maidē
to wayte vpō him & to cherysshe hym. And
let her lye in his bosome, that my Lord the
king may get heat. And so thei sought for
a fayre Damosel thorowout al the costes
of Israel & foūd one Abisag a Sunamite
& brought her to ẏ king. And ẏ Damosell
was excedyng fayre, & cherysshed ẏ kinge &
ministred to hī: But ẏ king knew her not.
But Adoniah ẏ sōne of Hagith exalted
him self saying: I wilbe king. And he gat
him a charet & horsemen and fyftie men to
rūne before hym. And hys father rebuked
him not at any tyme nor sayd so moche to
hym as why doest ẏ so. And he was therto
a goodly mā & his mother bare hym nexte
after Absalō. And he commoned with Joab
ẏ sonne of Zaruiah & wt Abiathar ẏ priest.
And thei holp Adoniah. But Sadock the
prest, Banaiah ẏ sonne of Jehoiada, Na-
than the prophet, Semei & Rei & the men
of might which were wt dauid fauered not
B Adoniah. And Adoniah sacrificed shepe &
oxen & fatlinges at the stone of Zoheleth
which is fast ✶ by ẏ wel of Rogel, & bad al
his brethē the kinges sonnes & al the men
of Juda ẏ kinges seruaūtes. But Nathā
the prophet & Banaiah & the mightie men
and Salomon his brother he bad not.

Some rea-
de by Caro
geli.

Wher vpō Nathā spake vnto Bethsa-
be the mother of Salomō saying: hast ẏ
not heard how ẏ Adoniah the sonne of Ha
gith doth raygne biwetting vnto our ma
ster Dauid? Now therfore come ẏ I may
geue the councel, howe to saue thyne owne
lyfe & the lyfe of thy sonne Salomō. Hen
ce and get the vnto king Dauid & saye vn
to hym: dyddest not thou my Lord kynge
sweare vnto thy handmaide saying: Sa-
lomō thy sonne shal raygne after me, & he
shall ✶ syt vpon my seate, why is thē Ado
niah made kinge? And se, whyle thou yet
talkest there with the king, I wyl come in
after the and wyl ende thy wordes..
And Bethsabe wēt in vnto ẏ king into C
the chābre. And the king was verye olde &
Abisag ẏ Sunamite ministred vnto him.
And Bethsabe stouped & made obeysaūce
vnto the king. And the kinge sayde: what
is thy matter? And she answered & sayde:
My Lord thou swarest by the Lorde thy
God vnto thyne hādmayde: Salomō thy
sonne shal raygne after me & he shal sit v-
pon my seate. But now se, Adoniah is kin
ge and thou my Lord king wottest it not.
And he hath offred oxē, fatlinges & shepe
aboundantly, & hath called all the sonnes
of the king, & Abiathar the priest, & Joab
the captayne of the hoste. But Salomon
thy seruaunt hath he not biddē. And now
my Lord king the eyes of al Israel wayte
on the, to tell them who shal syt on the seat
of my Lord the kyng after him. For elles
whē my lord ẏ kynge is layde to rest with
hys fathers, I & my sonne Salomō shall
be ✶ sinners.
And behold while she yet talked with ẏ
king, Nathā the prophete was come. And
they told the king saying: here cometh Na
thā the prophet. And whē he was come be
fore the king, he made obeysaunce vnto ẏ
king vpō his face vnto ẏ groūde, & sayd:
My Lord king, hast thou sayde, Adoniah
shal raygne after me, & he shall syt vppon
my seate? For he is gone downe this daye
and hathe offered oxen, fatlynges & shepe D
aboundantly, & hath called all the kinges
sonnes & the captaynes of the hoste, & A-
biathar the priest. And se, they eate & drin
ke before him and say. God saue kyng A-
doniah. But me thy seruaūt and Sadock
the Priest and Banaiah the sonne of Je-
hoiada, & thy seruaunt Salomon he hath
not called. Is this thing done of my lord
the kinge & yet woldeste not shewe me thy
seruaūt, who shuld sytt on the seate of my
Lorde the kynge after hym?

Then

Then kynge Dauid answered & sayde: cal me Bethsabe. And she came in & stode before him. And ẏ king sware saying: As sure as the Lord (that hath rydd my soule out of al aduersite) lyueth: euē as J sware vnto the by the Lord God of Jsraell sayinge: Salomon shal raygne after me, & he shal syt vpō my seate for me, so wyl J do thys daye. And Bethsabe bowed on her face to the earth & dyd obeysaunce vnto the kynge and sayde: J praye God my Lorde kyng Dauid may lyue euer. Then sayde king Dauid cal me Sadock the prieste & Nathan the Prophet & Banaiah the sōne of Jehoiada. And when they came before the kyng, The king said vnto thē: take wt you the seruaūtes of your Lord, & set Salomon my sonne vpon myne owne Mule and carye hym downe to Gihon. And lette Sadock the Priest and Nathan the prophet anoynte hym there, to be kynge ouer

C Jsraell. And then blowe ye wyth a trōpet & saye: God saue king Salomō. And thē come vp after hym, & let him come and syt vpon my seate. For he shalbe kinge in my stede. And hym J haue cōmaunded to be captayne ouer Jsrael and Juda. And Banaiah the sonne of Jehoiada āswered the kyng & sayd, Amē, & so J praye God that the Lord God of my Lorde the kyng saye so to. And as the Lord hath bene wyth my Lorde the kynge, euen so, J praye God he maye be, with Salomō and that he make hys seate gloriousser then thee seate of my Lord kinge Dauid.

And Sadock the Prieste & Nathā the prophet & Banaiah ẏ sōne of Jehoiada & the Cerethites & Phelethites wēt down, & set Salomō vpō kinge Dauids Mule &

D led him to Gihon. And Sadock the Priest toke an horne of oyle out of ẏ tabernacle & anoynted Salomon. And they blew a trōpett, and all they sayde: God saue kynge Salomon. And all the people came vp after hym pypynge wythe pypes and reioysynge greatlye, so that the erth range with the sounde of them.

And Adoniah & all the gestes that were with him, heard it euē as they hadde made an ende of eatinge. And whē Joab hearde the soūde of the trōpet, he said: how happeneth it ẏ there is soche a noyse in the cytie? And as he yet spake, se, Jonathas ẏ sōne of Abiathar the priest came. And Adoniah sayd: come for thou art a lusty bloud and bryngest good tydynges. And Jonathas answered and sayde to Adoniah: Verelye oure Lord kynge Dauid hath made Salomon kyng. And the kynge sente wythe hym, Sadock the priest & Nathan the prophet: & Banaiah the sonne of Jehoiada & the Cerethites & the Phelethites, & they haue set hym vpō ẏ kinges Mule. And Sadock the priest & Nathan the Prophet haue anoynted hym king in Gihon. And as they came vp agayne they reioysed that ẏ cytie dyd sounde agayne. And that is thee E

noyse that ye haue heard. And therto Salomon sytteth on the seate of the kingdom And moreouer the kynges seruaūtes wēt in to blesse our Lord king Dauid saying: thy god make the name of Salomō more fauource then thyne, and hys seate moare gloryouse then thyne. And the kynge bowed hym selfe vpon the bedd. And laste of all thus sayde thee kynge: blessed be thee Lorde God of Jsraell whyche hath made one to syt on my seate thys daye, euen myne eyes seynge it.

And all the gestes that were wyth Adoniah were afrayed & rose vp & went euery mā hys waye. And Adoniah fearing Salomon arose & went & caught holde on the hornes of the altare. And it was told Salomō, how that Adoniah for feare of king

Salomō hath caught handfast vp ẏ hornes of the aultar sayng: let king Salomō Or thus, to ẏ [illegible]

sweare vnto me thys daye, that he wyll not sley his seruaunt with the swerd. And Salomon sayde, yf he wilbe a chyld of vertue ther shal not an hearre of hym fal to ẏ erth But & yf wickednesse shalbe found in him he shal dye for it. And therupon king Salomon sent & fet him downe from the aultare. And he came & dyd obeysaunce vnto kyng Salomon. And Salomon sayd to hym: get the to thyne house.

The Notes.

a) Here it appeareth that to be sett vppon the seate, signifieth to beare rule and to haue dominion or iurisdiction, as in manye places here after, and Mathe. xix. d

b) That is, shal seame to haue offended & synned agaynste the, when we be depryued frō the kingdom.

¶ Dauid dyeth. Adoniah requireth to haue Abisag to his cōpanyon, and therfore Salomō cōmaundeth to sley hym. Abiathar is putte from his Priesthode. Semei and Joab are slayne.

The .ij. Chapter.

When

A Vhē the dayes of Dauid we
re drawē nye, ẏ he shulde dye
he charged Salomon his son
ne sayinge: I must walke by
the way of al the worlde, neuer
Josu.1.b, Deut.17.d theles ✱ be thou strong & quyte thy selfe
mãfully. And se that thou kepe the apoint
ment of the Lorde thy God, ẏ thou walke
in his wayes & kepe his cõmaundemẽtes,
ordinaunces, lawes and testimonies, euen
as it is written in the lawe of Moses: that
thou mayst vnderstand al that thou ough
test to do, and all that thou shuldest medyl
wyth. That the Lord may make good his
promesse which he hath promysed me say
inge: yf thy chyldrē shal take hede to theyr
wayes, that they walke before me in truth
with al theyr hertes & with al theyr soules
ii. Re.7.b ✱ then thou shalt neuer be with out one sit
tinge on the seate of Israel.
ii. Re.3.f, and 20.b ✱ Moreouer thou wottest howe Joab
the sonne of Zaruiah hath serued me, and
what he hath done to the two captaines of
the hostes of Israel: vnto Abner the sõne
of Ner & vnto Amasa the sonne of Jether
how he slue thē & shed the bloud of warre
in tyme of peace, and put the bloud of war
re vppon his gyrdle that was aboute hys
loynes and in hys shoes that were on hys
B fete. Deal: wyth hym therfore accordyng
to thy wisdom & se that thou bring not his
ii. Re.19.f horre head downe to the graue in peace. ✱
And shewe kyndnesse vnto the sonnes of
Berselai the Galaadite, & let them be amõ
ge them that eate at thyne owne table, be
cause they so claue to me when I fledd frõ
Absalom thy brother.
ii. Re.16.b ✱ And se, thou hast with the Semei the
sonne of Gera the sonne of Gemini of Ba
hurim, which cursed me with a bytter cur
se, what tyme I went to Mahanaim. But
he came agaynst me to Jordan, & I sware
to him by the Lord, saying. I wyl not sley
the wyth the swerd. But pardon thou him
not. Thou arte a man of wysdom & shalte
knowe what to do to hym, se therfore that
thou bringe hys horre head to ẏ graue wt
bloude.
Actu.2.c And so ✱ Dauid rested wyth hys fa
thers, and was buried in ẏ cite of Dauid.
And the dayes which Dauid raygned v
pon Israel, were fourtye yeres: seuē yeres
in Hebron, and thyrtie and thre yere in Je
rusalem. ✱ And Salomon sate vppon the C
seate of Dauid hys father and hys king
dom was stablished myghtelye.
After ẏ Adoniah the sonne of Haggith
came to Bethsabe the mother of Salomõ
And she sayde: ✱ Betokeneth thy comyng
peace? And he sayde: it betokeneth peace.
Then sayde he, I haue a matter to shew ẏ
And she sayd: saye on. And he sayde: thou
knowest that the kyngdom was myne, & ẏ
al Israel put theyr eyes on me, that I shul
de raygne, howbeit the kingdom was tur
ned away & geuē to my brother, for it was
appoynted him of the Lord: & now I aske
a peticiõ of the, wherof denye me not. And
she sayd vnto hym: tel what it is. Then he
sayd: speake I praye the, vnto Salomon
the king (for he wil not saye the naye) that
he geue me Abisag the Sunamite to wife
And Bethsabe sayde: well, I wyll speake
for the vnto the kyng.
And ther vppon Bethsabe wente vnto D
kinge Salomon to speake vnto hym for
Adoniah. And ẏ king rose vp against her
and bowed hym self vnto her, and sat him
downe on hys seate. And there was a seate
sett for the kinges mother, & ✱ she satt on
hys ryght syde. Then she sayde: I muste
desyre a lyttle peticion of the: saye me not
naye. And the king said vnto her: Aske on
my mother: for I wyll not saye the naye.
And she sayd: lette Abisag the Sunamite
be geuen to Adoniah thy brother to wyfe.
And king Salomon answered & sayd vn
to his mother: why doest thou aske Abisag
the Sunamite for Adoniah? but rather
aske for him the kingdom, seing he is my
ne elder brother: Euen for him aske it and
for Abiathar the priest, & for Joab the son
ne of Zaruiah. Then kyng Salomõ swa
re by the Lord saying: ✱ God do so to me
and so therto yf Adoniah haue not spokē
thys worde agaynst him self. Now therfo
re as surely as the Lord liueth which hath
stablished me & set me on the seate of Da
uid my father, & whyche hath made me an E
house as he promysed me, Adoniah shall
dye thys daye. And king Salomon sente
by the hand of Banaiah the sonne of Je
hoiada, and smote hym that he dyed.
And vnto Abiathar the priest sayd the
king: get the to Anatoth vnto thyne awne
feldes, for thou art worthy of death: but I
wyll

wil not at this time kyll the, because thou barest ŷ arck of the lorde Jehouah before Dauid my father & because ŷ sufferedst wyth my father in al his afflictions. And so Salomō put awaye Abiathar frō beyng prest vnto the lord: to fulfil the wordz of the lorde which he spake ouer the house of Eli in Siloh. Then tydinges came to Joab: for Joab had turned after Adoniah but not after Salomon. Wherupō he fled vnto ŷ tabernacle of ŷ lord & caughte * t hand fast on the hornes of the aultare. And it was tolde kyng Salomon how ŷ Joab was fled vnto the tabernacle of the Lord and stode by the aultare. Then Salomō sent Banaiah the sonne of Jehoiada sayng: go & smyte him. And when Banaiah was come to the tabernacle of ŷ lorde he sayd vnto him: thus sayth the king, come out. And he sayde naye: But I wyl dye euen here. And Banaiah broughte the kyng worde sayinge: thus sayd Joab and thus he answered me.

And the kyng sayd: do euen as he hath sayd: smite him & burie him, & take awaye the bloud (which Joab shed causelesse) frō me & from ŷ house of my father. And the lord bring his bloud vpō hys owne heed, for he smote two men righter wyser & better thē he, & slue them with the swerde, my father vnwetyng: euē Abner the sōne of Ner captayne of the host of Israel, & Amasa ŷ the sōne of Jether captayne of the host of
F Juda. And their bloud returne vpō ŷ hed of Joab & on the heed of his seed for euer. And prosperite be vnto dauid, & vnto hys seed, & vnto his house, and vnto his seate, of the Lorde for euer.

And Banaiah ŷ sōne of Jehoiada wēt vp & smote him and slue him & buried him in his owne house in ŷ wyldernesse. And ŷ king put Banaiah ŷ sōne of Jehoiada in his rowm: ouer the host, & put Sadock ŷ preast in the rowme of Abiathar.

Then the kinge sente & called Semei, & sayd to him: buylde the an house in Jerusalē & dwell there & se that thou go not once thēce anye whether. For be ŷ sure of it, the daye ŷ goest oute & passeste ouer the riuer of Cedrō, thou shalt die for it, & thy bloude shalbe on thyne owne heed. And Semei sayd vnto the king: it is wel sayd: as my Lord the kyng hath sayde, so wyll his seruaūt do. And Semei dwelt in Jerusalem many a day. And it chaunced at the ende of thre yere ŷ two of the seruaūtz of Semei cāme awaye vnto Achis sōne of Maacah kynge of Geth. And one tolde Semei sayinge: se, thy seruauntes be in Geth. And Semei stode vp and sadled his asse & gat him to Geth to Achis, to seke his seruauntes, & came & broughte thē agayne from Geth.

But it was tolde Salomon how that G
Semei had gone from Jerusalē to Geth and was come agayne. And the kyng sent & called Semei & sayd vnto him: Did I not adiure the by the Lord, & testified vnto the sayinge: be sure when so euer thou goest out & walkest abrode any whether, thou shalt dye for it? And thou āswerest me, it is good tydinges that I haue hearde. Why then hast thou not kept the othe of the Lord and the cōmaundement that
I commaunded the? i.ee.xvi.b.

And then the kynge sayde to Semei* thou remembrest al the wickednes which thyne herte knoweth that thou dydest to Dauid my father. The Lord therfore rēder agayne thy wyckednesse vpon thyne owne heed: & kynge Salomon be blessed, & the seate of Dauid be stablyshed before the Lord for euer. And the kyng cōmaūded Banaiah the sonne of Jehoiada: which went out and smote him that he dyed. And so was the kyngdome settled in the hand of Salomon.

The Note s.

a I God do so and so &c. was a customable othe of the Hebrues, as it is sayde. Ruth. i. c

* I Thynkynge thereby to haue saued hym selfe, and to haue dryuen of hys dethe for a tyme: in lyke maner dyd Adoniah, as in the. i. Chap. of this boke. g.

¶ Salomō taketh Pharaos daughter to wyfe. The lorde apereth to him and geueth hym wisdom. The pleating of the. ii. Harlottes who shuld owne the lyuyng chylde: and Salomons sentence therin.

The thirde Chapter.

THē Salomō drew affynite wyth Pharao king of Egypte, and toke Pharaos daughter, and brought her into the cytye of Dauid vntyl he hadde made an ende of buyldinge hys owne house and the house of the Lorde and the walles of Jerusalem roūde about, A ii. Par. i. a

rounde aboute. Onelye the people sacryfy
sed in altars made on hylles, because ther
was no house buylte vnto the name of the
Lorde vntyl those dayes. And Salomon
loued the Lord and walked in the ordinaũ
ces of Dauid hys father, saue onelye that
he sacryfyced & offered incense vpon aul-
tars in hylles.

And the king went to Gabaon, to offer
there: for that was a great offering place.
And ther Salomõ offred a thousãd burn
toffringes vpõ that aultare. And in Ga-
baon the Lord appeared to Salomõ in a
dreame by nyghte. And God sayde: Aske
what I shall geue the. And Salomõ said
thou hast shewed vnto thy seruaunt Da-
uid my father great mercy, accordinge as
he walked before ye in truth & in righteous
nes & playnesse of hert wyth the. And thou
hast kept for hym thys great mercye, that
thou hast geuẽ hym a sonne to syt on hys
ii. paral. i. b seate: as it is come to passe this day.* And
now Lord, my God, it is ye that hast made
thy seruaunt kinge in stede of Dauid my
Sapi. ix. a father.* And I am a young lad and woot
B not howe to order my self. And thy seruãt
is in the myddes of thy people which thou
hast chosen, a people that are so many that
they cannot be tolde nor nõbred for multi
tude.* Geue therfore vnto thy seruaunte
Sapi. ix. d an vnderstãding herte to iudge thy people
& to decerne betwene good, and badd. For
who is able to iudge this thy so wayghtie
a people?

And it pleased the Lord well, that Sa-
lomon had desyred thys thing. Wherfore
God sayde vnto hym: because thou haste
asked thys thyng & hast not asked long ly
fe, neyther hast asked ryches, nor the liues
of thyne enemyes, but haste asked the dis-
crection to vnderstande equytie. Se, I ha-
ue done accordinge to thy petycion: & be-
holde, I haue geuen the a wyse and an vn
derstandinge herte, so that there was none
lyke the before, neyther after the shal anye
aryse lyke vnto the. And therto I haue ge
uen the that thou askedst not, both richesse
and honoure: so that there shall be no king
C lyke the all thy dayes. And yf thou wylte
walke in my wayes, to kepe myne ordinaũ
ces and commaundementes as Dauid thy
father dyd walke, I wyl lengthen thy day
es also. When Salomõ awoke, this was
hys dreame. And he came to Ierusalem &
presented hym selfe before the Arke of the
Testament of the Lord, and offred burn
offringes and peaceofferinges, and made
a feast to all hys seruauntes.

Then came there two women that were
harlottes vnto the kinge and stode before
hym. And the one of them sayde: Oh my
Lorde I & thys woman dwel in one house
And I was delyuered of a chylde wyth
her in the sayde house. And the thyrd daye
after that I was deliuered, she was dely-
uered also: we two beinge together and no
straunger wyth vs in thee house saue we
two alone. And thys wyues chylde dyed
in a nyght, for she had * ouerlayed it. And
then she arose at mydnyghte and toke my
sonne frõ my syde, whyle thyne handmay-
de slepte and layde it in her bosome, & put
her dead chylde in my bosome. And when
I rose vp in the morninge to geue my chil
de sucke: se, it was dead. But when I had
loked more dylygently vpon it in the mor-
ninge: Behold, it was not my sonne which B
I dyd beare. And the other woman sayde
it is not so: But the lyuinge is my sonne;
and the dead thyne. And she sayd agayne:
thou sayest vntrue, for the dead is thy son
ne, and the lyuinge myne. And thus they
pleated before the kinge. Then sayde the
kynge: the one sayeth, thys that is a lyue
is my sonne, and the dead is thyne. And ye
other sayth nay: But thy sõne is the dead
and the lyue chyld is myne. Then sayd the
kyng: bring me a swerde. And they brou-
ghte a swerde before the kynge. And then
the kinge sayd: Deuyde the lyuing chyld
in two, and geue the one halfe to the one, &
the other to the other.

Then spake the woman whose the ly-
uynge chyld was, vnto the kinge (for her
bowelles yerned vpon her sonne) & said
I beseche the my Lorde, geue her thee ly-
uyng chylde, and in no wyse slaye it. And
the other sayde: it shall be nether mine nor
thyne, but deuyde it. Then the kynge an-
swered and sayde: * geue her the lyuynge
chylde and sleye it not, for she is thee mo-
ther therof. And all Israel heard of the
iudgemente whych the kynge had iudged
and feared the kynge: for they sawe that
the wysdome of God was in hym to do
iustyce.

The Notes.

a1 By hir bowelles are understand the mouing and thinkinge of her hert. Luk. i. g

¶ The Prynces and rulers under Salomon. The puruevaunce for his vitayles. The nombre of hys horses and of hys parables.

The. iiii. Chapter.

A And so kyng Salomon was
kynge ouer all Israell. And
these were hys Lordes: Aza-
riah the sonne of Sadock the
Priest: Elihoreph and Ahiah
the sonnes of Sisa, scribes, Iosaphat y^e^
sonne of Ahilud, the recorder. And Banai
ah the sonne of Iehoiada was ouer y^e^ host
And Sadock & Abiathar were the prestes
And Azariah the sonne of Nathan was o-
uer the general receauers. And Zabud the
sonne of Nathan was a wayter and thee
kynges companyon. And Ahisar steward
of houshold: And Adonirā sonne of Abda
ouer the trybute.

And Salomon had twelue general re-
ceauers ouer all Israell whych sustayned
the kyng and his housholde: eche man his
moneth in a yeare. Whose names ar these
the sonne of Hur in mounte Ephraim: the
sonne of Dekarin Makez, in Salem in
Bethsames, in Elon & in Bethhanan: thee
sonne of Hesed in Aruboth, & to hym per-
B tayned Socoh and all the land of Hepher
the sonne of Abinadab, whyche had all the
regions of Dor, and Tapheth the daugh-
ter of Salomon was hys wyfe: Baanah
the sonne of Ahilud had Thanach Mage
do and al Bethsan which is by Zarthanah
beneth Iezrahel, and from Bethsan to A-
bell Mehulah and unto beyounde Iecma
am, the sonne of Gaber had Ramoth Ga-
laad, and hys were the townes of Iair the
sonne of Manasse which lye in Galaad, &
hys was the coostes of Argob in Basan,
thre skore great cyties with walles & bar
res of brasse.

Ahinadab the sonne of Ado had Ma-
hanaim: Ahimaaz hadd Nephthalim, & he
had taken Basemath the daughter of Sa
lomon to wyfe: Baanah the sonne of Hu-
sai had Aser and Aloth: Iehosaphat thee
sonne of Pharuah had Isachar: & Se-
mei the sonne of Elah hadde Ben Iamin:
Gaber the sonne of Ury hadde thee coun-
treye of Galaad and the lande of Sehon
kynge of the Amorites and of Og kynge
of Basan, and was alone receauer in thee
lande. And Iuda and Israell were many
euen as the sande of the see in nombre, ea-
tynge, drynckinge, and makynge merye.
And Salomō raygned ouer all kyngdōs C
from the ryuer thorowe out all the land of
the philistines unto the borders of Egipt
and they brought presentes & serued Sa-
lomon all dayes of hys lyfe.

And Salomons fode was in one daye
thyrtie quarters of manchett floure & thre
skore quarters of mele: ten stalled oxen, &
twentie out of the pastures & an hundred
shepe and gootes, besydes herttes, buckes
and buballes & fatt pulterye. For he ruled
in all the regiōs on the other syde Euphra
tes, frō Thaphsah to Gaza, and also ouer
all the kinges on thee other syde the sayde
Euphrates. And he had peace wyth al his
seruauntes on euery syde. And Iuda and
Israel dwelt without feare, euery man un
der his vine & under his fyg tree frō Dan
to Bersabe, al the dayes of Salomon.

And Salomon had fourtie thousande
stalles of horsses for charettes, and twelue D
thousand horsemen. And the forsayd gene
ral receauers made puruevaunce for king
Salomon and for all that came to kynge
Salomons table, euery man his moneth,
so that there lacked nothynge. And as for
barlye & strawe for thee horsses & beastes
they brought unto the places where the of
ficers were, euery man in hys office.

* And God gaue Salomon wisdom Ec.c.xlvii.c
and understanding exceedinge moch and a
large hert, euen as the sand a longe by the
see bancke: so that Salomōs wysdom ex-
ceaded the wysdom of al them of the East
countreye and al the wysdom of the Egip
tians. And he excelled all men in wysdom,
both Ethan the Ezrahite, and Hemā, Chal
col and Dorda the sōnes of Mahol. And
hys name spreade abroade among all na-
cions on euery syde. And Salomon wrote
thre thousande Prouerbes, and hys son-
ges were a thousand and fyue. And he dis
puted of trees, euen from thee Cedar tree
that groweth in Libanon unto the Isope
that spryngeth oute of the walle. And he
disputed of beastes, fowles, wormes, and
fysshes. And there came of all nacyons to
heare the wisdom of Salomon, and from
all kynges of the earth whych had hearde
of hys wysdom.

The Notes.

a† There was also another Semei, which Salomon caused to be kylled of whom aboue in the fyrst Chap. of this Boke, g. but he was the sonne of Geras of Bahurim.

¶ Kyng Hiram sendeth Cedar tymbre to the buyldynges of the temple. The descripcion of the worke.

The. v. Chapter.

A
And Hiram king of Tire sent
his seruauntes vnto Salomō
for he had heard that they had
anoynted him king in y rowme of his father. And therto
Hirā was euer a louer of Dauids. ✶ And
ii. par. ii. a. Salomō sent agayne to Hiram saying: I
knowest of Dauid my father, how he coul
de not bylde an house vnto thee name of y
Lord hys God for warre which he had on
euery syde, vntyl the Lord had put thē vn
der his fete. But now the Lorde my God
hath geuē me rest on euery syde, so y there
is neyther aduersarye nor any euel plage.
And therfore I am disposed to buylde an
house vnto the name of the Lord my god,
as he promysed Dauid my father saying:
thy sonne whych I wyl put vpon thy seat
B for the, he shal bylde an house vnto my na
me. Now then commaunde that they he we
me Cedar trees in Libanō. And let my ser
uauntes be wyth thyne, & I wyll geue the
hire of thy seruauntes in al soch thinges as
thou shalt appoynt, for thou knowest that
ther are not among vs that can skyl to he
we tymber lyke vnto the Sidones.
When Hirā heard the wordes of Salomon,
he reioysed greatly & sayd: Blessed
be the Lord this day which hath set dauid
a wise sōne ouer this mightie people. And
Hiram sent agayne to Salomō saying: I
C haue accept the request whych thou sentest
to me for, & wyl satysfye al thy lust, concer
ninge tymber of Cedar trees & fyrre. My
seruauntes shal bring thē frō Libanon to
the see. And I wyl conueye thē by shyppe
vnto thee place that thou shalte sende me
worde, and wyl cause thē to be discharged
ther, that thou maist receaue thē. And thou
shalt do me this pleasure agayne, to mini-
ster fode for myne house. And so Hirā ga
ue Salomō Cedar trees & fyrre trees, as
moch as he desyred. And Salomon gaue
Hiram twētie thousand quarters of whea
te to fede hys housholde wythal, & twentie
buttz of pure oyle. And so moch gaue Sa
lomon to Hiram yeare by yeare.

And the Lord gaue Salomō wysdom D
as he promysed hym. And there was peace
betwene Hiram & Salomon & they were
cōfedered together. And kyng Salomō a
reysed a tribute thorow out al Israel. And
the tribute was. xxx. thousand men, which
he sent to Libanō, ten thousand a moneth
by course, so that they were one moneth in
Libanon and two monethes at home.
And Adoniram was ouer the trybute.
And Salomon had thre skore & ten thou
sand that bare burdens, & thre skore & ten
thousande that hewed in the mountaynes
besydes the Lordes he had, to ouer se the
worcke, in nombre thre thousand and thre
hūdred, which ruled the people y wrought
in the worke. And at the cōmaundemente
of the king, they brought great stones and
that fre stones, & hewed therto, to laye in y
foundation of the house. And Salomōs
masons & the masons of Hiram did hewe
them, wyth thē of the borders. And so they
prepared both tymber and stone to buylde
the house.

¶ The frame and forme of the Temple Porche and Galaryes. &c.

The. vi. Chapter.

A
And it came to passe the foure
hundred & foure skore yere af A
ter the chyldrē of Israel were
come out of the lād of Egipt
& the fourth yere of y raygne
of Salomon vpō Israel, and the seconde
moneth called ✶ Zif that he begāne to byld
the temple vnto the Lorde. And the house
which Salomon bylt for the Lorde, was
thre skore cubites longe and twentie bre
de and thyrtie cubites hye. And the porche
that was before the bodye of thee temple,
was twentye cubytes longe after the mea
sure of thee bredthe of thee house, and ten
broade, euen at the very ende of the house.
And he made vnto the house wyndowes
to open and shutte.
And vnder y walles of y house he made
galaryes round about, both round about
the tēple and also the quere. And so made
sydes round aboute. And the nethermoste
galery was. v. cubites brode & the middle
galery. vi. And y third. vii. cubites broade
For he made y walles without whereon y
beames laye, euer thynner and thynner, so
that they were not fastened in y walles of
the

the house. And the house was bylt of stone
made perfect al ready yer it was broughte
thyther, so that there was nether hāmer or
axe ether any tole of yron heard in the hou
se, whyle it was in buyldinge.
B And the dore of ÿ middle galery was in
the ende of ÿ house on the righte syde. And
mē went vp with winding steares into the
middle galery, & out of the middle into the
thyrd. And so he bylt the house & fynisshed
it, & rouffe it wyth beames of Cedar tym-
ber made holowe & ioyned togeather. And
thē he bylt chambers ouer al the temple of
fyue cubites height, & coupled the house to
gether wyth beames of Cedar.
And the word of the Lord came to Sa
lomon, saying: concerning the house whi-
che thou art in bilding, yf thou wilt walke
in myne ordinaunces & execute my lawes,
and kepe al my cōmaundemētes, to walke
in them: then wyl I make good vnto the,
[...]xxvi.b my promes * whyche I promysed Dauid
[...]xxvi. thy father. * And I wyl dwel amonge the
chyldrē of Israel and wil not forsake my
people Israel. And so therfore Salomon
bylte the house and fynisshed it and syled
the walles of the house wythin, wyth tyb-
bes of Cedar tree: euen from the pauemēt
vnto the rouffe dyd he syle it wythin, and
borded thee floore of thee house with plan
kes of fyrre.
And he syled .xx. cubites in the ende of ÿ
tēple both floore & walles with Cedar, and
dressed it wythin to be the quere and place
moost holy. And the fyrst house, that is to
saye, the bodye of the tēple was .xl. cubites
longe. And the Cedar of the house wythin
C was kerued wythe knoppes and grauen
wyth flowres, and all was Cedar tymber,
so that no stone was sene. And the quere
that was wythin thee temple, he prepared
to sette there the Arcke of the appoyntmēt
of the Lorde. And the queare was twen-
tye cubytes longe, and twentye in bredthe
and twentye in heyghte. And he syled it
wythe pure goulde, and borded the aultar
wyth Cedar.
And Salomon syled the house with
in also wythe pure goulde. And he made
goulden barres runne a longe the queare,
which he hadde couered wyth gould. And
the whole house he ouerlayde wyth gould
vntyll he hadde ended it. And the aultare
that was in the quere he ouerlayde wythe
goulde also.
And wythin the quere he made twoo * Exo.xxv.b
Cherubins of olyue tree, ten cubites hye a
pece, & euery winge fyue cubites longe: so
that frō the vttermost parte of one wynge
vnto the vttermost part of the other were
ten cubites.
And the other Cherub was ten cuby-
tes hye also: so that bothe thee Cherubes
were of one measure and one syse. The
heyghte of the one Cherub was ten cuby-
tes, and so was it of the other. And he putt
the Cherubes in the myddle of thee ynner D
house. * And the Cherubes stretched their Exo.xxv.b
wynges, so that the one wynge of thee one
touched the one walle, and the one wynge
of the other touched the other walle. And
the other two winges of them touched one
āother in the myddes of the house. And he
ouerlayde the Cherubes wyth gould.
And all the walles of the house rounde
about, he garnesshed wyth worcke of Che-
rubes and paulme trees and grauen flow
res, bothe wythin in the queare and wyth-
oute in the temple. And the floore of thee
house he couered wyth goulde bothe wyth
in, in thee quere and also wythoute in thee
temple. And in the enteringe of the queare
he made two dores of olyue tree, wyth the
vpper and twoo syde postes fyue square.
And the two dores of oliue tree, he graued
wyth grauinge of Cherubes and paulme
trees and graued flowres, & couered them
wythe goulde, and layde goulde ouer thee
Cherubes and also the paulme trees. And
in lyke maner vnto the dore of the temple
he made postes of olyue tree .iiii. square, &
two dores of fyrre tree, & ether doore with
twoo foldynge leues and graued thereon
Cherubes Paulmetrees and flowres, and
couered them wythe goulde made playne
by a ruler.
And thē he bylte the ynner courte wyth
thre rowes of hewed stoone & one rowe of
Cedar wood.
In the fourth yere of hys raygne was Loke in ÿ beginning of this cha
the foundatyon of the house of the Lorde * That is
leyde, euen in the moneth * Zif, and in the October or
xi. yeare in the moneth * Bull whyche is (as some
the .viii. moneth, it was full fynysshed in wyl) parte
all that pertayned thereto, and facyoned of october,
as it shulde be in all poyntes: And so was & parte of Nouember.

he seuen yeare in byldinge of it.

¶ The bylding of the house of Salomō. The house of Pharaos doughter. The forme of the pyllers of Brasse, of the Brasen See. &c.

The .vii. Chapter.

A AND Salomō bylte his owne
house in thyrtene yeare space
and full fynisshed it. And he
bylte ther house of the wood
of Libanon, an hundred cu-
bytes longe and fyftie broade, and thyrtie
hye, foure square wythe rowes of Cedar
pyllars, and Cedar beames along vpō the
pyllers. And the rouffe was Cedar aboue
an hye vppon the beames that laye an hye
on the pyllers, whych pyllers were fourtie
and fiue in nomber, fiftene on a rowe, and
the spaces betwene the pillers were one a-
gaynst another thre folde. And all the do-
res with the syde postes were foure square
one agaynst another thre folde.
And he made a porche of pillers fyftye
cubytes longe and thyrtie cubytes broade
and yet a porche before that wyth pyllers,
and a thycke pyller before that. Then he
made a porche to sytte and iudge in, syled
wyth Cedar thorow out all the pauemen-
tes. And his owne house where he kept re-
sydence in another courte wythoute that
porche was of the same worcke. And then
B Salomon made an house for Pharaos iii. Re. iii. a
daughter * which he had taken to wyfe, ly-
ke vnto that porche.
And all these thynges were of ryche
stones hewed after a measure and sawed
wyth sawes wythin and wythout, euē frō
the foundacion vnto that wheron the bea-
mes were layed, and on the oute syde there
to towarde the greate courte. And the foū-
dation was of ryche stones and that migh
tie great stones of tē cubites and of eyght
And aboue were ryche stones hewed accor
dynge to the same syse, and also wyth Ce-
dar. And the greate courte rounde aboute
was wythe thre rowes of hewed stone and
one rowe of Cedar planckes. And lykewy
se was it in the ynner court of the house of
the Lorde and of the porche of the temple.
ii. Par. ii. c * And kynge Salomon sent and fett one
Hiram oute of Tire, a wedowes sonne of
the trybe of Nephthalim, hys father bein-
ge of Tire. Whych Hiram was a craftes
man in brasse, and full of wysdomme, vn-
derstandynge and connynge to worcke all
maner of worcke in brasse. And he came to
kynge Salomon and wroughte all hys
worcke. He caste two pyllers of brasse of
xviii. cubytes a pece hye, and a strynge of
xii. cubytes myght compasse ether of them
aboute. And he made two head peces of
molten brasse to sette on the toppes of the
pyllers, of fyue cubites longe a pece, with
garlandes of brayded worke and whopes
of chayne worcke for the heads peces that
were on the pyllers seuen for thee one and
seuē for the other. And he made the pillers
and for ether of the head peces a garland, C
wyth two rowes of pomegranettes to co-
uer them wyth al. And the head peces that
were on ỹ toppes of ỹ pyllers were wrou-
ghte wyth lylies in the porche the space of
foure cubites of them. And the pomegra-
nettes aboue & beneth on the wrethē chay-
nes that compased the myddle of the head
peces were in nōbre two hundred on ether
head pece. And he set vp the pyllers in the
porche of the temple, and when he had set
vppe the ryghte pyller, he called the name
therof Iachin, and when he had set vppe D
the lefte pyller he called thee name therof
Boaz. And the toppes of the pyllers were
thus wroughte wythe lylyes, and so was
theyr workemanshyppe fynisshed.
Then he caste a see of brasse, ten cu-
bytes wyde from brym to brym and roun
de in compasse, and fyue cubytes hye. And
a strynge of thyrtie cubytes myghte com-
passe it aboute, and vnder thee brym of it
as it were apples compased and enbrased
the sea of ten cubytes wyde in two rowes
cast wyth it when it was caste. And it sto-
de on twelue oxen: of whyche thre looked
Northe, thre West, thre Southe, and thre
Easte, and the see on hye vpon them, and
all theyr hynder partes were inward. And
it was an hand breadeth thicke, & the brim
wrought lyke the brym of a cup with flow
res of lylies. And it contayned * two thou ii. Pa. iii. [illegible]
sande * x Bathes.
And he made .x. botomes of brasse, foure
cubites longe & .iiii. cubites broade a pece,
& thre hie. And the workes of the botomes
was on this maner ỹ the sydes were as it
were flat bordes betwene the ledges. And
on the

C on the flatte bordes betwene the ledges
were lyons, oxen & Cherubes. And vpon
the ledges that were aboue & beneth the li
ons and oxen, was ioyned pendant worc-
ke. And euerye bottom had foure brasen
wheles, whose axeltrees were also of
brasse. And in the foure corners were vn-
dersetters vnder ỹ lauetorie caste eche o-
uer agaynst his felow.

And the stalck of the lauetorie was in
the middle of the bottome one cubit hye, &
a cubyte and an halfe roūd, & it had knop
pes ther on in the bare places which were
foure square not rounde. And vnder the
D syde were foure wheles and theyr axel-
trees ioyned fast to the bottome. And the
height of euerye whele was a cubyte and
an halfe. And the worckeman shipe of the
wheles was lyke the worcke of a charette
whele. And the axeltrees, ỹ nauelles spo-
kes & shaftes were al moultē. And ỹ foure
vndersetters in the foure corners were of
the verye bottomes.

And vnder the stalcke of the lauatorie
in the myddes of the bottome was there a
rounde fote of halfe a cubyt hye. And ther
on playne places and ledges of the selfe.
And he graued in the playne & also on the
ledges, Cherubes lyōs & paulmetrees, e-
F uery where round about. And on this ma
ner he made the ten bottomes cast worck:
al of one measure and one syse. Then he
made ten lauers of brasse cōtaynyng four
tye Bathes a pece, and they were of foure
cubites a pece, for euery one of ỹ botomes
a lauer. And he put fyue of those botto-
mes on the right corner of the temple, and
other fiue on ỹ lefte: And put the see on
the ryght corner of the tēple Eastwarde &
towarde the South.

And Hiram made pottes, shouelles &
basens, and so finisshed all ỹ worcke that
he made kynge Salomon for the house
of the Lord: that is to saye, two pyllers &
two skalpes of the hedes that were on the
toppes of the two pyllers, and foure hun-
dred pōgranetes vpō two wrethes, two
rowes on ether wrethe, to couer the two
skalpes of the hedes ỹ were on the top-
pes of ỹ two pillers: And the tē bottomes
of brasse wt ten lauers vpō thē: & a see wt
G twelue oxē vnder it: & pottes, shouelles &
basins. And all these vesselles whych Hi-
ram made to kyng Salomon for ỹ house
of the lord were of bright brasse. And in ỹ
plaine of Iordā dyd the king cast thē euē
in the claie of the erth betwene Socoh &
Zarthā. And Salomō left all the vessel-
les vnwayed, for the exceding aboundāce
of brasse that was in them.

And Salomon made al the vesselles ỹ
pertayned vnto the house of the Lord: the
Aultare of goulde, and the table of goul-
de wheron the shewe breed was put: And
fyue candelstyckes, for the rightsyde, and
as many for the lefte, before the quere, of
pure goulde: wt flowres, lāpes, & snuffers
of goulde: and Bolles, Psalteries, basōs,
spones and fyre pannes of pure goulde:
and hynges of gould bothe for the dores
of the quere, the place most holy, & for the
dores of the temple also.

And so was ended al the worck ỹ king
Salomon made for the house of the Lor
de. And then * Salomon broughte in the ii. Par. v. a
thynges whych Dauid his father had de
dycated in syluer, goulde and other vessel
les, & put them to the treasure of the hou-
se of the Lorde.

The Notes.

a ✠ Bath, is ỹ name of a certē vessel ỹ contayned lyquoure vsed amonge the Hebrues at that tyme of what quantite it was is now vncertē.

¶ The Arke is borne into ỹ temple. A Cloude fylleth the temple. The temple is blessed.

The. viii. Chapter.

Then Salomon gathered the
elders of Israel al the hedes A
of the trybes and auncyente
Lordes of the chyldren of Is-
rael, vnto hym to Ierusalē,
to brynge vppe the Arke of the appoynt
ment of the Lord out of the cytye of Da-
uid which is Sion. And al the men of Is
rael assembled vnto kynge Salomon to
the feast that falleth in the moneth * Etha * that is, September
nim whiche is the seuenth moneth. And
whē al the elders of Israel were come, the
preastes toke vp the Arck of the Lorde, &
brought it & also the tabernacle of witnes
& al ỹ holy vesselles ỹ were therin. And ỹ
prestes & the leuites brought thē vp. And
king Salomō and al the congregaciō of
Israel that were assembled & were wyth
him before the arcke dyd offer shepe and
oxen ỹ coulde not be tolde nor nombred
for multytude.

And so the prestes brought the ark of ỹ

apoyntment of the Lorde vnto his place:
euẽ into the quere of the temple and place
most holy, vnder the wynges of the Che=
rubes. For ye Cherubes stretched out their
wynges ouer the Arcke, and couered both
it & also the staues therof a hye vpon it.
Howe be it the staues were so longe yt the
endes of thẽ appered out of the holy place
before the quere, but were not sene wout.
B And ther they be vnto this day. And ther
was *nothyng in the Arcke saue the two
tables of stone which Moses put ther at
Horeb, when the Lord made an appoynt=
mẽt with the children of Israel after they
were come out of Egypt.

And when the preastes were come out
of the holy place, then a cloude fylled the
house of the Lord, that the preastes could
not endure to minister because of ye cloud
for the glorye of the Lorde had fylled the
house of the Lord. Thẽ spake Salomõ:
the Lord sayde, yt he wolde dwel in darck=
nesse. I haue bylt the an house to dwel in,
& an habitaciõ for the to abide in for euer.
And the kyng turned his face & blessed al
the congregacion of Israel, al the congre=
gacion standyng. And he sayde.

Blessed be the Lorde God of Israell,
which hath fulfilled with his *hand, that
he spake wt his mouthe vnto Dauid my
father sayinge: from the daye I brought
my people Israell out of Egipt, I chose
no citie amõg any of the tribes of Israel,
to buylde an house, yt my name mighte be
ther: But I haue chosen Dauid to be ru=
ler ouer my people Israell.

*That is wt his power.

And it was in the hert of Dauid my fa=
ther, to bilde an house for the name of the
Lord God of Israel. But the Lord God
sayde vnto Dauid my father: in yt it was
in thyne hert to byld an house for my na=
me, thou dydest wel yt thou wast so myn=
ded. Neuerthelesse thou shalt not bild the
house, but thy sõne that shall come out of
C thy loynes, he shal bylde an house for my
name. And the Lord hath made good his
word that he spake. For I stode vp in the
rowme of Dauid my father, & sate on the
seate of Israel, as the lord promesed, & ha
ue bylt an house for the name of the lorde
God of Israell. And I haue prepared
therin a place for the Arcke wherin ye coue
naũt of the lord is, which he made wt our
fathers, after he had brought thẽ oute of
the lãd of Egypt. And Salomõ stode be
fore ye aultare of ye lord in ye sight of all ye
congregaciõ of Israel & stretched out his
hãdes to heuẽ & said: lord God of Israel,
ther is no god like ye in heuẽ aboue or in
the erth benethe, yt kepest appoyntemente
& mercye wt thy seruaũtes that walck be=
fore the wt al their hertes: which also hast
kepte withe thy seruaunte Dauid my fa=
ther, that yu promesest him. Thou spakest
wt thy mouthe & hast fulfilled wt thine hã
de, as it is come to pas this day. And now
Lord God of Israel, kepe wt thy seruaũt
Dauid my father, that yu promesedst hym
saying: thou shalt not be withe out one or
other before me, syttyng on the seate of Is
rael: How be it yf thy chyldren shall take
hede to their waies that they walck before
me, as thou hast walcked beforeme. Now
then O Lorde God of Israel, let thy wor
de be stable whych thou spakest vnto thy
seruaunt Dauid my father.

¶ But in deade can God dwell on the
erth? Behold nether heuẽ, nor heuẽ abous
all heuens are able to contayne the: howe
moch lesse then this house that I haue byl
te? but loke to the prayer of thy seruaunte
& his supplicaciõ O lord my god, to geue
an eare vnto the voyce and prayer which
thy seruaunt prayeth before the this day,
that thine eies may be opẽ vpõ this house
nyght and day, and vpõ the place, of why
che thou hast sayde, my name shalbe ther:
that thou herken vnto the prayer whyche
thy seruaũte shal praye in this place. And
herkẽ vnto ye supplicacion of thy seruaũt
and of thy people Israel which they shall
pray in this place: And heare thou vp in
to heuẽ thy dwellynge place, & when thou
hearest haue mercye. And yf any mã tres=
pace agaynst his neyboure, & his neybour D
*take an adiuracion to adiure him wt al,
& ye adiuracion come before thine aultare
at this house thẽ herkẽ thou vp to heuẽ, &
worke & iudge thy seruauntes, that yu con
dẽpne the wycked to bring his way vpon
his heed, & iustefie ye righteous to geue hi
accordig to his rightwesnes. Whẽ thy peo
ple Israel be put to ye wors before their e=
nemies, because they haue sined agaist ye,
& afterward turne againe to ye & praise thy
name, & praye & make supplicacion vnto
the

*That is [illegible]

ẏ in this house: thē heare thou vp to he-
uē & be merciful vnto ẏ synne of thy peo-
ple Israel, & bring thē agayne vnto the lā
de which thou gauest vnto their fathers.
If heauen be shutt vp, that there be no
rayne, because they haue synned agaynst
the: yet yf they praie in this place & praise
thy name and turne from theyr synnes
thorow thy skourgyng of them: then hea-
re thou vp to heauen, and be merciful vn
to the synne of thy seruauntes & of thy peo
ple Israel, that thou shew thē a good way
to walke in, and geue rayne vpon thy lan
de that thou haste geuen vnto thy people
to enherett.
If ther chaunce dearth in the land, pe-
stilence, blastyng or wetherynge of corne,
or that ẏ frutes be deuoured of Grashop
pers or Caterpyllers, or yf their enemyes
besege thē in the land & in their owne cy-
ties, or whatsoeuer plage or sicknes chaū
ce: then heare thou vp to heauē thy dwel-
ling place, al the praiers & supplicaciōs ẏ
shalbe made of al men thorow oute al thy
people Israel, which shal knowledge eue
ry mā the plage of his owne hert, & stretch
forth his hādes vnto this house, & be mer
cyful, and worcke, and geue euery mā ac-
cording to his wayes (euē as ẏ only kno-
weste euerye mannes herte, for thou kno-
west the hertes of all the chyldrē of Adā) ẏ
they maye feare the as longe as they lyue
vpō the erth which thou gauest vnto their
fathers. And lykewyse yf a straunger ẏ
E is not of thy people Israel come out of a
farre contrey for thy names sake (for they
shal heare of thi greet name & of thy migh
tie hand and stretched out Arme) and ther
fore yf he come and praye at thys place,
heare thou vp to heauē thy dwellyng pla
ce and do accordyng to all that the straū-
ger calleth to the for: that al nacyons of ẏ
erth may knowe thy name, to feare the as
do thy people Israell, and that it maye be
knowen that this house which I haue bil
te is called after thy name.
And whē they go out to battel against
their enemyes whether soeuer ẏ shalt sēd
them, & shall pray vnto the lord towarde
the citie which thou hast chosen & toward
ẏ house that I haue buylte for thy name:
heare thou their praiere & supplicacions,
vp to heauen, and iudge their cause,
And finally whē they shal haue synned ☞
agaynst the (for ther is no mā that sinneth
not) & thou art angrie with them & hast de
lyuered thē to their enemyes, that they be
caryed away prysoners vnto the lande of
their enemyes, whether ferre or neare, yet
yf they turne againe vnto their hertes in
the lande where they be in captiuitie, and
returne & pray vnto the in the land of thē
that holde thē captiue, saying: we haue si-
ned & haue done wyckedly & haue trespa-
ced, & so turne againe vnto ẏ with al theyr
hertes and al their soules in ẏ lād of their
enemyes which holde thē captiue, & praye
vnto the, towarde the land which thou ga
uest vnto their fathers, and towarde the
cytye whyche thou hast chosen, and house
which I haue bilt for thy name: then here
thou their prayer & supplicacion vp to he
uē thy dwellynge place, & iudge their cau
ses, and be mercyfull vnto thy people ẏ
haue sinned against the, and vnto al their
trespace ẏ they haue trespaced agaynst ẏ,
and get the fauoure in the syghte of them
ẏ holde them captyue that they may haue
compassyon on them. For they be thy peo-
ple and thyne enherytaunce whyche thou F
broughtest out of Egypte frō ẏ * fornace Deut.iiii.c.
of yrō. And let thyne eyes be opē vnto the
praier of thy seruaūt & vnto the praier of
thy people Israel, to herkē vnto thē, in al
that they calle vnto the. For thou dydest
seperat thē to be thine enheritaūce, aboue
al ẏ naciōs of the erth, as thou saydest by
the hande of Moses thy seruaunte, whē ẏ
broughtest our fathers out of Egypt O
Lorde Iehouah.
And whē Salomō had made an ende
of prayinge al this praier & supplicacyon
vnto the lord, he arose from before ẏ aul-
tare of the lord: & from knelinge on hys
knees & stretchynge of hys handes vp to
heauē & stoode & blessed all ẏ cōgregaciō
of Israel with a loude voyce saying. Bles
sed be the lord ẏ hath geuē reste vnto hys
people Israel according to al ẏ he promi-
sed: * so ẏ ther is not one word escaped of i.Reg.iii.b.
al ẏ Good promises whyche he promesed
by the hand of Moses his seruaūte. And
ẏ lord our God be with vs, as he was w
our fathers, & forsake vs not nether leue
vs, but that he bow our hertes vnto hym,
to walke in all hys wayes, and to kepe
hys

his cōmaundemētes, ordinaūces & custo-
mes which he cōmāded our fathers. And
these my wordes which I haue prayed be
fore the lord, be nye vnto ye Lord our god
daye & nyght, that he defende the cause of
hys seruaunt and of hys people Israel e-
uermore, that al nacyons of thee erth may
G know that the Lorde, he is God and none
but he. And I pray God that youre hertes
may be sounde with the Lorde oure God,
to walke in his ordinaunces & to kepe his
lawes as we do this daye.

And the kyng & al Israel with him, of
ii. Pa. vii. a ferED offeringes before the lord. * And the
peaceofferinges yt Salomō offered vnto
ye Lord, were. xxii. thousand oxen & an hū-
dred & twentye thousand shepe: And so ye
kyng & al the chyldren of Israell dedica-
ted the house of the Lorde. And the same
day the kynge halowed the myddle of the
court yt is before the house of the lord: for
there he offered burntofferinges & meate-
offeringes & the fat of the peaceofferinges,
because ye brasen aultare that was before
the Lord, was to lytle to receaue ye burnt-
offerynges and meateofferynges and the
fatt of the peaceofferinges.

And Salomon helde that same tyme
an hye feast and al Israell wyth hym, a
myghtie congregaciō euen from the costes
of Hemath vnto ye ryuer of Egipte, before
the Lorde our God, seuē dayes & yet seuē
dayes, yt is. xiiii. dayes. And the. viii. daye
he sent ye people away. And they blessed ye
kyng & went vnto their tētes ioyouse and
glad in herte for al the goodnesse that the
lord had shewed vnto Dauid his seruaū
te and to Israell his people.

The Notes.

a ❧ The rest myghte be amōge the thresure where the boke of the lawe was founde. iiii. Regum. xxii. b ii. Para. xxxiiii. c. d.

b ❧ The house of the Lord was ye place where he wolde at yt tyme be worshipped & serued, accordyng as he had commaūded, & was a fygure of the true temple of God, which is the hertes of the faythfull: in whyche by fayth he wylbe knowen to be the Lorde God. i. Cor. iii. c.

The Lorde apereth the seconde tyme to Salomon. Salomon geueth Townes to Hiram. The Cananites become trybutaryes. He sendeth Shippes for goulde. He byldeth many cytyes.

The. ix. Chapter.

A And when Salomon had fy-
ii. Pa. vii. c nisshed ye byldyng of ye house
of the lord and of the kinges
palace, and of all that his de-
syre, & lust was to make: the Lord apered
vnto hym agayne, as he appered to hym
at Gabaon. And the Lord said vnto him:
I haue hearde thy prayer and intercessyō
yt thou madest before me, & haue halowed
this house whiche thou hast bylte, to put
my name there for euer & myne eyes and
myne hert shalbe there perpetually. And
yf thou wylte walcke before me, as Da-
uid thy father walcked, in purenes of her
te and playnnesse, to do all that I haue cō
maunded the, and shalt kepe myne ordy-
naūces and customes: then I wyl stablish
ye seate of thy kyngdome vpon Israel for
euer as I promesed to Dauid thy father
saying: * Thou shalt not be wout one or ii. Reg. vii. B
other vpon the seat of Israel.

But & yf ye and youre children shall
turne away from after me, & shal not kepe
myne ordinaūces which I haue set before
you, but shall go & serue other Goddes &
bowe youre selues vnto thē: then I wyll
weede Israel out of the lād which I haue
geuen them. And this house which I haue
halowed for my name, I wyll put out of
my sight. And Israel shal be a prouerbe &
a fable vnto al naciōs. And this house whi
che is so hye, * al yt passe by it shalbe asto- Deu. xxix. Iere. xxii.
nied & shall hysse & say: why hath the lord ii. Par. vii.
dealt on hys maner wt this lād & wt thys
house? And it shalbe āswered thē, because
they forsoke the Lorde their God whiche
brought their fathers out of the lād of E-
gipt, & haue takē hold vpon other goddes
& haue stouped vnto him & serued thē: ther
fore hath the Lord broughte vpon thē all
this euell. * Then at the ende of twentye ii. Pa. viii.
yeres in which Salomon had bylt ye two
houses, that is to wete, the house of ye lord
& the kynges palace: because Hiram ye kin
ge of Tire had supported hī with Cedar,
fyrre and goulde, as moch as he desyred:
therfore Salomō gaue Hiram. xx. cytyes
in the land of Galile. And whē Hirā was
come frō Tire to se ye cytyes which Salo
mon had geuē him, they pleased hym not.
wherfore he said: what cities are these wh
iche thou hast geuē me, my brother? & he called C
thē ye land of Cabull vnto this day. This
Hiram had sēt ye kynge. vi. skore hundred
waight of gould. And this is ye summe of
ye tribute, which king Salomō raised, to
byld the house of the Lorde and his owne
house,

house, & Melo & the walles of Jerusalē, and Hezer, and Magedo and Gazer.

For Pharao king of Egipt went vp & toke Gazer & burnt it with fyre, and slue the Cananites þ dwelt in the cytie, & gaue it for a present vnto his daughter þ was Salomons wyfe. And Salomon bylte Gazer and Beth Horon the nether: and Baalath and Thamar in the wildernes þ is in the lande: & al the stoore cities þ Salomon had, & cyties for his charettes, & cities for his horsemen & al þ hys luste was to bylde in Jerusalē and Libanon & in al the land of his kyngdome.

And all the people that were left of the Amorites, Hethites, Pheresites, Heuites & Jebusites, which were not of the childrē of Israel, the children of the sayd nacyōs that were lefte in the land, because the children of Israell were not able to destroye them, dyd Salomō make trybutaries vnto thys daye. And of the chyldren of Israell dyd Salomon make no bondemen. But they were men of warre and his ser-

D uaūtes and his lordes & Captaynes & rulars of his charettꝫ & of his horsmē. And these many lordes þ ouersawe the worcke had Salomon, fyue hundred and fyftye, whiche ruled the people that wroughte in the worcke.

And pharaos daughter came vp out of þ citie of Dauid vnto þ house which Salomō had bilt for her. And after þ he bylte Melo. And thrise a yere did salomō offer burntofferinges & peaceofferinges vpon the aultare which he had bilt vnto þ lord, to burne the fat therō: which aultare is before the Lorde.

And when king Salomō had made the house perfect, he made shippꝫ in Asiō Gaber which is beside Eloth, on the brinck of the red see, in the lād of Edō. And Hiram sent by shippe also of hys seruauntes, þ were shipmen & expert in the see, wyth the seruaūtes of Salomon. And they wēt to Ophir & fet frō thēce goulde, to þ summe of .iiii. hundred & .xxii. talētes, & broughte it to Salomon.

¶ The Quene of Saba cometh from the uttermost endes of the land to heare and se the wisdom of Salomō. The yerly reuenues and rentes of Salomon. His throne, vessiles of gould, charettes, horsemen, and aboundaunce of sylver.

The .x. Chapter.

And þ quene of Saba heard of the wysdome of Salomō cōcerning the name of the lorde and came to proue him wt rydelles. And she came to Jerusalem wt a mightie great multitude of Camelles that bare swete odoures and goulde exceadynge moche, and precyouse stones. And when she was come to Salomō, she comuned with him of al that was in her herte. And Salomon expounded her all her questiōs, that ther was not one thynge hydd from the kynge which he expounded her not.

And when the quene of Saba had sene all Salomons wisdome & the house that he had bylt, & the meate of his table, & the syttinge of his seruauntes, & the stādyng of hys seruytoures & their apparel, & hys buttelers, and hys sacryfyce that he offered in the house of the lord, she was astonied. Then she sayd to the kyng: the word I harde in mine owne lande of thy dedes and wisdom, is true. How be it I beleued it not, tyll I came and saw it wyth myne

eyes. And se, the one halfe was not tolde B

me: for thy wysdome and goodnes exceadeth the fame which I hearde. Happy are thy men: and happye are these thy seruaūtes, which stande euer before the and heare thy wysdome. And blessed be the Lorde thy God whyche had a luste to the, to sett the on the seate of Israell, because the Lorde loued Israell for euer, and therfore made the kynge, to do equyte and ryghtwysnesse.

And she gaue the kynge an hundred & .xx. talentes of goulde, & of swete odoures exceding moch, & preciouse stones. There came neuer after soche aboundaunce of swete odoures as þ Quene of Saba gaue to kyng Salomō. And therto þ shippꝫ of Hirā that brought goulde frō Ophir, brought from Ophir greate plentye of * Almuge tre & preciouse stones. And king Salomō made of the Almuge trees pyllers in the house of þ Lord in the kynges palace, & made harpes & psalteries for syngers. There came no moare Almuge trees so, nor was any more sene vnto this daye. And kynge Salomon gaue vnto the Quene of Saba al her desyre that she asked of him: besides þ he gaue her wt hys

Som rede coural, som brasyll

owne

owne hande. And so she returned vnto her
owne countreye wyth her seruauntes.
The weyght of gould that came to Sa
C lomon in one yere, was syxe hundred thre
skore & .vi. talentes of gould, besides that
he had of chapmē & of marchaūtes of Po
tycaries, & of al the Kinges of Arabie & of
the Lordes of the coūtreye. And king Sa
lomon made twoo hundred bouckelers of
beatē gould, vi. C. sycles of gould wēte to
a bouckelar. And he made thre. C. shyldes
of beaten gould, thre pound of gould goy
inge to a pece, and putt thē in the house of
the wood of Libanon.
And the kyng made a great seate of I-
uorye and couered it with precious gould
And the seate had sixe steppes. And the
toppe of thee Seate was rounde behynde
hys backe wythe pomelles on ether syde
on the place where he satte, and two lyons
stādinge besyde the pomelles. And ther sto
de .xii. lions on the steppes, syxe on a syde.
Ther was none like sene in any kingdom
And all kyng Salomons drinkinge ves-
sels were of goulde, & al the vessels of the
house of the wood of Libanon were of pu
D re gould. And as for syluer it was nothig
worthe in the dayes of Salomō. For thee
see shyppes which the kinge had in the see
wyth the shyppes of Hiram, came euerye
thyrd yere laden wyth gould, syluer, Iuo-
ry, apes & pecockes. * And so king Salo-
ij. par. ix. f and a. mon exceaded all the kynges of the erth in
rychesse & wisdom. And al the world resor
ted to Salomon, to heare hys wysdō, whi
che god had put in his hart. And brought
him euery man hys present, vessels of syl-
uer and of gould, & of raymente, harnesse,
swete odoures, horsses & Mules, yeare by
yeare. And Salomon geathered together
charettes and horssemen: so that he had a
thousand and .iiii. hundred charettes, and
xii. thousand horsemē, whych he bestowed
in the charett cyties and wyth the kyng at
Ierusalem.
* And the kyng made syluer in Ieru-
ij. Par. i. b. salem as plenteous as stones, and Cedar
as plēteouse as the mulbery trees ỹ grow
in the valeyes. And Salomons horsses
came out of Egipt from Keua: The mar-
chauntes fett thē from Keua at a pryce. A
charet came out of Egipt for .vi. hundred
sicles of syluer, & an horsse for an hundred
and fyftie. And euen so by the handes of
the sayde marchauntes, horsses were brou
ght out for all the Kinges of the Hethites
and for the kynges of Siria.

C Salomō hath seuē hundred quenes and thre hun
dred Cōcubines, which bring hym to Idolatry. His
aduersaries rebel agaynst him. He dieth, & Ieroboam
his sonne raygneth in hys stede.

The .xi. Chapter.

BUt kinge Salomon
loued many outlādis- A
she wemen: the daugh
ter of Pharao: and of
thee Moabites, Am-
monites, Edomites,
Zidonites & Hethi-
tes, euen of naciōs of
whych the Lorde sayde vnto the chyldren
of Israell, se ye come not at thē nor let thē
come to you: for surely they wil turne you
re hertes after theyr Goddes. Neuerthe-
lesse to soche Salomō claue & fell in loue
wyth them. * And he had seuen hundred Contra Deu. xvii
* very Quenes and thre hundred concu-
bynes whych turned awaye hys hert. For
whē Salomon was olde, hys wyues tur-
ned hys hert after other Gods: so that his
hert was not perfect with the lord his god
as was the hert of Dauid his father.
And Salomon folowed Astharoth the B
God of the Zidons, and Milcō the abho
minacion of the Ammonites. And Salo-
mon wroughte wyckednesse in the syghte
of the Lord & continued not after the lord
as dyd Dauid hys father. After that Sa
lomon bylt an aultar for Chamos the ab-
hominacyon of the Moabites in thee hyll
that standeth before Ierusalem, and vnto
Moloch the abhominacion of the children
of Ammon. And lykewyse dyd he for all
hys outlandishe wiues which burnt cense
and offered vnto theyr Gods. Then was
the Lord angrye with Salomon because
hys herte turned from thee Lorde God of
Israell whych appered vnto him twyse, &
gaue hym a charge of thys thinge that he
shulde not folowe other Goddes. But he
kept not that which the Lorde commaun-
ded hym: where vpon thee Lorde sayde to
Salomon: for as moche as thys is done
of the, & thou hast not kepte myne apoynt
ment and myne ordynaunces whych I ha-
ue commaunded the, therfore I wyll rent
the kingdom from the, and wyll geue it to C
thy

C thy seruaũt. Notwithstanding in thy day-
es I wyl not doo it, because of Dauid thy
father: but wyl take it frõ thy sonne. How
be it I wyll not take awaye all: But wyll
geue one trybe to thy sõne, because of Da
uid my seruaunt & because of Jerusalem
whych I haue chosen.

2.Sa.viii.b And the Lord stered vp an aduersarye
vnto Salomon, one Hadad an Edomite
and of the kinges lignage of Edom. For
whẽ Dauid was in Edõ, & Joab the cap-
tayne of þ hoste was gone vp to burie thẽ
that were slayn: & had slayne al the mẽ chil
drẽ in Edom. For .vi. monethes dyd Joab
remayne ther & al Israel, tyl he had destroy
ed al the mẽ childrẽ in Edõ. And thys Ha-
dad fled & certẽ other Edomites of his fa-
thers seruaũtes with him, to go to Egipte
Hadad being yet a lytle lad. And they aro
se out of Madian & went to Pharan & to
ke men wyth them out of Pharan and ca-
me to Egipt vnto Pharao kynge therof,
which gaue him an house, & apoynted him
vitayles and gaue hym landes.

And Hadad gatte greate fauour in the
syghte of Pharao, so that he gaue hym to
wyfe the syster of his owne wyfe, þ syster
of Thahaphnes the quene. And þ sister of
Thahaphnes bare him Genubath his sõ-
ne. And Thahaphnes wened him in Pha
raos house. And he was in Pharaos hou-
se amõg the sonnes of Pharao. And when
Hadad heard say in Egipt þ Dauid was
D layd to slepe with his fathers, & that Joab
the captayne of the host was dead also, he
sayd to Pharao let me depart, þ I may go
to myne owne coũtrey. Thẽ sayd Pharao
vnto him: what lackest thou here with me,
that thou woldest go to thyne owne coun-
trey? And he sayd, nothing: howbeit let me
go. And god stered vp another aduersary
one Razon the sonne of Eliada, which fled
from Hadadezer king of Zobah his may-
ster. Which Razon gethered mẽ vnto hym
& became captayne ouer the cõpanie, when
Dauid slue them. And they wente to Da-
masco and dwelte therein, and raygned in
Damasco. And he was an aduersarye too
Israell all the dayes of Salomon, wythe
the euell that Hadad dyd, whych abhorred
Israell and raygned in Siria.

And Jeroboam the sonne of Nabat an
E Ephrathite of Zaredah (whose mother was
called Zeruah & was a widowe & he Sa-
lomõs seruaũt) lift vp his hand against
the kyng. And herof came it, that he lyfte
vp his hand agaynst the king. Salomon
bylt Melo & mẽded brokẽ places in the ci-
tie of Dauid his father. And this felowe
Jeroboã was an actiue mã. And whẽ Sa
lomon saw the younge man, þ he wrought
so lustely in the worke, he made hym ruler
ouer al the charges of the house of Joseph
And it chaũced at þ season, as Jeroboam
was gone out of Jerusalẽ, that þ prophet
Ahiah the Silonite met him by the waye,
hauing a new mantel on him, & they twoo
alone in the felde. And Ahiah caughte the
new mãtel that was on him & rent it in
twelue peces, & said to Jeroboã: take the .x.
F peces. For this sayth þ Lord god of Isra
el: behold, I wyll rent the kingdõ out of þ
handes of Salomõ & wyl geue ten tribes
to the, & he shal haue one, for my seruaunt
Dauids sake & for Jerusalẽ the citie why
che I haue chosen oute of al the trybes of
Israel: because they haue forsakẽ me and
haue bowed them selues vnto Astharoth the
the God of the Zidons, & to Camos þ god
of the Moabites, and to Milcom the god
of the chyldren of Ammon, and haue not
walked in my wayes, to doo that pleaseth
me, and myne ordinaunces and costumes
as dyd Dauid hys father.

Howbeit I wyl take none of the king-
dom out of his hande: but wyl make hym
chefe al hys lyfe longe, for Dauid my ser-
uãtes sake, which I chose: because he kept
my cõmaundementes & ordinaũces. But
I wyl take the kingdom out of hys sõnes
hand & wyl geue vnto the ten trybes of it:
and wyl geue hys sonne one, that Dauid
my seruaunt may haue a lyght alway be-
fore me in Jerusalẽ, the cytie whych I ha
ue chosen me, to put my name there. And
I wyll take the, & thou shalt raygne vpon
all that thy soule desyreth, & shalt be kyng
ouer Israell. And yf thou shalt herken vn G
to all that I cõmaunde the, & shalt walke
in my wayes and do that is ryghte in my
syghte, that thou kepe myne ordinaunces
& commaundementes as Dauid my ser-
uaunt dyd: thẽ wyl I be wyth the & bylde
the an house that shal cõtinew, as I bylte
for my seruaunt Dauid, & wyl geue Isra
ell vnto the. And therwyth wyl I here the

That is to be called a he came abroad [illegible]

the sede of Dauid, but not for euer.
And Salomon sought to kyll Jerobo
am wherfore Jeroboā arose ⁊ fled into E-
gipte vnto Sesak kynge of Egipte and
continued there vntyll the death of Salo
mon. And the reste of the Actes of Salo-
mon and all that he dyd, and hys wysdom
This boke remayneth not — are wrytten in the * Boke of the Actes of
Salomon. And the tyme that Salomon
raygned in Jerusalē vpon al Israel, was
fourtie yeare. And thē he layed him to rest
wyth his fathers, ⁊ was buried in the citie
of Dauid hys father, and Rehoboam his
sonne raygned in hys stede.

The Notes.

a The Prophetes do often prophesye maruey-
louse thynges not onely by wordes, but also by syg
nes, as here ⁊ Esai.xxi.a. Jerem.xi.a. and xxvii.a
Ezech.iiii.b.

¶ The kingdom is deuyded: and Rehoboam rayg-
neth ouer.ii.trybes, and Jeroboam ouer.x. Aduram
is stoned. Jeroboam maketh goulden calues.

The.xii.Chapter.

A And Rehoboam went to Si-
chē: for all Israell were come
to Sichē to make him king.
And whē Jeroboā the sonne
of Nabat hearde of it being
yet in Egipte: for he fled to Egipt for fea-
re of Salomon, and dwelt in Egipt. And
they sent and called him: and so Jeroboam
and al the congregation of Israel came ⁊
spake vnto Rehoboam saying: thy father
made oure youcke greuouse, but now ma
ke thou the greuouse seruice of thy father
and hys sore youcke which he put vpō vs
lyghter, ⁊ so we wyl serue the. And he sayd
vnto them: depart yet for the space of thre
dayes, and then come agayne to me. And
the people departed.
And kyng Rehoboā toke councel wyth
the olde men that stode before Salomon
his father, while he yet lyued, ⁊ said: what
coūcel geue ye to āswere thys people with
B al? And they sayd vnto him: Yf thou shalt
be a seruaunt vnto thys people thys daye
and serue thē and answere thē ⁊ speake kin
de wordes to thē: they wyl be thy seruaun-
tes for euer. But he left the councel that ẏ
olde men had geuē hym, ⁊ counceled with
the young men that were nourished vp w
hym, ⁊ had wayted on hym.
And he sayd vnto thē: what councel ge-
ue ye, to answere this people withal which
haue cōmuned with me saynge: make the
youcke which thy father dyd put vpō vs,
lyghter? And the younge men that were
brought vp with him, answered hym say-
inge thus: this people that haue sayd vnto the:
thy father made oure youcke heuye, make
C thou it vs lighter: thus answere thē. My
little finger shalbe wayghtier then my fa-
thers loynes. And nowe where my father
put a greuouse youcke vpon you. I wyll
make it heuyer. For where my father cor-
rected you wyth scourges, I wyl chastyse
you with scorpions. And whē Jeroboam
⁊ al the people were come to Rehoboā the
thyrde day, as the king apoynted thē, say-
inge: come to me agayne this day thre day
es: the king āswered the people churlishly
⁊ left the aduise that olde men gaue him: ⁊
spake to thē after the councel of the youn-
D ge mē saying. My father made your you
ke greuouse, but I wyl make it greuouser
For where my father chastised you wyth
whippes, I wyl chastise you with scorpi-
ons. And so the king herkened not vnto ẏ
people: for the turning awaye was of the
Lord, * to performe hys sayinge, which ẏ
Lord sayd by Ahiah ẏ Silonite vnto Je-
roboam the sonne of Nabat.
And whē al Israel saw that the kynge
regarded thē not, the people answered the
kyng agayne saying: we haue no parte in
Dauid, nor enheritaūce in the sonne of I-
sai. * To your tentes therfore Israel, and
nowe se to thyne owne house Dauid. And
so Israel departed vnto their tētes. How
beit ouer ẏ chyldrē of Israel which dwelt
in the citie of Juda, dyd Rehoboā raygne
styl. Thē kinge Rehoboam sent Aduram
the receauer of the tribute. And al Israell
E stoned him to death with stones. But kin-
ge Rehoboā made spede ⁊ gatt him vp to
hys charet ⁊ fled to Jerusalē. And so Isra
ell departed frō the house of Dauid vnto
this daye. And whē al Israel heard ẏ Je-
roboā was come agayne, they sent ⁊ called
hym vnto the congregatiō and made him
kyng ouer Israel: so ther folowed the hou
se of Dauid, but the trybe of Juda onely
* And when Rehoboam was come to Je-
rusalem, he geathered all the house of Ju-
da and the tribe of Ben Jamin an hūdred
and foure score thousandes of chosen mē
and good warryoures, to fyghte agaynst
the house of Israel: and to bringe the kyn
gedom

kyngdom agayne to Rehoboam the sõne
of Salomon.
Then came the word of the Lord vnto
Semeiah the man of God saying: speake
F vnto Rehoboam thee sonne of Salomon
kynge of Juda, and vnto all the house of
Juda and Ben Jamin, and the remnaunt
of the people and saye. Thus sayth the Lor
de: go not nor yet fyght agaynst your bre=
thren the chyldren of Israell, but returne
euery man to hys house, for this doynge
is of the Lord. And they obeyed the word
of the Lord and returned and departed ac
cording to the worde of the Lord. Thẽ Je
roboam bylt Sichem in mount Ephraim
and dwelt therein. And wente from thence
and bylte Phanuel.
And Jeroboam thought in his hert: now
might thee kingdõ returne to the house of
Dauid agayn. For yf thys people shal go
vp & do sacrifice in the house of the Lorde
at Jerusalem, then shal theyr hertes turne
agayne vnto theyr Lord Rehoboam king
of Juda. And so shal they kyl me and goo
agayne to Rehoboam kinge of Juda. *
Wher vpõ the kinge toke councel & made
two calues of gould & sayd vnto the peo=
ple: ye shal not nede to go any more to Je=
rusalẽ. Behold your Gods Israel whych
brought you oute of the lande of Egipte.
G And he put the one in Bethel and the other
in Dan. And that doynge was a cause of
synne. And the people went before the one
as farre as Dan. And he made houses of
hill aultars, and made of the lowest of the
people prestes which were not of þ sonnes
of Leui. And Jeroboam made a feast the
xv. daye of the. viii. moneth, lyke vnto the
feast that was in Juda, and offered on the
aultare. And so dyd he in Bethell, to offer
vnto the calues that he had made. And he
put in Bethell the priestes of the hyll aul=
tars, which he had made. And he offred v=
pon the aultare whych he had made in Be
thel, the. xv. daye of the. viii. moneth, why=
che he had ymagened of hys owne herte:
and made a solempne feast vnto the chyl=
dren of Israel, and wente vp to the aultar
to burne sacrifice.

¶ Jeroboam sacrifying vnto Calues is reproved of the Prophet. His hãd dryeth vp whẽ he putteth it out agaynst the Prophet. The Prophett is kylled and buryed.

The. xiii. Chapter.

And behold, there came a man A
of God out of Juda with the
worde of God, to Bethell, as
Jeroboã stode by the aultare
to offer, & cried agaynst þ aul
tare at the cõmaundemẽt of the Lord and
sayd: aultar, aultar, thus sayth the Lorde:
Behold a childe shalbe borne of the house
of Dauid, Josiah by name, whych vppon
the shall offer the Prestes of the hyll aul=
tars that sacrifyce vpon the, & shall burne
mennes bones vpon the. And he gaue the
the same tyme a signe sayinge: thys is the
sygne of that the Lord hath promysed. Be
holde the aultar shall rente and the asshes
that are in it shall falle out.
And when the kynge hearde the say=
inge of the man of God which he cryed a= B
gaynste the aultar in Bethell, he stretched
out hys hande from thee aultare sayinge:
holde hym. And hys hande whych he putt
forth towarde hym, dryed vp, that he coul
de not pull it in agayne to hym & the aul=
ter claue and the asshes canne oute of the
aultare accordinge to the token whych the
man of God had geuen at the commaũde=
ment of the Lord. And the king answered
and sayd vnto the man of God: Oh pray
vnto the Lord thy God & make intercessi=
on for me, that my hande maye be restored
me agayne. And the mã of God besought
the Lorde, and hys hande came to hym a=
gayne as well as before.
Thẽ said the king vnto þ man of god:
come home with me & refresshe thy selfe, &
I wyl geue the a reward. But the man of
God answered þ kyng, yf þ woldest geue
me halfe thine house, I wolde not go wt þ
nether wold I eate meate or drinke water
in thys place. For so was it charged me, C
thorow the word of God & said to me: eate
no bread nor drinke water nor turne agay
ne by the same waye thou wentest. And so
he wẽt another way & returned not by the
waye he came to Bethel. And ther dwelte
an olde Prophet in Bethel, whose sonnes
came & tolde hym all the workes that the
mã of God had done that day in Bethell,
& the wordes which he spake vnto þ king
they tolde theyr father also. And their fa=
ther sayd to thẽ: what way wẽt he? for hys
sonnes had sene what way the mã of god
went whyche came from Juda. Thẽ sayd

he to his sōnes: sadle mine Asse. And they
sadled hym an Asse. And he gat him vppe
theron and went after the man of god, and
found him syttyng vnder an Ocke & sayd
vnto him: art thou the man of god that ca
mest frō Juda? And he sayd: yee.
D Then he sayd to him: come home wyth
me & eate bread. And the other said agayn
J may not returne with the, to go with the
nether may J eate bread or drincke water
wyth the in thys place. For it was sayd to
me by the cōmaundemēt of the Lord, eate
noo bread nor drincke water in thys place,
nor turne agayne by the waye thou wen-
test. And the olde Prophet sayd vnto him
J am a prophet as well as thou, & an An-
gel spake vnto me wyth the worde of thee
Lord saying: bring hym agayne wyth the
to thyne house, and let him eate bread and
drinke water, & yet lyed vnto him. And so
the other went agayne wyth hym and ate
bread in hys house and dranke water.
E And as they sate at the table, the worde
of the Lorde came vnto the Prophet that
brought him agayne. And he cryed vnto ẏ
man of God that came frō Juda, saying:
thus saith the Lord: because thou hast dis-
obeyed the mouth of the Lorde, & hast not
kept the cōmaūdemēt which the Lord thy
God cōmaunded the, but camest backe a-
gayne & hast eatē bread & drōke water in ẏ
place in whych he bade that thou shuldest
eate noo bread nor drincke water: therfore
thy carkasse shal not come vnto the sepul-
chre of thy fathers.
And whē he had eatē bread & drōke, he
sadled an Asse for the Prophete whych he
had brought agayne. And as he iourneyed
a Lyon met him by the waye & slue hym, &
hys carkasse laye a long in the waye & the
Asse stode therby, & the Lyon stode by the
coorse also. And men that passed by, sawe
F the carkasse caste a longe in the waye and
thee Lyon standinge thereby, and wente
and tolde it in thee Towne where the olde
prophet dwelte. And when the prophete ẏ
brought him backe agayne frō the waye,
heard therof, he sayde: it is the mā of God
whic disobeyed ẏ mouth of ẏ Lord. And
therfore ẏ lord hath delivered hym vnto ẏ
Lion which hath rent him & slayne him, ac
cordinge to the worde of the Lord, whych
he sayd to him. And he sayd to hys sonnes
sadle me an Asse: & so they did. And he wēt
& found the body cast along in the waye &
the Asse & the lyon standing therby. And ẏ
Lyon had not eaten the carkasse nor hurte
the Asse. And he toke vp the body of ẏ mā G
of God & putt it vpon the Asse & brought
it agayne, & came to the cytie of the old pro
phete to lamente hym, and too burye hym.
And he layde his body in hys owne graue
and lamēted ouer him, Oh my brother. *
And when he had buried him, he spake to
hys sonnes sayinge: when J am dead, se ẏ
ye burye me in thee sepulchre wherein thee
man of god is buried, & laye my bones by
hys. For the saying whiche he cryed at the
bydding of the Lord agaynst the aultare
in Bethel, & agaynst all the houses of hyll
aultares which are in the cyties of Sama
rie, shal come to passe.
Howbeit for al that, Jeroboam turned
not frō his wicked way: but turned away
and made of the lowest of the people prie-
stes of the hyllaultares. Whosoeuer wold
he fylled theyr handes, & they became prie
stes of the hyllaultares. And thys doyng
was synne vnto thee house of Jeroboam,
euē to destroye it and to put it away frō of
the face of the earth.

¶ Jeroboams wyfe asketh counsel of Ahiah the pro-
phet, which prophesieth vnto her ẏ deth of her child
& the destructiō of al the Realme. Jeroboam dyeth.
Sesak king of Egipt robbeth the house of ẏ Lorde
Rehoboam dyeth and Abiam succedeth him.

The. xiiii. Chapter.

At that tyme Abiah the sonne
of Jeroboam fell syche. And A
Jeroboā sayd vnto his wyfe
vp a felowship & chaūge thy-
ne apparel ẏ thou be not kno
wen to be the wife of Jeroboam, & get the
to Siloh. For ther is Ahiah the Prophete
whych tolde me * that J shuld be kynge
ouer thys people. * And take wyth the ten
loaues and cracknelles and a cruse of ho-
nye, and go to him: for he wyl tel the what
shall come of the ladde. And Jeroboams
wyfe dyd so: she arose and went to Siloh
and came to the house of Ahiah. But Ahi
ah coulde not see, for hys eyes were waxen
dymme for age.
And the Lord sayd vnto Ahiah: behold
the wyfe of Jeroboā commeth, to questyon
wyth the about her sonne which is syche.
Thus wyse & thus wyse answere her. And
when

B when she came, she feyned her self to be an
other woman. But whã Ahiah hearde the
sounde of her fete as she came to the dore
he sayd: come in þ wyfe of Jeroboam, why
feynest thou thy selfe to be another? I am
sent to the a cruel messenger.

Go & tel Jeroboam, thus sayth the lord
God of Israel: for as moche as I exalted
the from among the comen people & made
the prince ouer my people Israel, and dyd
rent the kingdom a way from the house of
Dauid & gaue it the: & thou hast not bene
as was my seruaunte Dauid, which kept
my cõmaũdemẽtes & folowed me with all
his herte, to doo that onelye whych semeth
right in myne eyes: but hast done euel abo
ue al that were before the, and hast gone &
made the other Gods & ymages of metall
to prouoke me, & hast cast me behynde thy
C backe: therfore beholde I wyl brynge euel
vpon the house of Jeroboam and wil stroy
he frõ Jeroboam al that * pysseth against
the wall, & what soeuer is in prison or for-
saken in Israel, and wyl take a way the rẽ-
naunt of the house of Jeroboam, as men
take awaye a dong hyll, tyll it be cõsumed
* And whosoeuer of Jeroboams house
dye in the towne, hym shal the dogges eat
and hym that dyeth in the felde, shall thee
fowles of the ayre eate: for the Lord hath
sayd it, vp & get the to thine house, and as
D sone as thy fote entereth the cytie, the ladd
shall dye. Howbeit al Israel shal mourne
hym and burye hym, for thys onely of all
Jeroboam shall come to the sepulchre, be-
cause in hym there is founde goodnesse to
warde the Lord God of Israel in the hou
se of Jeroboam.

Moreouer the Lord shal stere hym vp
a king ouer Israel which shal destroye the
house of Jeroboam in that day. And what
is that, that is now in hãd? And the Lord
shal smyte Israel, as a rede that groweth
in the water is shakẽ, & wyll wede Israell
oute of this good lande whych he gaue to
their fathers, & wyll skatter thẽ beyounde
Euphrates, because they haue made them
groues to angre the Lord. And he wyl ge
ue Israell vp, because of the synne of Je-
roboam wherwith he dyd synne and made
Israel synne therto.

And Jeroboãs wyfe arose & departed
E and went to Thersah, and be that she was
come to the tresshold of the dore, the ladd
was dead. And al Israel burye hym & la-
mented hym, accordinge to the worde of þ
Lorde whych he spake by the hand of hys
seruaunt Ahiah the Prophet. And the rest
of the dedes of Jeroboam, how he warred
and how he raygned, are written in the bo
ke of the stories of the kynges of Israell
And the dayes which Jeroboam raygned
were twentie and two yeare. And thẽ he re-
sted wyth his fathers, and Nadab his son
ne raygned in hys steade.

And Rehoboam the sonne of Salomõ F
raygned in Juda and was .xli. yeare olde
when he beganne to raygne, and raygned
xvii. yeare in Jerusalem the cytye whyche
the Lorde had chosen oute of al the tribes
of Israel, to put hys name there. His mo-
thers name was Naamah an Ammonite.
* And Juda wrought wyckednesse in the
syght of the Lord and angred hym aboue
al that theyr fathers dyd, with theyr synne
which they synned. For they also made thẽ
hyll aultares & Images & groues on eue-
rye hye hyll & vnder euery grene tree. And
therto ther was a stues of * malechyldren
in the lande, & they dyd accordyng to al the
abhominations of the nacions whych the
Lord cast out before the chyldrẽ of Israel
G And the fyfte yere of king Rehoboã came
Sesak king of Egipte vp to Jerusalem,
and toke away the treasure of the house of
the Lord, & the treasure of the kinges hou
se and al that was to be had. And he toke
a way the shyldes of gould * which Salo
mon made. In whose steade kynge Reho- iii. Reg. x. b
boam made brasen shyldes & putt them in
the kepinge of the captaynes of the garde
whyche wayted at the dore of the kynges
house. And as ofte as the kinge went into
the house of the Lorde, they of hys garde
bare them, and euer brought them agayne
into the garde chamber.

The rest of the Actes of kyng Rehobo
am & al he dyd, are wrytten in the boke of
the Actes of the kinges of Juda. And
there was warre betwene Rehoboam and
Jeroboam all theyr lyues. And Rehobo-
am layde hym to rest wyth hys fathers, &
was buryed wyth hys fathers in the cytie
of Dauid. And hys mothers name was
Naamah an Ammonite. And Abiam hys
sonne raygned in hys rowme.

¶ Wicked Abiam raygneth ouer Juda, & righteous Asa succedeth in his rowme. The battel betwen Asa and Baasa. Jehosaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa kylleth Nadab.

The .xv. Chapter.

A The .xviii. yere of king Jerobo-
i.Pa.xiii.a am the sonne of Nabat, rayg-
ned kyng Abiā ouer Juda, &
ruled thre yere in Jerusalem.
His mothers name was Ma-
acah the daughter of Abesalō. And he wal-
ked in al the synnes of his father which he
dyd before him, & his herte was not whole
with the Lord his god, as the hert of Da-
uid his father. Neuerthelesse for Dauids
sake did ẏ Lord his God geue him a light
in Jerusalē, that he set vp hys sonne after
hym, to continewe Jerusalē. Because that
Dauid did that which pleased the Lord &
turned frō nothinge that he commaunded
ii.Re.xi.a. hym all the dayes of hys lyfe, * saue one-
B ly in the matter of Urias the Hethite. And
ther was warre betwene Rehoboam & Je-
roboam as longe as he lyued. And the rest
of the dedes of Abiam & al that he dyd, are
writtē in the boke of the dedes ẏ were done
in the dayes of the kinges of Juda. And
ther was warre betwene Abiam & Jerobo-
am. And Abiam rested with his fathers, &
they buried him in ẏ cytie of Dauid. And
Asa hys sonne raygned in hys steade.

The .xx. yere of Jeroboā king of Israel
began Asa to raygne ouer Juda, & ruled
in Jerusalē .xli. yere. And his mothers na-
me was Maacah the daughter of Abesa-
lom. And Asa dyd that semed ryght in the
eyes of the Lord, lyke Dauid hys father.
And he made the stues of males depart the
land, & put awaye al the Idolles that hys
fathers had made. And therto he put dow-
ne Maacah his * mother frō beeing rule,
C because she had made an Idol in a groue.
And Asa destroyed her Idol & burnt it by
the broke Cedron. But he putt not downe
the hyl aulters. Neuerthelesse Asas harte
was whole with ẏ Lord al his dayes. And
he brought in that his father had dedicat,
and the thinges dedicat vnto the house of
the Lord, syluer, golde and Jewelles. And
there was warre betwene Asa and Baasa
kyng of Israel al theyr dayes.

And Baasa king of Israel went vp a-
gainst Juda & buylt Ramah, because ẏ he
wold let none of Asas people king of Ju-
da, go in or out, Thē Asa toke al the siluer
& gould that was lefte in the treasure of ẏ D
house of the Lord, & all the treasure of the
kinges house & delyuered it vnto hys ser-
uauntes, & sent thē to Benhadad the sōne
of Tabremon the sonne of Hesion kynge
of Siria that dwelt at Damasco, saying:
ther is a bond betwene the & me as was be-
twene thy father & myne. Therfore I send
the both gold & syluer for a gift, that thou
go & breake the appoyntmēte betwene the
and Baasa king of Israel, that he may de- C
parte from me. And Benhadad herkened
vnto kyng Asa and sent the captaynes of
the hostes which he had agaynst the cyty-
es of Israel, and smote Ahion, Dan, Abel
called Beth Maacah & al Cenereth wyth
all the lande of Nephthali. And when Ba-
asa hearde that, he lefte buyldinge of Ra-
mah and dwelte in Thersah. Then kynge
Asa made a proclamacyon thorow out al
Juda, that none shoulde be excused. And
they toke the stones of Ramah & the tym-
ber wherwyth Baasa hadde buylt, & king
Asa bylte therewyth Gabaah in Ben Ja-
min and Maspbah.

And the remnaūt of al the dedes of Asa
and of al his myghte & of all that he dyd, &
the cyties whych he bylt, are written in the
chronicles of the actes done in ẏ dayes of
the kinges of Juda. Neuerthelater in his F
olde age he was diseased in hys fete. And
Asa laide him to rest with his fathers, and
was buryed wt hys fathers in the cytie of
Dauid his father. And Jehosaphat hys
sōne raigned in his rowme. And Nadab ẏ
sōne of Jeroboā began to raygne vpō Is-
rael the second yere of Asa king of Juda,
& raygned vpon Israell two yere. And he
dyd euel in the sight of the Lord & walked
in the waye of his father and in hys synne
wherwith he made Israel synne. But Ba-
asa the sonne of Ahiah of the house of Is-
car cōspired against him, & slue him at Ge-
bethō a citie of ẏ Philistines for Nadab &
all Israell laye at seage before Gebethon.
And it was the thyrd yere of Asa kinge of
Juda, whē Baasa slue him, & raygned in G
his stede. And as sone as he was kyng, he
slue al the house of Jeroboam & left hym
naught that brethed, vntil he had put him
cleane out, agreeing vnto the saying of the
Lorde whyche he spake by hys seruaunte

Ahiah

Abiah the Abolonite, for the sinne of Jeroboam wherwith he synned & made Israel synne, and for hys angeryng wherwyth he angred the Lorde God of Israel.

The rest of the deades of Nadab, and al he dyd, are wrytten in the chronycles of the kinges of Israel. And ther was warre betwene Asa and Baasa kynge of Israel al their dayes.

In the thirde yere of Asa kyng of Juda, Baasa the sonne of Ahiah beganne to raigne ouer al Israel in Therzah, & cōtynewed.xxiiii.yere. And he dyd that whych displeased the lord, for he walked in ỹ way of Jeroboam and in his synne wherwyth he made Israel synne.

The Notes.

a Mother, for grādmother as Dauid is oft called father of thē, to whō he was grādfather: as Zephora Moses wife calleth Raguel father, which yet was her grandfather Exod.ii.c.

C Jehu prophecieth agaynst Baasa, of whom he is slayne. Elah succedeth Baasa, zamri killeth hys master Elah, & destroyeth the house of Baasa. Amri is created and Amri chosē. zamri burneth hymselfe and his house. Wycked Ahab succedeth Amri, & taketh to wyfe wycked Jezabell.

The.xvi. Chapter.

3 Then came the word of the lord to Jehu the sonne of Hanani against Baasa saying: for as moch as I exalted the out of the dust & made ỹ captaine ouer my people Israel, and thou hast walked in the waie of Jeroboam and hast made my people Israel sinne, to angre me wt their synne: therfore I wil make cleane riddance of Baasa & of al his house, & wil make his house lyke the house of Jeroboā ỹ sōne of Nabat. * And he ỹ dyeth of Baasa in ỹ citie, him shal dogges eate: and him [illegible]
ỹ dieth in the feldes, shal the fowles of the
B ayre eate.

The reste of the deades of Baasa, and what he dyd and his power, are wrytten in the boke of the histories of the kynges of Israel. And Baasa fel on slepe wyth hys fathers & was buried in Therzah. And Elah hys sonne raygned in hys steade. And therto thorow the Prophet Jehu the sonne of Hanani, the worde of the Lord came agaynste Baasa and agaynste hys house, because of all the wyckednesse that he dyd in the syght of the Lord, in angeryng him with ỹ workes of his handes, that he shul be lyke the house of Jeroboam, because he had kylled Nabat.

The.xxvi.yere of Asa king of Juda be- C
gāne Elah ỹ sonne of Baasa to raigne ouer Israel in Therzah, and cōtynued two yere. And hys seruaūt Zābri captayne of halfe hys charettes, cōspired agaynst him, as he was in Therzah drinkinge of strōg drinck, in the house of Arsa stuard of hys house in Therzah. And Zamri came and smote hym & kylled hym the.xxvii.yere of Asa kinge of Juda, & raygned in his stea-
de. And as sone as he was kinge & * sat on Exod.xx.b. Deu.v.b.
hys seate, he slue all the house of Baasa & lefte not a pisser agaynst a wall.

And therto he slue all his kynne & frendes, and so Zamri destroyed all the house of Baasa, accordyng to the worde of the Lord whyche he spake to Baasa thorowe Jehu the Prophet, for al ỹ sinnes of Baasa & synnes of Elah hys sonne, wherwyth they sined & made Israel sinne, to angre ỹ Lord of Israel wt their vanities. The rest of the deades of Elah & al he did, are wryttē in the chronycles of the kynges of Israel.

The.xxvii.yere of Asa kyng of Juda, Zamri raygned.vii.dayes in Therzah, ỹ people beseygynge Gebethon a citie of the
Philistines. And when the people that lay D
in the seage, hearde saye how Zamri had conspired, and how he had slayne the king also: then all Israell made Amri the captayne of the men of warre kynge ỹ same daye ouer Israel euen in the hoste. And Amri departed from Gebethon and al Israell wythe hym, and beseaged Therzah. And when Zamri saw that the citie must nedes be takē, he went into the palayse of the kynges house, and set the kynges house a fyre vpon hym self and there dyed, for hys synnes whyche he synned in doynge wyckednesse in the syght of the Lord, and for walking in the way of Jeroboam and in hys synnes which he dyd and made Israell synne.

The rest of the Actes of Zamri & the treason that he wrought, are wrytten in the boke of the chronycles of the kynges of Israell. Morouer that same season was Israel deuyded in twayne. for halfe the people folowed Thebni the sōne of Gineth, to make hym kynge. And the other halfe folowed Amri. But ỹ people that folowed Amri, preuayled agaynste thē that folowed Thebni the sōne of Gineth. And

so

so Thebni dyed and Amri raygned.

The.xxxi.yere of Asa kynge of Juda, beganne Amri to raygne ouer Israel.xii. yere & he ruled.vi.yere in Therzah. And he bought the hill of Samaria of one Semar for two hundred talentes of syluer, & bylt in the hyll, and called the name of the citie whych he had buylt Samaria after þ name of Semar þ Lord of þ hil. And this
F Amri wrought wyckednesse in the eyes of the Lorde worsse then al that were before him, and walked in al þ wayes of Jeroboam the sōne of Nabat, & in hys sinne wherwith he made Israel sinne, to angre þ lorde god of Israel wyth their vanities. The rest of the actes of Amri which he did, and his power that he vsed, are writtē in þ chronicles of þ kynges of Israell. And Amri laid him to rest with his fathers, and was buryed in Samaria, and Ahab his sonne raygned in his steade.

G The.xxx viii.yere of Asa kynge of Juda, beganne Ahab the sōne of Amri to raigne ouer Israel, and raygned in Samaria.xxii.yere. And he dyspleased the Lorde aboue all þ were before him. For it semed hym a light thing to walke in the sinne of Jeroboam. But toke Jesabell þ daughter of Ethbaal kinge of the Sidonites to
iiii Re.x.d wife, and * wēt & serued Baal and bowed vnto him. And he rered an aultar to Baal in the house of Baal whych he had made in Samaria. And Ahab made a groue, & proceded ferther in angerynge the Lorde God of Israel, then all the kynges of Israel that were before hym.

In his daies Hiel of bethel bilt Jericho. And it * cost him Abirā his eldest sōne whē he layd the foūdacion, and hys youngeste sōne whē he set vp þ gates, agreing vnto the woord of the lorde whyche he spake by Josua the sonne of Nun.

*Of thys Josu.vi.d.

¶ Eliah is nourished and fedd of Rauens, and after is send to the woman of Sarephtha: whose child he rayseth to lyfe.

The.xvii. Chapter.

A AND Eliah the Thesbite whyche was of the Enhabiters of galaad, said vnto Ahab: * as truly as the lord god of Israel liueth, before whome I stande, there shalbe nether dewe nor raine these yeres, saue as I appoynt it.

Ecc.xlviii c. Jacob.v.d

And þ word of god came to him saying: gett the hence & turne the estwarde, & hyde thy self in the brooke Karith that lyeth before Jordan: drynck of the ryuer for I haue cōmaunded the rauens to fede the ther. And he went and dyd accordyng vnto the worde of the Lorde: he went & dwelte by þ brooke Karith that lyethe before Jordan.
B And the rauens brought hym bred & flesh euery mornynge and euery euenynge, and he dranke of the broke. And it chaūced after a while that þ brooke dried vp, because ther fell no raine vpon the erth. Thē came the worde of the Lorde vnto him sayinge:
* vp and gett the to Sarephtha a citie of Sidon, & dwell there. Beholde I haue cōmaūded a wydow ther to sustayne þ. And he arose & wēt to Sarephtha. And whē he came to þ gate of the citie, there was a widow there geatherynge stickes. And he called to her and sayde: * fet me I pray the, a litle water in a dyshe that I maye drincke. And as she went to fett it, he cryed to her & sayde: brynge me I praye the, a morsel of breed in thine hand. And she answered: as surely as the Lorde thy God liueth, I haue no breed, but euen an hand ful of Mele in a pitcher, and a litle Oyle i a cruse. And se, I haue geathered a fewe styckes for to go and bake it for me and my sonne, that we may eate it and then dye.

Luke.iiii. Jo...

C And Eliah said vnto her: feare not, but go and do as thou hast sayd: but make me therof a lyttle cake fyrst of al, and bring it out to me: and after warde make for the & thy sonne. For thus saith the Lord god of Israel: þ pitcher of Mele shall not be wasted nether shal thy oyle cruse be wyth out oyle, vntyll the Lord haue sent rayne vpō þ erth. And she wēt and did as Eliah bad. And she & he & her house did eate a good space, & the pitcher of Mele wasted not nether was the oyle cruse without oyle accordyng to þ word of þ lorde whych he spake thorowe Eliah.

And after these thinges, it happend þ the sonne of the wife of þ house fell sicke. And his sicknesse was so sore, þ there was no breath left in him. Then sayd she vnto Eliah what haue I to do with þ, O thou man of God: art thou come vnto me, that my sinne shuld be thought on & my sonne
D slayne: And Eliah said vnto her: geue my thy sōne. And he toke him out of her lappe

and

Abdiah Jezabel

and caryed him up into a loft wher he lay,
& layde hym upon hys owne beed, and cal
led unto the Lorde and sayd: O Lord my
God, hast thou bene so euell unto the we-
dow wyth whome I soiourne, y^t thou hast
[illegible] slayne her sonne?* And he stretched him
selt upon the lad thre times, and called un
to the Lord and sayde: O Lord my God,
B let the laddes soule come into him agayne.
And the Lorde heard the voice of Eliah, &
the soule of y^e lad came into him agayne &
he reuyued. And Eliah toke the boye and
brought him downe out of the chambre in
[illegible] to the house and delyuered hym unto hys
mother and sayd: se, thy sonne lyueth. The
the wyfe sayd to Eliah: now I know that
thou arte Gods man, and that the worde
of the Lorde in thy mouth, is truthe.

Eliah is sent to Ahab. Abdiah hydeth an hundred Prophetes and fedeth them. Baal can not heare al though the people crie very loude. Eliah kylleth al Baals Prophetes and after obtayneth rayne.

The. xviii. Chapter.

AND at the last y^e woord of the
A Lorde came to Eliah y^e third
yere sayinge: go shew thy selt
unto Ahab, that I maye sen-
de rayne upon the erthe. And
Eliah wet to shew him self unto Ahab, for
ther was a great famyshment in Sama-
ria. Wherfore Ahab called Abdiah y^e go-
C uerner of his house: whych Abdiah feared
God greatlye: in so moche that when Jeza
bell destroyed the Prophetes of the lorde,
he toke an hundred of the Prophetes and
hid them, fiftie in one caue & fiftye in a no
ther, & prouided bred & water for the. And
Ahab sayde unto Abdiah: walke thorowe
the land, unto all fountaynes of water and
unto all brokes, to se whether anye grasse
may be found, y^t we may saue the horses &
the Mules, that we destroye not the bea-
stes. And they deuyded the lande betwene
them to walke thorow it. Ahab wente one
waye by hym selfe, and Abdiah went ano-
ther by hym selfe.
B And it chaunced as Abdiah wete in the
way y^t Eliah met hym. And Abdiah knew
him & fell on his face and sayde: art not y^u
my Lord Eliah. And he sayd unto him: I
am he. Go & tell Ahab that Eliah is here.
And the other answered: what haue I sin
ned, y^t thou woldest delyuer me into y^e had
of Ahab, to sley me? As surely as the Lord
thy God lyueth there is no nacyo or king-
dome, whether my Lord hath not sente, to
seke the. And when they sayde thou waste
not there, he tooke an othe of y^e kyngdome
and nacyon because he foud the not. And
now thou sayest: goo tel thy Lorde, Eliah
is here. And as sone as I am gone from
the, the spirite of y^e Lord shall carye the a-
way whether I shall not knowe: and then
when I haue gone and tolde Ahab, & then
he can not fynde the, he shall sley me. And
yet I thy seruaunte haue feared the lorde
from my yonge age. Was it not tolde my C
lorde, what I dyd, when Jezabell slue the
prophetes of the lord how I hidde an hu-
dred of y^e Lordes Prophetes, fiftie in one
caue and as many in another, & prouyded
them of breed & water? And yet now thou
sayest, goo shew thy Lord, y^t Eliah is here,
that he shulde sleye me.
Then Eliah sayde: as truly as the lord
of Hostes liueth, before whome I stande:
I wyll shew my selfe unto hym this day.
And ther upon Abdiah wete to Ahab and
tolde hym. And Ahab wente agaynst Eli-
ah. And whe Ahab saw Eliah, he said un-
to him: art thou he that troubleth Israel?
And he sayde: it is not I that trouble Is-
rael, but thou & thy fathers house, in that
ye haue forsaken the comaundementes of
the Lord, & hast folowed Baal. But now
sende and geather to me all Israell unto
mount Carmel & y^e prophetes of Baal .iiii.
hundred and fyftie, & the Prophetes of y^e
groues foure hundred, whiche eate of Je
zabels table. And Ahab sent for al y^e chil-
dren of Israel, and gethered y^e Prophetes D
unto mount Carmel.
And Eliah came unto all the people &
sayde: why halte ye betwene two opyny-
ons? If the Lorde be the very God, folowe
hym: or yf Baal be he, the folow him. And
the people answered him not one woorde.
Then sayde Eliah unto the people: I on-
ly remaine of the lordes Prophetes, & Ba
als Prophetes are foure hudred and fyf-
tye. Let two oxen be geuen us, and let the
chose the one and cut him in peces and lay
hym on wood, & put no fyre under, And I
wyl dresse the other and put him on wood,
and wyl put no fyre under. And call ye on
the name of youre god, and I wyll cal on
the name of the Lorde. And then the God
that

To forsake the comaundementes of God is to trouble the people of god

that āswereth by fyre, he is the very god.
E *And al the people sayd: it is wel spo-
[illegible] ken. Then sayd Eliah vnto the Prophe-
tes of Baall, chose you an oxe and dresse
hym fyrst (for ye are many) and cal on the
name of your god, but put no fyre vndre.
And they toke the oxe ẏ was geuē them &
dressed it, & called on ẏ name of Baal frō
mornyng to none sayinge: O Baal heare
vs. But ther was no voyce nor answere.
And they lepte aboute ẏ aulter ẏ they had
made. And at none Eliah mocked thē and
sayde: call lowde (for he is a god: but he is
talking or occupied, or in the way, or hap-
pely he slepeth) that he may awake. And
F they cried lowde, and cutt them selues, as
their maner was, with kniues & launcers,
tyll the bloud folowed on them. And whē
myddaye was passed, they prophesied vn
tyll it was tyme to offer. But there was
nether voyce ner answere ner any that re-
garded them.

Thē Eliah sayd to all ẏ folke: come to
me. And all ẏ people came to hym. And he
mended the aulter of ẏ Lorde ẏ was bro-
ken. *And he toke .xii. stones accordynge
Jos.iiii.a to the noumbre of the .xii. tribes of the son-
nes of Jacob, vnto whom the word of the
lord came saying: *Israel shalbe thy na-
gen.xxxii.f me. And with ẏ stones he made an aultar
in the name of the Lorde. And he made a
gutter rounde about the aulter, able to re-
ceaue two peckes of corne. And he put the
wood in order, and hewed the oxe in pe-
ces, and put hym on the wood, & sayd: fyl
foure pitchers wyth water and powre it
on ẏ sacrifice and on ẏ wood. And he say-
de: do so agayne. And they did so againe.
Then he sayd: do it the thyrde tyme. And
they did so the thirde tyme. And the water
Jezabel ranne rounde about the aulter, & the gut-
Azahell. ter was ful of water also.
Jehu

And whē offering tyme was come, Eli
ah the prophete went to & sayde: Lord god
of Abraham, Isaac & of Israell, lett it be
knowē thys daye, that thou art the god in
Israel, & ẏ I am thy seruāt, & that I do al
these thinges at thy cōmaundement. Hea
re me, O Lorde, heare me, that this people
may know, that thou Lord, arte ẏ God, &
ẏ thou hast turned their hertes backwar-
de. And there fell fire from the Lord & cō-
sumed the sacryfice and the wood and the
stones and the dust, and lycked vp the wa
ter that was in the gutter. And whē al the
people saw that, they fell on their faces &
sayde the Lord he is God, the Lorde he is
God. Then sayd Eliah vnto thē, lay han
des on the Prophetes of Baal, let not one
of them escape. And when they had taken
thē, Eliah broughte them downe vnto the
brooke Kison, and slue them there.

Thē Eliah said vnto Ahab, get the vp
and eate & drincke, for ther is a sound of
moch raine. And whē Ahab wēt vp to ea-
te & to drynck, Eliah wēt vp to the toppe
of moūt Carmel. *And bowed him selfe
to yerth, & put his face betwene his knees, [illegible]
& sayd to hys seruaunt: go vp & looke to-
warde the see. And he went vp and loked,
and said: here is nothyng. And he sayd go
agayne .vii. tymes. And the seuenth tyme
he sayd: beholde, there aryseth a lytle clou-
de out of the see, lyke the palme of a man-
nes hande. Then he sayd: go and saye to
Ahab, put the horsses in the charet, & gett
the downe that ẏ rayne stoppe ẏ not. And
win a litle while, heuen was blacke wyth
cloudes and wind, & ther was a great rai-
ne. And Ahab rode & wente to Jezrahell.
And ẏ hād of the lord was on Eliah, & he
girded vp his loines & rāne before Ahab,
tyll they came to Jezrahel.

¶ Eliah fleinge from Jezabel is nourished of ẏ An-
gel of God. He complayneth that he is left a lone, &
ẏ they seke his life to. He is cōmaunded to annointe
Azahel, Jehu and Eliseus.

The .xix. Chapter.

AND Ahab tolde Jezabell, all
ẏ Eliah had done, and altoge
ther how he had slaine ẏ pro-
phetes with the swerd. Then
Jezabel sent a messenger vn-
to Eliah sayinge: *so do God to me & so
therto, except I make thy soule like one of [illegible]
theires, by to morowe thys tyme: when he
saw ẏ, he arose & went for his life, & came
to Bersabe in Juda, & lefte his lad there.
And he went a dayes Journey into ẏ wil
dernesse, and whē he was come sat downe
vnder a Ginaper tree, and desired for hys
soule that he myght die, & said, *it is now [illegible]
ynough O lorde, take my soule, for I am
not better then my fathers.

And as he lay and slept vnder the Gi-
naper tree: beholde, ther came an angell &
touched him, & sayde vnto him: vp & eate.

B And he looked aboute hym: and se, there
was a loffe of broyled breade and a cruse
of water at his heed. And he ate and dranc-
ke and layde hym downe agayne to slepe.
And the Angel of the Lord came agayne ÿ
seconde tyme and touched him, & said: vp
and eate, for thou hast a long Iourney to
go. And he arose & dyd eate & drynck and
went in the strength of that meate fourtie
dayes and fourtie nightes, vnto Horeb ÿ
mount of God, & entered ther into a caue
and lodged ther all nyght.
And then ÿ worde of the Lorde came to
him & sayde what doest thou here, Eliah?
And he answered: I haue bene *z thorow
angry for ÿ lord god of Hostes sake. For
the chyldren of Israel haue forsake thy co
uenãte, & haue broke downe thine aulters
& slayne the Prophetes with the swerde, &
I onlye am lefte, & they seke my soule to
haue it too. And he said come out & stãd be
fore the Lorde. And beholde, the lord wẽte
C by & a mightie strõge wynde that rent the
mountaynes & brake ÿ rockes before hym.
But ÿ Lord was not in the wynd. And af-
ter the wind came an erth quake. But the
Lord was not in the erthe quake. And af-
ter the erthe quake, came fire: but the lord
was not in the fyre. And after ÿ fyre, came
a small still voyce. And when Eliah hear-
de it, he couered his face with his mantle, &
went out & stode in the mouthe of ÿ caue.
And se, there came a voyce vnto hym and
saide: what doest thou here Eliah? And he
answered: I was gelouse for the lord god
of Hostes sake: because ÿ childrẽ of Isra-
el haue forsaken thyne appoyntment and
haue cast downe thyne aulters and slayne
thy prophetes with ÿ swerde, & I only am
lefte, & they seke my soule to haue it. Then
ÿ Lord sayde vnto him: go and turne thy
way to the wildernes of Damasco, & go &
annoynte Hazael to be kynge of Siria.
And Iehu the sonne of Namsi, annoynte
to be kynge ouer Israel. And Eliseus the
D sonne of Saphat of Abell Mehulah an-
noynte to be Prophete in thy rowme. And
whoso escapeth ÿ swerd of Hazael, hī shal
Iehu slaie: & yf any man scape the swerde
of Iehu, hym shal Eliseus slaie. And ther
to I haue lefte me seuẽ thousãd in Israel,
of which neuer man bowed his knees vn-
to *Baal nor kissed him with his mouth.

And he departed thence and found Eli
seus the sonne of Saphat plowyng with
twelue yock of oxen before him, and he ẘ
the twelue. And Eliah wẽte to him & caste
his mãtell vpon him. And he lefte the oxẽ
& came after Eliah & sayde: let me I pray
the, kysse my father & mother, & thẽ I will
folow the. And he sayde to hym: go backe
agayne, for what haue I done to ÿ? And
he went backe agayne from after him and
toke a yocke of oxen and slue them, & dres-
sed the fleshe with the instrumentes of the
oxen and gaue it the people, and they dyd
eate. And then he arose and went after E-
liah and ministred vnto him.

The Notes.

*z Anger is not here take for soche as is betwe-
ne enemies, but soch as procedeth of feruẽt loue, as
whẽ ÿ father is angrye with ÿ sonne not because he
wolde him euill: but sheweth thereby that he loueth
hym better, for in correctyng him he prouydeth that
he fal not to do worsse. Soche an anger, zeale or Ia-
lousie had phinehes also. Nume. xxv. b.

*z Baal was (as some thynck) a cõmen name of
al straung gods, because it cõmenly signifieth lord or
master: and therof came the goddes of the gentyles
their names as Baall Phegor or phogor, or Baall
peor, ÿ is, the Lorde or master of Phegor. etc. Psal
cv. c. Roma. xi. a.

¶ The first and seconde time that Samaria was be
seged of Benhadad kyng of Siria.

The. xx. Chapter.

AND Benhadad kyng of Si-
ria geathered all hys hoste to A
gether, and .xxxii. kynges ẘ
hym, wyth horse and charett:
and went vp and beseged
Samaria and warred agaynst it. And he
sent messengers to Ahab kinge of Israell
into the cytye, and sayde vnto hym: thus
sayth Benhadad. Thy syluer and thy
gould is mine, & the best of thy wiues, and
the best of thy chyldrẽ be myne. And ÿ kin
ge of Israel answered and sayde: my lord
king according to thy saying, I am thine
wyth all I haue.
And the messengers came agayne to A
hab and sayde: thus sayth Benhadad. I
haue therfore sent vnto the, sayinge: dely-
uer me then thy syluer and thy gould, and
thy wiues, & thy chyldren. Or els I wyll
sende my seruauntes vnto the by to mo-
row this time: & they shal serch thine hou-
se, & ÿ houses of thy seruauntes, which shal
take all that is glorious in thyne eyes,
and bringe it awaye withe them. Then B
the kinge of Israell sent the elders of the
land and sayde: take hede I pray you & se,
howe

how thys felowe goeth aboute myscheue. For he sent vnto me, for my wyues & my children, and my syluer and my goulde: & I denyed hym nothynge of it. And all the elders of Israel & all the people sayd: herken not to him nor consent.

Wherupon he sayde vnto the messengers of Benhadad: tel my Lorde the king all that he sent for the fyrste tyme, that I wyll do: but this requeste I maye not do. And the messengers departed & broughte hym worde. Then Benhadad sent vnto him and said: thus do the gods to me & so therto, yf ye dust of Samaria be ynoughe for al the people that folow me, that euery man maye haue an handefull. And the kyng of Israel answered and sayde: tell him, let not him that putteth on hys harnesse bost him self, as he ye putteth it of*. And when Benhadad hearde that tydynges, as he and the kinges were drinckinge in ye pauyllios, he sayde vnto hys seruauntes: put ye in aray. And they put them selues in araie agaynst the cytye.

Understād after the victory obtayned.

C And behold there came a Prophet vnto Ahab kig of Israel, & said to him: thus saith the Lorde. Seyst thou al this great multitude? behold, I wyl deliuer thē into thyne hād this day, that thou mayst knowe ye I am the Lorde. And Ahab sayd, by whome? And he sayd thus sayth the lord: euē by the men of the gouernoures of the shires. And Ahab sayd: who shal ioyne batayle? And he sayd, thou. Then he nōbred the men of the gouerners of the shyres: & they were two hundred & .xxxii. And after thē he nombred all the people, and all the chyldren of Israell were seuen thousand. And they went out at none whē Behadad was a drynckinge strōg drincke in the pauyllios wyth the .xxxii. kinges that holpe hym. And the mē of the shyrifes of ye shires went out fyrste.

And Benhadad sēt out, & they shewed him saying: ther came mē out of Samaria. And he sayd: yf they come out for peace, take thē a lyue. And also yf they come
D for warre, take them yet alyue. And when those mē of the shyrifes of the shires were come out of ye cytie and ye host after them, they slue euery one of them hys mā. And the Siriens fled, and Israel folowed after them. And Behadad the kynge of Siria scaped on a horsse wyth his horsemen. And the kynge of Israel went out & smote horsse and charett, & slue a great slaughter of the Sirians.

Thē ther came a Prophet to the kinge of Israel, and said to him: go forth & playe the man, be wise and take hede what thou doest: for whē the yere is about, the kynge of Siria will come agaynste the agayn. Then sayd the seruauntes of the kynges of Siria to him: the goddes of the hylles are their Gods, and therfore they had the better of vs. But let vs fyght with them in the playne, & for what ye wyll, we shall haue the better of them. And this do: take ye kiges away euery mā out of hys place, & put dukes in theyr rowmes. And do ye nobre ye an host, lyke ye hoste ye thou hast lost, & horse for horse & charette for charette, & let vs fight wt thē in ye plaine, & for a wager, we get ye better of thē. And ye king herkened vnto their voyce and dyd euen so.

And as sone as the yere was about, Benhadad nōbred ye Siriens & went vp to Apheck to warre wt Israel. And the children
E of Israel were nombred & prouided of vitayle, & went against thē, & pitched before them lyke two lytle flockes of kiddes: but the Sirians fylled the countreye. Then there came a man of God & sayde vnto ye kyng of Israell thus sayth the Lord. Because the Siriens say, ye the Lord is but a God of the hilles, & not God of ye valeys: therfore will I delyuer all thys greate multitude into thyne hand ye ye may knowe ye I am the lord. And they pytched one ouer against ye other .vii. dayes, and the seuenth daye ioyned batayle. And the children of Israel slue of the Sirians an hundred thousād fote mē in one daye. And the rest fled to Aphek into the citie. And ther fel a wall vpō .xxvii. thousād of thē that were left. And Benhadad fled & went into ye citie, from chambre to chambre.

Then sayd his seruauntes vnto hym: beholde, we haue hearde saye, that the kinges of the house of Israel are mercyfull kynges. Let vs put sack cloth about our loines & ropes about our heedes, & go out to ye king of Israel: happly he wyl saue thy lyfe. And they girded sack clothe about their loines & put ropes about their heedes, & went out to the kynge of Israel

and

and sayd: thy seruaunte Benhadad sayth,
F I praye the let me lyue. And he sayd: is he
yet a liue? what he is my brother. And they
toke the worde for good lucke and hastelye
caught it out of hys mouth & sayd yee thy
brother Benhadad. Then he sayd: go and
brynge hym. And Benhadad came out to
hym, and the other toke hym vp into the
charett. And Benhadad sayde: the cytyes
whych my father toke from thy father, I
wyll restore agayne. And thou shalt make
streates for the in Damasco, as my father
dyd in Samaria. And I wyll make an a-
poyntment wyth the and sent the awaye.
And so made an appoyntment wythe him
and sent hym awaye.

Then a certen man of the chyldren of ÿ
Prophetes sayde vnto hys felowe wythe
the worde of the Lord, smyte me I praye
the. And the mã wold not smite him. And
he sayde, because thou hast not obeyed the
voyce of the Lorde: beholde, as sone as ÿ
art departed from me a lyon shal slay the.
And as sone as he was departed frõ him,
a Lyon found him and slue him. Thẽ he
founde a nother man & saide to him: smite
me I pray ÿ. And ÿ man gaue him a good
stripe & wouded him. And ÿ prophete wẽt
forthe & wayted for the kyng by the waye
& put asshes vpõ his eyes, & put him selfe
G out of knowledge. And when the kynge
came by, he cried vnto him & sayd, thy ser-
uaunt wẽt out in the myddes of the battel.
And se, ther was one beganne to flee. And
there came a man to me & sayde: kepe thys
mã. And if he be missed thy life shal go for
hys, or else thou shalt paye a talente of syl-
uer. And as thy seruaunt had here & there
to do, he was gone. And the kyng of Isra-
el said vnto him: euẽ so shal thy iudgemẽt
be as thou haste defined it thy selfe.

And he hasted & toke the asshes awaye
from his eies: & the kinge of Israel knew
him, that he was of the prophetes. And he
sayd vnto the kinge, thus saith the Lorde:
because thou hast lett go a mã that ought
to haue dyed, thy lyfe shal go for hys life,
& thy people for his. And the king of Isra
el wente to his house waywarde & heuie, &
entred into Samaria.

Jesabel cõmaundeth to kyl Naboth, for ÿ vine-
yard that he refused to sell Ahab. Heliah reproueth
Ahab, and he repenteth.

The.xxi. Chapter.

After these thinges were done,
it chaunced that Naboth the A
Jesrahelite had a vyneyarde
in Jesrabel hard by the pala-
ce of Ahab king of Samari
a. And Ahab spake vnto Naboth saying:
lett me haue thy vyneyarde, to make me a
gardẽ of yerbes therof, because it lyeth so
nye my house: and I wyll geue the a bet-
ter vyneyard for it: or yf it playse ÿ I wyl
geue the, ÿ worth of it in syluer. But Na-
both saide to Ahab: the lord forbidde that
from me, ÿ I shulde geue the enheritaũce B
of my fathers vnto the.

Then wẽt Ahab vnto hys house way-
ward and euel apayde, because of the wor-
des which Naboth ÿ Jesrahelite had spo
ken to him saying: I wyll not geue to the,
the enheritaũce of my fathers. And he lai-
de hym downe vpon hys beed & turned a
waye hys face, and wolde eate no meate.
And then Jesabel his wyfe came to hym,
& sayde vnto him: why art thou so frowar
de, that thou eatest no meate? And he sayd
vnto her, I spake vnto Naboth ÿ Jesrahe
lite, & sayd vnto him: geue me thy vinepar
de for syluer, or else yf thou wylte, I wyll C
geue the another vyneyarde for it. And he
sayde: I wyl not geue the my vyneyarde.

Thẽ sayd Jesabel hys wife vnto him:
what a goodly kyngdome wher thou able
to make in Israel? vp & eate meate & sette
thyne hert at rest, for I wil geue ÿ, the vine
yarde of Naboth the Jesrahelite. And she
wrote a letter in Ahabs name and sealed it
wt his seale, & sẽt it vnto the elders & chefe
men of hys cytie that dwelt wher Naboth
dwelte. And she wrote in the letter saying:
proclayme fastynge and sette Naboth on
hye among the people, and set two vnthrif
tes before hym, and let thẽ testifie against
hym sayinge: thou dydest curse bothe god
and the kynge. And vpon that carye hym
out and stone hym to deeth.

And ÿ elders & nobles of his citie, why-
che dwelt in his citie, did as Jesabel had sẽ D
te vnto thẽ, & as it was wryttẽ in the letter
which she had sent vnto them. They pro-
claimed fasting, & sett Naboth an hie amõ
ge the people, & ther came in two vnthryf-
tie persones & sate before hym. And ÿ two
vnthriftie persones witnessed agaist Na-
both before ÿ people sayinge Naboth did

curse

Act.vii.b curse God and the king. * And vpō ẏ they
caried him out of the citie & stoned him wt
stones to deeth. And then they sente to Je-
zabel sayinge: Naboth is stoned to deth.
E And when Jezabell hearde that Naboth
was stoned to deeth: she sayd to Ahab: vp
and take possessyō of the vyneyard of Na
both the Jezrahelite, which he denied to ge-
ue the for syluer, for Naboth is not a liue,
but deed. And when Ahab heard that Na
both was deed. He stode vp to go down to
the vyneyard of Naboth the Jezrahelite,
to take possession of it.
And ẏ word of ẏ lord came vnto Eliah
ẏ Thesbite saying: vp & go downe to mete
Ahab kyng of Israel which is in Sama-
ria Beholde, he is in the vyneyarde of Na
both: for he is gone downe thyther, to take
possessyon of it. And saye vnto hym: thus
sayth the Lord, thou haste killed & thereto
gotté possessyon. And saye moreouer vnto
him thus sayth the Lord: in ẏ place where
F dogges lapped the bloud of Naboth, shal
dogges lapp euen thy bloud also. And A-
hab said to Eliah: hast thou foūd me thine
enemye at any tyme? And he sayde yee, be-
cause thou art vtterly geuen to worck wic
kednesse in the syght of the Lorde. Behol-
de, I wil bryng euel vpon the, & wil make
cleane riddance of the, & wil destroye vnto
Ahab all ẏ pysseth agaynst the walle, and
yt ought be presoned or forsaken in Isra
el: & will make thine house, lyke the house
of Jeroboam the sonne of Nabat, & lyke
the house of Baasa ẏ sonne of Ahiah, for
the angeryng wherwyth thou hast ange-
red and made Israel synne.
And thereto against Jezabel came ẏ wor
de of the Lord sayinge: dogges shall eate
Some rede poss. sion. Som valey Jezabel, vnder the * walles of Jesrahell.
And he ẏ dyeth of Ahab in the towne, him
shall dogges eate: and he that dyeth in the
feldes, him shal the foules of the ayre eat.
For ther was none at all like Ahab, ẏ was
so vtterly geuē to woorcke wickednesse in
the sight of the Lorde and that because Je
zabel his wyfe prycked him forward. And
therfore he dyd exceding abhominably, in
folowing Idoles in al thinges like as did
the Ammorites which ẏ Lord cast out be-
fore the children of Israel.
Gen.xv.d When Ahab hearde those wordes, * he
rent his clothes & put sackecloth about his
flesh: and fasted, and laye in sack and wēt
cōfortlesse. And the word of the lord came
to Eliah the Thesbite sayinge: seyste thou
how Ahab humbleth him selfe before me?
because he so submytteth hym selfe before
me, I wyl not bringe that euel in his day-
es: but in his sonnes dayes, I wyll bringe
euel vpon his house.

¶ Foure hundreth false Prophetes do cousel Ahab and Jehosaphat to warre against Ramoth: only Micheah prophesyeth the truthe, for which he is smitē and put in prison.

The.xxii. Chapter.

And they contynued thre yere
wythout warre betwene Si- A
ria and Israel. * And ẏ third
yere Jehosaphat kyng of Ju- ii.Para.
da, came to the kynge of Is-
rael. Then sayd the kynge of Israel vnto
his seruauntes, know ye not that Ramoth
in Galaad is oures, and we sytt stylle and
take it not oute of the handes of the kyng
of Siria? And he sayd vnto Jehosaphat:
wylte thou go with me to batayle, to Ra-
moth in Galaad? And Jehosaphat sayde
vnto the kynge of Israel: * I will be as iiii.Re.iii.
thou art, & my people shal be as thine, and
my horsses as thyne.
And Jehosaphat sayde vnto the kyng
of Israel: aske councell I praye the of the
Lord to daye. And then the kynge of Isra
el gathered of the prophetes together, vp
on a foure hundred men, and sayde vnto
them: shal I go to Ramoth in Galaad to
batayle, or be still? And they sayd, go: for ẏ
Lord shall delyuer it into the handes of ẏ
kynge. And Jehosaphat sayd: is there ne-
uer a Prophet of the Lordes here moare, B
that we might enquyre of him? And ẏ kin
ge of Israel sayde to Jehosaphat: there is
yet one, by whome we maye aske councell
of the Lord, one Micheah the sonne of Je
lah. But I hate hym: for he neuer prophe-
syeth good vnto me, but euell. And Jeho-
saphat sayde: let not the kyng say so. The
the kyng of Israel called vnto one of his
chamberlaynes and sayde: fett Micheah ẏ
sonne of Jemlah hyther atonce.
And the kynge of Israell and Jehosa-
phat the kynge of Juda satte ether in his
seat and their apparell on them, in a voide
place beside the entring of the gate of Sa
maria, & all the Prophetes prophesyinge
before them. And Zedekiah the sonne of

Canaanah made hornes of yron & sayde:
thus sayth the Lord: wyth these hornes ye
shalt wynowe the Sirians vntyl thou ha
ue made an ende of them. And all the Pro
C phetes prophesyed euen so, sayinge: go to
Ramoth in Galaad and prosper, for the
LORDE shall delyuer it into the han-
des of the kynge,

And the messenger that was gone to cal Micheah, sayd vnto hym: se, the wordes of the prophetes speake good vnto the kyng with one voyce: let thy wordes I pray the be lyke the wordes of one of them, & speake that is good. And Micheah sayd: as surelye as the Lorde lyueth, what the Lorde putteth in my mouthe, that wyll I speake. And when he was come to the kynge, the kynge sayde too hym: Micheah, shall we go to Ramoth in Galaad to batail, or shal we be styl? And he sayde vnto hym: * go & prosper, the Lorde delyuer it into the handes of the kynge. And the kinge sayd vnto hym, how often shall I adiure the, that thou tell me nothinge but truth, in the name of the Lorde?

Then he sayd I saw al Israel scattered
vpon the hylles, as shepe that haue no shepardes. And the Lord sayd: those haue no
mayster, let them returne, euery man to hys
house in peace. Then sayd the kyng of Israel to Jehosaphat: dyd I not tell the, that
he wolde prophesye no good vnto me, but
euil? And Micheah sayd: here therfore the
word of the Lord. I saw the Lord syt on
D hys seate & al hys companion of heauen stan
dinge about hym, on his ryghte hand & on
hys left. And the Lord sayd: * who shal deceaue Ahab that he may go & be slayne at Ramoth in Galaad? and one sayd on thys maner & another on that. Then came forth a sprite and stode before the Lord & sayde I wyll deceaue hym. And the Lord sayd: where wyth? And he sayde: I wyll go oute and be a false sprete in the mouthes of all his Prophetes. And the Lord sayde, thou shalt deceaue him & also preuayle go forth and do euen so. Nowe therfore beholde, the Lorde hath putte a lyinge sprete in the mouthe of all these thy Prophetes: when in verye dede the Lorde hathe spoken euel towarde the.

Then Sedechiah the sonne of Canaanah wente to & smote Micheah on the cheke, & sayd: how is the sprete of the Lorde gone from me, to speake in the? And Micheah sayd: behold, thou shalt se in that day, when thou shalte go from chambre to chambre to hyde the. And the king of Israel sayd: take Micheah and carye hym backe agayne vnto Amon the gouernour of the cytie, and vnto Joab the kynges sonne, & saye: thus sayth the kynge. Put ye this felow in the preson house and fede hym wyth bread & water scarsly, vntyll I returne in peace.
E Then Micheah sayde, yf thou come safe agayne, the Lorde hathe not spoken in me. And he sayde moreouer, herken to ye people euery one of you.

And so the kynge of Israel & Jehosaphat the king of Juda went vp to Ramoth
in Galaad. And the king of Israel said to
Jehosaphat * chaunge the & get the to war- (that is, disgese the)
re: but put on thyne owne apparell. And ye kynge of Israel chaunged hym selfe, and went to battell also. But the kyng of Siria had commaunded the captaynes of hys charettes of whych he had. xxxii. sayinge: fyght nether wyth small or greate, saue wt the kynge of Israell onely. And when the Captaynes of the charettes sawe Jehosaphat, they thought he had bene the kynge of Israel, and therfore turned to hym too fyght. But Jehosaphat cryed oute. And when the captaynes of the charettes sawe that he was not the kynge of Israell, they turned backe from hym.

And a certen man drew a bowe * ignorantly and smote the kynge of Israel betwene the rybbes of his harnesse. Wherfore the kinge sayde vnto the dryuer of hys charet, turne thy hand and carye me out of the host, for I am hurte. And the battel encreased that daye, & the kyng continued in his charet before the Sirians, and died at euen. And the bloud came out of the wound into the botome of the charet. And ther went a proclamacion thorow out the hoste after the sunne was downe sayinge: euery man
to hys cytie & to hys owne countrey. And F
when the kynge of Israel was dead, they came to Samaria and buried hym there. And whyle they wasshed the charett in the pole of Samaria, the dogges licked vppe hys bloude, and harlottes wasshed him according vnto the worde of the Lord whiche he spake.

(That is at vnwares or at al aduentures: entendyng no thinge lesse than to haue hytted the kynge)

The rest of the dedes of Ahab, & all he dyd, & the Juorye house which he made, & the cyties that he buylte are wrytten in the boke of the chronicles of the kinges of Israel. And whē Ahab was layd to rest with his fathers, Ohoziah hys sonne raygned in hys steade.

Jehosaphat the sonne of Asa began to raygne vpō Juda, ẏ fourth yere of Ahab king of Israel, & was .xxxv. yere olde whē he began to raygne and raigned .xxv. yere in Jerusalē. And hys mothers name was Azubah the daughter of Salahi. And he walked in al the wayes of Asa hys father & bowed not therfrō. But did ẏ was right in the eyes of the Lord. Onely he dyd not put the hylaulters out of the waye: for the people offred & burnt theyr sacrifices yet, in the hyllaulters. And he had peace wyth the kyng of Israell.

G And the reste of thee dedes of Jehosaphat, and the might that he vsed, and how he warred, are wrytten in the Boke of thee Chronicles of the kynges of Juda. And the remnaūt of the stues of the males, whyche remayned in thee dayes of hys father, he put cleane out of the lande. There was then no kinge in Edom, the kyng was but a debyte. And Jehosaphat made shyppes in the see, to goo to Ophir for goulde, but they went not: for the shyppes brake at Azion Gaber. Then sayde Ohoziah the sonne of Ahab vnto Jehosaphat: let my seruauntes go wyth thyne in the shyppes. But Jehosaphat wold not. And Jehosaphat layde hym to slepe wyth his fathers, & was buried wythe hys fathers in the citie of Dauid his father. And Jehoram hys sonne raygned in hys rowme.

❧

¶ The ende of the thyrd boke of the Kinges as the Latenistes rekon, the Hebrues call it the Fyrste of the kynges.

¶ The. iiij. boke of the Kinges/as the Latenites recken: whych the Hebrues call the second of the Kinges.

¶ Ohoziah falleth & is hurt & asked counsel of Belzebub whych way he may come by health. The captaynes ouer fifties wythe theyr souldiars are burnt with fyre frō heauen, by the prayer of Heliah. Ohoziah is reproued of Heliah, and dieth, & Jehoram his brother succedeth hym.

The fyrst Chapter.

Ohoziah the sonne of Ahab began to raygne vpō Israel A
in Samaria, the .xvii. yere of Jehosaphat kinge of Juda, and was kynge ouer Israell two yeare, and dyd euel in the syght of the Lorde, and walked in the waye of hys father and in the waye of his mother, and in the waye of Jeroboam thee sonne of Nabat whyche made Israell synne. And he serued Baal and bowed hym selfe to him and angred the Lorde God of Israell, in all thynge, as dyd hys father. And ẏ Moabites rebelled agaynst Israell after thee death of Ahab.

And Ohoziah fel thorow a lattese wyndow out of an vpper chābre that he had in Samaria, & fel sycke. Thē he sent messengers sayinge vnto thē: go and enquyre of at Beelzebub the God of Akaron, whether J shall recouer of thys dysease. But the Angell of the Lorde spake too Eliah thee Thesbite, vp and go agaynst the messengers of the kyng of Samaria & say vnto them: Js it because there is no God in Israell, that ye go to aske thorow Beelzebub the God of Akaron. Therfore thus sayth the Lord: thou shalte not come downe frō the bed on whych thou arte gone vpp, but shalt die. And Eliah departed.

And the messengers turned back agayn B
vnto him. And he said vnto thē: why are ye thus come agayne? And they sayde vnto hym there came a man agaynst vs & sayd vnto vs: goo and turne agayne vnto the king that sent you, & say vnto him. Thus sayth ẏ lord. Js it because ther is no God in Israel, that thou sendest to enquire thorow Beelzebub ẏ God of Akarō? Therfore thou shalte not come downe frō the bed on whyche thou arte gone vppe, but shalt

surely dye. And he sayd to thē: what maner a man was that which met you & told you these wordes? And they sayd vnto hym: It was an heary mā & gyrde wyth a gyrdle of a skynne about his loynes. And he said vnto them: It is Eliah the Thesbite.

Thē the king sent vnto him a captayne ouer fyftie wt his fyftie. And whē the captayne was come to him, beholde: he sat on ẏ toppe of an hyl. And the captayne said vnto him: man of God, the king byddeth the
C come downe. And Eliah answered & sayd to the captayne ouer ẏ fyftie: yf I be a mā of God, fyre come downe frō heauē & consume the & thy fyftie. * And ther came fire
...b.s downe frō heauē & deuoured him and his fyftie. And the king wēt agayne & sent to hym another captayne ouer .l. wyth hys .l. which answered & said vnto him: O mā of God, thus sayth ẏ king make hast & come downe. And Eliah answered & sayd vnto thē: yf I be a mā of God, thē let fyre come downe frō heauē & cōsume the & thy fiftie. And there came fyre downe frō heauē and consumed hym and hys fyftie.

And the king sent agayne the thyrd captayne ouer fiftie. And when the thyrd captayne ouer fyftie was come vp too him, he fel on his knees before Eliah & besoughte
D him & sayd vnto him: Oh mā of God, lett my lyfe & the life of these fiftie thy seruauntes be preciouse in thy syght. Behold ther came fyre downe frō heauē & burnt vp the two fore captaynes ouer fyftie with theyr fyfties. But let my lyfe nowe be preciouse in thy syght. Then sayde the angell of the Lord vnto Eliah: goo downe with him, & be not afrayd of him. And he went downe wyth hym vnto the kynge.

And he sayd vnto the king, thus sayth ẏ Lord: for as moch as thou sentest messengers to aske thorowe Beelzebub the God of Akarō, as though ther had ben no God in Israel to aske thorow his word: therfore thou shalt not come of the bed on which thou art ascēded, but shalt surely dye. And so he dyed according to the word of ẏ Lord which Eliah spake, & Jehoram was made king in his stede, ẏ second yere of Jehorā sonne of Jehosaphat king of Juda, because he had no sonne. The reste of thee dedes of Ohoziah which he dyd, are writtē in the chronicles of the kynges of Israell.

The Notes.

a¶ The scripture of custume nameth the Goddes of the Gentyles by infamouse names as in the Psalme.cv.c. Beelzebub sygnifyeth the god of a flee. Luke.xi.c.

¶ Eliah deuideth the waters with his mantel. He is take vp into heuē. The bitter & venemouse waters ar healed by the salt that Eliseus putt into thē. The chyldren that mocke Eliseus are rent in peces.

The .ii. Chapter.

And it chaūced whē the Lorde
wold take vp Eliah to heauē A
in a whorlewind, that Eliah & Eliseus were goyng frō Galgal. And Eliah sayd to Eliseus, tarye here, I praye thee, for the Lorde hath sent me to Bethel. But Eliseus said: * as surely as the Lord lyueth and as thy
soule liueth, I wyl not leaue the. And whē i.Re.xxviii b.
they came to Bethel, the chyldrē of the prophetes that were at Bethell came oute to Eliseus & sayd to hym: knowest thou not how that the Lord wil take away thy master frō the this daye? And he sayd, I knowe it, holde your peace.

Thē said Eliah to Eliseus: tary heare a
felowship, for the Lord hath sent me to Jericho. B
And he sayd: as surely as the lord lyueth, & as surely as thy soule liueth, I wil not leaue the, and so they went to Jericho. And the chyldrē of the Prophetes ẏ were at Jericho came to Eliseus and sayd vnto hym: art thou not ware that ẏ Lorde wyl take away thy master frō ẏ this day? And he āswered: I know it also, hold your peace. And Eliah sayd to him: tary I pray the here, for the Lorde hath sent me to Jordā. But he sayd: as surely as the Lord lyueth and as thy soule lyueth, I wyl not leaue ẏ And so they went both of them to geather. And fyftie men of the sonnes of the Prophetes went & stode in syght a farre of, as they two stode by Jordan.

And thē Eliah toke his mātel & wrapte it together & smote the water, and it deuided it selfe, parte the one waye & parte the other, & they two wēt ouer on the drye lād And as sone as they were ouer, Eliah sayde to Eliseus, aske what I shal do for the yet I be take awaye frō the. And Eliseus sayd: let me I praye the, haue thy spryte * double in me. And he said: thou hast asked an harde thinge. Neuertheles yf thou se me whē I am taken away frō the, thou shalt haue it so: yf thou do not, it shall not be. And as they went walking & talkinge

and talking: behold, ther came a charett of
fyre & horsses of fyre & put them a sondre.
C And Eliah went vp in the whorlewynd to
heauen. And Eliseus sawe & cried: O my
father, O my father, the charet of Israell
and the horsmē therof, & saw him nomore
and therfore toke hys owne clothes & rent
them in two peces.

And thē he toke vp the mantell of Eliah
that fell frō hym, & wente backe agayne &
stode by Jordās syde, & toke the mantel of
Eliah that fell frō hym, & smote the water
and sayd: wher is the Lord God of Eliah
where is he? And when he had smitē ẏ wa-
ter it deuided part this waye & part ẏ way
and Eliseus went ouer. And the chyldren
of the Prophetes of Jericho whych sawe
hym frō a farre, sayde: the spryte of Eliah
doth reste on Eliseus, and wente agaynst
hym & bowed to the earth vnto hym. And
they sayde vnto hym: se, there be amonge
thy seruauntes fyftie lustye men: let thē go
and seke thy master: happely the sprete of
the Lorde hath taken hym vp & caste hym
vpon some mountayne or in some valeye.
And he sayde: sende not. Neuerthelesse yet
they laye vpon hym, tyll he was ashamed,
and sayd: sende. and they sente fyftye men
which sought hym thre dayes & thre nigh-
tes but founde hym not. And they came a-
gayne to hym, for he taried at Jericho. And
he sayde to them, dyd I not saye vnto you
D that ye shulde not go.

Thē the mē of Jericho said to Eliseus
behold the citie standeth plasantly as my
Lorde seyth, but the water is naught and
the ground barē. And he sayd: bring me a
newe cruse and put salte therin. And they
brought it to hym. And he wente vnto the
springe of the water & cast the salt in thy-
ther, & sayd thus sayth the Lorde: I heale
thys water, ther shall not come henceforth
ether deathe or barennesse. And the water
was helthsome euer after according to the
saying of Eliseus whych he spake.

And he went frō thence vp to Bethell.
And as he was goyng vp in the way, ther
came lytle laddes out of the citie and moc-
ked hym, and said to him: go vp thou bald
head, goo vp thou bald head. And he tur-
ned backe and looked on them and cursed
them in the name of the Lorde. ✠ And ther
came two Beares oute of the wood and
tare .xlii. of the boyes. And he wente from
thence to mount Carmel, and from thence
went agayne to Samaria.

The Notes.

✠ That is, that the same spyrte may do more by my preaching than it hathe done by thyne: or that I may haue two partes more than the other Prophetes that shal receaue the same spyrite.

✠ The contempt of godlye mē, chefely preachers is an offence most greuouse: whose authorite oughte to be most holy & reuerēt to al the people whō they teach, or agayne sayth, reiecteth or reiecteth god. Fathers whyle they correct not ẏ wātonnes of their children, whyle they hold thē not vnder nourtour, whyle they suffer thē to, I cast & skoffe with euery mā, & let thē attempt euery thing vnpunished, the Lord punisheth them with the chyldren many wayes.

¶ The kinges of Israel Juda & Edom lack water, whē they shuld fyghte agaynst Moab: whyche they obtayne through ẏ prayer of Eliseus. The kinge of Moab loseth the fylde & after sacrificeth hys sonne.

The .iii. Chapter.

JEhorā the sōne of Ahab begā
to raygne vpō Israel in Sa-
maria the .xviii. yere of Jeho- A
saphat king of Juda, & cōti-
nued .xii. yere. And he wrou-
ght that was euel in the syght of the Lord
but not lyke hys father or hys mother, for
he put awaye the ymage of Baal that his
father had made: Neuerthelesse he conty-
nued in the synne of Jeroboam the sonne
of Nabat whych made Israell synne: and
shronke not therfrom.

And Mesa king of Moab whych was
riche of shepe (& was wont to render vnto
the king of Israel an hūdred thousand lā-
bes & as many rāmes with the wolle) rebel-
led againste the kinge of Israell after the
death of Ahab. And king Jehorā wēt out
of Samaria the same ceason, & nōbred al
Israel. And thē wēt & sent to Jehosaphat
king of Juda saying: the king of Moab
hath rebelled againste me, wilt thou go wyth
me agaynst the Moabites to battell? And
he sayd: I wyl go, & wyll be as thou, & my
people shalbe as thyne, and my horsses as
thyne. And he sayd: what way shal we go?
And the other answered: the waye thorow B
the wyldernesse of Edom.

And ẏ king of Israel toke his iourneye
with the king of Juda & the king of Edō.
And whē they had cōpased the way seuen
dayes, ther was no water for the hoste nor
for the cattel that they had with thē. Then
sayd the king of Israel: Alasse, the Lorde
hathe called togeather these thre kynges
to delyuer thē into the handes of the Mo-
abites. But Jehosaphat sayde: is there
here

heare no prophete of the Lordes, that we
may enquire of the Lord by him? And one
of the kyng of Israels seruaūtes answe=
red and sayde: here is Eliseus ỳ sonne of
Saphat which * powred water on the han
des of Eliah. And Jehosaphat said ỳ wor
de of the Lord is with him. And so the kin
ge of Israel, and Jehosaphat and ỳ kyng
of Edom went downe to him.

And Eliseus sayd to the king of Israel:
what haue I to do wyth the? Gette the to the
prophetes of thy father & of thy mother.
And ỳ kyng of Israel sayd vnto him: Oh
naye, but hathe the Lorde called these thre
kynges to delyuer thē into the handes of
the Moabites? And Eliseus said, as sure
as the Lorde of Hostes lyuethe (in whose
syght I stād) and it were not that I regar
de ỳ presēce of Jehosaphat ỳ king of Ju-
da, I wold not loke toward the, nor yet se
C the. But now bryng me a mynstrel. And as
the minstrel played, the hand of the Lorde
was vpō him. And he said: thus biddeth ỳ
lord, make this broke ful of dyches. For
thus saith the Lord: ye shal se nether wind
nor rayne, and yet this broke shalbe filled
wyth water, that ye maye drincke, and youre
beastes & youre catell also. And this is yet
but a small thing in ỳ sight of ỳ lord: But
he wyll geue the Moabites in to your hā-
des also. And ye shall destroye all stronge
townes and all goodlye cytyes, and shall
falle all pleasaunte trees and stoppe al the
welles of water, and marre all good plat-
tes of grounde wythe stones. And in the
mornyng about offeryng tyme there came
suche a water ỳ waye frō Edom ỳ the con-
trey was filled with water.

And whē al the Moabites heard that ỳ
kynges were come to fight against them,
they gethered together, frō the youngest ỳ
was able to put on harnesse and so vpwar
de, and wayted in the borders.

And they beyng vp erly in the mornyng,
ỳ sonne arose & shone vpō the water. And
whē ỳ Moabites sawe ỳ water a farre of,
as red as bloude, they sayd: it is bloud, the
kinges haue fought together & one slaine
another. Now therfore ye Moabites gett
D you to the spoyle. And whē they came to ỳ
hoste of Israel, the Israelites stode vp &
laide on the Moabites, ỳ they fleed before
thē. And so they entred ỳ lād & destroyed ỳ
Moabites. And they ouerthrew the cities,
& on euery good parcell of land, cast euery
man his stone & ouer couered it, & stopt al
the welles of water, and felde al the good
trees. And as lōg as the stones therof dyd
remaine in ỳ walles of * Bricke ỳ slingers
went vpon it and bette it.

Some rede of Harre seth.

And whē the kyng of Moab saw, that
the battel was to strōge for him, he toke wyth
with him seuē hūdred men ỳ drew the swer
de, to haue brokē vp vnto the kyng of E-
dom. But they could not. And thē he toke
his eldeste sonne ỳ shulde haue raigned in
his steade, & offered him for a burntoffe-
ring vpō ỳ walles. And ther came so grea
te wrath vpō Israel, ỳ they departed from
him and returned to their owne land.

¶ God geueth a certen pore womā oyle & floure by Heliseus. Heliseus obtained of god a childe for hys hostesse: which dieth & is after raised to lyfe thorow him. He maketh swete the potage & multiplieth the loues.

The. iiii. Chapter.

AND ther cryed a certen womā A
of the wyues of the childrē of
the Prophetes vnto Eliseus
sayig: thy seruaūt my husbā-
de is deed, & thou knowest that
thy seruaunt dyd feare the Lorde.

And the creditor is come to fett my two
sonnes, to be his bondemen. And Eliseus
sayd to her: What shal I do for the? Tel
me, what hast thou in thine house? And she
sayde thine handmayde hath nothinge at
all in her house, saue a pytcher wyth oyle.
And he sayd: Go & borow the in other pla
ces, of all thy neyboures, emptye vesselles
and that not a fewe. And thē go and shutt
the dore to the and to thy sonnes, & powre
out into all those vesselles, and putte the
full alwaye a syde.

And she wēt frō him, & shut the dore to B
her & to her sōnes. And they brought to her,
& she powred out. And when the vesselles
were ful, she said to her sonne: bryng yet a
vessel. And he sayd: ther is no mo. And thē
the oyle ceased. Then she came & tolde the
mā of god. And he said: go & sel the Oyle
and paye thy creditor. And liue thou & thy
chyldren of the rest.

And it fell on a day, that Eliseus came
to Sunam, where was a ryche woman ỳ
toke him in for to eate bread. And as ofte
as he came that waye, he turned in thether

to eate breed. And she sayde vnto her hus-
bande: se, I perceaue that the man of god
is perfecte, & cometh alway by vs. Let vs
make hym a chambre wyth a lytle wall, &
let vs set him there a beed, a table, a stole &
a candelstycke y^t he maye turne in thither,
when he cometh to vs.
And it fortuned one a tyme y^t he came
C thyther & turned into the chambre and lay
there. Then he sayde to Gehezi his seruaũ
te: cal this Sunamite. And he called her,
& she came before him. And Eliseus sayde
to him, saye to her I pray the: se, thou hast
made all thys prouision for vs, what shal
we do for the? woldest thou be spoken
for to the king or to the captaine of y^e host?
(That is, I am there wt that I haue) And she sayde * I dwell amonge myne
owne people. Then he sayde, what is to be
done for her? And Gehezi sayd: verely she
hath no chylde, and her husbande is olde.
And he sayd: call her. And he called her.
And she came and stode at the dore. Then
he sayd: by soch a tyme, as sone as y^e frute
can liue, thou shalt enbrace a sõne and she
saide, Oh naye my Lorde thou mã of god
do not lie vnto thine hãdmaid. And y^e wife
conceaued and bare a sonne y^e same ceason
that Eliseus had said vnto her as sone as
the frute coulde haue lyfe.
And when the ladd was great, it fell on
a daye, that he went out to his father to y^e
haruestmẽ. And there he cõplayned to his
D father, my heed my heed. And his father
sayde to a ladd, carye hym to his mother.
And he toke him & brought him to his mo
ther. And he sat on her knees til none & thẽ
dyed. And she caryed hym vp & layd hym
on the bedde of the man of god, and shut y^e
dore to him, & wẽt out, and came to her hus
bãde and sayde: sende me one of y^e young
men & an asse that I maye rũne to the mã
of God. And he saide: wherfore wylt thou
go to him to daye, whyle it is nether newe
mone nor Saboth daye. And she sayd: be
content. Then she sadelled an Asse & sayd
to the ladd: leade awaye and make me not
cease rydyng, vntyll I byd the.
And so she went & came vnto the man
of god, to mount Carmel. And whẽ the mã
of God saw her a farre, he sayde to Gehezi
hys seruaunt: se, wher oure seruaunte co-
meth. Now rũne against her, * & aske her,
(In y^e next Chap. b) whether it be all well wyth her, and wyth
her husbãd and with the lad. And she say- E
de: all is wel. Thẽ she wente to the man of
god vp to y^e hil and caught him by y^e fete.
And Gehezi wẽt to her, to thrust her away.
But the man of god said: let her a lone, for
her soule is vexed, and the Lord hath hyd
it from me and hath not tolde it me. Then
she sayde: dyd I desyre a sonne of my lor-
de? dyd I not saye, that thou shuldest not
brynge me in a foles Paradyse.
Then he sayde to Gehezi: gyrde vp thy
loynes, and take my staffe in thyne hãde &
awaye. If anye man mete the, salute hym
not. And yf any salute the, ãswere him not
agayne. And put my staffe vpon the boy.
Not withstandyng: the mother of y^e chyl-
de sayde: * as sure as the Lorde lyuethe, &
as thy soule lyuethe, I wyl not leaue the.
And then he arose and folowed her. Gehe-
zi went before them and put the staffe vp
on the ladd. But there was nether voyce
nor attending. And then he wẽt agayne a-
gainst his master and told hym saying: it
hath not a waked the ladd.
When Eliseus was come to y^e house: Be
holde, y^e ladd was deed & layde vpon hys
bed. And he went in & shut the dore to the
lad & him, & prayed vnto the Lord. * And F
he wẽt vp & laye vpon the ladd, & put hys
mouth on hys mouth, and his eyes on hys
eyes, & the palme of his handes on the pal
me of hys hãdes, and sprede him self vpõ
y^e lad that the flesh of the child waxed war-
me. And wẽt agayne & walked once vp &
downe in y^e house, and thẽ went vp & spred
him self vpõ him. And thẽ the lad nesed se
uẽ times & opened hys eyes. And he called
Gehezi & said: cal for this Sunamite. And
he called her. And whẽ she was come to hi,
he said: * take thy sõne. Thẽ she wẽt & fel
at his fete & bowed her self to the groũd, &
toke vp her sõne & wẽt out. Whẽ Eliseus
was come to Galgal agayne, there was a
dearth in the lande, and the children of the
prophetes dwelt wyth him. Then he sayd G
to his seruaũt, put on a great pot, & make
pottage for y^e children of y^e prophets. And
one wẽt out into the felde, to geather her-
bes, & found as it were a wylde vyne, and
gethered therof Coloquintydaes his lap-
ful, & came & shred thẽ into the pott of po-
tage, they vnwetynge. And they powred
out for the men to eate. And whẽ they had
tasted

tasted of ẏ pottage, they cryed out ⁊ sayd:
there is deeth in the pot thou mã of God, ⁊
could not eate therof. Thẽ he sayd: bryng
meale. And he cast it in to the pot ⁊ sayde:
fyl for the people that they maye eate, and
there was no harme in the pot.

Ther came a man from Baalsalisa and
broughte the man of God bredde of fyrst
frutes, euen .xx. loues of barleye, and new
corne in a cloth he had. And Eliseus bade
put it before the people that they myghte
eate. Then hys mynister sayd: what shul-
de I set this before an hundred men? And
he sayde: sett it before the people and lette
them eate. For thus sayth the Lorde: they
shal eate and leaue. And he sett it before
them, and they eate and left according to ẏ
worde of the Lorde.

¶ Naamã ẏ Sirie is healed of hys leprosie. Gehezi is stricken with a leprosie because he toke money ⁊ rayment of Naaman.

The .v. Chapter.

A Naaman captayne of the host
to ẏ kīg of Siria, was great
wᵗ his master ⁊ well taken: for
thorow hym the Lorde saued
Siria. And he was an actiue
man, and yet a leper. And there had gone a
companie of Souldyoures oute of Siria
a runnyng, and had broughte oute of the
countrey of Israel a lytle mayde, whyche
was with Naamãs wife. And the Damo
sell sayde vnto her ladye: I wolde my ma-
ster were with a prophet that is in Sama-
ria: he wolde deliuer hym of hys leprosye.
And she went ⁊ told her husband saying:
thus ⁊ thus saith ẏ mayde ẏ is out of ẏ lã-
de of Israel. And the king of Siria said:
go thy waye, and I wyl sende a letter vn-
to the kyng of Israel. And he went ⁊ toke
B wyth hym ten talentes of siluer ⁊ .vi. thou
sande peces of goulde, and ten chaung of
raymentes. And he brought the letter to ẏ
kyng of Israel cõtaynynge thys tenoure.
Now when this letter is come vp to ẏ: Be
holde I haue sent Naaman my seruaunt
to the, that thou shuldest rydde him of his
leprosie. And when the king of Israel had
rede ẏ letter, he rent hys clothes ⁊ sayd: *
am I god, to sley ⁊ to make a lyue, that he
shuld sende to me, for to delyuer a mã frõ
his leprosie. But consider I pray you ⁊ se,
how he pyketh quarelles wᵗ me. And whẽ
Eliseus the man of God, hard howe that
the kyng of Israell had rente hys clothes,
he sent to the kynge sayinge: Wherfore
hast thou rent thy clothes? let him come to
me, that he maye knowe that ther is a pro
phete in Israel.

And Naaman came with his horsses ⁊ C
his charet, and stode at ẏ dore of Eliseus.
Thẽ Eliseus sent a messenger saying: go
⁊ washe the in Iordã seuẽ tymes, and thy
flesh shall come agayne to the as before, ⁊
thou shalte be cleane. And Naaman was
wroth and wẽt awaye, and sayd: Behold,
I thought in my selfe, he wold haue come
out, ⁊ stande ⁊ call on the name of the lord
hys God, ⁊ put hys hande on the place of
the dysease, and so take awaye ẏ leprosye.
Are not Abanah and Pharphar, riuers of
Damasco, better then al the waters of Is-
rael? Myghte I not rather washe in them
and be cleane? And so he turned and depar
ted in an anger. Then came his seruauntes D
and commoned wᵗ him and sayd: Father yf
the prophet had byd the done some great
thyng, oughtest thou not to haue done it?
how moche rather then shuldest thou do
it, while he saith to ẏ onlie, wash ⁊ be clea-
ne. * Then he wẽt downe ⁊ washed seuen Luke.iiii.e.
tymes in Iordã, as the mã of God bade, ⁊
his flesh chaunged, lyke vnto the flesh of a
lytle boye, and he was cleane.

Thẽ he turned agayne the mã of God
⁊ all his companye withe him, and came ⁊
stode before hym ⁊ sayde. Behold I know
that there is no God in all the worlde, but
in Israel. And now I pray the take a bles
sing of thy seruaũt. But he said * as sure
ly as ẏ lord lyueth before whome I stand, iiii.re.xvii.a.
I wyll receaue none. And the other wolde E
haue cõstrained him to receaue: but he wol
de not do it. And Naaman sayde, yf thou
wylte not: yet I praye the, maye there not
be geuen to thy seruaunte the burthen of
two mules of erthe. For thy seruaunt wyl
hencefor the offer nether burnesacryfice
nor offerynge vnto anye other God, then
to the Lorde. But herein the Lord be mer-
cyful to thy seruaunte, for whẽ my master
goeth into the house of Remõ to worshyp
there, he * leaneth on myne hãd, ⁊ I muste
worshippe in the house of Remon, lett the
Lorde I praye the be mercyfull vnto thy
seruaũt in this case. And he sayd to hĩ: go
in peace. And when he was departed from
hym

That is he taketh and wayteth for me

him a furlong of groũd, Gihezi ỹ seruaũt
of Eliseus the mã of god, said: se, my ma=
ster hath kept of, this Sirien Naaman ỹ
he wold not receaue of his hand ỹ he offe=
red. As surely as the Lorde lyueth I wyl
runne after hym & take somewhat. And so
Gihezi went after Naamã. And whẽ Na=
amã saw him come running after hym, he
came downe of ỹ charet agaĩst him & said:
Mi.x.c, Mt.d *is al well? And he sayd yee.
But my master hath sent me sayinge:
se, ther be two young men come to me out
of Ephraim of the chyldrẽ of the prophe=
tes: geue thẽ I pray the, one talẽt of siluer
& a couple of good garmẽtes. And Naa=
C mã saide: auenture and take two talentes
of syluer in two bagges, with two goodly
garmentes, & delyuered them vnto two of
his seruaũtes, to beare it before hym. And
he went in the darcke & toke it of their hã
des & bestowed it in the house, and lett the
men go, and they departed.
Then he wente & stode before hys ma=
ster. And Eliseus sayd to him: whence co=
meth Gihezi? And he sayde: thy seruaunte
wẽt no whether. And he said: wẽt not mine
herte wt the, when the man turned & came
of his charet agaynst the? Is it a tyme to
receaue siluer & to receaue garmẽtes, oliue
trees, vyneyardes, oxen, shepe menseruaũ
tes and maydeseruauntes? The leprosye
therfore of Naamã cleaue vnto the, & vn
ii.pa.xvi.d to thy seede for euer. * And he wẽt out frõ
him a leper as whyte as snow.

¶ Eliseus maketh yron to swymme aboue the wa=
ter. The Sirians besiege Israel, so that .ii. womẽ a
gree togather to eate their owne chyldren.

The .vi. Chapter.

Then sayde the children of the
A prophetes vnto Heliseus: se,
the place wher we dwel wt ỹ
is to lytle for vs. Let vs ther
take euery mã a beame & byl
de vs a place ther, to dwel in. And he said:
goo ye. And one sayde: begynne I praye
the, and go with thy seruauntes. And he
sayde: I will, and so wente with them.
And when they came to Jordan, they
cutt downe wood. And as one was hewin=
ge of a beame, ỹ axe heed fel into ỹ water.
And he cryed oute & sayde: Alasse master:
B for it was lẽt me. And the mã of god said:
Where fel it? And he shewed him ỹ place.
And he cut an helue and cast it in thyther,
and made the axe heed swimme. And he
sayde: take it vp to the. And the other stret
ched his hand and caught it.
And the king of Siria fought against
Israell, and toke councell wythe his ser=
uauntes saying: In soche a place and in
soch a place wyll I pytche. And the man
of God sent vnto the kyng of Israel say=
inge: Beware thou go not by soche a pla=
ce, for there are the Sirians gone downe.
And the kynge of Israel sent to the place
whyche the man of God tolde hym and
warned him of, & saued him self ther more
then once or twyse.
And the hert of the king of Siria was
troubled therwith, ỹ he sent for his seruaũ
tes & sayde to them: * wyl ye not shewe me
whych of vs telleth the kynge of Israell.
And one of his seruauntes sayd: naye my
Lorde kyng: Eliseus the prophet that is
in Israel, he tellyth the kyng of Israel the
wordes that thou speakest in thy sleppyng
chambre. Then he saide: go and spie wher
he is that I may sende & fet him. And one C
told the kynge sayinge: se, he is in Dothã.
And he sẽt thyther horse & charettes and a
great host. And they came thither by night
and compased the towne about.
And whẽ the seruaũt of the mẽ of god
rose vp erly and was gone oute: Beholde:
ther was an host rounde about the towne
wt horses and charettes. Then sayde hys
lad to him: Alasse master, what shal we do?
And he sayde: feare not, ther are mo wyth D
vs then wt them. And Eliseus prayed and
sayde: Lorde open the eyes of the younge
man, & he sawe. And beholde, ỹ mouñtayne
was full of horses and charettes of fyre
rounde about Eliseus. And when the sou
diars came downe to him, Eliseus prayed
vnto the Lorde and sayd. Smite thys peo
ple with blindnesse. And he smote them wt
blyndnes accordyng to the desyre of Elise
us. Thẽ Eliseus sayd vnto thẽ this is not
ỹ way, nor this is not ỹ towne: But folow
me and I wyll bryng you out to the mã ye
seke. And he ledd them to Samaria.
Whẽ they were come to Samaria, Eli E
seus sayde: Lord, open their eyes & let thẽ
se. And the Lorde opened their eyes ỹ they
saw. And behold they were in ỹ middes of
Samaria. And then sayde the kynge of
Israell vnto Eliseus when he sawe them:
shall

shal I smyte the, shal I smyte the father
And he sayd: smyte the not. But smyte the
thou takest wyth thyne owne swerde and
with thyne owne bowe. But set bread and
water before them, & let them eate & drinke
and go to theyr master. And he made grea
te ordinaunce before them. And when they
had eaten and droncke, sent the away, and
F they went to theyr mayster. And so y Sou
dyoures of Siria came noo more into the
lande of Israel.

After this Benhadad kynge of Siria
geathered all the hoste, and wet & beseged
Samaria. And ther arose great dearth in
Samaria: for they had beseged it, vntyll
an Asses head was worth foure skore sy-
cles of siluer, & the fourth part of a * Cab
of doues dong worth fyue sycles. And as
the kyng of Israel walked vpon the wal-
les ther cryed a womā to him, sayng: help
my Lord king. And he sayd: Nay, the lord
helpe the. But wherwith shuld I help the,
wyth corne or wyne? Then sayd the kyng
to her: what ayleth the? And she answered
thys womā here said to me, bring thy sōne
and let vs eate hym to daye, & we wyl eate
G myne to morowe. * And so we dressed my
sonne & dyd eate hym. And I sayde to her
another day, bring thy sonne that we may
eate him. But she hath hid her sōne. Whē
the king hearde the wordes of the woman
he rent his clothes euē as he was walking
on the walles. And when the people loked
vpō him: se, he was clothed in sack vnder.
Thē he sayd: God do so & so to me: yf the
head of Eliseus the sōne of Saphat tarie
on him thys day. And as Eliseus satte in
hys house and the elders wythe hym: thee
kyng sent one from hym. But yet the mes-
senger came at him, he sayde to the elders:
se you not how the sonne of thys murthe-
rar hath sent, to take of myne head? be cir-
cūspect therfore whē the messenger cometh
and shut the dore, & thrust him backe ther-
withe: for the sounde of hys mayssters fete
foloweth hym. And whyle he yet talked w
them: Behold the messenger was come vn
to hym. And he sayde: behold, thys euel is
of the Lord, what moare shall we loke for
of the Lorde.

¶ Eliseus prophesieth plenteousnes of vitayles and other thinges to Samaria. The Sirias came awaye & haue no mā folowing thē. The Lord that wold not beleue the word of Helizeus is troden to death.

The. vii. Chapter.

Then Heliseus sayd: heare the A
worde of the Lorde: for thus
sayth the Lorde: to morowe
thys tyme a boushell of fyne
flowre shalbe solde for a sicle
& two boushelles of Barleye for a nother
in the gates of Samaria. Then a greate
Lorde on whose hande the king leaned, an
swered the man of God and saide, though
the Lord wold make windowes in heauē,
yet wold not this be. And he said agayne:
Beholde, thou shalte se it wyth thyne eyes
and shalt not eate thereof.

And ther were foure lepers set with out
the gate of Samaria. And they sayd eche
to hys cōpanion, what sytt we here vntyll
we die? though we thought that we might
come into y cytie, yet is the dearth so great
in y citie, that we shal ther dye. And yf we
tarye here, we ar but dead also. Now ther-
fore come & let vs fle to the Host of the Si
riās: Yf they saue our lyues, we shal lyue
And yf they kyll vs, thē are we dead. And
so they arose in the darke to go to the host
of the Sirians. And whē they were come B
to the syde of the Hoste of Siria: se, there
was no man there.

For the Lord had made the hoste of the
Siriās heare a noyse of charettes & a noy
se of horsses, & the noyse of a great Hoste.
In so moch that they sayd one to another:
se, the kynge of Israel hath hyred against
vs, the kynges of the Hethites & the kyn-
ges of Egypte, to come vpō vs. And vpō
that they arose and fled in the darke, & left
theyr tentes, theyr horsses, theyr Asses and
the felde they had pitched euen as it was,
and fled for theyr lyues. And when these lē
pers came too the edge of the Hooste, they
went into a tente and dyd eate and drinke
and caryed thence syluer, gould & raymēt
and wente & hyd it: and came agayne and
entered into another, and caryed thence al
so, and went and hyd it.

Then they sayd one to another: it is not
wel that we doo, for this daye is a daye to
bring tidinges. And yf we hold our peace
& tarye tyl it be daye light, we shal finde a
mischeue. Now therfore come, let vs go &
tel the kynges housholde. And so they wēt C
and called to the porter of the citie & tolde
them sayinge: we came to the Pauylyons
of

of the Sirians: & se ther was no mā ther,
neyther voyce of man, but horsses & Asses
tyed, & the tentes euen as they were.
Then the porters called & tolde the kin
ges house within. And the king arose in ẏ
night and sayd to his seruauntes: I wyll
shewe you, how the Sirians haue serued
vs. They know that we ar oppressed with
hunger, & therfore ar gone out of theyr pa
uilions to hyde thē selues in the felde say
inge: They wyll come out of the cytie, and
thē we shal catche thē a lyue & get into the
citie. And one of his seruaūtes answered &
sayd: Let mē take fyue of the horsses that
remayne & are left in the citie. Behold they
are as good as all thee multitude that are
left in the cytie: and as good as al the mul
titude of the cytie that are consumed, and
let vs send and se. And they toke two cha=
rettes of horses, & the kinge sente after the
hoste of the Siriens sayinge: go and see.
And they folowed after them euen vnto
D Jordan: & se, all the waye was full of clo=
thes and vessells which the Sirians had
cast from them for haste.
And the messengers returned and told
the kyng. And then the people went oute &
robbed the tentes of the Sirians. And so
a bushel of flowre was solde for a sycle, &
two busshulles of barley for a sycle, accor
dynge to the worde of the Lorde. And the
kyng set the Lorde on whose hand he lea=
ned, to kepe ẏ gate. And the people troade
him in the gate, that he dyed, accordyng to
the saying of ẏ mā of God whych he sayd
when the king came downe to him. And it
came to passe according to the word of the
man of god to the king sayinge: two bus=
shelles of barleye for a sicle & a busshel of
flowre for another shalbe to morowe thys
tyme in the gates of Samaria. And the
Lord answered the man of God and sayd
though the Lord made wyndowes in hea
uen, yet wolde thys not be. And the other
sayde: Beholde, thou shalt se it with thyne
eyes, & shalt not eat therof. And so it chaū
ced: for thee people troade hym vnder fete
in the gate, that he dyed.

¶ Eliseus prophesieth vnto the Sunamite ẏ derth of .vii. yeare. After the death of Benhadad raygneth Hasael in Siria. Iehoram the sonne of Iehosaphat raygneth in Iuda. Edom falleth fro Iuda. Ochoziah succedeth Iehoram.

The. viii. Chapter.

Then spake Eliseus vnto the
womā whose sonne he had re A
stored to lyfe againe, saying:
vp & go both thou and thyne
house, & soiourne where thou
thinkest best, for the Lord wil cal a derth
which shal come on the lande seuen yeare.
And the woman arose & dyd after the say=
inge of the man of God, and wēt both she
and her houshold & soiourned in the land
of the Philistines seuē yere. And at ẏ seuē
yeares ende, when the womā was come a=
gayne out of the lād of the Philistines she
went out to speake to the king for her hou
se and for her land. And the kinge was tal B
kinge wyth Gihesi the seruaunt of the mā
of God sayinge: tel me I praye the, al the
greate dedes whyche Eliseus dyd. And it
chaunced as he was telling the kyng how
he restored a dead body to life againe that
the womā whose sonne he reuyued, cryed
to the kyng for her house and land. Then
sayd Gihesi: My Lord kynge, thys is the
woman and thys is her sonne whych Eli=
seus brought to lyfe agayn. And the king
asked the woman, and she tolde him. And
so thee kynge sente wythe her one of hys
Chamberlaynes sayinge: restore all that
pertayneth to her, wyth all the fruytes of
the felde, sence the daye she lefte the lande
vnto thys tyme.
After that Eliseus went to Damasco,
Benhadad the kynge of Siria beynge si
ke. And one tolde the kynge sayinge: The
man of God is come herber. Thē sayd the
kyng to Hasael: ✶ take a present with the C
and goo agaynst the man of God and as=
ke the Lord by hym whether I shall reco=
uer of thys my disease or no. And Hasael
went to mete him and toke presentes with
hym, euen of all the good thinges of Da=
masco, as moche as fourtie Camels could
beare, and came & presented hym self befo
re hym & sayd: thy sonne Benhadad king
of Siria hath sent me to the, sayinge: shal
I recouer of thys my disease.
And Eliseus said to him: go and say to
him, thou shalt recouer, howbeit the Lord D
hath shewed me that he shall surelye dye.
And the man of God began ✶ to loke ste=
destly, in so moche that he was a shamed:
and the man of God wepte. And Hasael
sayde: why wepeth my Lorde? And he an=
swered

answered: for I know that thou shalt doo
euel vnto the chyldꝛe of Israel: theyꝛ strōg
cities thou shalt set on fyꝛe, ⁊ theyꝛ young
men thou shalt sleye wyth the swerde, and
shalt dashe oute the braynes of theyꝛ suc-
kinge chyldꝛen, and all to teare theyꝛ wo-
men wyth chylde.
And Hazael sayd: what is thy seruaūte
which am but a dog, that I shulde do this
great thing? And Eliseus said for ẏ Lord
hath shewed me, that thou shalt be king of
Siria. And so he departed frō Eliseus ⁊
came to hys mayster, whiche sayd to hym.
What sayd Eliseus to the? And he sayde:
he tolde me that thou shuldeste recouer.
And on thee moꝛowe he toke a roughe a†
clothe and dypte it in the water and spꝛede
it on hys face, and he dyed, ⁊ Hazael rayg-
ned in hys steade.
The fyfte yere of Jehorā sōne of Ahab
king of Israel, Jehosaphat being yet kīg
of Juda, Jehorā the sonne of Jehosaphat
E king of Juda, began to raygne. xxxii. yere
olde was he whē he began to raygne, ⁊ he
rayned. viii. yere in Jerusalē. And he wal
ked in the way of the kinges of Israel, as
did the house of Ahab for the daughter of
Ahab was his wyfe, ⁊ he dyd that displea
sed the loꝛd. Neuerthelater the Loꝛd wold
not destroye Juda because of Dauid hys
seruaūt, as he promysed hym to geue hym
a lighte in hys chyldꝛen all waye.
And in his dayes Edō fel away frō vn
F der the hand of Juda, ⁊ made thē a kyng
of theyꝛ owne. And Jehorā went to Seir,
⁊ all hys charettes with hī. And he rose by
night ⁊ layd on the Edomites, whych com
passed him in, ⁊ ẏ captaines of his charet ⁊
the people fled into their tentes. And so the
Edomites slipte away frō vnder the hand
of Juda vnto thys day. And thē Lobnah
slipt away to, euen that same tyme.
The rest of the dedes of Jehorā ⁊ al he
dyd are wrytē in the chronicles of the kin-
ges of Juda. And Jehoram rested wt hys
fathers ⁊ was buried wyth his fathers in
the citie of Dauid. And Oziah hys sonne
raygned in his steade. The. xii. yere of Je
horā sonne of Ahab king of Israel, did O
hoziah the sonne of Jehorā king of Juda
begin to raygne. Two ⁊ twentie yere olde
G was Ohoziah whē he begāne to raygne, ⁊
raigned one yere in Jerusalē, his mothers
name was Athaliah daughter of Amri,
king of Israel. And he walked in the way
of the house of Ahab: for he was a sōne in
law to the house of Ahab.
And Jehorā the sonne of Ahab wēte to
warre with Hazael king of Siria, at Ra-
moth in Galaad, and the Sirians woun-
ded hym. Wherfore kyng Jehoram went
backe agayne, to be healed in Jesrahell of
the woūdes whych the Siriās had geuē
him at Ramoth, whē he fought wyth Ha-
zael kyng of Siria. And Ohoziah the son
ne of Jehoram king of Juda wēt downe
to se Jehoram sonne of Ahab in Jezrahel
because he was sycke.

The Notes

a† Hazael brought this weat clothe to him, as though he wold therwith haue coled him ⁊ eased hī of his feruent heate: but dyd in dede strangle hym, after Josephus. He had heard of the pꝛophet ẏ Benhadad shuld recouer, ⁊ so shuld it haue bene longe or he had raygned: therfoꝛe dyd he rydde hym, to thyntent that he myght soner come by the kyngdom.

¶ Jehu is made king of Israel, and kylleth Jehorā the king therof, ⁊ Ohoziah kynge of Juda also: and therto causeth Jezabel to be cast downe forthe of a wyndowe, whom dogges eate.

The. ix. Chapter.

And Eliseus the prophete cal- A
led vnto one of the chyldꝛē of
of ẏ pꝛophetes, ⁊ sayd to him
gyrde vppe thy loynes ⁊ take
this boxe of oyle in thyne hād
and get the to Ramoth in Galaad, ⁊ when
thou comest thether, thou shalt ther se Je-
hu the sonne of Jehosaphat thee sonne of
Namsi, ⁊ go to him, ⁊ make him aryse vp
frō among his brethꝛen and carye hym to
a secrete chamber. And take ẏ boxe of oyle
and powꝛe it on hys heade and saye, thus
sayth the Loꝛd: I haue anoynted the to be
kynge ouer Israel. And thē open the doꝛe
and flee, ⁊ tary not. And the seruaūt of the
Pꝛophet get hym to Ramoth in Galaad,
⁊ whē he came, the captaynes of the hoste
were syttyng togyther. And he sayd: I ha-
ue an errand to the O kīg captayne. And Je B
hu sayde, vnto whyche of all vs? And he
he sayde: to the O captayne. And he arose
and went into the house.
And the other powꝛed the oyle on hys
head and sayde to hym, thus saith ẏ Loꝛd
God of Israel: I haue anoynted the to be
kynge ouer Israel the people of the loꝛde
that thou sleye the housholde of Ahab thy
mayster. For I (sayeth the Loꝛde) wyl a-
uenge the bloude of my seruauntes the pꝛo
phetes, ⁊ the bloude of all the seruauntes

Jezabel.

of the Lorde, of the hand of Jezabel (for þ
whole house of Ahab shall be destroyed)
and I wyll destroye vnto Ahab what pis-
seth agaynste the walle, and so moche as
the presoned or that is forsaken in Israel,
and wyll make the house of Ahab lyke the
house of Jeroboam sonne of Nabat, and
lyke the house of Baasa the sonne of A-
hiah. And as for Jezabell the dogges
shall eate her in the felde of Jezrahell, and
none shall burye her. And he opened the
dore and fled.

And when Jehu was come oute to the
seruauntes of his Lorde, they sayd to hym:
C is all peace? wherfore came this mad fe-
lowe to þe? And he sayd to them: ye know the
persō and his cōmunicatiō. And they said:
it is not so. But tel vs a felowshippe. And
he sayd, thus and thus spake he to me say
inge. Thus sayth the Lorde: I haue anoin
ted the to be kynge ouer Israell. And they
hasted and toke euerye man his mantell &
put vnder hym on an hye benche at the top
of steppes, & blewe a trompett and sayde:
Jehu is kynge. And so Jehu the sonne of
Jehosaphat the sonne of Namsi cōspired
agaynst Jehoram. And Jehorā had bene
waytinge at Ramoth Galaad, and all Is-
rael with hym, for feare of Hazael kyng of
Siria and was returned to be healed in
Jezrahel of þ woundes which the Siriās
had geuē hym as he fought wyth Hazaell
kynge of Siria.

Then sayde Jehu: If it be youre myn-
des, then let no man escape out of the citie,
D to goo & tell in Jezrahell. And Jehu rode
and wente to Jezrahell: for Jehoram laye
there, and Ohoziah kynge of Juda was
come to Jehoram. And þ watcheman that
stode on the towre in Jezrahel, spied the cō
pany of Jehu as he came, and sayd: I se a
companie. And Jehorā said: take an hors-
man and sende agaynst them, and let hym
aske whether it be peace. And ther wēt one
on horsbacke agaynste him and said: thus
sayth the kyng: is it peace? And Jehu an-
E swered: what hast þ to do wt peace? turne
and come after me. And the watchmā tol-
de saying: the messenger came to them but
he cometh not agayne.

Then he sent out another on horsback,
which came to them and sayde, thus sayth
the kyng: is it peace? And Jehu answered
what hast thou to do with peace? turne and
come after me. And the watchman tolde
sayinge: he came to them, but he cometh
not agayne, & the driuyng is lyke the dri-
uing of Jehu the sonne of Namsi, for he dri
ueth as he were mad.

Then sayd Jehoram, make redye. And
they made readye his charet. And Jehorā
king of Israel, & Ohoziah kyng of Juda
wēt out ether in hys charet agaynst Jehu,
and mett him in the furlong of Naboth þ
Jezrahelite. And when Jehoram saw Je-
hu, he sayd: is it peace Jehu? And he sayd,
what peace shulde there be, so long as the
whordomes of thy mother Jezabell & her
wytchcraftes are so greate? And Jehoram
turned his hand and fled, & said to Ohozi-
ah; there is falshed Ohoziah. And Jehu
toke a bowe in hys hande and smote Jeho
ram betwene the shoulders, that the arow
came out at hys breast. And he fell downe
thre folde in his charett. Then he sayde to
Badakar a lorde of hys, take & cast hym
in the plat of grounde of Naboth þ Jez-
rahelite. For I remembre as I & thou roa-
de to gether after Ahab hys father, how þ
Lorde spake these wordes agaynste hym:
I haue sene yesterdaye the bloude of Na
both & of his sonnes, sayde þ Lord, and I
wyl quyte him in this groūd, sayth the lor F
de. Now therfore take and cast him in the
plat of grounde accordyng to the word of
the Lorde. And when * Ohoziah the kyng
of Juda sawe that, he fled the waye to the
* garden house. And Jehu folowed after
him in hys charet at the going vp to Gur
by Jeblaam, and he fleed to Mageddo and
ther died. And his seruaūtes caried him to
Jerusalē, & buried him in his sepulchre wt
his fathers in þ cytye of Dauid. And in þ
xi. yere of Jehoram sonne of Ahab, begā
Ohoziah to raygne ouer Juda. And whē
Jehu was come to Jezrahell, Jezabel her
de of it, & starched her eies & tired her heed
& looked out at a wyndowe. And as Jehu
entred at þ gate she said: had Zamri pea
ce which slew his master? And he lyfte vp
his eyes to the wyndow & sayde, who is of
my syde who? And there loked out to him
two or thre lordes that were chāberlaines. G
And he said: Throw her downe. And they
threw her downe, And he sprinkled of her
bloud

bloude vpon the walles ⁊ on the horses, ⁊
troade her vnder fote.
And then whē he was come in ⁊ had ea
ten ⁊ droncke, he sayde: go ⁊ vysyt I pray
you yonder cursed creature, ⁊ burye her,
for she is a kynges daughter. And when
they came to burye her, they foūd no more
of her, then the skulle and the two fete ⁊
the two handes. And they came agayne ⁊
tolde hym. And he sayde: it is the worde of
3.Reg.xxi.f his seruaūte Eliah yͤ Thesbite saying:*
the Lorde which he spake by the hande of
in yͤ feld of Jesrahell shal dogges eate the
flesh of Jesabel, ⁊ yͤ carkas of Jesabel shal
be dong vpō yͤ erth, in yͤ feld of Jesrahel, yͭ
men shal not saye, this is Jesabel.

¶ Jehu causeth the lxx. sonnes of Ahab to be slayne, & after that .xlii. of hys brethren. He fyndeth a meane also to kil all the preastes of Baal. After hys dethe hys sonne rayneth in hys steade.

The .x. Chapter.

Ahab had .lxx. sonnes in Sa-
A maria. And Jehu wrote let-
ters, ⁊ sent to Samaria vnto
the elders that were Lordes
of Jesrahel and to them that
norished vp Ahabs chyldrē saying: now
at the comyng of these letters to you, ye ha
ue wythe you youre masters sonnes, ⁊ ye
haue wythe you charettes and horses, ⁊ a
stronge citie and harnesse. Therfore chose
the best, ⁊ him yͭ most pleaseth you of your
masters sonnes, ⁊ put hym on his fathers
seate, ⁊ fighte for your Lordes house. And
they were excedyngly afrayde, and sayde:
se, two kinges were not able to stande be-
fore him, how shall we then stande? And yͤ
gouernoure of the kynges house and of yͤ
cytie and of the elders and the nources sen
te to Jehu sayinge: we are thy seruauntes
and wyl do al that thou shalte byd vs: we
wil make no man king: but do thou what
semeth good in thyne eyes.
B Then he wrote another letter to thē say
ing: If ye be myne ⁊ wyl obeye my voyce,
then take the heedes of your masters son-
nes and come to me to Jesrahel, by to mo-
row thys tyme. And yͤ kinges sōnes were
.lxx. personnes wyth the greate men of the
cytye which nourisshed them. And whē yͤ
letter came to them, they toke the kynges
chyldren and slue them in nombre .lxx. per
sonnes, and put theyr heedes in cophines
and sente them to hym to Jesrahell. And
there came a messenger and tolde him say-
ing: they haue brought the heedes of yͤ kin
ges sonnes. And he sayd: lett thē put thē
on two heapes in the enteryng of the gate,
tyll it be daye.
And in the mornyng he wēt out ⁊ stode C
and sayd to all the folke, ye be righteouse:
for se, I conspired against my master and
slue him: But who slue these? * consydre 4.Reg.ix.b
now how there is nothyng of the Lordes
worde fallē to the erthe, which he spake a-
gaynste the house of Ahab: for the Lorde
hathe done that he spake to his seruaūte
Eliah. And so Jehu slue al yͭ remayned of
yͤ house of Ahab in Jesrahell ⁊ all yͭ were
great wyth him, ⁊ hys companyons ⁊ hys
preastes, vntyll he had lefte hym naught
remayne. And he arose and departed ⁊ wē
te to Samaria. And as Jehu was come
euen to the house wher the sheperdes * bin * That is, where they shere their shepe [illegible]
de their shepe by the hye waye syde, he met
wythe the brethren of Ohoziah kynge of
Juda, and sayd what are ye? ⁊ they sayde,
the brethren of Ohoziah are we, and go to
salute the chyldren of the kyng and of the
Quene. And he sayd: take them a lyue. And
they toke them a lyue, ⁊ slue thē at the wel
besyde the house wher the shepardes bynd
their shepe, in nombre .xlii. personnes, that
he lefte none of them.
And when he was departed thence he D
met with Jehonadab the sonne of Rechab
commynge agaynst hym. And Jehu saluted
hym and sayd to hym: is thyne hert right,
as myne hert is with thyne. And Jehona
dab sayde, ye that it is. If it be, then gyue
me thyne hande. And he gaue hys han-
de, and the other toke him vp to him into yͤ
charet and sayd: go wͭ me ⁊ se the zeale I
haue to the Lord, ⁊ made him ryde wͭ him
in hys charet. And when he came to Sa-
maria, he slue all that remayned vnto A-
hab in Samaria, tyll he had wyped hym
out, accordyng to the saying of yͤ Lord whi-
che he spake to Eliah.
After that Jehu gathered all the peo-
ple to gether ⁊ sayd to thē: * Ahab serued 3.Reg.xvi.d
Baall a lytle: But Jehu shal serue hym a
good. Nowe therfore calle vnto me all the
prophetes of Baal ⁊ al his seruauntes ⁊ al
his preastes, yͭ none be lackyng. For I ha-
ue a great sacrefice to do to Baal: ⁊ ye any

be missed, he shal not liue. But Jehu dyd it
for a sotelltie, to destroye the seruauntes of
Baal. Wherfore Jehu sayd: Apoynt a so
solempe feast for Baal, & they proclamed it.
Then Jehu sent thorow oute all Israell.
And al the seruauntes of Baall came, that
ther was not a man left behynd that came
not. And when they were come in to the tem
ple of Baal, the temple was ful from one
ende to another.
Then he sayd to the keper of the vestrie,
brynge forth garmentes for the seruaun-
tes of Baal. And he brought them out gar-
mentes. And Jehu went wt Jehonadab son-
ne of Rechab in to the house of Baal: and
sayde to the seruauntes of Baall: searche
and loke that there be none here wt you of
the seruauntes of the Lord, but ye seruaun-
tes of Baal onlye. And they went in, to of
fer sacrefyce & burntofferinges. But Jehu
appointed him foure skore men without &
sayd: If any of the men which I shal brin
ge vnto your handes escape, he that letteth
him go shal dye for hym.
F And as sone as he had made an ende of
offeryng of burntsacrefyce, he sayde to them
of the garde & to the Lordes: go in & sleye
them let none come oute. And they smote them
wt the edge of the swerde. And the garde &
the Lordes cast them out, & went vnto the
cytie of the house of Baal, & fette out the
Image out of the house of Baal & burnt
it. And they brake ye Image of Baal, and
brake the house of Baal, & made a sege of
it euer after. And so Jehu destroyed Baal
out of Israel. But from the synnes of Jero
boam the sonne of Nabat which made Is
rael synne with the goulden calues in Be-
thel and Dan, Jehu departed not.
Then the Lorde sayd to Jehu, because
thou haste lustelye done that pleaseth me,
and hast done to the house of Ahab al that
[illegible] was in myne hert, therfore shall * thy chyl-
dren in the fourth generacyon sytt on the
seate of Israell. But Jehu cared not to
G walcke in the law of the Lorde god of Is-
rael with al hys hert: for he departed not
from the sinnes of Jeroboam which made
Israel synne.
In those dayes the Lorde beganne to
cut Israel shorte, for Hazaell slue them in
all the coostes of Israell, from Jordan
Eastwarde: euen all the lande of Galaad
the Gadites, the Rubenites and the Ma-
nassites, from Aroer vpon the ryuer of
Arnon, with Galaad and Basan. The rest
of the actes of Jehu, and all he dyd, and
all his power, are wrytten in the chronicles of
the kinges of Israel. And when Jehu was
layde to rest with his fathers, they buryed
hym in Samaria, and Jehoahaz his son-
ne raygned in his stead. And the tyme that
Jehu raigned vpon Israel in Samaria,
was. xxviii. yere.

The Notes.

a They be here called nourcers (as it were) that
were in hede councelours & rulers of ye thinges pertay
ning to the comen wealthe because they also prouy-
ded for the chyldren all sothe thynges as were conue
nient for them.

¶ Athaliah putteth to death al the kinges sedes, ex
cept Joas the sone of Ohoziah: which is hidden &
after her death is made kynge.

The. xi. Chapter.

And Athaliah ye mother of O-
choziah, when she saw that her
A sonne was dead, she arose and
slewe all the seede of the kyng
dom. But Jehosaba ye daugh
ter of kynge Jehoram and syster of Oho-
ziah, toke Jehoas the sonne of Ohoziah &
stale hym from amonge the kynges son-
nes that were slaine, and hys nource with
him, out of a sleppynge chambre, and hyd
hym from Athaliah, that he was not slay-
ne. And he was wyth her, hyd in the house
of the Lorde. vi. yere. And Athaliah dyd
raygne ouer the land.
And the seuenth yere Jehoiada sent &
fett the rulars ouer hundredes wt the cap-
taynes and them of thee garde, and toke
them into him into the house of the lord, and
made a bonde with them, and toke an othe
of them in the house of the Lord, and she-
wed them the kinges sonne. And he comaun-
ded them saying: this is that ye must do: one
third part of you shal come on ye Sabath
daye and kepe the watch of ye kynges hou
se: And another thirde parte shalbe at the
gate Sur: and another thyrde parte shal
be at the gate behynde the garde chamber,
and so shal ye kepe the watche of the hou- g
se * of Mesah, & two porcions of you that
is, all that goo oute the Sabeth daye,
shal kepe the watch of the house of the lord
be about the kynge, and shal compas the
kynge rounde aboute, euerye man wyth
hys wepen in hys hande. And whosoeuer
commeth

cometh wyth in the ranges shall dye for it.
And se that ye be with the kynge as he go-
eth out and in.
And the captaynes ouer the hundredes
did al thynges as Jehoiada the preast cō-
maūded, & toke euery mā his men, that is,
them that came in the Saboth daye with
them that went oute the Saboth daye, &
went to Jehoiada the prest. And the preast
gaue to the captaynes ouer hundredes the
speares and shyldes that were kyng Da-
uids & had remayned in the tēple. And the
garde stode euery man with his wepon in
his hand rounde aboute the kynge, frō the
right corner of the tēple to the lefte a long
by aultare & the temple. And he broughte
C out the sonne of the king & put the crowne
vpon him, and delyuered him the * witnes,
and made hym kynge and anoynted hym.
And they clapte their hādes and sayd: god
saue the kynge.
And when Athaliah heard the noyse of
the runninge of the people, she came to the
people in to the house of the Lorde. And
when she saw the kynge stande by a pyler
(as the maner was) and thee syngers & the
trompettes by the kyng, and all the people
of the lande reioysynge, and the blowyng
of the trompettes, she rente her clothes &
cryed, treason treason. And Jehoiada the
preast commaunded the Captaines of the
hundredes that had the rule of the hoste, &
sayde to them: haue her oute wythoute the
ranges, and yf any folowe her, let hym dye
wt the swerde: for the preast sayd, she may
not be slayne in the house of the lorde. And
they layde handes on her, and she wēt the
way that the horses of the kynges wēt out
and was slayne there.
And Jehoiada made abonde both bet-
D wene the Lord and the king, & betwene the
people and the Lorde, that they shuld be y
Lordes people: & also betwene the kyng &
the people. Then all the people of the lan
de wente into the house of Baall, and de-
stroyed hys aultares, and brake downe
his Images lustely, and slue Mathan the
preast of Baal before the aultar. And the
preast set watch men in the house of the lor
de, & toke y rulers ouer hūdredes & the cap
taines & the gard & al the people of y land:
And they brought the kyng from the hou-
se of the Lord & went the waye of the gate
of the garde of the kinges house. And he
sat him downe on the seate of the kynges.
And all the people of the Lord reioysed, &
the cytye was in quyette. And they slue
Athaliah wythe the swerde in the house of
the kynge.

¶ Jehoas maketh prouision for the repayryng of y temple. He is kylled by .ii. of his seruauntes, & Amasiah raygneth in hys steade.

The .xii. Chapter.

Ihoas was seuen yere olde A
whē he was made kinge. And
he begāne to raygne the se-
uenth yere of Jehu, & raigned
fourtye yere in Jerusalem.
Hys mothers name was Zebiah Bersa-
be. And he dyd that pleased the Lorde, as
longe as Jehoiada the Preaste enfourmed
hym. But they toke not awaye the hilaul-
ters, for the people slue and offered styll in
the hillaulters.
And Jehoas sayde to the preastes: all the
syluer y is dedicat & brought to the house
of the Lorde in curraunt money, that is to
saye, the moneye that euery man * is set at,
with al the moneye that euery mānes hert
geueth him to bryng into y house of y lor
de, let y preastes take it to thē, euery mā of
his aquayntaunce, and lette thē repayre y
brokē places of the tēple in al places wher
ought is found decayed.
Neuerthelater the preastes had not mē
ded vnto the .xxiii. yere of Jehoas, y was B
decaied in the temple. Then kyng Jehoas
called for Jehoiada the preast & for the o-
ther preastes also, and sayd to thē: why re-
payre ye not the broken places of the tem-
ple? Now therfore se y ye receaue no more
money of your aquayntaunce, but deliuer
it to repayre the temple wyth all. And the
preastes consented to receaue no more mo-
ney of the people: But that it shuld go to y
mendynge of the temple.
Then Jehoiada the preast toke a cofer
and bored an hoale in the lyd of it, & put it
besyde the aultare on the ryghte syde as a
man cometh in to the house of the Lorde.
And into y dyd the preastes that kepte the
dores, put all the moneye y was broughte
into the house of the Lorde. And whē they
saw that ther was moche money in the co-
fer * the kinges scribe and the hie prest ca-
me, & knyt vp the money y was found in y

* That is halfe a sycle a pece after the law of Moses, Exo. xxx. b.

* iiii. re. xxii. a.

 house

house of the Lord after they had tolde it.
And they gaue thee money by sommes
into the handes of the worke mē that had
the ouersyghte of the house of the Lorde:
C and they broughte it oute to the carpēters
and buylders that wroughte vppon thee
house of the Lorde, and to masons and he
wers of stone, to bye tymber and fre stone
to repayre the decaye in thee house of thee
Lorde, and all that that neaded reparyng
in the house: howe beit there was not ma-
de in the house of the Lorde, booles of syl-
uer, shredinge knyues, basens, trompettes
or any other instrumentes of gould or sil-
uer, of the moneye that was brought for ÿ
house of the Lorde. For they gaue that to
the worckemen, to reparye therewythe the
house of the lord. Moreouer they rekened
not wyth the men into whose handes they
delyuered that moneye to be bestowed on
worckemen: But they dyd it euen of fyde-
lite. Howbeit trespace money & synne mo-
neye myght not be brought into the house
of the Lorde, for it was the priestes.
Then came Hazael king of Siria, and
fought against Geth & toke it, & apoynted
him selfe to go vp to Jerusalem. But Je-
D hoas kynge of Juda toke all the dedicate
thinges that Jehosaphat, Jehoram & O-
hoziah hys fathers kynges of Juda, had
dedicate, and that he hym selfe had dedica
ted, and all the gould that could be found
in the treasure of thee house of thee Lorde
and of the kinges house, and sent it to Ha
zael kynge of Siria: and so he departed
from Jerusalem.
The remnaunt of the actes of Jehoas
and all he dyd, are wrytē in the chronicles
of the kinges of Juda. And hys owne ser
uauntes arose & wroughte treason, & slue
Jehoas in thee house Melo, in thee waye
downe to Sela. Jozabar the sōne of Se-
maath and Jehozabad the sonne of So-
mer his seruauntes, smote him that he dyed
And they buryed hym wythe hys fathers
in the cytie of Dauid. And Amaziah hys
sonne raygned in hys steade.

¶ Jehoahaz the sonne of Jehu is delyuered into ÿ
handes of the Syryans, & dyeth. Joas hys sonne rayg
neth in hys steade. Eliseus dyeth.

The .xiii. Chapter.

A IN the .xxiii. yeare of Jehoas
sonne of Ohoziah kinge of
Juda, Jehoahaz the sonne of
Jehu was made kynge ouer Israell in
Samaria, and continued .xvii. yeare. And
he wrought wickednes in the syght of the
Lorde: for he folowed the synne of Jero-
boā the sonne of Nabat whych made Is-
raell sinne, & departed not therfrō. Wherfo
re the Lorde was angry wyth Israel, and
delyuered them into thee hande of Hazaell
king of Siria, & into the hand of Benha-
dad the sonne of Hazael al theyr dayes.
But Jehoahaz besought the Lorde, &
the Lorde hearde hym. For he had sene the
oppression of Israell, howe the kynge of
Siria oppressed them. And therfore the
Lorde gaue Israell a delyuerer and they
went out frō vnder the handes of the Si
rians. And the chyldren of Israell dwelte
in theyr tentes as before tyme. Neuerthe-
lesse they departed not from thee synne of B
the house of Jeroboam whych made Isra
ell synne, but walked therein. And there re
mayned a groue also in Samaria styll:
But ther were left of the people to Jehoa
haz but fyftie horsemen and ten charettes
and ten thousande fotemen for the kynge
of Siria hadde destroyed them and made
thē lyke thresshed chaffe. The rest of the ac-
tes of Jehoahaz, & al he dyd & hys power
are wryttē in the chronicles of the kynges
of Israell. And Jehoahaz rested wyth his
fathers, and they buried him in Samaria
and Joas hys sonne raygned in his stea-
de. In the .xxxvii. yeare of Jehoas kynge
of Juda, beganne Joas the sonne of Je-
hoahaz to raygne ouer Israel in Sama-
ria, and contynued syxtene yeare, and dyd
vnhappely in the syghte of the Lorde and
departed in nothing frō the synnes of Je-
roboam the sōne of Nabat that made Is- C
raell synne, but walcked therein.
The remnaunt of the actes of Joas &
all he dyd, and hys power, how he fought
wyth Amaziah kynge of Juda, are wryt-
ten in the chronicle boke of the kynges of
Israel. And when Joas was layde to rest
wyth hys fathers, Jeroboam sat vpō his
seate. And Joas was buried in Samaria
amonge the kynges of Israell.
When Eliseus was fallen sycke of the
syckenesse whereof he dyed, Joas kyng of
Israell came to hym and wepte to hym, &
sayd: O father, father the charet of Israel
& the horsemen of the same. And Eliseus

sayd unto him, bring boow & arowes. And he brought to him boow and arowes. And he sayde to the kynge of Israell: put thyne hand upon the boow, & whē he had put his hand upon y boow, Eliseus put hys handes upon the kinges handes. Thē he said, opē a wyndow east warde: and he opened.
D And Eliseus said: shote, and he shott. And he sayd: the arowe of helpe of the lord, and the arowe of helpe agaynste the Syrians, for thou shalt bete the Syriens in Aphek til thou haue consumed them.

Then he sayde: take arowes: and he toke. Then he sayde to the kynge of Israell, smyte the grounde: and he smote thryse and ceased. And the man of god was angrie with him & said: thou shuldeste haue smitē fyue or syxe tymes, and thē thou had dest smytten the Syriens til thou haddest consumed them: wher now thou shalt bete them but thryse.

When Eliseus was deed and buryed the souldyares of the Moabites came into the lande, the yere folowynge. And it chaunced as they were buryeng a man, that they spyed the Souldyares, and therfore caste the man into the sepulchre of Eliseus. And as sone as the man came and touched the bones of Eliseus, he reuiued and stode up on hys fete.

And Hazael oppressed Israel, al the dayes of Jehoahaz. But the Lorde had mercye on them and pitied them and turned to thē, because of his appoyntmēt made with Abrahā, Isaac & Jacob, and wolde not destroye them, ether cast them frō him as yet. And when Hazel king of Siria was deed, Behadad his sonne raygned in his steade. And when Joas the sōne of Jehoahaz wēt agayne & toke out of the hande of Benhadad sonne of Hazael, the cyties whyche he had taken awaye out of the handes of Jehoahaz his father, with the warre. And thre times dyd Joas beate him and brought y cytyes of Israel agayne

Amaziah the kyng of Juda putteth to death y murtherers of his father and after smyteth Edō. Joas kyng of Israel taketh Amaziah and robbeth y temple of the Lord. Joas dyeth and Jeroboam his sonne succedeth in his rowme: and after him raygneth Azaria. Amaziah is kylled in Lachis, & Azariah raygneth in his steade.

The.xiiii. Chapter.

The second yere of Joas sonne A
of Jehoahaz kynge of Israel ii.Pa.25.a
raygned Amaziah the sōne of
Jehoas kīg of Juda: he was.
xxv. yere olde whē he began, &
raigned.xxix. yere in Jerusalē, his mothers
name was Jehoadan, and was of Jerusalem. And he dyd that pleased the Lorde,
yet not lyke Dauid his father: but dyd in
all thynges as Joas his father dyd. Nether toke they awaye the hillaulters. But
the people slue and offered styll in the hillaulters. And as sone as the kyngdome
was setelled in his hand, he slue his seruaū B
tes that kylled the kynge hys father. But
the chyldren of those murtherars he slue
not, as it is wrytten in the boke of the law
of Moses, where the Lorde commaunded Deu.xxiiii.c
saying: *the fathers shal not dye for y chil ii.Pa.25.b.
drens cause, nor the chyldren for the dedes
of their fathers: But euery mā shalbe slayne for hys owne synne.

*And he slue of y Edomites in y salt ba ii.Pa.25.b.c
leye ten thousande, & toke the towne Sela
with strength of battell, & called the name
of it Jektheel euer after.

After y Amaziah sent messengers to Jo
as the sonne of Jehoahaz sonne of Jehu
kynge of Israell sayinge: come, lette us
se eche other. But Joas kyng of Israel sē C
te agayne to Amaziah kynge of Juda sayng: A thistell in Libanō sent to a cypresse
tree in Libanō saying: geue thy daughter
to my sōne to wyfe. But y wild beastes in
Libanō wēt and troade downe the thistell.
Because thou haste beaten the Edomites,
therfore thine hert riseth. Be gloriouse: but
tarie at home. For what neadeste y to prouoke to mischeue, that thou shuldest be ouerthrowen and Juda with the.

But Amaziah wolde not heare. And so
Joas kinge of Israel went up, and he and
Amaziah kynge of Juda sawe ether other
at Bethsames in Juda. And Juda was
put to the worse before Israel, & they fledd
euery man to his tēte. And Joas kynge of D
Israel toke Amaziah kynge of Juda, sōne of Jehoas sonne of Ohoziah, at Bethsames. And thē he wēt to Jerusalem, & brake downe of the walle of Jerusalem from
y gate of Ephraim to y corner gate, foure
hundred cubytes. And he toke al the goulde & syluer & all the vessels that were foūd
in the house of the Lord, & in the treasure

treasure of the kynges house, and hosta-
ges thereto: and then returned to Samaria
agayne.

The rest of the actes of Joas whych he
dyd, and his power, and how he fought wt
Amaziah kyng of Juda, are wrytten in the
Chronycles of the kynges of Israell: and
Joas layde hym to reste with his fathers
and was buried at Samaria amonge the
kynges of Israel: and Jeroboam hys sõ-
ne raigned in his rowme.

E Amaziah the sonne of Jehoas kyng of
Juda lyued after ẏ deeth of Joas sõne of
Jehoahas kynge of Israell, fyftene yere.
And the remnaunt of the dedes of Amazi-
ah, are wrytten in the chronicles of the kin-
ges of Juda. And they cõspired great trea
son agaynste him in Jerusalẽ, & he fled to
Lachis. And they wente after hym to La-
chis and slue him there. And they brought
him on an horse and he was buried at Je-
rusalẽ wt his fathers in the citie of Dauid.
*And al the people of Juda toke Azariah,
which was .xvi. yere olde, & made him kin-
ge for hys father Amaziah. And he bylte
F Elath and brought it agayne to Juda, af
ter that the kynge was layde to rest wythe
his fathers.

The .xv. yere of Amaziah sonne of Je-
hoas kynge of Juda, was Jeroboã sonne
of Joas made kynge ouer Israel in Sa-
maria, and raygned .xli. yere, and wrought
wyckednesse in the syght of the Lorde: for
he turned in nothyng from the synne of Je
roboam the sonne of Nabat whyche made
Israell synne. He restored the costes of Is
rael from the enterynge of Hemath vnto
the see, in the wilde feldes, accordyng to the
worde of the Lorde God of Israell why-
che he spake thorow hys seruaũt Jonah ẏ
G sonne of Amithai ẏ prophete, whiche was
of Geth Opher. For the Lorde had sene
how that the affliction of Israel was exce-
dyng bytter, in so moche that the presoned
and the forsaken were at an ende. And ther
was no helper vnto Israel. And the Lord
had not yet sayde that men shulde put out
the name of Israell from vnder heauen.
And therfore he holpe thẽ by the hãd of Je-
roboam the sonne of Joas.

The rest of the dedes of Jeroboã, & al
he dyd, and his power howe he foughte, &
howe he restored Damasco and Hemath
to Juda in Israel are wrytten in the boke
of the chronycles of the kynges of Israel.
And Jeroboam layde hym to reste wyth
hys fathers and wyth the kynges of Isra-
ell, and Zachariah hys sonne raygned in
his steade.

¶ Azariah ẏ king of Juda becometh leprouse. And
Jotham raygneth for him. Selum killeth Jeroboam
& succedeth him in the kingdom. After Selum rayg
neth Manahem. after Manahem Phaceiah, after
Phaceiah Phaceth. After Phaceth Hosea. after Ho
sea Jotham and after Jotham Ahaz.

The .xv. Chapter.

The .xxvii. yere of Jeroboam
kyng of Israel, Azariah sõne
of Amaziah kynge of Juda A
beganne to raygne. Syxtene
yere olde was he whẽ he was
made kinge, and he raigned .lii. yere in Je-
rusalem, hys mothers name was Jecholi-
ah, and was of Jerusalem. And he dyd ẏ
pleased the Lorde in al thynges as did his
father Amaziah: saue that they put not the
hillaulters awaye: for the people offered
and burned sat still in the hylaulters. And
the Lorde smote the kynge, that he was a B
leper vnto the daye of hys dethe, and dwel
te in an house at lybertye, and Jotham the
kynges house gouerned the house & iud-
ged the people of the lande. The reste of
the dedes of Azariah and al he dyd, are wryt
ten in the chronicles of the kynges of Ju-
da. And Azariah laid him to slepe with his
fathers, and they buryed him with hys fa-
thers in the citie of Dauid, and Jothã his
sonne raigned in his steade.

In the .xxxviii. yere of Azariah kyng of
Juda, was Zacheriah the sonne of Jero-
boam made kinge vpon Israel in Sama
ria, and raygned syxe monethes, and dyd
that displeased the Lorde, as did hys fa-
thers, and turned not frõ the synnes of Je
roboam the sonne of Nabat which ma-
de Israell synne. And Selum the sonne of C
Jabes conspired agaynste hym, and smote
him before the people, and killed him, and
raygned in his steade.

The rest of the dedes of Zachariah are
wrytten in the chronicles of the kynges of
Israel. This is the saying that the Lorde
spake vnto Jehu, saying: *thy sõnes shall
syt on the seate of Israel in the fourth ge-
neracion. And it came so to passe.

Selum

Selum the sonne of Jabes beganne to raygne the thyrtie and nyne yeare of Azariah kynge of Juda, and he raygned a moneth in Samaria. For Manahem the sonne of Gadi, came vp frō Therzah and wente to Samaria and smote Selū the sonne of Jabes in Samaria, and slue hym, and raygned in hys steade. The reste of thee dedes of Selum and thee treason, which he conspired are wrytten in the chronicles of the kinges of Israell. The same tyme Manahem destroyed Thaphsah, & all that were therein, and the costes thereof from Therzah (because they opened not to

D hym, he smote and rent al the women wyth chylde.

The .xxxix. yeare of Azariah kynge of Juda, beganne Manahem thee sonne of Gadi to raygne vpon Israell, and continued ten yere in Samaria. And he dyd euell in the syghte of the Lorde, and turned not all hys dayes from the synne of Jeroboam the sonne of Nabat which made Israel synne. And Phul kyng of Assiria came vpon the lande. And Manahem gaue Phul a thousand talentes of syluer, to helpe hym to stablishe his kyngdō. And Manahem raysed the money in Israel, vpō al men of substaunce, for to geue the kynge of Assyria fyftie sycles of syluer a pece. And the king of Assiria turned back agayne & taried not there in the lande.

E The rest of the dedes of Manahē and all he dyd, are wrytten in the chronicles of the kynges of Israell. And whē Manahē was layd to rest wyth hys fathers Phakeiah hys sonne raygned in hys steade.

The fyftieth yeare of Azariah kyng of Juda, began Phakeiah the sonne of Manahem to raygne ouer Israell in Samaria and continued two yere, and wrought wyckedlye in the syghte of the Lorde and lefte not of from the synnes of Jeroboam sonne of Nabat which made Israel synne And Phakeh ye sonne of Romeliah a Lorde of hys conspired agaynst hym and slue hym in the palayse of the kynges house, wyth Argob and Ariah and fyftye men with hym that were Galaadites: and whē he hadde kylled hym, raygned in his rowme. The reste of Phakeiah and all he dyd

F are wrytten in the chronicles of the kinges of Israell.

And the fyftie and two yeare of Azariah kynge of Juda, beganne Phakeh the sonne of Romeliah to raygne ouer Israel in Samaria and continued .xx. yeare, and dyd euell in the syght of the Lorde, & turned not frō the synnes of Jeroboam sone of Nabat that made Israel synne, In the dayes of Phakeh kynge of Israell, came Teglath Phalasar kynge of Assiria, and toke Aion, Abel, Beth, Maacah, Janoah, Kades, Hazor, Galaad, Galile, and all the lande of Nephthali, and caryed thē awaye to Assyria.

And Hosea the sonne of Elah conspyred treason agaynste Phakeh thee sonne of Romeliah and smote hym and slue him and raygned in his steade, the twentie yeare of Jotham the sonne of * Oziah. The reste of the actes of Phakeh, and al he dyd are wrytten in the storyes of the kinges of Israell. * Other wyse Azariah, or as som wyl Uzziah.

G The second yeare of Phakeh sonne of Romeliah kynge of Israel, beganne Jotham the sonne of Oziah king of Juda to raygne. Fyue & twentie yeare olde was he when he began to raygne, and he raygned xvi. yeare in Jerusalem. His mothers name was Jerusa thee daughter of Zadok. And he dyd that was ryghte in the syghte of the Lorde: euen in al thinge as dyd hys father Oziah, dyd he. But they putte not awaye the hyllaulters: for the people offered and burnte incense styll in the hyllaulters, he bylt the hyghest dore in the house of the Lorde. The reste of the dedes of Jotham and all he dydde, are wrytten in the Chronicles of the kynges of Juda. In those dayes the Lord beganne to sende agaynste Juda, Rasin the kyng of Syria and Phakeh the sonne of Romeliah. And Jotham rested with his fathers and was buried with his fathers in the citie of Dauid hys father, and Ahaz hys sonne raygned in hys steade.

¶ Ahaz king of Juda offereth his sonne in fyre & hath many battels agaynst the king of Israel. He causeth an altar to be made lyke vnto [illegible] of Damasco. In ye stede of Ahaz reygneth [illegible] his sonne

The .xvi. Chapter.

The .xvii. yere of Phakeh sonne of Romeliah kyng of Israell, Ahaz sonne of Jotham kynge of Juda, beganne to raygne, twentye yere olde was A ii. Par. xxviii.

he, when he was made kynge: and raygned syxtene yeare in Jerusalem, and dyd not that was ryghte in the eyes of the Lorde hys God, lyke Dauid hys father: But wente in the waye of the Kinges of Israell, and therto he offred hys sonne in fyre after the abhominatyon of thee heathen whyche the Lorde cast oute before the children of Israell. And he offered and burnte the fatte in the hyllaulters and on the hyl-
Esay. vii. les and vnder euerye grene tree. ✣ Then
Razin kynge of Syria and Phakeh son
B ne of Romeliah kyng of Israell came vp
to Jerusalem to fyghte. And they beseged Ahaz, but coulde not ouercome hym. At thee same tyme Razin kynge of Syrya broughte Ailath agayne too Siria, and rydde the Jewes thence. And the Sirians wente too Ailath and dwelte therein vnto thys daye.

Then Ahaz sente messengers to Teglath Phalasar kynge of Assyria, saying: I am thy seruaunte and thy sonne, come and delyuer me oute of thee hande of thee kynge of Siria, and oute of the hande of the kynge of Israell, whyche are rysen agaynste me. And Ahaz toke the syluer and the gould that was found in the house of the Lorde and in the treasure of the kynges house, and sente it for a rewarde to the kynge of Assyria. And the kynge of Assyria herkened to him, and went to Damasco, and toke it, and caried the people away to Kir, and slue Razin.

And kynge Ahaz wente agaynst Teglath Phalasar kynge of Assyria, to Damasco. And when he sawe a certeyne aultare that was at Damasco, he sente to Vriah the Prieste thee patern of the aultare
C and the facyon of all thee workemanshyp
thereof. And Vriah the Prieste made an aultare in all poyntes lyke too thee patern whyche kynge of Ahaz hadde sente from Damasco, and had fynished it by the kinges commynge from Damasco. And when the kynge was come from Damasco and sawe the aultare, he wente to it and offered there on. And he burnte hys burntofferinge and spinkeled the bloud of hys peaceofferynge, and powred hys drinckeofferinge and sprinkeled the bloude of his peaceofferinges vpon the sayd aultare. And the brasen aultare that was before the Lord, ✣ ‡ he sette from before the house, from betwene the aulter and thee house of the Lorde, and putte it on thee Northesyde of the sayde aulter.

And thee kynge commaunded Vriah the Prieste sayinge: vpon the greate aulter sette on fyre, in the morning burntofferynges, and in the euen meatofferinges and thee kynges burntsacryfyce and hys meatoffring, and the burnte offeringes of all the people of the lande and theyr meat offerynges and theyr drinckeofferinges, and powre thereon all the bloude of al maner offeringes. But the brasen aultar shal
be for me, to enquyre wyth. And Vriah the D
Prieste dyd all thynges as kynge Ahaz commaunded hym. And kinge Ahaz brake the sydes of the botomes and toke thee lauers from of them, and toke downe thee see from of the brasen oxen that were vnder it, and putt it vpon a pauemente of stone. And therto the pulpit for the Saboth that they hadde made in the house, and the kynges entrie wythoute turned he to thee house of the Lorde, for feare of the kynge of Assyria. The reste of the dedes of Ahaz whyche he dyd are wrytten in the Chronicles of the kynges of Juda. And Ahaz layde hym to reste wyth his fathers, and was buryed wyth hys fathers in the citie of Dauid: and Hezekiah hys sonne raygned in hys rowme.

The Notes.

✣ ‡ That is, he remoued it oute of the temple, that it shulde not stande betwene the aultar and the house of the Lorde.

¶ Hosea kynge of Israell is taken. And he and all hys realme brought to the Assyrians.

The. xvii. Chapter.

In the. xii. yeare of Ahaz king of Juda, Hosea sonne of E-
lah begane to raygne in Sa- a
maria vpon Israell, and continued nyne yeare, and dyde that displeased the Lorde, but not so euill as dyd the kynges of Israel that were before hym. And Salmanasar king of Assyria came vpon him, and Hosea became hys seruaunte and gaue hym presentes. And the kinge of Assyria founde treason in Hosea, because he hadde sente messengers to Sua kynge of Egypte, and sente no presentes vnto the kyng of Assyria, as he was yearely wonte to do. Therfore the

kyng

kyng of Assyria beseged him & put him in
pryson. * And then the kyng of Assyria ca
me thorowout al the lande, & came to Sa-
maria & beseged it thre yere. And in the .ix.
yere of Hosea, ye king of Assyria toke Sa
maria & caryed Israel away vnto Assiria
& put them in Hala, in Habor on the ryuer
B of Gosā, & in the cities of the Medes. For
the children of Israel had synned agaynst
the Lord their GOD which broughte them
out of the lād of Egipt, frō vnder the hād
of Pharao kyng of Egipt, & feared other
Gods. And they walked in the ordinaūce
of the hethen which the Lord cast out befo
re the chyldren of Israel, & in the thynges
which the kīges of Israel had made. And
D the chyldrē of Israell wrapte them selues
in thinges that were not well towarde the
Lord theyr God. And they bylt thē hylaul
ters in al theyr cytics, bothe in the * towres
where they kepte watche and also in thee
stronge townes. And they made them I-
mages and groues on euery hye hyll and
vnder euery grene tree. And there they sa-
crificed in the hylaulters, as dyd the hethē
whych the Lord caryed away at theyr com
myng, and wroughte wicked dedes, to an-
ger the Lord wyth al. And they serued I-
dolles, whereof the Lord had sayd to thē:
ye shal not do so.

And the Lorde testified to Israell & to
Juda, by al the prophetes & by all ye sears
saying: Turne frō youre wycked wayes &
kepe my cōmaundemētes & mine ordinaū
ces accordynge to all the lawes whyche I
cōmaūded youre fathers, and as I sent
to you by my seruauntes the Prophetes.
C Notwythstandinge they wolde not heare,
D but hardened theyr neckes, lyke to the nec-
kes of theyr fathers that dydde not beleue
the Lord theyr God. And they refused his
cōmaunces and hys appoyntment that
he had made wythe theyr fathers, and the
wytnesse whych he had wytnessed to them
and folowed vanite and became vayne, ly
ke to the hethen that were rounde aboute
them, of whych the Lord had charged thē
that they shoulde not doo lyke them. But
they lefte thee commaundementes of thee
Lorde theyr God and made them Imma
ges of metall, euen two calues: and made
groues and bowed thē selues vnto all the
* hoste of heauen, and serued Baal. And
they sacrefyced theyr sonnes and theyr
daughters in fyre, and vsed wytchecrafte
and enchauntementes, and were solde too
worcke wyckednesse in thee syghte of thee
Lorde, for to angre hym.

Wherfore the Lorde was exceadinge
wroth wyth Israel & put them out of hys
syght, that there was lefte but the tr[illegible]e of
Juda onely, & thereto Juda kepte not the
cōmaundementes of the Lorde theyr god
but walked in the ordinaunces of Israell D
whych they had made. Therfore the Lord
cast vp al the sede of Israel and vexed thē
and delyuered them into the hādes of spoy
lers, vntyl he had cast thē out of hys sight
And Israel deuided them selues from the
house of Dauid, and made Jeroboā thes
sonne of Nabat kyng. Which Jeroboam
thrust Israell awaye from the Lorde and
made thē synne a greate synne. And so the
chyldrē of Israel walcked in all the synne
of Jeroboam whych he had set vp, and de
parted not therfrom, vntyl the Lorde had
putte Israell awaye oute of hys syghte,
as he sayde by all hys seruauntes the pro
phetes. And so he translated Israel out of
theyr land to Assyria, euē vnto thys daye.

And the kinge of Assyria brought frō
Babilon and from Cutha, and from Aua
and from Hemath and from Sepharua-
im, and putt them in the cytties of Sama-
ria in steade of the chyldrē of Israel. And E
they possessed Samaria and dwelte in the
cytties thereof. But at the beginninge of
theyr dwelling, they feared not the Lorde.
Wherfore the Lord sente lyons vpon thē
whych slue them. Then men told the king
of Assyria, sayinge: The nacions whyche
thou hast translated and put in the cytyes
of Samaria, knowe not the maner of the
God of the land, and therfore he hath sent
lyons vpon them, which slaye them, becau
se they knowe not the maner of the God of
the lande.

Then the kyng of Assyria cōmaūded
saying: carye thether one of ye prestes why
che ye brought thence, & let him go & dwel
ther, & teache them the facion how to serue
the God of the contrey. And thē one of the
prestes which they had caried thence, wēt
& dwelt in Bethel, & taught thē howe they
shulde feare the Lorde. Howbeit euerye
nacion made theyr owne GODS & putt thē

a day of tribulatiō, rebuking & rayling. E
uē as whē the chyldrē are ready to be borne
& the mothers haue no power to be deliue-
red. Oh that the Lord thy god wold heare
al the wordes of Rabsakeh whō the kyng
of Assiria his master hath sent to rayle on
the lyuing God, & to rebuke him with wor
des which the Lord thy God hath hearde.
Wherfore lyfte vp thy prayer for the rem
naūt that are left. Whē the seruauntes of
B king Hezekiah were come to Isaiah: Isai-
ah sayd to thē. So shal ye say to your ma
C ster. Thus sayth the Lord: be not afrayde
of the wordes yͭ thou heardest, wherwith the yon
ge men of the king of Assyria haue rayled
on me. For I wyl send hym a blast that he
shal heare tydinges, and so returne to hys
owne lande: And I will ouerthrowe hym
with the swerd, euē in hys owne lande.

And Rabsakeh wēt backe agayne and
foūd the king of Assiria fighting agaynst
Lobnah: for he had hearde, how yͭ he was
departed frō Lachis. And he heard tydin-
ges of Therhakah king of the black Mo
res, how that he was come out to fyght a-
gaynst him. And ther vpon he departed &
sent messengers vnto Hezekiah sayīg, thus
saye to Hezekiah king of Juda, let not thy
God carie the out of the way, in whō thou
so trustest saying: Jerusalē shal not be de
liuered into the hād of the king of Assiria
C Behold thou hast heard what the kinges
of Assiria haue done to al lādes, how they
haue vtterly destroyed thē. And how then
shuldest thou escape? hath the gods of the
hethen delyuered them which myne aunce
tries haue destroyed: as Gozan, Haran, Re
zeph, & the children of Eden which were in
Thelasar? where is the king of Hemath, yͤ
king of Arphad, the kinge of the cytie of
Sepharuaim, and the kinge of Ana and
the kyng of Auah.

Whē Hezekiah had receaued the letter
of the hand of the messengers & had red it:
he went into the house of the Lord & layde
it abroade before the Lord. And Hezekiah
prayed before the Lord & sayd: Lord god
of Israel which dwellest betwene the Che
rubes, thou art god alone ouer al the king
domes of the earth, & thou hast made both
heauē & earth. Lord, bowe thine eares and
heare: Opē Lord thine eyes & se: & heare yͤ
wordes of Sennaherib which hath sente
to rayle on the lyuing god. But of a truth
Lord, the kinges of Assyria haue destroy-
ed naciōs & theyr lādes, & haue sett fyre on
theyr Gods. For they were noo Gods, but Ca.
the worke of the handes of mā: euē wood
and stone. And therfore they destroyed thē.
Now therfore Lorde our God, saue thou D
vs out of his hand yͭ al the kingdōs of the
earth may know, that thou Lord art God
alone. And Isaiah the sonne of Amoz sent
to Hezekiah saying: thus sayth the Lorde
God of Israel, that, that thou hast prayed
to me cōcerning Sennaherib king of As-
syria, I haue hearde it. Thys is the thing
yͭ the lord saith of him: he hath despysed yͤ,
O virgin daughter of Sion: he hath sha
ked his head at the, yͤ daughter of Jerusa
lem, whō hast thou rayled on, & whō hast
thou reuyled? Against whō hast thou ex-
alted thy voyce, & hast lyfte vp thine eyes
so hye? Euen agaynst the holy of Israell.
By the hād of thy messēgers thou hast
rayled on the Lord & sayde: with the mul-
titude of my charettes, I am come vp to
the heyght of the mountaynes euen along E
by the sydes of Libanon, & haue cut of the
hye Cedar trees & yͤ lustie fyrre trees ther-
of euen to the wood of Carmel yͭ belōgeth
therto. I haue digged & dronke straunge
waters, & haue dried vp with the soles of
my fete poles enclosed.

But hast thou not heard how I haue or
deyned soche a thing a great whyle a goo,
& haue prepared it frō yͤ beginning? And
now I bring it forth & it shalbe to destroy
& to bring strong cyties in to rude heapes
of stones. And the enhabiters of the shall
be of little power, & faynt herted & cōfoun
ded. They shalbe lyke the grasse of yͤ feld
& grene erbes, & as the heye on the toppes
of the houses which wethereth or it come
to any heyght. I wote where thou dwellest F
& thy coming out & goyng in know I to,
and howe thou settest vp thy brystelles a-
gaynste me. And because yͭ thou settest vp thy
brystelles agaynst me, & that thy rageinge
is come vp to myne eares: therfore I wyll
put a rynge in thy noyse & a bytt in thy
lyppes, and wyll bringe the backe agayne
the same waye thou camest.

And this shalbe a sygne vnto the: eate
this yeare of the frutes of the sede that fel
out, & the next yere, that wexeth of it selfe.

And the thyrd yere sowe ye ⁊ reape, plant
vyneyardes ⁊ eate the frutes therof. For
the * daughter of Juda that is escaped ⁊
[illegible] lefte, shall yet agayne take rotinge downe
warde ⁊ bare frute upwarde. For oute of
G Jerusalē shal go a remnaunt, ⁊ a nombre
that shal escape out of mounte Sion: the
[illegible] zele of the Lorde of * Hostes shall brynge
thys thinge to passe.

Wherfore thus sayth the Lord, of the
kyng of Assyria: he shall not come to thys
cytie, nor shote arowe into it, nor come be-
fore with shyld nor cast any backe against
it: but shal goo backe agayne the waye he
came, ⁊ shal not come at his citie sayth the
Lorde. For J wyll defende thys citie ⁊
saue it, for myne owne sake ⁊ for Dauid
my seruauntes sake.

And the selfe same nyght the Angel of
the Lord wēt out ⁊ smote in the Hoste of ẏ
Assyrians an hundred foure skore ⁊ fyue
thousand. And whē they were up early in
the mornyng: behold, they were al dead cor
ses. And so Sennaherib kyng of Assyria
auoyded and departed ⁊ wēt agayne, and
dwelte at Niniueh. And as he was in hys
deuotiō knelinge in thee house of Nisroch
hys God, Adramelech and Saraesar smo-
te hym wyth the swerde. And they escaped
into the lande of Ararat, ⁊ Esarhadon his
sonne raygned in hys steade.

The Notes

*L By the hand of the messengers, is a maner of speakinge of thee Hebrues, for that we saye, by the mouth of thy messengers.

aL To put a ring in theyr noses, is to pacifie or to tame theyr furye, or to let them too doo that they thinke. Job. xl. d.

¶ Hezekiah is sicke and receaueth the sygne of hys health by the dyal of Ahaz. He receaueth rewardes of Berodach, ⁊ is reprehended of Isaiah because he shewed hym the treasure. He dyeth ⁊ Manasseh hys sonne raygneth in hys steade.

The. xx. Chapter.

ABoute ẏ tyme Hezekiah was
sicke unto the death. And the
3 prophet Jsaiah sonne of Amos
came to him and said to hym.
Thus sayth the lord: put thy
ne houshold in an order, for thou shalt die
and not lyue. And Hezekiah turned his fa
ce to the walle ⁊ besought the Lorde say-
ing: Oh lord, remēbre yet how J haue wal
ked before the truly ⁊ wyth a perfect hert,
and haue done that whiche is good in thy
syght, and wepte a great peace.

And Jsaiah was skarce gone out into ẏ
middle of the citie, but that the worde of ẏ
Lord came to hym saying: turne agayn ⁊
tell Hezekiah thee captayne of my people.
Thus sayth the Lord God of Dauid thy
father. J haue hearde thy prayer and sene
thy teares. Beholde, J wyl heale the, ⁊ B
this day thre dayes thou shalt go up into
the house of the Lord. And J wyl lengthe
thy dayes yet. xv. yere, ⁊ wyl delyuer both
the ⁊ this cytie out of the hāde of the king
of Assyria, and wyll defende this cytie for
myne owne sake, ⁊ for Dauid my seruaū-
tes sake. And Jsaiah sayd: bring a lumpe
of fygges. And they broughte ⁊ put it on
the sore, and he recouered.

Thē sayd Hezekiah to Jsaiah: what is
the signe, ẏ the Lorde wyl heale me, ⁊ ẏ J
shall go up into the house of the Lord the
thyrd daye? And Jsaiah sayde: thys signe
shalt thou haue of the Lorde, that the Lor
de wil do that he hath spokē: shal the sha-
dow go forward ten degrees, or go backe
agayne ten degrees? And Hezekiah sayd:
it is a light thing for ẏ shadow to go dow
ne. x. degrees. Therfore J wil not ẏ: but let
the shadowe goo backeward ten degrees.
And Jsaiah the Prophet called to ẏ Lord [illegible]
* and he brought the shadow ten degrees
backwarde by whych it had gone downe,
in the dyall of Ahaz.

* The same season Berodach Baladā C
the sonne of Baladan kynge of Babilon [illegible]
sent letters ⁊ presentes unto Hezekiah, for
he hearde howe that Hezekiah was sycke.
And Hezekiah harkened unto them ⁊ she-
wed them al that was in the spicery house
and hys syluer ⁊ gould ⁊ odoures ⁊ preci
ouse oyntmētes and his armorye ⁊ al that
was found in hys treasure: there was no-
thinge in hys house or in all hys realme,
that he shewed them not.

Thē came Jsaiah ẏ prophet unto king D
Hezekiah ⁊ sayd to hym: what saye these
men ⁊ from whence come they to the? And
Hezekiah sayd: they be come from a farre
countreye, euen frō Babilon. And he said:
what haue they sene in thy house? And He
zekiah sayd: all ẏ is in my house haue they
sene: there is nothing among my treasure
that J haue not shewed them. And Jsaiah
sayd to Hezekiah: heare the word of ẏ Lor
de. Beholde the day shal come, that al that
is in thyne house ⁊ that thy fathers haue

layde vp in store vnto this daye, shalbe ca
ried to Babilō, & nothing shalbe left saith
the Lorde. And of thy sonne that proceded
out of the, which thou begattest, shall ther
be caryed awaye, and shal be made cham-
berlaynes in the palace of the king of Ba
bilon. And Hezekiah sayde to Isaiah: wel
come be the word of the Lord which thou
haste spoken: so that peace and trueth be
kepte in my dayes.

The remnaūt of ẏ dedes of Hezekiah &
al his power, & howe he made a pole and a
conduite & brought the water into the cy-
tie, are writtē in the boke of the chronicles
of ẏ kinges of Iuda. And Hezekiah layd
him to rest with his fathers, & Manasseh
his sonne raygned in his steade.

¶ Wicked Manasseh restoreth agayne the Idolles and after his death, in whose steade Amō hys sonne suc- ceded, which is kylled of hys owne seruauntes. Af- ter hym raygneth faythfull Iosiah

The .xxi. Chapter.

A Manasseh was twelue yere old
Par. xxxiii. whē he began to raygne and
raygned .lv. yere in Ierusalē
his mothers name was Haph
zibah. And he dyd that disple
sed the Lorde, euē after the abhominaciōs
of the Hethen which the Lord cast out be
fore the chyldrē of Israel. And he wente &
buylt the hyl aulters agayne, whych Heze
kiah hys father had destroyed. And he re-
red vp aulters to Baal and made groues
as dyd Ahab kyng of Israell. And he bo-
Aboue. xvii. wed hym selfe vnto all the * Hoste of heuē
and serued them. And he buylt aulters in
the very house of the Lorde, of whych the
ii. Reg. vii. b Lord had sayd: * in Ierusalē I wyll putt
my name. And he buylte aulters vnto al ẏ
Hoste of heauē, euen in two courtes of the
house of the Lorde. And he offred his sōne
in fyre, and obserued dismal dayes, & vsed
witchcraft and maynteued workers wt
spyrites, & tellers of fortunes: & wroughte
moche wickednesse in the syght of the Lor
de to anger hym.
B And he putt an ymage of a groue ẏ he
had made, euē in the very temple of which
the Lord had sayde to Dauid & to Salo-
iii. Re. viii. b mon hys sonne, * in thys house & in Ieru-
salē which I haue chosen out of al trybes
of Israel, wil I put my name for euer. Ne
ther wil I make the fete of Israell moue
any moare out of the lande whych I gaue
theyr fathers: so that they wyl be diligent
to do al I haue cōmaunded thē, & al ẏ law
that my seruaunte Moyses commaunded
them. But they herkened not: for Manas-
seh had led thē out of the waye, to do more C
wyckedlye then dyd the Hethen people
which the Lorde destroyed from before ẏ
chyldren of Israell.

And the lord spake by his seruaūtes the
Prophetes, sayinge: because Manasseh
king of Iuda hath done soch abhominaci
ons, & hath wrought wickedly aboue al ẏ
the Amorites which were before him dyd:
& hath made Iuda synne also with his I-
dolles. Therfore thus saith the Lord god
of Israel. * Behold, I wyl bring soche e- Ieremi. xix.
uel vpō Ierusalē & Iuda, ẏ thee eares of C
al ẏ heare it, shall tingle at it. And I wyll
stretch ouer Ierusalē the squaring line of
Samaria & the plomerth of ẏ house of A-
hab. And I wyl wype oute Ierusalē, as a
man wold wipe a dishe, & whē he hath wy
ped it turneth it vpsedowne. And though
I leaue a remnaūt of myne enheritaunce,
yet I wyl deliuer them into the handes of
thē that hate them, & they shalbe robbed &
spoyled of al theyr enemyes: euen because
they haue done wyckedlye & haue angred
me, sence the tyme theyr fathers came out
of Egypte vnto thys daye.

And therto Manasseh shed inocēt bloud C
exceadinge aboūdantly, in so moche that he
replenished Ierusalē in al corners, besyde
his synne wherwith he made Iuda synne
and to do euel in the syght of the Lorde.

The rest of the actes of Manasseh & all
he did & his synne that he synned, are writtē D
in the boke of ẏ chronicles of ẏ kynges of
Iuda. And Manasseh layde hī to slepe wt
hys fathers, & was buried in the gardē of
hys owne house, euē in the gardē of Oza:
& Amon his sonne raygned in hys steade.

Amon was .xxii. yere olde whē he began
to raygne, & he raygned two yere in Ieru
salem. Hys mothers name was Mesale-
meth thee daughter of Haru of Iathbah.
And he dyd that dyspleased the Lorde as
his father Manasseh did. And he walked
in all the waye that hys father walked in,
and serued thee Idolles that hys Father
serued, & bowed hym selfe to them. And he
forsoke the Lord God of his fathers and
walked not in the waye of the Lorde.

And

And the seruauntes of Amon cõspired
against him, & slue him in his owne house.
But the people of the lãd slue al that con-
spired against king Amon, & made Josiah
his sõne kinge in his rowme. The rest of ÿ
actes of Amõ which he did are writtẽ in the
chronicle of ÿ kĩges of Juda. And thei bu
ried hi in his sepulchre in ÿ gardẽ of Oza,
& Josiah his sonne raygned in his steade.

¶ After Josiah hearde of ÿ boke of the lawe ÿ was found in the tẽple, he sendeth to Oldah the Prophetisse for councel.

The.xxii. Chapter.

Josiah was.viii.yere old whẽ
he began to raygne, & he raig
A ned.xxxi.yeare in Jerusalem.
hys mothers name was Jol
dah the daughter of Adaiah
of Bezecath. And he dyd that semed ryght
in the syghte of the Lorde, & walked in all
the wayes of Dauid hys father, & bowed
nether to the right hand or to the lefte.
And the.xviii.yere of his raygne kyng
Josiah sent Saphã the sonne of Azaliah
the sonne of Mesulã the scribe to ÿ house
of the Lord, saying: go to Helkiah the hye
prieste, & lett him summe the syluer that is
brought into the house of the Lord, which
B the kepers of the dores haue gathered of ÿ
people, & lett them delyuer it into the han-
des of the workmẽ that haue ÿ ouersighte
of the house of the Lord, whych shal geue
it to thẽ that worcke vpon the house of the
Lord, to repayre ÿ decayed places thereof,
euen vnto carpẽters and masons, and for
to bye tymber and free stone to repayre the
house. Howbeit lett no rekeninge be made
wyth them of the moneye that is delyuered
into theyr handes, but lette them doo it of
theyr conscience.
And Helkiah the hie priest sayd to Sa
phan the scribe. J haue found the boke of
the law in the temple of the Lord, and Hel
kiah gaue the boke to Saphan, & he red it
And then Saphan the scrybe wente to the
king and brought hym word agayne, and
sayd: thy seruauntes powred out the syluer
that was found in the temple, and haue de
liuered it vnto the workemẽ that haue the
ouersyght of the house of the Lorde. Fur-
C thermore Saphan thee scribe shewed thee
kyng saying: Helkiah the priest hath dely
uered me here a boke. And Saphan redde
it before the kynge.
And the kyng as sone as he had heard
the wordes of the boke of the lawe, he rent
hys clothes & cõmaũded Helkiah the priest
& Ahikam the sonne of Saphan & Acho-
bor the sonne of Michaiah, and Saphan
the scribe, and Asahiah a seruaunte of the
kynges, saying: go ye & seke of the Lorde
for me and the people and for al Juda, cõ
cerninge thee wordes of thys boke that is
founde. For it is a great wrath of the Lor
de that is kendled vpon vs, that oure fa-
thers haue not herkened vnto the wordes
of thys Boke, to do in all poyntes as it is
wrytten therein.
And Helkiah the hye priest & Ahikam,
Achobor, Saphan, Asahiah wẽt vnto Ol
dah the Prophetisse wyfe of Selum thee
sonne of Tekuah the sonne of Harhã ke
per of the robes, whych Prophetisse dwelt
in Jerusalem in the second warde, & com-
muned wyth her. And she said to thẽ: thus
sayth the Lord god of Israel. Tel the mã
that sent you to me: thus sayth the Lorde: D
beholde J wyl bring euel vpon this place
and on the dwellers therin: euen al the wor
des of the boke which the kynge of Juda
hathe red, because they haue forsaken me
and haue burnte offerynges vnto other
Goddes, to anger me wyth all the * wor- that is, w
kes of theyr hãdes. Therfore is my wrath theyr Jma [illegible]
kyndled agaynste thys place, and shal not
be quenched.
But to ÿ king of Juda which sent you
to enquyre of ÿ Lord, so shal ye saye: thus
sayth the lord God of Israel, as touching
the wordes which thou heardest. Because
thyne herte dyd melte & thou mekedest thy
self before me the lord, whẽ thou heardest
what J spake against this place & the en-
habiters of the same, how ÿ it shuld be de-
stroyed & made a cursed: and tarest thy clo
thes and weptest before me: of that also J
haue heard saith the Lord. And therfore se
J wyl a receaue ÿ vnto thy fathers & wyl
set the vnto thy graue in peace, thine eyes
shal se none of the euel which J wyl bring
vppon thys place. And they broughte the
kynge worde agayne.

The Notes

a ¶ Receaue the vnto thy fathers, that is, vnto the same place & restes wherein that thy fathers ar receaued &c. whiche maye be called the bosome of Abraham, Luke. xvi. f

¶ Josiah readeth Deuteronomie before the people: he putteth downe the Idolles, after he had kylled ÿ

preastes therof. He kepeth passouer. He was kilied in Magedo, and his sonne Jehoaas raigneth in his stead. Whan after he was take, his sonne Jehoakim was made kynge.

The. xxiii. Chapter.

A
And then the kynge sent and geathered vnto hym al the elders of Juda and of Jerusalem. And the kynge wente vp in to the house of the Lorde, and all the men of Juda and all the enhabitoures of Jerusalem wyth him, & the Preastes and the Prophetes and all the people both smalle and greate. And he red in the eares of them all the wordes of the boke of the couenaunt, whych was found in the house of the Lorde. And the kyng stode by a piller and made a couenaūte before the Lord that they shuld walke after the Lorde, and kepe hys commaundementes and hys wytnesses and hys ordynaunces wyth all theyr hertes and all their soules, and make good the wordes of the sayd appoyntment þ were writtē in the forsaide boke. And al the people consented to the appoyntmente.

And the kyng commaunded Helkiah þ hye preast and the inferioure preastes and the kepers of the dore, to brynge out of the temple of the Lorde, all the vesselles that were made for Baal & for the groue & for all the * hoste of heauen. And he burnt thē without Jerusalem in þ feldes of Cedron & caryed the asshes of them in to Bethell.

* Aboue xvii. c.

B
And he put downe þ * Camarites which þ kinges of Juda had set to burne offerynges in þ hilaulters in þ cities of Juda roūde about Jerusalem and also thē þ burnt sacrifices vnto Baall to the sunne & to the mone & to the planettes, & to all the hoste of heauen. And he brought out the groue frō the temple of the Lorde without Jerusalē vnto the broke Cedron, and burnt it at the broke Cedrō & stāpte it to poulder, & * cast the dust therof vpō the graues of the people of the countreye. And he brake downe the celles of the malchores that were in the house of the Lorde, where þ wemen woue lytle houses for the groue.

* This dyd he to the detestation of thē þ hadde worshypped thē in theyr lyfe tyme.

And he brought al the prestes oute of þ cities of Juda, and defyled the hillaulters wher the prestes dyd burne sacryfyce, euē frō Gabaa to Bersabe. And he brake downe the hillaulters of the Gates, that were in the enteringe of the gate of Josua þ gouernoure of the cytie, whiche were on þ lefte hande of the gate of the cytye. Neuertheles the prestes of the hillaulters myghte not come at the aulter of the Lord in Jerusalē, saue only thei did eate of þ swete bread amonge their brethren.

C
And he defiled * Thopheth also, whyche is in þ valey of the childre of Hennom, because no man shulde offer hys sonne or hys daughter in fyre to Moloch: he put downe þ horses that the kinges of Israell had geuē to the sonne at the entring of the house of the Lord, in the chambre of Nathāmelech the chamberlayne whych was of Paruarim, & burnt the charettes of the sonne with fire. And the aulters that were on þ topp of the parloure of Ahaz whych þ kīg of Juda had made, & þ aulters whyche Manasseh had made in the two courtes of the house of the Lorde, the kyng brake downe, & came thence and cast the dust of them into the broke Cedron.

And the hillaulters that were before Jerusalem on the ryght hand of the mounte of Mashith, which Salomō kynge of Israel built to Astharoth the abhomynacyō of the Zidons and to Chamos the abhominacion of the Moabites, and to Milchom the abhomynaciō of the childrē of Ammō, þ kynge defiled: & brake the ymages & cut downe the groues and fylled the places wt the bones of men.

Moreouer the aulter that was at Bethel, the hillaulter made by Jeroboam the sonne of Nabat whych made Israell synne: bothe the aulter and also the hyl he brake downe and burnt the hill and stampte it to powder, and burnte the groue.

D
And as Josiah turned him selfe, he spied thee graues þ were in the mounte and sent & fett the bones out of the graues & burnt them vp on the aulter & polluted it accordyng to the worde of the Lorde that the man of God had proclaymed, which openly had denoūced the same thynges.

Thē þ kynge sayde: what meaneth yonder graue stone that I se. And the men of the cytye tolde hym, it is the sepulchre of the man of God, whych came from Juda and openly denounced the selfe same thynges that thou hast done to þ aulter of Bethel. And he sayde let hym be: se þ no man moue

moue his bones. And so hys bones scaped wyth the boones of a Prophete that came out of Samaria.

And thereto al the houses of the hylaulters of the cyties of Samaria whyche the kynges of Israel had made, to anger with all: Josiah put out of the way & dyd to them in all poyntes as he dyd in Bethel. And he sacrificed al the Priestes of the hilaulters that were there euen vppon the aulters, & burnt mens bones vpon them, and returned to Jerusalem.

E And ŷ kinge cōmaunded all the people saying: * kepe ŷ feast of passeouer vnto ŷ lorde your god, as it is writtē in ŷ boke of this couenaunt. For ther was no passeouer holdē lyke ŷ, frō the dayes of the iudges ŷ iudged Israel, & thorow oute al the dayes of the kinges of Israel & of Juda. And in the .xviii. yere of king Josiah was this passeouer holden to the Lord in Jerusalem.

Deutro. xvi. b.

And thereto workers wt spirites, sothsayers, Images of witchcraft, ydoles & all other abhominaciōs ŷ were spied in ŷ land of Juda & in Jerusalē, Josiah put out of the way, to make good the wordes of the lawe, whiche were written in the boke that Helkiah the priest found in the house of ŷ Lord: like vnto him was ther no kinge before hym, that turned to the Lord wyth all his hert, withall hys soule & al his myghte, according to al the lawe of Moses, nether after hym arose there any soch.

F Notwithstandinge the Lord turned not frō his fearce & greate wrath wherwith he was angrie agaynst Juda vpō al the prouocaciōs that Manasseh prouoked hym. But the Lord sayd: I wyll putt Juda to, out of my syghe, as I haue done Israel, & wyl cast of this citie Jerusalē which I haue chosen, & ŷ house of which I haue said, my name shalbe there.

The rest of the dedes of Josiah & al he dyd are writtē in the boke of the stories of the kinges of Juda.

[illegible] * In hys dayes Pharao Necoh kynge of Egipt went againste the king of Assiria to the riuer of Euphrates. And king Josiah went agaynst him, and was slayne of hym at Magedo when he hadd sene hym. And his seruauntes caried hym dead from Magedo & brought him to Jerusalē and buried hym in hys owne sepulchre. And ŷ people of the land toke Jehoahaz ŷ sōne of Josiah & anoynted hym and made him kynge in hys fathers rowme.

Otherwyse Jechonias

And Jehoahaz was .xxiii. yere olde whē he began to raygne and raygned thre monethes in Jerusalem. Hys mothers name was Hamitall the daughter of Jeremiah of Lobnah. And he dyd that displesed the Lord, in al thinges as his fathers had done.

G And Pharao Necoh putt hym in bondes at Reblah in the lande of Hemath * in the tyme of his raygne in Jerusalē, & putt the land to a tribute of an hūdred talentes of syluer & a talent of golde. And Pharao Necoh made Eliakim the sōne of Josiah kynge in the rowme of Josiah hys father and turned his name to Jehoakim, & toke Jehoahaz awaye whych when he came to Egipte dyed there.

The Ebre. reade, ŷ he shulde not raygne.

And Jehoakim gaue the syluer and the gold to Pharao: how beit he taxed the lād to geue the moneye at the cōmaundement of Pharao & as euery man was sett at, so he requyred the syluer & the goulde of the people of thee lande, to geue Pharao Necoh. Jehoakim was .xxv. yeare olde when he beganne to raygne, and he raygned .xi. yeare in Jerusalem. Hys mother was named Zebdah ther daughter of Phadaiah of Ramah. And he dyd that was euell fauoured in the syghe of the Lord, like in all thinges as dyd hys fathers.

The Notes

*f That is the ministers of Baal so called, because they were cladde wyth blacke clothes, or smokye: Camarim signifieth, smoked, or burnt or blacke mounckes of Baal: and so do the Jewes call them.

a f Defyled Topheth, ŷ is, he opēly shewed ŷ Topheth was defyled, vncleane & fylthye. Topheth was a place nye vnto Jerusalē in thee valeye of the sonnes of Ennom, in whych were cast dead carkasses, and all vncleane thinges.

b f Some reade in the hyl of offence Mounte of corruption or perdicion, rebukyng therby the buildinges whych they had ther buylt, [illegible]

¶ Jehoakim dieth, & after hym succedeth Jehoacin Jerusalē is besieged of the Babilonians, Jehoacin yeldeth him selfe to the kyng of Babilō. And in hys rowme came Mathaniah, whyche was called Zedekiah

The .xxiiii. Chapter.

In his dayes came Nabuchodonosor king of Babilō, & Jehoakim became his seruaunt thre yere, & thē turned & rebelled agaynst him. And ŷ Lord sent vppon him men of warre out of Caldeye, oute of Siria, out of the Moabites, and frō the chyldren of Ammon, and sent them A

them into Juda, to destroy it, accordinge to the sayinge of ẏ lord which he spake by his seruauntes thee prophetes. Only at the byd dinge of the lord happened it so to Juda, to put thē out of his sight, for ẏ synne of Manasseh accordynge to al he dyd: and for ẏ innocēt bloude that he shedde and fylled Jerusalē ẇ innocent bloude, which ẏ Lorde wolde not forgeue.

B The rest of the dedes of Jehoakim and al he dyd, are wrytten in the chronycles of the kynges of Juda. And Jehoakim layde hym to slepe ẇ hys fathers, & Jehoacin his sonne raigned in his steade. But ẏ kinge of Egipt came now no more out of his lande: for the kynge of Babilon had takē from the ryuer of Euphrates, all that pertayned to ẏ kyng of Egipt. Jehoacin was xviii. yere olde when he begāne to raigne, & raygned in Jerusalem thre monethes. His mothers name was Nehustha ẏ daughter of Elnathan of Jerusalem. And he dyd ẏ dyspleased the eyes of the Lord in al poyntes as his father dyd.

Danie.i.a * In his tyme came ẏ seruauntes of Nabuchodonozor kynge of Babilon, to Jerusalem and the cytie was beseged. And Nabuchodonozor came to the cytie as his ser-

C uauntes were yet a beseginge of it. * And Je-

hoacin the kynge of Juda came out to the kyng of Babilon, ẇ hys mother, hys seruauntes, his Lordes & his chāberlaynes. And the kyng of Babilon toke him, in the eyght yere of hys raygne.

And he caryed out thence al the treasure of the house of the Lorde, and the treasure of the kynges house, and brake al the vessells of golde whyche Salomon king of Israel had made, in the temple of the Lorde, as the Lord had sayd. And he caryed away all Jerusalem, and al the Lordes and all the men of myghte, to the nombre of ten thousande in to captyuytie and all craftes men and Joyners, none remaynyng saue

D the poore people of the land. And he caried

awaye Jehoacin to Babilon, & the kinges mother, & the kinges wiues, & his chambrelaynes, & the myghtie of ẏ lande caryed he away frō Jerusalē to Babilon. And al the mē of actiuitie to ẏ nōbre of seuen thousād, & craftesman and Joyners a thousand, all strong & apte for warre, dyd ẏ king of Babilon bring to Babilon to dwell. * And ẏ

kyng of Babilō made Mathaniah hys fathers brother, kynge in his steade, & chaunged his name and called him Zedekiah.

Zedekiah was. xxi. yere olde when he begāne to raigne & he raigned a. xi. yere in Jerusalē. His mothers name was Hamital ẏ daughter of Jeremiah of Lobnah. And he did euel in the syght of the lord, in al poyntes like to Jehoakim. For through ẏ wrath of the Lord it so chaunced to Jerusalem & Juda, vntyll he had cast them oute of hys sight. And the sayde Zedekiah rebelled agaynst the kynge of Babilon.

¶ By the rebellyng of Zedekiah is the towne of Jerusalem besaged of Nabuchodonozor. The towne & the temple are bothe burnt. The sonnes of Zedekiah are slayne before his eyes, & after ar hys eyes put out. Juda is brought to Babilon, and after is Jehoacin exalted.

The. xxv. Chapter.

Wherfore in the ninthe yere of hys raygne, the tenthe day of A

the tenthe monethe came Nabuchodonozor kynge of Babilon wythe all hys power to Jerusalem: and pitched agaynste the towne and made engynes agaynste it on euery syde. And the citie continued beseged vnto the. xi. yere of kynge Zedekiah. And the nynthe day of the fourthe monethe of that yere, there was so greate hongre in the cytie, that there was no sustynaunce for the people of the lande.

And therto the citie was broke vp: wherfore all the men of Armes fled by night, by away thorow a gate, betwene two walles harde on the kynges garden: the caldeyes lyenge aboute the cytye.

And ẏ kyng wēt straight towarde the B

desert. And ẏ host of the caldeyes folowed after hym, & toke him in the deserte of Jericho all his armie beynge scatered awaye frō him. And whē they had taken him they brought him to Nabuchodonozor ẏ kinge of Babilon to Reblah. where they * treasoned withe him. And they slue the sonnes of Zedekiah before his eies, and put out the eyes of Zedekiah, and fettered hym, and caryed hym to Babilon.

And the seuēthe day of the fifth monethe which was in the nyntenth yere of kynge Nabuchodonozor kynge of Babilon came Nabusaradan seruaunt of the kynge of Babilon and * chefe Marshal, vnto Jerusalem: & burnte the house of the Lorde

Lorde and the Kynges house and all the houses of Jerusalē, and all greate houses burnt he wᵗ fire. And al the host of the Caldeyes that were wᵗ ÿ chefe Marshal: brake downe ÿ walles of Jerusalē rounde about. And the rest of ÿ people that were lefte in the citie, & them that were fledd to the Kinge of Babilon, and the remnaūt of the

C comen people, Nabusaradan ÿ chefe Marshall caryed awaye, & lefte of the poore of the lande to dresse the vynes and to tyl the grounde.

And the pyllers of brasse that were in the house of the Lorde and the botomes, and the brasen see that was in the house of the Lorde the Caldeyes brake, and caryed the brasse of them to Babilon. And the lauers, shouelles, & dressyngeknyues, ladelles, and the mynistring vesselles of brasse, they caryed awaye. And the fyrepannes, &

D basens that were ether of golde or syluer, thē toke the chefe Marshal awaye with the two pillers and the see of brasse and the botomes whyche Salomon had made in the house of the Lorde. The brasse of al these vesselles was wythoute wayghte. The height of the one piller was .xviii. cubites, and the heed theron was brasse and thre cubites long with a wrethe & pomegranetes rounde about vpon the heed, all of brasse. And of the same fasshiō was the second pyller with a wrethe.

E And the chefe Marshal toke Saraiah the chefe preste, and Zophoniah the hyeste preste saue one, & thre kepers of the dore. And out of the citie he toke a certayne chāberlayne that had the ouersyght of the mē of warre, and fyue men that were euer in ÿ kynges presence, whyche were founde in the cytye and Sopher the captayne of the host that taughte the people of the lād to make warre, & thre skore men of the people of the land that were founde in the cytie also. And Nabusaradā the chefe Marshall toke them & brought thē to the king of Babilon to Reblah. And the Kyng of Babilō smote them and slue them at Reblah in the lād of Hemath. And so Juda was caried awaye out of their lande.

F And ouer the people that remayned in the lande of Juda, whyche Nabuchodonosor king of Babilon lefte, he set Godoliah the sonne of Ahikam thee sonne of Saphan.

And when all the captaynes of the men of warre and the men hearde that the Kynge of Babilō had made Godoliah gouernere there came to Godoliah to Mazphah: Ismaell the sonne of Nathaniah and Johanā the sonne of Kareah & Sariah the sōne of Thanehumeth ÿ Netophathite & Jezoniah ÿ sōne of Maachati & their mē. And Godoliah sware to them and to theyr men and sayde to them: feare not ye the seruauntes of the Caldeyes. But dwelle in the lande and serue the Kyng of Babilon and ye shalbe in good condycion.

But it chaūced the seuenth moneth after, that Ismael the sōne of Nathaniah ÿ sonne of Elisama of the kynges bloude came, & ten men with hym and smote Godoliah that he dyed: and so did he the Jewes & the Caldeys ÿ were wᵗ him at Mazphah. G Then vpon al the people bothe smalle and greate and the captaynes of the men of warre arose & wēt to Egipte: for they were afrayed of the Caldeyes.

Notwithstanding yet the .xxxvii. yere after Jehoacin Kyng of Juda was caried awaye, the .xxvii. daye of the twelueth monethe, dyd Euilmerodach Kynge of Babilō lifte vp the heed of Jehoiacin Kyng of Juda out of the presone house, and spake kyndelye to hym and set hys seate aboue the seate of all the Kynges ÿ were withe hym in Babilon, & chaunged hys presō garmētes. And he dyd euer eate breade before him al the dayes of his life. And a contynual porciō was assigned hī of ÿ king, day by daye as longe as he lyued.

To lift vp the head, is ofte taken for settyng vp the hole man, & taking him to florishe as here & Psal. iii. a and .cx. b

The ende of the fourth boke of the Kinges, which after the Hebrues is the second.

¶ The Chronycles of the kynges of Juda.

¶ The fyrst boke.

¶ A brefe rehersall of all the Genealogie of Adam, vnto the sonnes of Esau and Jacob.

The .I. Chapter.

A Adam, Seth, Enos: Kainan,
Mahalehell, Jared: Hanoch,
Mathusaleh, Lamech: Noah
Sem, Ham, and Japheth.
The sonnes of Japheth: were
Gomer, Magog, Madai, Jauā, Thubal,
Mosoch and Thiras. The sonnes of Go
mer were: Ascanes, Jpheth & Thogorma.
The sōnes of Jauan: Elisah, Tharsisah,
Cethim and Dodanim.
The sōnes of Hā: Cus, Mizraim, Phut
and Canaan. The sonnes of Cus: Saba,
Heuilah, Sabatha, Regmah and Sabatha
ca. The sonnes of Remah: Saba and Da
dan. And Cus begat Nemrod: which Ne-
rod beganne to ware myghtye vpō ȳ erth.
And Mizraim begat Ludim, Anamim, La
abim, Nephthuim, Phetrusim and Cha-
sluim: of whyche came the Philistines &
the Chaphthorites. And Canaan begatte
Zidon hys eldeste sonne and Heth, Jebu-
si, Amori, Gergesi, Heui, Araki, Sini, Aru
B adi, Zamari and Hemaphi. The sōnes of
Sem: Elam, Assur, Arphacsad, Lud, Arā,
Us, Hul, Gether and Mosoch. And Ar-
phacsad begatt Salah and Salah begat
Eber. And vnto Eber were borne two sō
nes: the name of the one was Phaleg, be-
cause that in hys dayes the lāde was deui-
ded. And hys brothers name was Jektā.
Jektan begat Elmodah, Saleph, Hazer-
moth and Jarah: Haduram, Usall, & Dek
lah: Ebal, Abimaell, and Saba: Ophir,
Heuilah and Jobab. Al these were the son
nes of Jektan.
Sē, Arphacsad, Salah: Eber, Phaleg
Rau: Serug, Nahor, Thareh: Abrā other
wyse called Abraham. The sōnes of Abra
hā Jsaac and Jsmael. And these are theyr
generacyons: the eldeste sonne of Jsmael
was Nabaioth, thē Kedar, Adbeel & Mab
sam: Masma, Dumah, Massa, Hadar &
C Thema: Jatur, Naphis & Kedmah. These
are the sonnes of Jsmaell. The sonnes of
Keturah Abrahams concubyne: she bare
Zamram, Jeksan, Medan, Madian, Jes
bok and Suah. The sonnes of Jeksan:
Saba, & Dadā. The sōnes of Madian:
Ephah, Epher, Henoch, Abida & Eldaah.
Al these are the sonnes of Keturah.
Abraham begat Jsaac. The sonnes of
Jsaac Esau & Jsraell. The sonnes of E-
sau: Eliphas, Rauell, Jehus, Jaalom and
Korah. The sones of Eliphas: Themā, O
mer, Zephi, Gaatham, Kenes, Thamna &
Amalek. The sonnes of Rauell: Nahath,
Zarah, Samah & Mesah. The sonnes of
Seir: Lotā, Sobal, Zebeō, Anah, Disō,
Ezer and Disan. The sonnes of Lotā: Ho
ri & Homam, & Thamna was Lotans sy-
ster. The sōnes of Sobal: Alian, Mana-
hath, Ebal, Sephi, & Onam. The sonnes
of Zebeō: Aiah & Anah. The sōnes of A-
nah. Disō. The sonnes of Dison: Hama-
ran, Esebon, Jethran & Charan. The son-
nes of Ezer: Balaan, Saauan and Jakā.
The sonnes of Disan: Uz, and Aran.
These are thee kynges that raygned
in ȳ lande of Edom before any kyng raig-
ned amonge the chyldren of Jsrael: Bale ȳ
sonne of Beor, and the name of hys cytye
was Denahabath. And when Bale was
deede, Jobab thē sonne of zareh of Boz-
rah raygned in hys stede. And after ȳ deth
of Jobab, Husam of the lande of Thema D
ni raygned in hys rowme, & after the deeth
of Husam, Hadad ȳ sonne of Badad whi-
che bet the Madianites in ȳ feldes of Mo
ab, raygned in his rowme, & ȳ name of his
citie was Auith. And after the deth of Ha
dad, Semlah of Marekah raigned in his
steade. And after the deth of Selah Saul
of Rohoboth vpō Euphrates raygned in
his place. And after the deth of Saul, Ba
al Hanan the sōne of Achobor raygned in
his rowme. And after the dethe of Baal ha
nan, Hadad raygned in his place, & the na-
me of his citie was Phau, & his wiues na-
me was Mehetabeell ȳ daughter of Ma-
tred the daughter of Mesahab.
But after the deethe of Hadad, there
were dukes in Edom. Duke Thamna, du
ke Aliah duke Jetheth: duke Oholibama,
duke Elah, duke Phinon, duke Kenas, du
ke Theman, duke Mabzar: duke Mag-
diel & duke Hiram. These were thee dukes
of Edom.

¶ The Genealogie of Juda vnto Isai the father of Dauid.

The.ii. Chapter.

These be ÿ sōnes of Israel: Ru
A ben Simeō, Leui, Juda, Isa
car and Zabulon: Dan, Jo
seph, Beniamin Nephthali,
Gad & Asser. The sonnes of
Juda: Er, Onan, and Selah. These thre
were borne him of ÿ daughter of Sua ÿ
Cananites. But Er ÿ eldest sōne of Juda
was euel in ÿ syght of the Lorde, and ther
fore he slue hi. And Thamar his daughter
in lawe bare him Pharez & Zarah: so that
all the sonnes of Juda were fyue.
The sōnes of Pharez: Hezrō & Hamull.
The sōnes of Zarah: * Zamri, Ethā, He
man, Chalchal and Dara: fiue in al.
The sonnes of Carmi: * Achar ÿ trou
bled Israel, whyche transgressed in ÿ vn
lawful thinges. The sonnes of Ethan: A
zaria. The sonnes of Hezron that were
B borne hym: Jerhameel, Rā and Calubai.
And Ram begat Aminadab: and Amina
dab begat Nahazon a Lord among ÿ chil
dren of Juda. And Nahason begat Sal
ma: and Salma begatt Booz: & Booz be
gat Obed: & Obed begat Isai. And Isai
begat his eldest sonne Eliab, & Abinadab
the secōd, & * Samaa the third, Nathana
el the fourth, Radai the fifte, Ozem ÿ sixt,
& Dauid the seuenth, whose systers were
Zaruiah and Abigaill. The sonnes of Za
ruiah: were Abisai, Joab and Asahel. thre.
And Abigaill bare Amaza, ÿ father of whi
che Amaza was Jether an Ismaelite.
C And Caleb ÿ sonne of Hezrō begat Asu
bah a woman and Jeroth whose sōnes are
these: Jaser, Sobab and Ardon. But Asu
bah died, and Caleb toke Ephratha which
bare him Hur. And Hur begat Uri, & Uri
begatt Bezaleell. And afterwarde Hezron
went in to the daughter of Machir the fa
ther of Galaad, and was whē he toke her,
thre score yere olde. And she bare hym Se
gub. And Segub begatt Jair which had
xxiii. cytyes in the lande of Galaad. And
he ouercame the Gessurites and the Ara
mites, & toke the townes of Jair frō them,
and Kenath with ÿ townes that longed to
the same, euen thre score townes. All these
were the sonnes of Machir the father of
D Galaad. And after the deeth of Hezron at
Caleb in Ephrata, Abia his wife bare him
Ashur the father of Thekua.
And the sonnes of Jerhameel ÿ eldeste
sōne of Hezron were Ram, the eldest & Bu
na. Oran, Ozem and Ahaiah. And Jerha
meel had yet a nother wyfe named Atarah
which was the mother of Onam. And the
sonnes of Rā ÿ eldeste sōne of Jerhameell
were, Maas, Jamin and Akar.
The sonnes of Onam were, Semai &
Jada. The sōnes of Samai: Nadab & Abi
sur. And ÿ wyfe of Abisur was called Abi
hahil whych bare him Ahabā and Molid. E
The sonnes of Nadab: Saled & Appaim.
But Saled died without chyldren. The son
ne of Appaim was Jesei. The sonne of Je
sei was Sesan. And the sonne of Sesan
was Oholai. And the sōnes of Jada ÿ bro
ther of Samai were Jether & Jonathan.
But Jether dyed without children: The sō
nes of Jonathan were Paleth and Ziza.
These were the sōnes of Jerhameel. Se
sā had no sōnes but onlie daughters. And
Sesan had a seruaunt ÿ was an Egiptiā
named Jeraha to whō he gaue his daugh
ter to wyfe, & she bare hi Athai. And Athai
begat Nathā. And Nathā begat Zabad.
And Zabad begat Ophlal. Ophlal begat
Obed, Obed begat Jehu, Jehu begat Aza
riah Azariah begat Helez. Helez begat E
leasah, Eleasah begat Sisamai. Sisamai
begat Selum. Selum begat Jecamiah.
Jecamiah begat Elisama.
The sōnes of Caleb ÿ brother of Jerha F
meel were Mesa his eldest sōne which was
the father of Ziph: & the sonnes of Mare
sa ÿ father of Hebrō. The sōnes of Hebrō
were Corah, Taphuah Rekem & Sama,
Sama begat Rahā the father of Jerkaā
And Rekem begat Samai. The sonne of
Samai was Maō. And Maō was ÿ fa
ther of Bethzur.
And Ephah a cōcubyne of Calebs bare
Harā, Mosa & Gazez: And Haran begatt
Gazez The sonnes of Jahadai were Re
gem, Jotham, Gesan, Phalet, Ephah and
Saaph. And Maachah another cōcubine G
of Calebs bare Saber Thahanah. And
she bare also Saaph ÿ father of Madma
nah, and Sue the father of Machbenah &
the father of Gabaa. And Caleb had a
daughter called Achsah.
These were the sōnes of Caleb ÿ sōne

of Hur the eldest sõne of Ephrata: Sobal
the father of Kariath Jarim: & Salma ye
father of Bethlehem: & Hareph the father
of Beth Geder. And Sobal the father of
Kariath Jarim had sonnes, *&c. euen ye halfe
kinrede of Menuah.
The kyndredes of Kariath Jarim were
ye Jethrites the Puthites the Semathites
and the Masrites. And of them came the
Zarathites and the Esthaolites. The son-
nes of Salma, Bethlehem & Netophathi
that were the glorye of the house of Joab
and halfe the Manathites and of the Za
raites. And so were the kindredes of ye wry
ters that dwelte at Jabes, the Tirathites,
the Simeathites and Suchathites why-
che are ye Kenites: that came of Hemath the
father of Beth Rechab.

The Notes.

a. Some reade, that sawe the halfe of the mansy-
ons: meaning therby ye Sobal had many sonnes, by
whõ he saw to ruled, and owned, the one halfe of the
prouynce. By the mansyons, they vnderstande, the
houses wherin the Shepardes, husbandmen, or vine
dressars dwelt. The place of whyche he owned the
one halfe, myght be Menuah or (as some wyl) Me-
nahut.

¶ The Genealogie of Dauid in Hebrõ & i Jerusalé

The .iii. Chapter.

A These are ye sonnes of Dauid
which were borne hym in He-
brõ: the eldest Amnon of Ahi-
noam ye Jesraelitesse. The se-
cõd Daniell by Abigaill the
Carmelitesse. The third Absalõ ye sonne of
Maacah daughter of Tholmai kynge of
Gesur. The fourthe Adoniah the sonne of
Hagith. The fifte Saphatiah by Abital.
The sixte Jethraam by Eglah hys wyfe.
These .vi. were borne him in Hebrõ where
he raygned seuē yere & sixe monethes. And
in Jerusalem he raygned .xxxiii. yere.
B And these were borne hym in Jerusalé:
Samua, Sobab, Nathan and Salomõ:
these .iiii. of ye daughter of *Bath Sua ye
ye daughter of Ammiel. Thẽ Jebahar *Eli
sama, Elphalet, Nogeh, Nepheg, Japhia,
Elisama, Eliada, & Eliphelet: nyne in nũ-
bre. These are all the sonnes of Dauid, be
syde the sonnes of hys concubynes & Tha
mar theyr syster.

Otherwise Bathsabe. Otherwise Elisua.

Salomons sonne was Rehoboam,
C whose sonne was Abiah: and Asa was his
sonne, and Jehosaphat hys sonne: whose
sonne was Joram: & his sonne was Oho-
siah, and Joas was sonne to him. And his
sonne was Amaziah, and hys sonne was
Azariah, and his sonne was Jotham. And
Ahas was hys sonne, and Hezekiah was
sonne to him, and Manasseh was his sõ-
ne. And Amon was hys sõne, And Josiah
was sonne to hym. And the sonnes of Jo-
siah were, the eldest sonne Johanan, the se-
conde Jehoakim, the third Zedekiah, and
the fourth Selum. The sonnes of Jehoa
kim were Jeconiah his sonne, whose sonne
was Zedekiah.
The sonnes of Jeconiah the Presoner D
were Salathiell, Melchiram, Phadaiah,
Senazer, Jecamiah: Hosama and Nada-
biah. The sonnes of Phadaiah were Zo-
robabel and Semei. The sonnes of Zoro
babel, Mosolam, Hananiah & Salumith
their syster, and Hasubah, Ohell, Bara-
chiah, Hasadiah, Josab Hesed, fyue in
noumbre. The sõnes of Hananiah: Phal-
tiah and Jesaiah, whose sõne was Raphi-
ah, & hys sonne Arnan, and his sonne was
Obdiah, and hys sonne Sechaniah. The
sonne of Sechaniah was Semaiah. And
ye sõnes of Semaiah were Hatus, Jegall
Bariah, Naariah Saphat and Hesa, sixe.
And the sõnes of Naariah were Elioenai,
Hezekiah & Azricam, thre. And the sõnes
of Elioenai were Hodaiah, Eliasib, Phe-
leiah, Akub, Johanan, Dalaiah and Ana
ni, seuen.

¶ The Genealogye of the sonnes of Juda and Sy-
meon.

The .iiii. Chapter.

The sonnes of Juda: Phares,
Hesron, Carmi, Hur and So- A
bal. And Reaiah the sonne of
Sobal begatt Jahath. And
Jahath begatte Ahumai and
Laad whyche are the kynredes of the Za-
rathites. And of these came the father of
Etam, Jesraell, Jesema and Jedebos, &
theyr syster called Zalelphuni: And Pha-
nuel father of Gedor: And Eser the father
of Husah. These are the sonnes of Hur
the eldest sõne of Ephrata father to Beth
lehem. And Ashur the father of The-
kua hadd two wyues: Halaah and Naa- B
rah. And Naarah bare hym Ahusam, He-
pher, Themani & Hahashtari. These were
the sonnes of Naarah. And the sonnes of
Halaah were Zareth, Jsoar and Ethnan.
And Coz begat Anub & Zobebah, and the

the kynredes of Aharhell the sonne of Ha
rum. And Jeabes was nobler then hys
brethren. And his mother called hys name
Jeabes sayinge: because I bare him with
sorowe. But Jeabes called on the God of
Israell, sayinge: Yf thou shalte blesse me,
and enlarge my costes, and shalt let thyne
hande be with me, and wilte kepe me from
euell that it vere me not. And God sente
hym hys desyre.
Calub the brother of Suah begat Ma
hir, whych was the father of Esthon. And
Esthon begat Beth Rapha & Phaseh and
Thehenah the father of ye cytie of Nahas
C whych are the men of Rechab. The sonnes
of Kenas: Othniell & Saraiah. And the
sonnes of Othniel were Hathath.
And Maonothi begatte Ophrah. And
Saraiah begat Joab the father of them of
the valeye of craftesmen, so called because
they were craftesmen. And the sonnes of Ca
leb the sonne of Jephoneh were Hiru, Ela
and Naam. And the sonne of Ela was Ke
nas. And ye sonnes of Jehaleel were Ziph
and Ziphah, and Thiria & Asarell. And
the sonnes of Ezra: were Jether, Mered,
Epher, Jalon, Thahar, Mariam & Sa-
mai, and Jesbah the father of Esthamoa.
D And his wife Jehudiah bare Jared the fa
ther of Gedor, & Heber the father of So-
coh, & Jeuthiel the father of Zonoah. And
these were the sonnes of Bethiah ye daugh
ter of Pharao whiche Mered tooke. The
sonnes of the wyfe of Hodia the syster of
Nahan thee father of Keilah were Hagar
mi & Esthamoa the Maachathite. The son
nes of Symon were Amnon and Rinah,
Benhanan & Thilon. And the sonnes of
Jesi were Zoheth and Benzoheth.
* The sonnes of Selah the sonne of
[illegible] Juda were Er the father of Lecah, & Laa
dah the father of Maresah, and the kynre
des of the housholdes of them that wrou-
ghte bysse in the house of Asbea. And Jo-
kim and the men of Cozebah, and Joas &
Saraph, which were inhabited in Moab,
but returned to Lehem and to Debarim
Atikim. These were potters and dwelte a-
monge trees and hedges and were in thee
kynges worke and dwelt euen there.
The sonnes of Simeon: Namuel, Ja
E min, Jarib, Zorah & Saull, whose sonne
was Sellu, & the sonne of hym was Mab
sam, and his sonne was Masma. And the
sonne of Masma was Hamuell, and hys
sonne was Zachur, & ye sonne of him was
Semei. Semei had syxtene sonnes & syxe
daughters. But hys brethren had not ma
ny chyldren, neyther were the kynredes of
them lyke to the chyldren of Juda, in multi
tude. And they dwelte at Bersabe, Mola-
dah & at Hasar Sual, at Balaah, Ezem,
Tholad, Bathuel, Hormah and at Zike-
leg: at Bethmarcaboth, Hazar, Susim,
Bethberei and Saarim. These were their
cytties unto ye raygne of Dauid. And their
villages were Etam, Ain, Remon, Tochen F
and Asan, fyue townes and al theyr villa
ges that were rounde aboute the sayde cy-
ties unto Baal. This is the habitacion of
them and theyr genealogie.
And Mosobab, Jemlech, Josah ye son
ne of Amasiah: & Joel & Jehu the sonne of
Josabiah, the sonne of Saraiah the sonne
of Asiel: & Elioenai, Jakobah, Isohaiah:
Asaiah: Adiel, Ismiel and Banaiah: Zi-
za the sonne of Sephei the sonne of Alon
the sonne of Jdaiah thee sonne of Zemri
the sonne of Samaiah. These are soch as
came by name, heades of theyr kynredes.
And the auncient housholdes of them spreде
in multitude.
And they wente as farre as Gador, e- G
uen unto the east syde of the valeye, to se-
ke pasture for theyr cattel. And they foun
de fatte pasture and good and a wyde lan
de bothe quyet and fruytefull: for they of
Ham dwelte there before. And these now
afore wrytten by name wente in the dayes
of Hezekiah kynge of Juda, and smote ye
tentes of them and thee habitacyons that
were founde there, and destroyed them vt
terlye unto thys daye, and there dwelte in
theyr townes: because there was pasture
there for theyr shepe.
And therto there went of the sayd chyl
dren of Simeon fyue hundred men: Pha
altiah Naariah Raphiah and Oziell the
sonnes of Jesi beynge theyr heades: and
smoote thee reste of thee Amalekites that
were escaped and they dwelte there unto
thys daye.

The Genealogie of Rubé and Gad & of the halfe trybe of Manasseh

The. v. Chapter.

A The sonnes of Rubē the eldest
Gene. xlix. a. sonne of Israel: for he was ÿ
Exodi. vi. b. eldest. * But because he defy
Numeri. xxvi. a. led his fathers bed, his birth-
ryght was geuē vnto the son
nes of Ioseph the sonne of Israel, & so he
is not rekened vnto the byrth ryghte. For
vnto Iuda which was mightie amōg his
brethren, was geuen the principalitie befo
re hym. But the byrtherighte was geuen
Ioseph. The sonnes then of Ruben the el
dest sonne of Israel, were Henoch, Phalu
Hezron and Carmi.

The sōnes of Ioel: Samaiah, & a this
sonne Gog, & hys sonne Semei, and hys
sonne Micah, and thee sonne of hym was
Reaiah, and hys sonne was Baal, & Bee-
rah was hys sonne. Whyche Beerah
Thiglath Phalneser kyng of Assyria ca-
ryed awaye: for he was a greate Lorde a-
monge the Rubenites. But vnto hys bre-
thren in theyr kynredes, when they at reke
ned after theyr byrth, were Ieiel & Zacha
riah the chefe heades.

And Bala the sonne of Asan the sonne
of Sema the sonne of Ioel, dwelte in A-
roer and so forthe vnto Nebo and Baal-
maon. And eastwarde he enhabited vntyl
the wyldernesse, euen vpon the ryuer Eu-
B phrates, for theyr cattel was moche in the
lande of Galaad.

And in the dayes of Saull they war-
red wyth the Hagarites which were ouer-
throwen by theyr handes. And they dwelt
in theyr tentes thorowe out al the eastland
of Galaad.

And the chyldren of Gad dwelte ouer
agaynst them in the lande of Basan, euen
vnto Selcah. And in Basan Ioel was the
chefest and Sapham the nexte, then Iaa-
nai and Saphat. And theyr brethrē in the
auncient housholdes of them, were Mi-
chaell, Mosolam, Seba, Iorai, Ioacan,
Zia, Eber & Semei. These were the chyl
dre of Abihail the sonne of Huri the sonne
of Ieroah Galaad the sonne of Michaell
the sonne of Iesisai the sonne of Iahado
the sonne of Buz. Ahi was the sōne of Ab
diell the sonne of Guni the head of an aun
cient housholde amonge them. And they
dwelte in Galaad and in Basan and her
townes: & in all the Suburbes of Sarō,
euen vnto the ende of theyr borders.

And they were al rekened by kynredes
in the dayes of Iotham kinge of Iuda, & 6
in the dayes of Ieroboam king of Israel
The sonnes of Ruben of Gad & of halfe
the trybe of Manasseh, euen of fyghtinge
men able to beare shylde and swerde and
shotte wyth bowe, and taughte to make
warre were foure & fourtie thousande se-
uen hundred & thre skore that went out to
battel. And they fought with the Hagari-
tes & with Ietur, Naphis & Nodab. And
they were holpe agaynst them, & the Haga
rites were delyuered into theyr handes &
al that were with the Hagarites. For they
cryed to God in thee battel, and he hearde
thē, because they trusted to hym. And they
toke of theyr cattell fyftie thousande Ca-
melles, and two hundreth and fyftie thou-
sande shepe, and two thousand asses, & of
the people an hundreth thousand: for ther
fell manye dead because the warre was of
God. And they dwelte there in theyr
steades vntyll the tyme that they were ca
ryed awaye.

And the chyldren of halfe thee trybe of
Manasseh dwelt in the land from Basan D
vnto Baal Hermō & Sanir & vnto moū
te Hermon, & they were manye. And these
were the heades of the auncient houshol-
des of thē: Epher, Iesi, Eliel, Azriel, Iere-
miah, Hodaiah, Iehadiel, men of great po
wer, men of name & heades of the auncīet
housholdes of them.

But whē they had trāsgressed agaynst
thee God of theyr fathers and had gone a
whoringe after the Gods of the people of
the land, which God destroyed before thē,
God stered vp the spirite of Phul king of
Assyria and the spryte of Thiglath Phal
neser kyng of Assyria, and caryed awaye
the Rubenites, the Gadites and the hal-
fe trybe of Manasseh, and broughte them
vnto Helah, Habor, Hara and to thee Ry-
uer Gozan, where they remayne vnto this
daye.

The Notes

a This worde, hys sonne, must ye styll referre to the name that goeth nexte before it, as one shulde saye Gog, the sonne of Samaiah, Semei the sonne of Gog, & cetera.

¶ The Genealogie of the sonnes of Leui.

The. vi. Chapter.

T He sonnes of Leui: Gerson, A
Cahath and Merari. The sō Exodi. vi.
nes of Cahath: Amram, Iza
har,

har, Hebron & Oziel. The children of Am
ram: Aaron, Moyses and Miriam. The
sonnes of Aarō: Nadab, Abihu, Eleazar
and Ithamar.

Eleazar begat Phinches. Phinehes be-
gat Abisue. Abisue begat Boki. Boki be-
gat Ozi, Ozi begatt zarahiah. zarahiah
begat Meraioth. Meraioth begat Amari
ah, Amariah begat Ahitob, Ahitob begat
zadoc, zadoc begat Ahimaaz. Ahimaaz be
gat Azariah. Azariah begat Johanā. Jo-
hanā begat Azariah which ministred in ye
tēple that Salomon bylt in Jerusalem.

Azariah begat Amariah. Amariah be-
gat Ahitob. Ahitob begat zadoc, zadoc be-
gat Selū. Selū begat Helkiah. Helkiah
begat Azariah, Azariah begatt Saraiah,
B Saraiah begat Jehozeder which Jehoze
der whē the Lord caried awaye Juda and
Jerusalē by the hād of Nabuchodonozor
went wyth them.

Gen. xlvi. c * The sōnes of Leui now ar these: Ger
som, Cahath & Merari. And these be the
names of the sonnes of Gersom: Lobni &
Semei. And the sonnes of Cahath were
Amram, Izahar, Hebron & Oziel. The sō
nes of Merari: Moholi & Musi. These
are the kynredes of Leui concerning their
auncient fathers.

The sōnes of Gersom was Lobni, & his
sonne Jahath, & his sonne zamah, and his
sonne Joah, and his sonne Ido, & his son
ne Zerah, and hys sonne Jeathrai. The
sonnes of Cahath: Aminadab & his sonne
Coreh, and his sonne Assir, and hys sonne
Elcanah, and his sonne Abiasaph, and hys
sonne Asir, and Thahath was his sonne,
& Uriel hys sonne, and Oziah his sonne, &
Saul was hys sonne.

The sonnes of Elcanah: Amasai, Ahi-
moth & Elcanah. The sonnes of Elcanah
zophai whose sonne was Nahath, & his sō
ne Eliab and Jeroham his sonne, and El
canah hys sonne, & Samuell the sonne of
him. And the sonnes of Samuel: the el-
dest Uasni and then Abiah.

The sonnes of Merari: Moholi, & his
C sonne Lobni, & hys sonne Semei, and his
sonne Ozah, & his sonne Samaa, and his
sonne Hagiah, and his sonne Asaiah.

These be they which Dauid set for to sin
ge in the house of the Lorde, after that the
arche had reste. And they ministred before
the dwelling place of the tabernacle of wit
nes with syngynge, vntyll Salomon had
buylt the tēple of the Lorde in Jerusalem
And thē they wayted on theyr offyces, ac-
cording to the order of thē. These are they
that wayted with theyr chyldrē of ye sōnes
of Cahath: Hemā a singer, which was the
sonne of Joel, the sonne of Samuel. The
sonne of Elcanah, the sōne of Jerohā, the
sonne of Eliel: the sonne of Thoah, the son
ne of zuph, the sonne of Elcanah, thee son-
ne of Mahath, the sonne of Amasai, ye son
ne of Elcanah, the sonne of Joell, the son-
ne of Azariah, the sonne of zophoniah: ye
sonne of Thahath, the sonne of Asir, ye sō-
ne of Abiasaph the sonne of Corch: the sō-
ne of Izahar, the sonne of Cahath: the son
ne of Leui: the sonne of Israell.

And his brother Asaph stode on his righ
te hand, which was the sonne of Barachi-
ah, the sonne of Samaa: the sonne of Mi
chael, the sonne of Baasaiah, the sonne of
Melchiah, thee sonne of Athani, the sonne
of zarah, the sonne of Adaiah: the sonne of
Ethan: thee sonne of zamah, thee sonne of
Semei: the sonne of Jahath, the sonne of
Gersom, the sonne of Leui.

And theyr brethrē the sonnes of Mera
ri stode on the left hande: Ethan the sonne D
of Chusi, thee sonne of Abdi, thee sonne of
Maloch: the sonne of Hasabiah, the sonne
of Amaziah, the sonne of Helkiah: the son
ne of Amasi, the sonne of Boni, thee sonne
of Somer: the sonne of Moholi, the sōne
of Musi, the sonne of Merari, thee sonne
of Leui.

Theyr brethrē the Leuites were apoin
ted vnto all maner seruice of ye tabernacle
of ye house of god. But Aaron & his sōnes
burnt vpō the aulter of burntoffringes &
on the aulter of incense, & were appoynted
vnto al that was to doo in the place moste
holy, & to make an attonemēt for Israel in
al poyntes accordinge as Moses the ser-
uaunt of God had commaunded.

These are the sonnes of Aarō: Eleazar,
whose sonnes was Phinehes, & his sonne
Abisue: & hys sonne Boki, & thee sonne of
hym Ozi, & his sonne zarahia: & the sonne
of him Meraioth, & hys sonne Amariah,
and the sonne of hym Ahitob: & zadoc hys
sonne, and Ahimaas hys sonne.

And these ar the dwelling places of the

in theyr townes & coostes: I meane of the
sonnes of Aaron of the kynred of the Cah
thites, for so theyr lot fell. They gaue vn-
to them Hebron in the land of Juda wyth
the Suburbes rounde aboute it. But the
countreye and vyllages pertaynyng ther-
to, they gaue to Caleb the sonne of Jepho
neh. And to the sonnes of Aaron thei gaue
E the Franchesed cytyes, Hebron and Lob-
nah, wyth theyr Suburbes, and Jathir &
Esthemoa wyth theyr Suburbes: and Hi
len with her Suburbes, and Dabir with
her Suburbes: and Asan wyth her Su-
burbes, and Bethsemes wyth her Subur
bes. And oute of the trybe of Ben Jamin
Gabee and her Suburbes, Alemath with
her Suburbes, Anathoth wyth her Su-
burbes: so that al theyr cyties amõg theyr
kynredes were .xiii.

And vnto the sonnes of Cahath the re-
naunt of the kinne of the trybe, were cities
geuen out of the halfe trybe of Manasseh
by lote, ten cyties. And vnto the sonnes of
Gerson amonge theyr kynredes were ge-
uen oute of thee trybe of Isacar and oute
of the trybe of Asser and oute of the trybe
of Nephthali: & oute of the trybe of Ma-
F nasseh in Basan, thyrtene Cytyes. And
vnto thee sonnes of Merari were geuen
by lotte amonge theyr kynreddes oute of
the trybe of Ruben, and oute of thee trybe
of Gad, and oute of the trybe of Zabulõ,
twelue cytyes.

And the chyldren of Israel gaue the Le
uites soch cytyes wyth theyr Suburbes,
and that by Lott, oute of the trybe of thee
chyldren of Juda and of the trybe of Sy
meon & out of the trybe of the chyldren of
Ben Jamin: euẽ the sayd cyties that are re
hersed by name.

And cõcernynge the sonnes of Cahath,
the cities of theyr costes were of the trybe
of Ephraim. * In whych trybe they gaue
Josue.xxi.b vnto them the cyties of Refuge: Sichem
in mount Ephraim wyth her Suburbes,
& Gaser wythe her Suburbes, Jecmaam
with her Suburbes, Bethhoron with her
Suburbes, Aialon wythe her Suburbes,
and Geth Remon with her Suburbes.
And oute of the halfe trybe of Manasseh,
Aner wyth her Suburbes, & Baalã wyth
her Suburbes among the kynredes of ye
remnaunt of the sonnes of Cahath,

And vnto thee sonnes of Gerson were
geuẽ out of the kyndred of the halfe trybe
of Manasseh: Golon in Basan wythe her
Suburbes & Astharoth with her Subur
bes. And out of the tribe of Isacar, Kedes
wyth her Suburbes, Daberah wyth her G
Suburbes, Ramoth with her Suburbes
and Anem wyth her Suburbes. And out
of Asser, Masal wyth her Suburbes, Ab
don wyth her suburbes, Hukok wyth her
Suburbes & Rohob wyth her suburbes.
And out of the trybe of Nephthali, Kedes
in Galilea with her Suburbes, Hamõ wt
her Suburbes, and Kariath Jarim wyth
her Suburbes.

And vnto the reste of the chyldren of
Merari were geuẽ out of the trybe of Za
bulon, Remono with her suburbes & Tha
bor wythe her suburbes. And on the other
syde Jordan by Jericho euen on the easte
syde of Jordan were geuen thẽ out of the
trybe of Ruben: Bosor in the wildernesse
wyth her suburbes Jahezah wyth her su-
burbes, Kademoth wythe her Suburbes,
Mephaath wyth her suburbes. And out of
the tribe of Gad, Ramoth in Galaad with
her suburbes, Mahanaim with her subur
bes, Hesebon wythe her suburbes, & Jezer
wyth her suburbes.

¶ The genealogie of Isacar, BẽJamin, Nephtha
li, Manasseh, Ephraim, and Asser.

The .vii. Chapter.

The sonnes of Isacar: Thola,
Phuah Jasub & Samron, A
foure. The sonnes of Thola
Ozi, Rephaiah Jeriel, Jatha
mai, Jebsam & Samuel whi
che were heades in the aũcient housholdes
of Thola and men of myght among their
kynreddes: the numbre of thẽ in the dayes
of Dauid, were two & twentye thousande
and syxe hundred. The sonnes of Ozi:
Izrahiah. Thee sonnes Izrahiah:
Michaell, Obadiah Joell, Jesiah, fyue
head men in all. And among them in theyr
kynreddes and auncient housholdes syxe
and thyrtie thousand mẽ prepared to war-
re: For they hadde manye wyues and son-
nes. And of theyr Brethren amonge all B
the kynreddes of Isacar were rekened of
men of warre foure skore and seuen thou
sande in all.

The sonnes of BẽJamin: Bale, Bocher

and Jadiael, thre. The sonnes of Balci
Esbon, Osi, Osiel, Jerimoth and Uri, fy-
ue heades auncient houses and menne of
myghte, and were in nombre .xxii. thousan
de and .xxxiiii.
The sonnes of Bochor: Zamirah, Jo
as, Eliezer, Elioenai, Amri, Jerimoth, Abi
C ah, Anathoth & Alamath. All these are the
chyldre of Bochor, & were rekened in their
kindredes with the heades of the auncient
housholdes of them that were men of po-
wer, twentie thousand & two hundred. The
sonnes of Jediael: Balahan. The sonnes
of Balahā: Jeus, Bē Jamin, Ahud & Ca
naanah, Zethan, Tharsis & Ahisahar. Al
these are the sonnes of Jediael and aunci-
ente heades and men of myghte .xvii. thou
sande and two hundred that went oute to
battell. And Suphim and Huphim were
the chyldren of Jr. And the Husites were
the chyldren of Aher.
The sōnes of Nephthali: Jahasiel: Gu
ni Jezer & Selū, the chyldre of Balahah.
The sonnes of Manasseh: Asriel whyche
Aramiah hys concubyne bare: she bare al-
so Machir ẏ father of Galaad. And Ma
chir gaue to Huphim & Suphim wyues.
And the name of his syster was Maacah
And the name of another sonne was Zal
phahad. And Zalphahad had daughters
And Maacah the wyfe of Machir bare a
sonne & called his name Phares, & the na-
me of his brother was Sares & his sonnes
were Ulā & Rekē. The sōnes of Ulā was
D Badan. These ar the sonnes of Galaad ẏ
sonne of Machir the sonne of Manasseh
And his sister Melcath bare Jeshud, Abie
ser & Moholah. And ẏ sōnes of Semida
were Ahian, Sechem, Lekechi & Aniam.
The sonnes of Ephraim: Suthalah,
whose sonne was Bared, & Thahath hys
sonne, & hys sōne Eladah, & Thahath his
sonne: & Sabad hys sonne, & Suthelah
hys sonne, and Eser & Elead. And the mē
of Geth that were borne in thee lande, slue
thē, because they were come downe to take
E awaye theyr cattel. And Ephraim theyr fa
ther mourned manye a daye and hys bre-
thren came to comforte hym.
And he wēt vnto his wife which cōceiued
& bare hym a sonne, & he called thee name
of it Bariah because it wēt euell with hys
houshold. And his daughter was Sarah
which built Bethorō the nether & also the
vpper, & Ozan Sarah. And Raphah was
his sonne: whose sonne was Reseph, wyth
his brother Thalch, whose sōne was Tha
han, & hys sonne Laadan, and hys sonne
Amihud, & his sonne Elisama, & hys sōne
Nun and hys sonne Josua.
And theyr possession & habitation was
Bethel & the townes that longed therto, & F
vnto the east of Naeran, & on ẏ west syde
of Gazer wyth the townes therof, and Si
chem with the townes of the same, and A-
daiah with her townes, and a longe by the
borders of the childre of Manasseh, Beth
sean wyth her townes, Thaanach wythe
her townes, Magedo wythe her townes &
Dod with her townes. In those dwelt the
chyldren of Joseph the sonne of Israel.
The sonnes of Aser: Jomnah, Jesuah
Isuai, Bariah & Serah theyr syster. The
sonnes of Bariah: Heber & Melchiel whi
che was ẏ father of Barsaith. And Heber
begat Japhlet, Somer, Hotham & Sua
theyr syster. The sonnes of Japhlet: Phi
sah, Banahal and Asauath. These are the
chyldren of Japhlet. The sonnes of So-
mer: Ahi, Rohagah, Jahubah and Aram.
And the sōnes of hys brother Helem were G
Zophah, Jemna, Seles and Amal. The
sonnes of Zophah: Suah, Harnepher,
Suall, Bari, Jamrah, Bosor, Hod, Sa-
ma, Silsa, Jethran & Beera. The sonnes
of Jether, Jephoneh, Phasaph, & Ara the
sonnes of Ola: Arah, Haniel & Rezia. And
these were thee chyldren of Aser & heades
of auncyente houses and pure felowes &
men of myghte and thee head Lordes.
And when they were numbred in araye to
battel, they were in numbre .xxvi. thousan
de men.

Another genealogie of thee sonnes of Bē Jamin.

The .viii. Chapter.

BEn Jamin begat Bale his el A
dest sonne, Asbal the seconde
Aharah the third, Nohah the
fourthe & Raphah the fyfte.
And the sōnes of Bale were
Addar, Gera, Abihud, Abisua, Naamā, A-
hohah. Gera, Sephuphan & Huram. And
these are the sonnes of Ahud auncient hea-
des among the enhabiters of Gabaa whi
che caryed thē to Manahath: Naamā, A-
hiah and Gera, whych Gera caryed them

thē awaye & begat Oza & Ahihud. And he
begat Saharaim in the coūtrey of Moab
after he had sent thē awaye, Husim & Ba-
rah was hys wyues. And he begat of Ho-
des his wife Jobab, Zebia Mosa, Mal-
chā, Jeus, Sachiah & Marma. These are
hys sonnes beyng auncient heades.
And of Husim he begat Ahitob & Elpha
B al. The sōnes of Elphaal were, Eber, Mi
saam, & Samad which buylt Ono, Lod,
& the townes longyng therto: & Baraeh &
Sama which were aūcient heades amōg
the enhabiters of Aialon, & they draue oute
a waye the enhabiters of Geth. And Haio,
Sesac, Jerimoth Sabadiah, Arod, Edar
Michael Jespha, & Joha, the sōnes of Ba
riah: Zabadiah, Mosolā, Hezeki, Heber,
Jsamari, Jesliah, Jobab the sōnes of El-
phaal. And Jakim, Zecri, Sabdi, Elia-
nai Zelethai, Eliel Adaiah, Baraiah Za
mareth the sōnes of Semei. And Jesphā,
Eber, Eliel, Abdō, Zecri, Hanan, Hanani
ah, Elam, Anthothiah, Jephdaiah & Pha
nuel at the sōnes of Sesac. And Samsari,
Soharaiah, Otholiah, Jersiah Eliah & Ze
chri are the sonnes of Jerohā. These were
C aūcient heades in theyr kinredes & dwelte
in Jerusalē. And at Gabaō dwelleth * the
father of Gabaon whose wife was called
Maacah. And his eldest sonne was Abdō
thē zur, Cis, Baal, Nadab, Gedur, Ahaio
& zacher. And Makeloth begat Samaah
And these allso dwelt wt their brethrē in Je
rusalē ouer agaynste thē. And Ner begat
Cis, & Cis Saul, & Saul begat Jehona-
D thā, Melchisua, Abinadab & Jsbaal. And
the sōnes of Jehonathā was Meribbaal
& Meribbaal begat Micah. And yͤ sōnes
of Micah were Phithō, Melech, Tharea
& Ahaz, Ahaz begat Jehoadah. And Jeho
adah begat Elmoth, Asmoth & zamri. And
zamri begat Moza. And Moza behat Ba
nah, whose sōne was Raphah, & his sonne
was Elasah, & hys sonne Azel. And Azell
had sixe sonnes whose names ar these: Es
ricā, Bochru, Jsmael, Sariah, Obdiah, &
Hanan. All these were thee sonnes of A-
zel. And yͤ sōnes of Asek his brother were
Ulā his eldest, and Jeus yͤ seconde & Eli
phelet yͤ third. And yͤ sōnes of Ulam were
mighty mē & bowmē & had many sōnes,
& sonnes sonnes, an hundred & fyftye. All
these are the sonnes of Ben Jamin.

* After the grec, some reade Abi Gabaon

¶ Of the preastes, Leuites, and of their offyces.

The. ix. Chapter.

And al Jsrael were nūbred by
kynredes: & lo, they be wryt-
A ten in the boke of the kinges
of Jsrael. And Juda were ca
ried a way to Babilō for their
offences. And the olde enhabiters yͤ dwelt
in theyr owne possessiōs & cyties were Js-
rael, the priestes, Leuites & Nathinites
But in Jerusalem dwelte of the chyldren
of Juda, of the chyldren of Ben Jamin &
of the chyldren of Ephraim and Manas-
seh. Othai the sonne of Amihud the sonne
of Amri the sonne of Omrai of the sonne
of Boni * of the chyldren of Pharez, thee
sonne of Juda. And of Siloni, Asiah the
eldeste and his sonnes. And of the sonnes
of zarah, Jeuel wyth theyr brethren. vi.
hundred. lx. xx.
And of the sonnes of Bē Jamin: Salo
B the sonne of Mosolam the sonne of Hodu
iah, the sonne of Hasnuah, & Jobaniah yͤ
sonne of Jerohā. And Elah the sonne of
Ozi the sonne of Mochori. And Mosolā
the sonne of Saphatiah the sonne of Ra-
uel the sonne of Jebaniah with other their
brethrē in theyr kynredes, ix. hundred fyf-
tie & sixe. And al these were honorable hea
des in the auncient housholdes of them.
And of the Preastes: Jedaiah, Jehoia-
rib & Jacin: Azariah the sonne of Helkiah
the sonne of Mosolam, the sōne of zadock
the sōne of Maraioth thee sonne of Ahi-
tob the chefest in the house of God. And
Adaiah the sonne of Jerohan the sōne of
Phashor the sōne of Melchiah. And Ma
asi the sonne of Adiel the sonne of Jehez-
rah the sonne of Mosolā the sōne of Mo
solamoth the sōne of Emer, wt other their
brethren heedes in the aūcient housholdes
of thē, a thousand seuen hundred and thre
score actiue mē in the worck of the seruice
of the house of God.
And of the Leuites: Semeiah the sōne
C of Hasub, the sonne of Esricam, the sonne
of Hasabiah of the sōnes of Merari. And
Bacbaker the Carpenter and Galal. And
Mathaniah the sonne of Micah, the sōne
of Zecri the sonne of Asaph. Obdiah the
sonne of Semeiah the sonne of Galal the
sonne of Jduthun. And Barachiah the sō
ne of Asa the sonne of Elcanah yͤ dwelt in
the

* Asaiah

the villages of the Netophathites.
The porters were Selum, Acub, Talmon & Ahiman wyth theyr brethren, Selum beyng the chefe. For unto y^t tyme they had watched at the kynges gate eestward in y^e tentes of the chyldre of Leui by companies. And Selum the sonne of Coreh the sonne of Abiasaph y^e sonne of Coreh which his brethren the Corehites in the house of their fathers had their busynesse & offyce to kepe the dore of the tabernacle: for their fathers in the hoste of y^e Lorde kept the entering.
D And Phinches y^e sonne of Eleazar was ruler ouer the before y^e Lord whiche was wyth him. And Zachariah y^e sonne of Moselamiah kept the dore of the tabernacle of wytnesse. Al these were chosen felowes to kepe the tresholdes, two hundred and twelue, & were numbred in their vyllages. And them dyd Dauid and Samuell the sear institute in theyr fidelite. And their chyldre had the ouersyght of the gates of y^e house of y^e Lorde and of the house of the tabernacle, to kepe them.
In foure quarters were the kepers: towarde the eest, west, north, and south. And theyr brethren that were in the countre came in their wekes as theyr course came aboute wyth them. For the Leuites were committed to be pryncypall porters of fydelyte. And they had the ouersyght of the
E vestries and treasures of the house of God, and laye all nyght round aboute the house of God: because the kepinge therof pertayned to them and to open it euerie mournynge. And certen of them had the rule of the mynystrynge vessels and brought them in and out by tale. And of them were certe apoynted to ouerse the vesselles and al holy ornamentes, and of the floure, wine, oyle, frankincense & swete odoures. But certaine of the sonnes of the prestes were sett to make swete sauoures.
And Mathathiah one of the Leuites, the eldest sonne of Selum the Corathite, had y^e ouersight of the thynges that were baken in the fryenge panne. And other of
F their brethren the sonnes of Caath had y^e ouersight of the shewbred, to prepare agaynst all sabothes. These are y^e syngers auncient heedes among the Leuites deuyded by chambres: for they had to do both day & night. These were the auncient among the Leuites in their generacyons. And these dwelt at Jerusalem.
And in Gabaon dwelte Jeuell the * father of Gabaon, whose wife was called Maacah. And his eldest sonne was Abdon, then Zur, Cis, Baall, Ner & Nadab: Gedor, Ahio Zachariah & Makeloth. And Makeloth begat Semaan. And they also dwelt wyth their brethren at Jerusalem, euen harde by them. And Ner begatt Cis, & * Cis
G Saul. And Saul begat Jehonathan, Melchisua, Abinadab & Esbaal. And the sonne of Jehonathan, was Meribbaal. And Meribaal begat Micah, & the sonnes of Micah were, Phiton, Melech & Thaharea. And Ahaz begat Jaarah. And Jaarah begatt Alamath, Asmoth, Zamri. And Zamri begat Moza. And Moza begat Baana whose sonne was Raphaia & his sonne was Eleasah, & his sonne Azel. And Azel had sixe sonnes whose names are these: Ezrikam, Bochru, Ismael, Sariah, Obdiah & Hanan. These are the sonnes of Azel.

Some rede dingabaa. — *i. regū. ix. a. i. Pa. viii. c*

¶ The battel of Saul agaynst the Philistynes: in whych he dyeth and hys sonnes also.

The .x. Chapter.

A And the Philistines fought agaynst Israel. And the men of Israel fled before y^e Philistines & were ouerthrowen & slayne in Mount Gelboe. And y^e Philistines folowed Saul & his sonnes & slue Jehonathan, Abinadab and Melchisua the sonnes of Saull. And the battell went sore against Saul, in so moche that y^e shotters met him, & he was wounded of y^e shotters. Then sayde Saul to his weapon bearer * draw thy swerde & thrust me thorow therwythe, that these vncyrcumcysed come not and do me shame. And his weapon
B bearer would not, but feared excedyngly. Wherupon Saul caught a swerde & fel vpon it. And whe his harnesbearer sawe y^e Saul was deed, he fel on a swerde also and dyed.
C And thus Saull and hys thre sonnes and all hys house died together. And when all the men that dwelt in the valeyes, saw how they fled, and that Saull and hys sonnes were deed they forsoke theyr cyties & ranne away, and the philistines came and dwelt in them.
And on the morow whe y^e Philistines

i. reg. xxxi. a — *Jud. ix. g. i. reg. xxxi. b*

came to strype the deed bodies, they founde Saul and hys sonnes ouerthrowen in mount Gelboe. And when they had stript hym they toke hys heed and hys harnesse and sente them in to the lande of the Philistines rounde aboute to shewe tydynges vnto theyr Gods and to the people. And they put hys harnesse in ỹ houses of theyr Gods. But hys skulle they hanged in the house of Dagon.

D And when al they of Jabes in Galaad
hearde al that the Philistines had done to Saul, al ỹ mẽ of warre arose & fet awaye the body of Saul, & ỹ bodies of his sõnes and brought them to Jabes & buryed the bones of thẽ vnder an ocke in Jabes, & fasted seuen dayes.

And so Saul dyed for his trespace that he trespased agaynst the Lorde, in that he kepte not the worde of the Lorde, and in that he asked councell of a woman that wrought with a spryte, & asked not of the lorde. And therfore the Lord kylled hym & turned the kyngdome vnto Dauid the sonne of Jesai.

¶ After the deeth of Saul is Dauid annoynted in Hebron. The Jebusites rebel agaynst Dauid, frõ whiche he taketh ỹ towre of Sion. His mighty men are nõbred.

The .xi. Chapter.

Thẽ al Israel gethered thẽ sel
A ii.Reg.v.a ues to Dauid vnto Hebron,
& sayde: se we by thy bones & thy flesh. And moreouer in tyme past, euẽ whẽ Saul was king, thou leddest Israel out and in. And the Lord thy God sayde vnto the: ỹ shalt fede my people Israel, & thou shalt be captaine ouer my people Israel. And when al the elders of Israel were come to the king to Hebron, Dauid made a couenaunte wt them there before the Lorde. And they anoynted Dauid kynge ouer Israel accordinge to the woorde of the Lord by the hãde of Samuel.

B And Dauid & al Israel went to Jeru-
salem whyche is Jebus: for there dwelte the Jebusites thee enhabiters of the land. And ỹ enhabiters of Jebus sayde to Dauid, thou comeste not here. Neuerthelater Dauid wanne the castel of Sion, whych is called ỹ cytye of Dauid. Then sayde Dauid: whosoeuer smyte the Jebusites first, shalbe ỹ principal captayne & a lord. And Joab the sonne of Zaruiah wẽt first vp, & was therefore ỹ chefe captayne. And because Dauid dwelte in the castel, therefore it was called the citie of Dauid. And he built ỹ cytie on euery syde euẽ from Millo rounde aboute. But Joab repared the reste of the cytie. And Dauid prospered & waxed greate, and the Lorde of Hostes was wyth hym.

* These are the principal mẽ of powre ỹ
claue to Dauid in his kyngdome wyth al C
Israel to make hym kyng vpõ Israel accordyng to the word of the Lord. And this is the nũbre of the mighty men which Dauid had: Jsabaam the sonne of Hachamoni the chefe of .xxx. he lyfte vp his spere agaynst thre hũdred & slue thẽ at one time.

And after hym Eleazar the sõne of Dodo an Ahothite which was one of ỹ thre mighyest. He was with Dauid at Phasdamin where the Philistynes were geathered to battell. And there was there a parsell of ground ful of barley, and the people fled for feare of the philistines. And they stept forth into the myddes of the furlong & saued it and slue the Philistines. And ỹ lord gaue a great victorye.

And the thre of ỹ .xxx. chefe wente to a D
rocke to Dauid at the caue Odolam. And the hoste of the Phylystines had pytched in ỹ valey of Raphaim. And Dauid was in an holde. And there was a garison of the Philistines at Bethlehẽ that same tyme. And Dauid longed & sayd: * Oh that
one wolde geue me of the water of the wel of Bethlehẽ that is in ỹ gate, for to drincke. And the thre brake thorow the host of the philistines and drew of the water of ỹ well of Bethlehem ỹ was in the gate, & toke it & brought it to Dauid. Neuertheles Dauid woolde not dryncke of it, but offered it to the Lorde, & sayde: God forbyd it me, that I shuld do thys thyng, ỹ I shuld drynck the bloude of these men that haue put their liues in Jeopardye (for with the Jeopardie of their liues they brought it) and therfore he wolde not drinck it. This dyd the thre myghtyest.

And Abisai the brother of Joab was C
captayne of the thre, and he lyfte vp hys spere agaynste .iii. hundred and slue them, and had a name amonge the thre. And he was moche more nobler then anye of the thre, and was theyr captayne. But was

not lyke to any of the thre in actes.
Banaiah the sonne of Jehoiada ÿ sonne
of a stronge man ÿ had done great dedes
& was of Cabzeel: he slue two strōg lions
of Moab, & went downe and slue a Lyon
in a pit in time of snow. And he slue an E-
gipcian whyche was a man of a syze, euen
fyue cubytes longe, and in his hāde had
a speare lyke a weuers beame. And the o-
F ther went to hym with a waster and pluc-
ked the speare out of the Egipcians hād,
& slue hym withe his speare. Soche thyn-
ges dyd Banaiah the sonne of Jehoiada,
and had a name with the thre mightiest, &
was the glorioussest of thyrtye: but attai-
ned not vnto the thre. And Dauid made
hym of hys secret councell.
And these were the best men of warre of
the hoste: Asahel the brother of Joab and
Elhanā the sonne of Dodo out of Bethle
hem. Samoth the Harodite, Helez ÿ Pha
lonite: Ira the sonne of Akes ÿ Thekuite,
Abieser ÿ Anathothite: Sobacai the Hu-
sathite, Ilai the Ahohite: Maharai ÿ Ne-
thophathite & Heled the sonne of Baanah
the Nethophathite: Jthai ÿ sōne of Rebai
of Gabaah that pertaineth to the chyldrē
of Bēiamin: Banaiah the Pharathonite:
Hurai of the ryuer of Gaas, & Abiell the
Arbathite: Azmoth the Baharumite, Ela
haba the Saalbonite. The sōnes of Has-
G sem the Gezonite, Jonathan the sonne of
Sagah an Hararite: Ahiam the sonne of
Sacar the Hararite, Eliphal the sonne of
Ur. Hepher the Mecherathite, Ahiah the
Phalonite: Hezro the Carmelite and Naa
ri ÿ sōne of Azbai: Joel the brother of Na
than: Mibahar the sōne of Agari: Zelec an
Ammonite & Naharai a Berothite ÿ bea-
rer of the harnesse of Joab ÿ sōne of Zar
uiah: Ira the Jethrite & Gareb a Jethrite
Uriah the Hethite: zabad ÿ sonne of Oho-
lai: Adina the sonne of Siza a Rubenite
& an heed amonge the Rubenites and. xxx
aboute hym: Hanan the sonne of Maacah
and Josaphat a Mathanite: Ozeah an As
tarothite: Sama and Jaiell the sonnes
of Hothan an Aroerite: Jediall the sonne
of samri and Joha his brother Thosites:
Eliel a Mahumite. And Jeribai and Jo-
soiah the sōnes of Elnaam and Jethmah
a Moabite. Eliel and Obed and Jasiell
of Masobaiah.

¶ What they were that went with Dauid whē he
fledde from Saul.

The. xii. Chapter.

AND these folowenge came to
Dauid to ziklag, whyle he
yet * kepte hym selfe close for
feare of Saull the sonne of
Cis: and they were of the mē
that socoured the battell, weponed wythe
bowes, & coulde handle stones, and wes &
bow as well wyth the lefte hand as wythe
the ryght, and were of Sauls brethrē, e-
uen of the trybe of Beniamin. The che-
fest were Ahiezer and Joas the sonnes
of Samaah a Gobaonite, & Jasiel a Pha
lite, the sonnes of Azmoth. Beracah and
Jehu of Anathoth. And Jsamaiah a Ga-
baonite as myghty as any of thyrtie and
moste myghtye to. And Jeremiah, Jeha
ziel, Johanan & Josabad of Gedor. Eleu
sai, Jerimoth Baaliah Samariah and
Sapharia: Haraphites Elcanah, Jesi-
ah, Azrael, Joezer, Josoboā of Karehim.
And Joelah and zabadiah the sonnes of
Jeroham of Gedor.

A that is, with hym selfe

And of the Gadites there separated thē
selues vnto Dauid whē he kept an holde B
in ÿ wyldernes, mē of myght & men apte
for warre & could hādle shylde and speare,
whose faces were lyke the faces of Lyōs,
& they were therto as swyft as the Roes
of the mountaynes: Ezer the fyrst, Obdi-
ah the second, Eliab ÿ thyrd, Masmānah
the fourthe Jeremiah the fyfte, Ethi the
syxt, Eliel the seuenth, Johanā the eyghte,
Elsabad ÿ. ix. Jeremiah the tenth, & Ma-
cabbanai the. xi. These were of the sonnes
of Gad, & were captaynes ouer the men of
warre, the small ouer an. C, & the greate
ouer a thousand. These are they that went
ouer Jordā in the fyrst monethe, when he
had fylled ouer al hys bancke. And they
put to flyght th[illegible] of the valey both of the
eastsyde and also the West.
And ther came of the chyldren of Ben- C
iamin & Juda to ÿ holde of Dauid. And
Dauid went out to them & answered and
sayde to thē: If ye be come peasably vnto
me, to helpe me, myne hert shalbe to gether
wyth you. But and yf you come to begyle
me and to be mine aduersary, seyng there
is no wyckednes in mine hādes, the God
of oure fathers loke thereon & rebuke it.
And

And the spirite came vpon Amasai a cap-
tayne ouer .xxx. and he sayde, thyne are we
Dauid, & on thy syde thou sonne of Jesai:
*peace be with the, & peace be with thine hel-
Tho.x.i.d pers, for thy God helpeth the. Then Da-
uid receauethe them & made thē heedes of
companyes of the men of warre.
D And there fell of Manasseh to Dauid
whē he went with the Philistines agaynst
i.Re.xxix.a Saul to battel, *but holpe them not. For
the lordes of the Philistines toke councel
and sent him away saying: he wyll fall to
his master Saul to the Jeopardye of our
heedes. And as he went to Ziklag ther fel
to hym of Manasseh: Ednah Jozabad,
Jediell, Michael of Jozabad, Elihu and
Zalthai, heedes of the thousandes of Ma-
nasseh. And they holpe Dauid agaynste
those routers. For they were al mighty mē
and Captaynes in warre. And there came
one or other to Dauid daye by daye to hel-
pe him: vntyll it was a great hoste, lyke the
hoste of God.
And this is the nūbre of the heedes pre-
pared to battell, that came to Dauid to He-
bron, to turne the kingdō of Saul to hym,
accordynge to the mouthe of the Lorde.
The chyldren of Juda that bare shyld
& speare were syxe thousande and eyghte
hundred trymmed to warre. Of the chyl-
dren of Simeon, men of myghte to warre,
E seuē thousande and one hundred. And of
the chyldren of Leui were foure thousand
and syxe hundred. And Jehoiada was the
chefe of thē of Aaron & with him thre thou-
sande and seuen hundred. And Zadock a
yoūg mā of great power had hys fathers
houshold wyth Captaynes .xxii. And of the
childrē of Beniamin the brethren of Saul,
were thre thousād. And a great part of thē
dyd yet folow the house of Saul.
And of the childrē of Ephraim, were .xx.
thousand and eight hūdred, mē of myghte
and named men in the housholdes of their
fathers. And of the halfe trybe of Manas-
seh .xviii. thousande which were appoyn-
ted by name to go to make Dauid kyng.
F And of the childrē of Isacar which were mē
that had vnderstanding in the right time to
know what Israel ought to do: The hea-
des of thē were two hūdred, and all theyr
brethrē at their wil. And of Zabulon that wēt
out wyth the hoste and procceded in the a-
raye to battell withe all maner of wepons
of warre, fyftye thousande that kept in or-
dre wythe one accorde. And of Nephthali
a thousande Captaynes, and wythe them
with shylde & speare .xxxvii. thousād. And
of Dan prepared to battell, were .xxviii.
thousande and .vi. hundred. And of Asser
that wēt out wt the host to make battel, four-
tye thousand. And of the othersyde Jordā,
of the Rubenites, Gaddites & of the halfe
trybe of Manasseh wyth all maner of in-
strumentes of warre an hundred and twē-
tye thousande.
All these beynge men of warre able to G
ordre the araie, came to Hebron with pure
herte, to make Dauid kynge vpon al Is-
rael. And therto al the rest of Israel was of
one accorde to make Dauid kynge. And
there they were with Dauid thre dayes ea-
tyng & drynckyng: for their brethren pre-
pared for them. Moreouer they that were
nie to thē, as Isacar, Zabulō and Nephtha-
li brought bread on Asses, Camels, mules
& oxen, & meate: floure, figges, reasynges,
wyne, oyle, oxen, & shepe aboūdātlye. For
there was myrthe in Israel.

¶ The arcke is brought againe frō Kariath Jarim to Jerusalem. Oza dyeth.

The .xiii. Chapter.

AND Dauid counceled with the
Captaynes of thousandes & A
hūdredes, and with al the lor-
des, and sayde vnto all the cō-
gregacyon of Israell: If it
seme you good and also to be of the Lord
our God: Let vs take & sende vnto the re-
naunt of oure brethren thorow out al the
lād of Israel, & to the preastes and Leui-
tes with thē, in their cytyes and suburbes,
& geather thē to geather to vs. And let vs
brynge agayne the Arcke of the Lorde to
vs: for we regarded it not in the dayes of
Saul. And all the congregacyon was cō-
tent so to do, for the thyng semed good in
the eyes of al the people.
And Dauid geathered all Israel toge- B
ther frō *Sihor in Egypt vnto Hemath,
to bring the arcke of the lord frō Kariath
Jarim. And Dauid wēt vp & al Israel to
Baalah, & so to Kariath Jarim that is in Ju-
da, to fet thēce the arcke of the God & lord
that sitteth on the Cherubes. Where hys
name is called on. And they caryed the arck

C of God in a new cart out of yͤ house of A-
minadab. And Oza & his brother draue yͤ
carte. And Dauid & all Israel played be-
fore god with al their myght, with syngin
ge, harpes, psalteries, tymbrelles and trõ-
pettes. And whẽ they came on yͤ thressyng
flowre of Chidon, Oza put forth hys hã-
de to holde the Arcke, for yͤ oxen stombled.
And the lord was wroth wͭ Oza & smote
hym, because he put hys hãde to the Arck.
And ther he dyed before god. And Dauid
D was displeased, because yͤ Lord had rẽt a
rẽt in Oza, and called the sayd place * Pe
rez Oza vnto this daye. And Dauid was
so afrayed of God that day, that he sayde,
how shal I brynge the Arck of god whom
to me. And so Dauid brought not yͤ Arck
home to him to yͤ cytie of Dauid: But tur
ned it into the house of Obed Edom a Ge
thite. And yͤ Arck of God was with Obed
Edom in his house, thre monethes. And yͤ
Lord blessed the house of Obed Edõ & al
that he had.

Hiram sendeth wodde & workemẽ to Dauid. Da
uid begetteth chyldrẽ after he had taken hym wyues
he hath .ii. victoryes of the Philistines.

The .xiiii. Chapter.

A After that Hirã kyng of Tire
sent messengers to Dauid &
tymbre of Cedar trees wyth
masõs & Carpenters, to buyl
de hym an house. Whereby
Dauid perceaued that the Lorde had pre
pered hym to be kyng vpõ Israel, in yͤ his
kyngdome was lifte vp an hye, because of
hys people Israell. And Dauid toke yet
moo wyues at Ierusalem & begat mo sõ-
nes & daughters. And these are the names
of his children which he had borne him at
Ierusalem: Samua, Sobab, Nathan, &
Salomon: Iebhar, Elisua & Eliphalett,
Noga, Nepheg & Iaphiah. Elisama, Ba
liada and Eliphelet.
B And whẽ it was knowne among the phi
listines that Dauid was anoynted kynge
vpon all Israel all the Philistines wente
vp to seke Dauid. And Dauid hearde of
it & went out agaynst them. And the Phi-
listines came & praunced in the valeye of
Raphaim. And Dauid asked god saying:
shall I go agaynst the Philistines & wyle
yͤ deliuer them in to mine hãdes? And the
Lord sayd to hym: go, for I wyll delyuer
C the into thyne hand. And when they were
come vp to Baall Pharazim, Da-
uid bett them ther. And Dauid sayd: god
hath deuided myne enemies with mine hã
de as a mã wolde deuyde water. And ther
fore they called the name of the sayde pla-
ce Baall Pharazim. And they lefte theyr
Gods there, whyche Dauid badde to be
burnt with fyre.

Some take the playne, or valey

And the Philistines came agayne & rã
ne abroade in the valeye. Then Dauid as
D ked God: And God sayde to hym: go not
after thẽ, but turne away frõ them, & come
vpõ them straight frõ the peretrees. And
when thou hearest a sounde go in the top-
pes of the peretrees, thẽ go out to battel:
for God wyll go out before the to smyte yͤ
hoste of the Philistines. And Dauid dyd
as God commaũded him. And they smote
the hoste of the Philistines al the way frõ
Gabaon to Gazer. And yͤ fame of Dauid
went out into all landes, and the lord ma-
de all nacyons feare hym.

The Leuites bring agayne the Arck of the coue-
naunt of the Lord. Dauid daunsing before it is des
pysed of hys wyfe Michol, the daughter of Saul.

The .xv. Chapter.

And Dauid made hi houses
in yͤ citie of Dauid, & prepa-
A red a place for yͤ arck of god,
& pytched for it a tente. And
then Dauid sayd, yͤ arcke of
god ought not to be caried but of the leui-
tes. For thẽ hath the lord chosẽ to beare yͤ
Arcke of the Lord and to mynystre to him
for euer. And therfore Dauid gethered al
Israel to Ierusalem, to fetche the arcke of
yͤ Lord vnto yͤ place which he had ordey-
ned for it. And Dauid brought togeather
yͤ chyldrẽ of Aaron & the Leuites. Of the
sonnes of Cahath: Vriell the chefe, and of
hys brethren an hundred and .xx. And of
the children of Merari: Asaiah the chefe, &
of his brethrẽ .ii. hundred and .xx. And of
the sõnes of Gerson Ioel the chefe, & of
hys brethren an hundred and thirtie. And
of the childrẽ of Elisaphan: Semeiah the
chefe & of hys brethren two hundred. And
of the sonnes of Hebron Eliel the chefe, &
of his brethrẽ .lxxx. And of the sonnes of
Oziell, Amminadab the chefe, & of hys bre-
thren an hundred and .xii.
And Dauid called to Zadock and Abi
athar yͤ prestes, & to the Leuites Vriel, A- B
saiah Ioel, Semeiah, Eliel & Amminadab:
and

& sayde vnto them: ye are y principal heedes
of the Leuites, sanctefye therfore youre
selues & your brethren and brynge the Arc-
ke of the Lord God of Israel vnto y pla-
ce y I haue prepared for it. For because ye
were not there at the fyrst tyme, the Lorde
oure God made a rent among vs, for that
we sought hym not as the fassiõ ought to
B be. And the preastes and the Leuites sanc-
tefied them selues to fett the Arcke of the
Lorde God of Israel. And y childrẽ of the
Leuites bare y Arcke of God vpon theyr
shoulders wyth the staues theron as Moses
commaunded accordynge to the worde of
the Lorde.

And Dauid spake to the chefe heedes
of the Leuites, that they shulde apoynte
of their brethren to synge wt instrumentes
of musycke psalteries, harpes & cymbales
that sounded, and to synge on hye wt Joy-
fulnesse. And the Leuites appointed He-
mã the sõne of Joell: and of hys brethren,
Asaph the sonne of Barachiah. And of the
C sõnes of Merari their brethrẽ: Ethã the sõ
ne of Cusaiahu. And wt them their brethren
of the secõd degree: Zachariah, Ben, Jaa
ziel, Semiramoth, Jahiel, Uni, Eliab, Ba
naiah, Maasiah, Mathathiah, Eliphele-
hu, Makaniah, Obed Edõ and Jaiel, por
ters. Heman, Asaph and Ethan sange wyth
cymbales of brasse to make a sounde. And
Zachariah, Oziel, Semiramoth, Jehiell,
Uni, Eliab, Maasiah & Banaiah sange wt
psalteries on an * Alamoth. And Matha
thiah, Eliphelehu, Makeniah, Obed Edõ,
Jeiel, & Ozaziah sang wt harpes an eyght
aboue to courage wt all. And Conaniah y
chefe of the Leuites was master of y song
and taught to syng, for he was a mã of vn
derstandynge.

* Or, alemoth it is the name of an instrumẽte of musyck.

And Barachiah and Elcanah kept y doore
of the Arck. And Sacaniah, Jehosaphat,
Nathanael, Amasai, Zachariah, Banaiah
and Eliezer Preastes were blowers wyth
D trompettes before the Arcke of God. And
Obed Edõ and Jahiah were kepers of the
dore of the Arcke.

* And Dauid and the elders of Israel &
the Captaynes ouer thousãdes wẽt to fett
the Arcke of the appoyntement of the lord
out of the house of Obed Edõ with glad-
nesse. And when God had holpe the Leui-
tes that bare the Arcke of the appoyntmen

* ii. Re. vi. c.

te of the Lorde, they offered. vii. oxen & vii
rammes. And Dauid had on hym an albe
of bysse, and so had the Leuites that bare y
Arck, and so had the syngers, and Cona-
niah y ruler of the sõg & of y singers. And
Dauid had moreouer vpõ him an Ephod
of lynen. And all Israel brought the Arc-
ke of the Lordes couenaunt wt showtyng
& blowynge of hornes, & wyth trompettes
and cymbales that sounded, and with psal
teries and harpes.

And as the Arcke of the appoyntmente
of the Lord came into the cytie of Dauid:
Michol the daughter of Saull loked out
at a wyndowe: and when she sawe kynge
Dauid daunsyng and playinge, she despy
sed him in her hert.

¶ After the Arcke was brought with great solempnytie and melodie, Dauid ordeyneth mynisters, that is to wete, Asaph and his brethren to minister before the Lord. He hym selfe loweth and prayseth the Lorde God of Israel.

The. xvi. Chapter.

When they had brought in the
Arcke of God they set it in the A
tente that Dauid had pitched
for it. And they brought
burnte sacrefyce and peaceof
feringes before god. And whẽ Dauid had
made an ende of offerynges of burntoffe-
ringes and of peaceofferynges, he blessed
the people with the name of the lorde. And
he dealt all Israel bothe man and woman
a cracknell of bredde, a pece of flesh and a
flacke of soppes.

And he appoynted certen of the Leuites
to mynystre before the Lord, and to repete,
and to thanke and prayse the Lord god of
Israel: euẽ Asaph the chefe, & next to hym
zachariah then Jeiell, Semiramoth, Je-
hiel, Mathathiah, Eliab, Banaiah, Obed-
Edõ, and Jeiel with Psalteries & harpes.
But Asaph wyth soundynge cymbales &
Banaiah & Jahasiel preastes with trom-
pettes contynually before the Arck of the
couenaunt of God.

And that same tyme Dauid dyd appoin B
te chefelye to thanke the Lorde by Asaph &
hys brethren. * Thanke the Lord, calle on
hys name, make hys Actes knowen amon
ge the people.

Synge vnto hym and play vnto hym:
and recorde al hys wonderful dedes. Pray
se hys holy name, and lett the hertes of them
sha

that seke the Lorde reioyse. Seke the Lor
de and hys strengthe: Seke hys presence
alwaye.
Remembre hys marueiles whyche he
dyd, and his wonders, & the iudgementes
of his mouth: The seed of Israell are hys
seruaũtes: the chyldren of Iacob are hys
chosen. He is the Lord our God: & in al kin
des are his iudgemẽtes. Thynk on his ap
poyntmẽt euer, & on the worde he cõmaun
ded to a thousand generaciõs. Of his co
uenaũt to Abrahã, & of his othe to Isaac:
which he set before Iacob for a decree, & to
Israel for an euerlastyng couenaũt, say
ing: to ye I wyl gyue the lãd of Canaã, to
be ye porciõ of your enheritaũce. Whẽ you
were a smalle companye in numbre, euen
but a few, and thereto straungers therein.
And they wẽt frõ people to people, & from
C one kyngdom to another nacion. He suffe
red no mã to do thẽ wronge: But rebuked
kinges for their sakes. Touch not myne a
Psalm. c noynted, nor do my prophetes any harme.
* Synge vnto the Lorde all the erth: and
shew from daye to daye his victories.
Tel amonge the hethen of his glorye: &
amõg al nacyons of his wõderful dedes.
For great is the Lord and to be praised
excedingly: & terrible is he aboue al gods.
D For al the gods of the hethẽ are Idoles:
But the Lorde made heauen.
Prayse & honoure are in hys presence:
strength and gladnes are in his place.
Ascribe to ye lord ye kinredes of people,
Ascribe to the lord Glorye and strength.
Geue honoure vnto the Lordes name:
bringe presẽtes and come before hym, and
bowe to the Lorde in holy apparell.
* Al the erth feare him, he stablysshed ye
erth that it cannot moue. The heauen re
ioyse and the erthe be glade, and lette men
tel amonge the nations that the Lord is a
kynge.
Let the see thunder and his fulnesse, &
let the feldes reioyse and al that is therin.
Moreouer let ye trees of ye wood synge
at the presence of the lord: for he commeth to
iudge the erthe.
Thanke the Lorde for he is Good, and
E hys mercye lasteth euer: and saye: saue vs
o God oure sauyoure & gather vs to gea
ther & delyuer vs from amonge the hethẽ,
to thanke thy holy name, & to prayse the in
the prayse that becometh the. Blessed be
the Lorde God of Israell for euer and e
uer, and all nacyons saye * Amen, so pray Or Amẽ, ye
synge the Lorde. haue prayse, ye
And he lefte ther before the arck of the
Lordes couenaũt, Asaph and his brethrẽ.
to ministre before the arche euermore day
by daye. And Obed Edom wyth hys bre
thren thre skore and eyght, and Obed E
dom the sonne of Iduthun & Osa to be
porters. And Zadock the preast wyth hys
brethrẽ ye preastes set he before the taberna
cle of the Lord at the hyl aulter of Gabaõ,
to offer burntofferinges vnto ye Lord vp
on the burntofferynge aultare perpetual
ly at mornyng & euenynge, accordynge to
al that is wrytten in the lawe of the Lorde
whych he commaunded Israel. And wyth
Heman and Iduthun, & other ye were cho
sen & named by name, to thanke the Lord
ye hys mercye lasteth euer. And wt the sai
de Heman and Iduthun were trompettes
& soundyng symbales, & instrumentes of
the melodye of God. And ye sonnes of Idu
thũ were porters. And then al ye people de
parted, euery mã to his house: and Dauid
returned to salute hys houshold.

¶ Dauid is forbydde to bylde an house vnto ye Lor
de, because of the bloudshedinge that he had shed.
Christ is promysed vnder the fygure of Salomon.

The .xvii. Chapter.

AND as Dauid dwelte in hys
house he said to Nathã ye pro
phete: loo, I dwel in an hou A
se of Cedar tree: and the arck ii. reg. vii. a
of the Lordes couenaũt dwel
lyth vnder curtaynes. And Nathã said
to Dauid: do all that is in thyne herte, for
God is wyth the.
But the same nyght ye worde of God
came to Nathã saying: go and tel Dauid
my seruaunt, thus sayth the Lord, ye shalt
not buylde me an house to dwel in. For
I haue dwelt in no house sẽce I brought
oute ye chyldren of Israell vnto this daye:
But haue gone frõ tent to tẽt & frõ one ta
bernacle to a nother. Nether in anye place
wheresoeuer I haue walked thorow out al
Israel, spake I euer one worde to any of
the iudges of Israel which I cõmaũded
to fede my people saying: why byld ye me
not an house of cedar tree? Now therfore
thus saye vnto my seruaũt Dauid: thus
sayth the Lord of hostes I toke the oute B

of the pasture frõ after shepe, yt thou shul-
dest be captayne ouer my people Israell.
And I haue ben with the in al thou tokest
in hand, & haue weded out al thyne enemy-
es out of thy syght, & haue made ye a name
lyke the name of ye greatest mẽ of the erth.
And I wyl ordayne a place for my people
Israel & will make it fast, & they shal dwel
vnder it & shal moue nomore. Nether shal
the chyldrẽ of wickednesse vexe them any
more as at the beginning, and sence the ty-
me I commaunded iudges to be ouer my
people Israel, & wyl brynge vnder al thy-
ne enemyes (for I tolde the that the Lorde
wolde buylde the an house.)
But whẽ thy dayes be expired, yt thou
C must go after thy fathers, I will set vp thi
sede after the, which shalbe of thy sonnes
& wyl settle his kingdõ. He shal buyld me
an house, & I wyll stablyshe hys seate for
euer. I wylbe hys father & he shall be my
sonne, & I wyll not put my mercye awaye
frõ him as I dyd frõ him that was before
the. But I wyll sett hym in myne house &
in my kyngdom for euer, & hys seate shal-
be sure for euer.
Whẽ Nathã had told Dauid accordig
to al these wordes, & to al this vision, king
Dauid wẽt & sate him before ye Lord and
sayd: what am I O Lord God & what is
myne houshold, yt thou hast promoted me
thus ferre. And yet this semed lytle in thy-
ne eyes O God. But yt thou shuldest spea-
ke of thy Seruauntes house for a greate
whyle to come: & hast loked vpõ me as vp-
on a mã of hye degree O lord god. What
cã Dauid desyre more of the, wherin thou
shuldest make thy seruãt more glorious?
Thou knowest thy seruaũt: And lord for
thy seruaunt sake, euẽ according to thyne
owne hert thou hast done al this magnifi-
cẽce, to shew al bounteousnesse Lord, the-
re is none like the, nor any God saue thou, ac-
cording to al that we haue heard with our
D eares. Moreouer what nacyon on the erth
is lyke thy people Israel, which God wẽt
and redemed to be hys owne people, & too
make the a name of excellentie & terrible-
nesse, wyth castynge out nacyons from be-
fore thy people, for euer, and thou Lorde
art become theyr God.
And now Lord the thing yt hast spoken
cõcerninge thy seruaunt and hys house be
true for euer, and do as thou haste sayde.
And thy name contynue & waxe great for
euer, that it be sayde: the Lord of Hostes,
the god of Israel is God in Israel, and ye
house of Dauid thy seruaunt be stable be-
fore the. For thou Lord hast told thy ser-
uaũt, that thou wilt buyld hym an house.
And therfore thy seruaũt hath foũd in his
hert to praye before the. And now lorde yt
art the verye God, and hast promised this
goodnesse vnto thy seruaũte. Nowe ther-
fore go to and blesse ye house of thy seruaũ-
te, that it maye contynue before the for e-
uer. For what yt blessest O Lorde that is
blessed for euer.

C The battelles of Dauid agaynst ye Philistines

The .xviii. Chapter.

And after yt Dauid bet ye Phi-
listines & subdewed them, & I
toke Geth & the townes yt lõ-
ged therto, out of ye hãdes of
ye Philistines. And he bet the
Moabites, and ye Moabites became Da-
uids seruauntes and payde hym trybute.
And Dauid bet Hadadezer kynge of Zo-
bah vnto Hemath, as he wẽt to brynge his
dominion vnto the riuer Euphrates. And
Dauid toke frõ hym a thousãd charettes
& seuen thousand horsemen & twẽtie thou-
sande foremen and brake all ye charettes,
saue that he reserued of them an hundred.
Thẽ came the Siriẽs of Damasco to hel-
pe Hadadezer king of Zobah. And Dauid S
slue of the Siriens .xxii. thousãd, and put
garisõs in Siria Damasco: And the Si-
riẽs became Dauids seruaũtes & brought
hym trybute. For the Lorde helpe Da-
uid in all that he went to.
And Dauid toke ye shyldes of gould yt
were on the seruauntes of Hadadezer and
brought thẽ to Ierusalẽ. And frõ Theba-
hath & Chũ, cyties of Hadadezer, brought
Dauid exceadinge moch brasse. Wher wt
Salomon made the brasen see and the pil-
lers and the vessels of brasse.
And whẽ Thou king of Hemath, hear- E
de how Dauid had bete al the host of Ha-
dadezer kynge of Zobah, he sente Hadurã
hys sonne to king Dauid, to salute hym
and to blesse him, because he had foughte
wt Hadadezer & beatẽ him (for Thou had
warre wt Hadadadezer) and sent al maner
of Iewelles of goulde, syluer & brasse wt
hym.

hym. And kinge Dauid dedicated thé also
vnto the Lord w the syluer & goulde ỹ he
brought frō al naciōs, frō the Edomites,
frō the Moabites, frō the chyldré of Am-
mō, frō the philistines, & frō the Amalecht
D tes. And Abisai ỹ sonne of Zaruiah slue of
the Edomites in the salt valey. xviii. thou
sand, & put Soudiares in Edō, & al Edō
became Dauids seruaūtes: for the Lorde
kept Dauid in al that he toke in hād. And
Dauid raigned ouer al Israel & did right
& equite vnto al his people. And Joab the
sonne of Zaruiah was ouer the host, & Je
hosaphat thee sonne of Ahilud recorder, &
Zadock the sonne of Ahitob & Abimelech
the sonne of Abiathar were the priestes, &
Susa was scribe, & Banaiah the sonne of
Jehoiada was ouer thee Cerethites & the
Phelethites, and the eldest sonnes of Da-
uid wayted at the kynges hande.

Hanon kyng of the sonnes of Ammō doth great iniurye to the seruauntes of Dauid.

The. xix. Chapter.

After this it chaūced that Na-
A has king of ỹ chyldré of Am-
ii. Reg. x. mon dyed, & hys sonne made
kyng in his steade, Thé sayd
Dauid, I wyl shew kindnes
vnto Hanon the sonne of Nahas, because
his father dealt kyndly with me: And ther
vpō Dauid sente messengers to comforte
him ouer the death of his father. And whé
the seruauntes of Dauid were come into
the land of the chyldren of Ammon to Ha
non to comfort him, the Lordes of the chil
dré of Ammon sayde to Hanon: thynkest
thou that Dauid doth honoure thy father
in thy sight, that he hath sent cōforters vn
to thee? Naye, but it is to searche and ouer
throw & to spye out the land, that hys ser-
uauntes be come vnto the.
Wherupō Hanō toke Dauids seruaūtes
B & shaued thé, & cutte of theyr cootes harde
by theyr bottockes & sente thé awaye. And
ther wét ỹ tolde Dauid howe the mé were
serued. And the king sente to mete thé (for
the men were exceadinglye a shamed) and
sayd: tarye at Jericho until your beardes
be growen, and then returne.
And when the chyldré of Ammō sawe ỹ
they stāke in the nose of Dauid, Hanon, &
the chyldré of Ammō sent a thousand ta-
lentes of syluer to hyre thé charettes and
horsemé out of Mesopotamia & out Sy- Ebre. aram Naharim
ria Maacah and out of Zobah. And they
hyred. xxxii. thousande charettes, & the kin
ge of Maacah & his people, which came &
pytched before Midba. And the chyldren
of Ammon geathered thé selues together
frō their cyties & went out to battell. And C
as sone as Dauid hearde of it, he sent Jo-
ab wyth al the hoste of strong men. And ỹ
chyldré of Ammō came out & putte thé in
araye to battel before the gate of the cytie.
And the kynges that were come kepte thé
by them selues in the felde.
When Joab saw that the front of the
battel was before him & after, he chose out
of al the youth of Israel & put thé in aray
agaynst the Siriās. And the rest of ỹ peo
ple he delyuered vnto Abisai hys brother,
that they shuld put them selues in aray a-
gainst the chyldré of Ammon & sayd: Yf ỹ
Sirians be to strong for me, succour me,
and yf the chyldren of Ammon be to good
for the, I wyl helpe the. Plucke vp thyne
herte & lett vs playe the men for our peo-
ples sake and for the cyties of our God, &
the Lorde do what semeth hym beste. And
Joab and the people that were wyth hym
drue nye to the Syrians, to fyghte, & they
fled before hym. And when the chyldren D
of Ammō saw that the Siriens were fled,
they ranne awaye lyke wyse frome Abisai
his brother & gat them into the cytie. And
Joab came to Jerusalem.
And when the Syriens sawe that they
were put to the worse of Israell, they sent
messengers and fet out the Siriens that
are beyonde the ryuer wyth Sophach the
Captayne of thee hoste of Hadadezer be-
fore them. Whych when it was tolde Da
uid, he geathered al Israell, and wét ouer
Jordan & went & set vpon them. And Da
uid put him selfe in araye agaynst the Sy
riens, and they fought wyth hym. But the
Siriens fledde before Israel, and Dauid
destroyed of the Syriens. vii. thousande
charettes, and slue fourtie thousand fote-
men, and kylled Sophach the Captayne
of the hooste. And when thee Seruaūtes
of Hadadezer saw that they were putte to
the worse of Israel, they made peace with
Dauid and serued hym. Neyther woulde
the Syryans helpe thee chyldren of Am-
mon any more.

¶ The thre most victoriouse battels of Dauid.

The. xx. Chapter.

A ii. Reg. xi. c AND the yere folowing about
the tyme that kinges go oute
a warrefare, Joab caried out
yͤ armye of yͤ host & destroyed
the countrey of the chyldren of
Ammõ, & wẽt & beseged Rabah & destroy-
ii. Re. xii. g. ed it: But Dauid bode at Jerusalẽ wh-
B ile Joab smote Rabah and destroyed it: *
And Dauid toke the crowne of theyr king
of his head, & found therin the wayght of
a talẽt of gould, & ther were precious sto-
nes in it, & it was set on dauids head. And
he brought out also the spoyle of the cytye
which was exceding moche. And he brou-
ghte out the people that were in it & rained
thẽ with sawes & harowes of yron & with
brakes, & so dealt Dauid with al yͤ cytyes
C of the childrẽ of Ammõ. And then Dauid
and al the people came agayne to Jerusa-
lẽ. * After that there arose warre at Gazer
ii. Re. xxi. d. with the Philistines. At which tyme Mo-
bocai yͤ Husathite slue Saphai that was
Gen. xiiii. a of the chyldren of * Raphaim, & they were
subdewed. And ther was battel agayn wt
the Philistines, and Elhanan the sonne of
Jair slue Lahemi the brother of Goliah yͤ
Gethite, whose speare was lyke the beame
of a weuer. And there chaunced yet agayn
warre at Geth, where was a man of a syze
D wyth. xxiiii. fyngers and toes. vi. on euery
hande, and. vi. on euery foote, and was the
sonne of Haraphah and defyed Israell.
And Jehonathã the sõne of Samaa Da-
uids brother slue hym. These were borne
of Haraphah at Geth and were ouerthro-
wen by thee hande of Dauid and of hys
seruauntes.

¶ The people are punished with pestilence, because Dauid caused thẽ to be nombred: so that thar dyed lxx. thousand men.

The. xxi. Chapter.

A AND Satan stode vp against
Israell, & persuaded Dauid
to numbre Israell. And Da-
uid sayd to Joab & the rulers
of the people, go ye & numbre
Israell frõ Bersabe to Dan, and brynge
it to me that I maye knowe thee numbre
of them. And Joab answered: the Lorde
make thy people an hundred tymes so ma-
ny mo as they be be. But my Lord kynge
are they not al my Lordes seruauntes? why
then doth my Lorde requyre this thynge?
why shulde my Lorde be a cause of trespa-
ce to Israell?

Neuerthelater the kinges wordes pre-
uayled agaynst Joab. And Joab toke his
way & went thorowoute al Israel, & came
to Jerusalẽ & gaue the nũbre of the count
of the people vnto Dauid. And al Israel
were in nũbre a thousand thousande & an
hũdred thousand men that drue swerde: &
Juda was. cccc. lxx. thousand men yͤ drue
swerde. But the Leuites & Ben Jamin he
coũted not amõg thẽ. For the kinges dede
semed abhominable to Joab. And the Lord
was displeased wyth thys thinge, & smote
Israel. Then sayd Dauid to God: I ha-
ue synned excedingly in doyng this thing
Neuerthelesse yet do away the wickednes
of thy seruaunte, for I haue done aboue
measure foolyshlye.

And yͤ Lord spake vnto Gad Dauids
sear of visyõs saying: go & tel Dauid say- B
ing. Thus sayth the Lord: I geue the the
choyse of thre thinges: chose the one of thẽ
that I may do vnto the. And Gad came to
Dauid & sayd vnto him: Thus sayth the
Lord. Chose the ether thre yeres famishe-
ment, or thre monethes to be consumed of
thyne aduersaries, yͤ swerde of thine enemi-
es ouertaking the: or else the swerde of the
Lord thre dayes & pestilẽce in the land, the
Angel of the Lord destroyng thorowout
all the costes of Israel. And nowe aduyse
thy selfe what word I shal bring agayne
to him that sent me. And Dauid sayde to
Gad, I am in an exceding straite. But let
me fal into the hãdes of the Lord, for pas-
sing great is his mercy, & let me not fal in-
to the handes of men.

And the Lord sent pestilẽce vpõ all Is-
rael, so yͤ ther were ouerthrowen of Israel
lxx. thousand mẽ. And god sent the Angel
to Jerusalẽ to destroye it. And as he was
about to destroy, the Lord beheld and had
cõpassion on the wretchednesse, and sayde
to the Angel that destroyed, it is ynough,
nowe cease thyne hãd. And the angel of the
Lord stode by the threshing floure of Or- C
nan the Jebusite, And Dauid lyft vp his
eyes & sawe the Angel of the Lord stãd be-
twene the erth & heauẽ with a drawẽ swer-
de in his hand stretched oute towarde Je-
rusalem. Then fell Dauid and the elders

of Israel clothed in sacke vpõ theyr faces
And Dauid sayde vnto God: Is it not I
that cõmaunded to nũber the people? And
I am he that haue synned & done euell in
dede. But what haue these shepe done? let
thyne hande therfore O Lorde God, be on
me and on my fathers house, & not on thy
people to destroye them.
And the angel cõmaunded Gad to say
to Dauid, that Dauid shuld go & rere vp
an aulter vnto the Lorde, in the thresshinge
floure of Ornan thee Iebusite. And Da-
uid went at the sayinge of Gad which spa
ke in the name of the Lorde. And Ornan
turned about and sawe the Angel, and his
foure sonnes wyth hym, & hyd thẽ selues:
for Ornan was threshing whete. And Da
uid came to Ornan. And whẽ Ornan lo-
ked & saw Dauid, he wẽt out of the thres-
shing floure & bowed hym selfe to Dauid
with his face to the grounde.
And Dauid sayde to Ornan: geue me
the place of thee threshinge flowre, that I
may buyld an aulter therin vnto the Lord
Let me haue it for as moche moneye as it
is worthe, that the plage may cease frõ the
D people. And Ornan sayde to Dauid: take
it to the, and let my Lord kyng do that se-
meth good in his eyes. Se, I geue the ox-
en for a burntsacrifice, & the threshing slea
des for wood, & wheate for meate offring:
I geue it all. But kynge Dauid sayde to
Ornã: not so, but I wil bye it for as moch
money as it is worth. I wyl not take that
whyche is thyne, for thee Lorde, and offer
burntoffringes wythout coste.
And so Dauid gaue to Ornan for the
place sicles of goulde. vi. C. by wayghte.
And Dauid buylt ther an aulter vnto the
Lord & offred burntoffringes & peaceof-
fringes & called vnto the Lord & he hear-
de him frõ heauẽ in fyre vpõ the aultar of
burntoffringe. And the Lord cõmaunded
the Angel to put vp his swerde agayne in
to the shethe of it. At that tyme whẽ Dauid
saw, y the Lord had heard him in the thre-
shing flowre of Ornan the Iebusite: he v-
sed to offer ther. For y tabernacle of y Lor
de which Moses made in the wildernesse,
& the aulter of burntoffring were at y cea
son in the hyl at Gabaõ. And Dauid coul
de not go before it to seke God, because he
was aferde of the swerde of the Angell of
the Lord. And Dauid sayd: this is y hou-
se of the Lord God, & this is the burntof
fringe aulter for Israel.

¶ Dauid wylleth hys sonne Salomon to bylde the temple of the Lord which thynge he hym selfe was forbidden to do.

The .xxii. Chapter.

AND Dauid cõmaũded to gea
ther the straũgers y were in y A
land of Israell, & sett hewers
to hew stone, to buyld the hou
se of God. And Dauid pre-
pared plentie of yron for nayles to the do-
res of the gates & to ioyne wyth al, & abou
dance of brasse without wayghte, & of Ce-
dar trees without nũbre. For the Zidons
and they of Tire broughte moche Cedar
wood to Dauid. For Dauid thus thought
Salomon my sonne is younge & tender, B
and the house that is to be buylte for the
Lorde, muste exceade in greatnesse, that it
maye be spoken of and praysed in all lan-
des. I wyll therfore make ordinaunce for
it. And so Dauid prepared aboundaunce
before hys death.
And he called Salomõ his sõne & char-
ged him to buyld an house for y Lord god
of Israel: And Dauid sayd to Salomõ:
* my sonne, I had in myne hert to buylde [illegible]
an house vnto y name of the lord my god.
But the word of the Lord came to me say
inge: thou hast shed moche bloude, & haste
made many battels. Thou shalt not bylde
an house for my name, for thou haste she-
moch bloud to the erth in my sight. Behol
de a sõne shalbe borne the which shall be a
mã of rest, for I wyl geue him reste frõ al
hys enemyes round about. And his name
shalbe * Salomõ: for I wil sende rest and Salomõ is as moch to say by interpretaciõ as peaceable
peace vpõ Israel in his dayes. He shal byl
de an house for my name, & he shall be my
sonne, & I wyl be his father, & wyl stablish
the seat of his kingdõ vpon Israell for e- C
uer. Now my sonne, the Lord be with the,
y thou mayste prosper & buylde the house
of the Lord thy God, as he hath sayd of y
And the Lord geue the wisdõ & vnderstã-
ding, & make y gouernour of Israell, & to
kepe the law of the Lord thy god. For thẽ
thou shalt prosper: If y shalt be diligẽt to
do the ordinaũces & lawes whych the lord
charged Moses with, to deliuer to Israel.
Plucke vp thyne hert & be stronge, dread
not nor be discouraged. Beholde in myne

aduersite I haue prepared for thee house of the Lord an hũdred thousand talentes of gould & a thousand thousãd talẽtes of syluer, & as for brasse & yrõ it cãnot be nũbred, it is so moche. And I haue prepared timber & stone, & þ shalt prouide more therto. Moreouer þ hast workmen ynough &
D masõs & carpẽters to worke in stone & timber, & al maner of wise mẽ for whatsoeuer worke it be. And of gould, syluer, brasse & yron there is no number. Up therfore & set vpõ it, & the Lorde shalbe with the.

And Dauid cõmaũded al the Lordes of Israel, to helpe Salomõ his sõne saying: Is not þ Lord your god with you? & hath he not geuẽ you reste on euery syde? for he hath geuẽ the enhabitours of the lãd into myne hand, and the land is subdued before the Lord & before his people. Now therfore set your hertes & youre soules, to seke the Lord your god. And vp & buylde ye þ tẽple of the Lord God, to brynge the arcke of the couenaunt of the Lorde, & the holye vesselles of God into thee house so buylte for the name of the Lorde.

¶ Dauid beyng olde, ordeyneth Salomõ kynge. He causeth the Leuites to be nũbred, and assigned them to theyr offyces.

The .xxiii. Chapter.

A iii. Reg. i. c And whẽ Dauid was olde & strykẽ in yeres, he made Salomõ his sonne kyng ouer Israell. And thẽ he gathered together all þ lordes of Israell with the Prestes & the Leuites. And þ Leuites were nũbred frõ .xxx. yere & aboue, & the tale of them in men polle by polle was .xxxviii. thousand. Of whiche .xxiiii. thousand were set to further the worke of the house of the Lord. And .vi. thousand were officers & Iudges. Foure thousand were porters & foure thousand prayred the lord with such instrumẽtes as Dauid had made to prayse wyth all.

And Dauid put an order amõg the children of Leui: Gerson, Cahath & Merari: Of the Gersonites was Laadã & Semei. The sonnes of Laadã: þ chefe was Iehiel
B & the Zethã and Ioel, thre. The sonnes of Semei, Salomith, Haziel, and Harã, thre These were the auncient heades of Laadã And the sonnes of Semei were also Iahath, Zinah, Iaus & Bariah: these foure were the sonnes of Semei. And Iahath was the chefe, Zinah the seconde: But Iaus and Bariah had not many sonnes: and therfore they were rekened for one auncient housholde.

The sonnes of Cahath: Amram, Izahar, Hebrõ & Uziel, foure. * The sõnes of Amram: Aaron & Moses. And Aarõ was appoynted to cõsecrate in the place moost holy, with hys sonnes for euer: & to burne the offringes before the Lord, and to minister, & to blesse in hys name for euer. And as for Moses the man of God, hys chyldren were named wyth thee trybe of Leui. The sonnes of Moses: Gerson & Eliezer. And of the sõnes of Gerson: Sabael was the chefe. The sonnes of Eliezer: Rohabiah the chefe. And Eliezer had no nother sõnes: But the sõnes of Rohabiah were very manye. And of the sonnes of Izahar:
Salomi, the chefe. The sonnes of Hebron C
Ieriahu the fyrst, Amariah the second, Iahaziel the thyrde & Iecmaam the fourthe. The sonnes of Uziel: Micah the first and Iesiah the seconde. The sonnes of Merari: Mahali & Musi, the sonnes of Mahali: Eleazar & Cis. And Eleazer dyed & had no sonnes, but daughters only, which theyr brethrẽ the sonnes of Cis toke. The sonnes of Musi: Mahali, Eder, & Ierimuth, thre. These are the childrẽ of Leui in the housholdes of their fathers the auncient heades, vewed & nũbred by name & polle by polle frõ .xx. yere & aboue, to worke in the seruice of the house of the Lorde. For Dauid sayd: the Lord god of Israel hath geuen reste vnto his people, and they shal dwell in Ierusalem for euer.

Moreouer the Leuites shuld nowe no more beare the tabernacle & al the vessels
þ pertayned to the seruice therof. But at þ D
last cõmaũdemẽte of Dauid, the Leuites were numbred frõ .xx. yeare & aboue, & to wayte at the handes of the sonnes of Aaron in the seruice of the house of the Lord and to haue the ouersight of the courtes & of the store houses, & of the purifying of al holy thinges, and of the worke of the thinges that serued for thee house of God, as the shewe bread, the fyne floure, the meate offringes, the Wafers of swete bread, and of the thinges baken in the fryinge panne or broyled on the grydyron, and on al maner measures and sise, and to wayte euery

euery mornynge to thanke and prayse the
Lorde, and lykewyse at euen. And to way
te on euery offeryng of burntesacryfyces
vnto the Lord, the Sabbothes and fyrste
dayes of the monethes, and other festfull
dayes by numbre and custome, was theyr
offyce euer before ẏ Lorde. And that they
shuld waite on the tabernacle of wytnesse
& on the holy place, & on the sonnes of Aa-
ron their brethren, in the seruice of ẏ house
of the Lorde.

The Notes.

28 To wayte at the handes of the sonnes of Aarō is, to do after their cōmaūdement, as beneth in the xxv b.

¶ Dauid assigneth their office to ẏ sōnes of Aarō.

The xxiiii. Chapter.

The deuysion of the sonnes of
Aarō: Nadab, Abihu, Elea-
3 zar & Ithamar. But nadab
Leui.xvi. & Abihu dyed before their fa
ther & had no chyldren. And
Eleazar and Ithamar were the Prestes.
And Dauid ordered them on this maner:
Zadock of the sōnes of Eleazar & Ahime
lek of the sonnes of Ithamar to be in of-
fice by course. And there were no mightye
heedes founde of thee sonnes of Eleazar
then of the sonnes of Ithamar. And they
deuyded them into .xvi. heedes of aūcient
housholdes of ẏ sōnes of Eleazar, & eight
B of ẏ sonnes of Ithamar. And they put thē
in order by lot, one with a nother that ther
shulde be rulers in the sanctuarye & Lor
des before god as wel of the sonnes of I-
thamar as of the sonnes of Eleazar. And
Semetah the sonne of Nathaneel the scri
be of the Leuites wrote them before the
kyng & the Lordes, & before Zadock the
Preaste and Ahimelek the sonne of Abia-
thar, & before the auncient heedes of ẏ pre
stes & of ẏ Leuites: one principall hou-
shold for Eleazar & one for Ithamar.

And ẏ first lot fel to Jehoiarib. The se-
cōd to Jedaiah. The third to Harim. The
fourth to Seorī. The fifte to Melchiah.
The sixt to Miamī. The seuenth to Hakes.
The eight to Abiah. The nineth to Jesua.
C The tenth to Secaniah. The leuenth to E-
liasib. The twelueth to Jakim. The thyr-
ten to Hupha. The .xiiii. to Isbaab. The
fiftene to Belgah. The syxtene to Emer.
The .xvii. to Hezir. The eightene to Haph
ses. The nyntene to Pathahaiah. The
twentie to Jehesekiel. The twentie & one
to Jaci. The .xxii. to Gamul. The .xxiii. to
Delaiahu. The .xxiiii. to Maasiahu.

This is the order of thē in their offices,
to come into ẏ house of ẏ Lord accordyng
to their maner vnder Aarō their father, as
the Lord God of Israel commaunded.

The rest of the sōnes of Leui: of the sō
nes of Amram, Subael. Of the sonnes
of Subael Jehediahu. Of the sonnes of
Rohabiah the fyrst Jesiah. Of the Izaha
rites, Salemoth. Of the sonnes of Sale
moth, Jahath. And the sonnes of Hebron
were Jeriahu the fyrst, Amariah ẏ secōd, D
Jahaziel ẏ thirde, Jekameam ẏ fourthe.
Of ẏ sonnes of Vsiel, Micah. Of the sō
nes of Micah Samir. The brother of
Micah was Jesiah. Of the sonnes of Je
siah zachariah. The sonnes of Merari
were Mahali & Musi. The sōnes of Jaa
ziahu, Beno. The sōnes of Merari by Ja B
haziahu, Beno, Sohem, zacur & Ebri.

Maheli had Eleazar which had no sō-
nes. The sonnes of Kis: Jerahemel. The
sonnes of Musi: Mahali, Eder and Jer-
moth. These are of the children of Leui in
the housholdes of their fathers. And these
cast lottes next to their brethren the sōnes
of Aaron, before Dauid the king and za-
doc & Ahimelec & the aūciēt heedes & prea-
stes of the Leuites: as well the youngeste
brother as an auncient heed.

¶ The singers ar appointed with their places, and lottes.

The xxv. Chapter.

And Dauid & the captaynes
of ẏ host apoynted out to do
seruyce the sonnes of Asaph
of Hemā & Iduthun, whych A
dyd prophesie ẘ harpes psal
teries & simbales. And ẏ multitude of thē
were men to do seruice in theyr offyces.
The sonnes of Asaph: zaur, Joseph, Na-
thaniah Asercalah, to wayte on Asaph
which prophesied by the kynge.

The sonnes of Iduthū: Godoliah, zuri,
Isaiah, Hasabiah & Mathathiah, Semei
syxe, at ẏ hādes of their fathers Iduthun,
ẘ harpes: whiche Iduthū prophesied for
to thanke & praise the Lorde. The sonnes
of Heman: Bokiahu, Mathaniah, Vsiel,
subuell, Jerimoth, Hananiah, Hanani,
Eliathah, Gedalthi, Romamthi Ezer, Jes-
bokasah, Malothi, hothir & Mahasioth.

All

B All these were the sonnes of Heman ye kin
ges Sear of vysions wythe the worde of
god, to lift vp the horne. God gaue to He-
man .xiiii. sõnes & thre daughters. Al these
were at the hande of their father to sing in
ye house of the lord with symbales, psalte-
ries & harpes in ye seruyce of the house of
god. And * at the hand of the king was A
saph, Iduthũ & Hemã: But the multitude
of them were with their brethrẽ ye were cõ
nynge in the songe of the Lorde. And the
nũbre of al that taught, were two hũdred
foure skore & eyght. And they cast Lottes
indyfferentlye howe they shulde wayte as
well the smalle as the greate, the scoler as
wel as the skole master.

That is, at the kinges commaundemẽt as aboue in [illegible]

And ye fyrst lot of Asaph fel to Ioseph.
C The seconde to Godoliah with his brethrẽ
and sonnes, twelue personnes. The thyr-
de fel to Zacur with his sonnes & brethren
beynge twelue personnes. The fourthe to
Izari with his sonnes and brethrẽ twelue
personnes.

The fyfte to Nathaniah with his son-
nes & brethren twelue personnes. The sixt
to Bokiahu with hys sonnes and brethrẽ
twelue personnes. The seuenth to Isare-
lah with his sonnes & brethrẽ twelue per-
sonnes. The eyght to Isaiah with his
sonnes and brethren twelue Personnes
The ninthe to Mathaniah withe his son-
nes and brethren twelue personnes. The
tẽth to Semei wt his sõnes & brethrẽ twel
ue persõnes. The leuenth to Azarael wt his
D sõnz & brethrẽ twelue personnes. The .xii.
to Hasabiah withe hys sonnes & brethren
twelue personnes. The thirtene to Subu
el with his sonnes & brethren twelue persõ
nes. The fourtene to Mathathiah wt his
sonnes & brethren twelue personnes. The
fyftene to Ierimoth with his sonnes & bre
thren twelue persodnes. The syxtene to Ha
naniah with his sonnes & brethren twelue
personnes The seuentene to Iesbokasah
wt his sonnes & brethrẽ twelue personnes.
The eyghtene to Hanani with his sonnes
& brethrẽ twelue personnes. Thẽ ninetene
to Malothi wyth hys sonnes and brethrẽ
twelue personnes. The twentye to Elia-
thah wt hys sonnes & brethren twelue per-
sonnes. The .xxi. to Hothir wt hys sonnes
& brethren .xii. personnes: The .xxii. to Ge
dalthi with his sonnes & brethren .xii. per-
sonnes. The .xxiii. Mahazioth wythe hys
sonnes and brethren .xii. personnes, The.
xxiiii. to Romãthi Ezer wt his sonnes and
brethren .xii personnes,

¶ The porters of temple are ordeined euery man to the gate which he shulde kepe.

The .xxvi. Chapter.

The deuysyon of the porters a
mõg ye Corhites: Meselemi A
ah ye sonne of Korch of ye chyl
dren of Asaph.

And the sonnes of Mese-
lemiah were these: Zachariah the eldeste,
Iadiel the seconde, zabadiah the third, Ia
thaniel the fourth, Elam the fyfte, Ieho-
hanan the syxt. Elioenai ye seuenth. And O
bed Edom had sõnes: Semeiah ye eldeste,
Iehosabad ye second, Ioah the third, Sa
car ye fourth, Nathanael ye fyfte, Amiell ye
the sixte, Isacar the seuenth and Polathai
the .viii. for god had blessed him.

And vnto Semeiah his sonne were son
nes borne that ruled in the house of theyr
father, for they were men of myghte. The
sonnes of Semeiah: Othni, Raphael, O-
bed and Elzabad & hys brethren men of
actiuite, Elihu and Samachiah. All these
were of the chyldren of Obed Edom, whi
che with theyr brethren & their chyldrẽ, ac-
tiue mẽ & of strength to do seruice, were .lxii
of Obed Edom. And Meselemiah had sõ B
nes & brethren actyue men .xviii. And Ho
sah of the chyldrẽ of Merari, had sonnes:
Semri the chefe, yet he was not ye eldest, but
hys father made hym the chefeste. Helki-
ah the second, Thabeliah ye thyrd & zachari
ah the fourth: so that all the sonnes & bre-
thren of Hosah were .xiii.

Unto these was deuyded the offyce of ye
portershyppe as vnto heedes ouer the men
ye wayted wyth their brethren and myny-
stred in the house of the Lorde. And they
cast lottes the smalle as wel as the greate
in ye housholdes of theyr fathers, frõ gate
to gate. And the cast lot fell to Selemiah.
And for zachariah hys sonne a wyse coun
celer, they cast lottes, and his lot came out
towarde the Northe. And Obed Edoms
lot fel to the south, And to hys sonnes fell
* the councel houses. And to Suphim & [illegible]
Hosah fel the weste wyth the gate Sale-
cheth, wher the waye assendeth vpward, ye
one way beynge fast by the other.

In the Easte kepte syxe Leuites: in the
Northe.iiii.a daye, ⁊ in the Southe.iiii.a
day, and in euery councel house two, ⁊ in
the watchhouses, on the hie way westwar
C de foure: two in a house. These are the de=
uisions of ẏ porters among the sonnes of
Korch ⁊ the sonnes of Merari. And of ẏ
Leuites Ahiah had ẏ ouersyght of ẏ trea
sure of the house of god, and of ẏ treasure
of the dedycat thynges.

As cōcerninge ẏ sōnes of Laadā which
were Gersonites. Laadā had auncient fa=
thers. Laadan the Gersonite had Jehieli.
The sonne of Jehieli: Zethan ⁊ Joel hys
brother, which were ouer ẏ treasures of ẏ
house of the Lord. Amonge the Amrami=
tes, Jzaharites, Hebronites ⁊ Ozielites,
was Subuel the sonne of Gerson the son
ne of Moses a ruler ouer ẏ treasure. And
of his brethren the sonnes of Eliezer, was
Rahabiah, whose sōne was Jsaiah, ⁊ hys
sonne was Joram, ⁊ his sonne Zechri, ⁊
his sōne was Selomith, which Selomith
⁊ hys brethren were ouer al the treasures
of the dedicate giftes which Dauid ẏ kin
ge, ⁊ the auncient heedes, of ẏ captaines o=
uer thousandes ⁊ hundredes, ⁊ ẏ captay=
nes of ẏ hoste had dedicated of the spoyle
wōne in battel, to maynteyne ẏ house of ẏ
D Lorde: ⁊ ouer all ẏ Samuel the sear and
Saul the sōne of Cis, and Abner ẏ sonne
of Ner, ⁊ Joab ẏ sōne of Zaruiah had de
dicated. Al ẏ was dedicated, was vnder ẏ
hād of Selomith and of hys brethren.

Of the Jzaharites Conaniah and his
sonnes were in busynesses wythoute forth
made officers ⁊ iudges ouer Jsraell. And
of the Hebronites Hasabiah ⁊ his brethrē
men of actiuite a thousande ⁊.vii.hūdred
were officers in Jsrael on this syde Jordā
westward, in al busynesses of ẏ lord ⁊ ser=
uice of ẏ kyng. And Jediah was the che=
fest among the kynredes ⁊ fathers of the
Hebronites. And in the.xl. yere of ẏ kinge
dō of Dauid they were soughte for. And
ther were foūd of thē mē of actyuite at Ja
zer in Galaad. And his brethrē were mē
of actiuite, two thousād ⁊ seuē hūdred aū
ciēt heedes, which kyng Dauid made ru=
lers ouer the Rubenites, Gadites ⁊ the
halfe trybe of Manasseh in al maters per
taynyng to God ⁊ busynesses of ẏ kyng.

The.xxvii. Chapter.

T O speake of the chyldrē of Js
A rael: in the nūbre of thē were
aūciēt heedes ⁊ captaines of
thousādes ⁊ hundredes, ⁊ of
officers ẏ serued the king in al
thyng accordyng to the cōpanyes that ca=
me in or wēt oute, moneth by moneth tho=
row oute al the monethes of the yere. And
euery cōpanie had.xxiiii.thousand. Ouer
the fyrst cōpanye in the fyrst moneth, was
Jasoboā the sonne of Zabdiel. And in hys
nūbre were.xxiiii.thousād: And the chefest
of al the captaynes in the host of the fyrst
moneth was of the chyldrē of Phares. O
uer the cōpanye of the second moneth Do
dai an Ahohite, ⁊ in hys host was Make=
loth a ruler. And in his cōpany were.xxiiii
thousād. The chefe captayne of the thyrd
host in ẏ third moneth, was Banaiah the
sonne of Jehoiada ẏ prest. And in his host
xxiiii.thousand. This is ẏ Banaiah migh
tie amōg thirtie ⁊ aboue thirtie. And in his
parte was Amizabad hys sonne.

The fourth captayne in ẏ fourthe mo=
B neth was Asael the brother of Joab ⁊ Za=
badiah hys sonne after hym. And in hys
host.xxiiii thousande. The fyfte captayne
in the fyfte moneth was Samahut ẏ Jes
rahite: ⁊ in hys host.xxiiii.thousand. The
syxt captayne in the sixt moneth was Ira
the sonne of Ikes a Thekuite: and in hys
hoste.xxiiii.thousande.

The seuenth captayne in the seuēth mo
nethe, was Helel the Phalonite, of the chil
dren of Ephraim: ⁊ in his host.xxiiii.thou
sand. The eyght captayne in the.viii. mo
nethe, was Sobocai an Husathite of the
kynne of Sarah: ⁊ in hys host.xxiiii.thou
sand. The nynthe Captayne in the.ix. mo
nethe, was Abiezer an Anathothite of ẏ sō
nes of Jemini: and in hys host.xxiiii.thou
sand. The tenth captayne in the tenthe mo
nethe, was Maharai the Netophathite of
the Zarahites: ⁊ in his host.xxiiii.thousād.
The leuenthe monethe, was Banaiah the
Pharathonite of the chyldrē of Ephraim:
⁊ in his host.xxiiii.thousād. The twelueth
Captayne in the twelueth monethe, was
C Helbai the Netophathite of Othoniel, ⁊ in
hys hoste.xxiiii.thousande. And the rulers
ouer the trybes of Jsrael were these. Amō
ge the Rubenites, was Eliezer the sonne

T [illegible] ẏ [illegible] vnto the kinge-

of

of Zechri. Amonge the Simeonites, was
Saphatiah the sonne of Maacah, Amõg
the leuites: Hasabiah the sonne of Kamu-
el. Amõg the Aaronites: Zadock. In Iu
da: Eliu of the brethrẽ of Dauid: In Isa
car: Amri the sonne of Michael. In Zabu
lõ: Jesmaiah the sonne of Abdiah. In
Nephthali: Jerimoth the sonne of Azri-
el. Amõg the childrẽ of Ephraim: Hosea ye
sonne of Ozaiah In the halfe tribe Ma-
nasseh: Joel ye sonne of Phadaiah. Of the
halfe trybe of Manasseh in Galaad: Ja-
do ye sõne of Zachariah. In Beniamin: Ja
asiel the sõne of Abner. In Dã: Azariel ye
sonne of Jeroham. These are the Lordes
in the trybes of Israel.

But Dauid toke not the nũbre of them
vnder .xx. yere: for the Lord said he wolde
encrease Israel like vnto ye starres of the
skye. And Joab ye sõne of Saruiah begãne
to numbre. And though he finished it not,
yet there fell wrath for ye ryght Israel. And
therfore the nũbre was not put in ye chro-
nycles of kynge Dauid.

Ouer the kinges treasure was Azmoth
D the sõne of Adiel. And ouer the treasure of
the feldes, in the cytyes, vyllages & castel-
les, was Jehonathan, the sonne of Oziah.
And ouer the workmen in the feldes yt til
led the grounde, was Ezri ye sonne of Che
lub. And the ouersight of the vineyardes
had Semeiah the Ramathite. Ouer the
wynecellers & treasure of wine was Sab
di the Saphonite. And ouer ye oliuetrees
and mulbertrees that were in the valleyes
was Baal Hanã the Gaderite. And ouer
ye treasure of oile was Joas. And ouer the
oxen yt fed in Sarõ was Setari the Sa-
ronite. And ouer the oxẽ in ye valeyes was
Saphat the sonne of Adlai. And ouer the
camelles Obil the Ismaelite. And ouer the
Asses was Jehadiah the Merothite. And
ouer the shepe was Jasis the Hagarite. Al
these were the rulers of ye substãce of kyn
ge Dauid. And Jehonathã Dauids bro-
thers sonne, a mã of coũcel, a mã yt taught
wisdom, & a wryter he & Jehiel the sõne of
Hachamoni waited on the kinges sonnes.
And Ahitophel was of the kinges coũcel.
And Husai ye Arachite was ye kinges cõpa
niõ. And next to Ahitophel was Jehoiada
the sonne of Banaiah, & Abiathar. And ye
captaine of the kinges warre was Joab.

¶ Because Dauid was forbidden to build the tẽple, he exhorteth Salomon & the people to performe it.

The .xxviii. Chapter.

And Dauid gathered to ge- A
ther al the lordes of Israel: ye
Lordes of the tribes, the Lor
des of ye companies that my-
nistred to the king by course,
the lordes ouer the thousandes & ouer the
hũdredes, & the lordes ouer al the goodes
and catell of the kinge and of his sonnes,
wt the chamberlaynes warryoures and al
actiue men vnto Jerusalẽ. And kyng Da
uid stode vpon his fete and sayde.

Heare me my brethren & my people: I
had in myne hert to buyld an house of rest
for the Arck of the couenaũt of the lord, &
a fotestole for oure God, and had made
redye to buylde. But God sayde to me: yu
shalt not buylde an house for my name, be
cause thou art a mã of warre & hast shed
bloude. Moreouer the lord god of Israel
chose me of al the house of my father, to be
kyng ouer Israel for euer, for he chose Ju B
da to be a captaine: & in ye house of Juda ye
house of my father, & of the sonnes of my
father he had a lust to me, to make me kin
ge ouer al Israel. And of al my sõnes (for
the Lord hath geuen me many sonnes) he
hath chosen Salomon my sonne, to syt in
the seate of the kyngdome of the lorde o-
uer Israel. And he said vnto me: Salomõ
thy sonne, he shal build my house and my
courtes, * for I haue chosen him to be my i. Paral.
sonne, & I wilbe his father, & wil stablysh
his kigdom for euer, If he wil harde him
selfe to do my cõmaundementes, and my
lawes, as it goeth thys daye.

And now I say vnto you before al Isra
el the cõgregacion of ye lord, & in the audi-
ence of our god: kepe & seke for al ye cõmã
dementes of the lord youre God, yt ye maye
enioye a good lãd & enherete youre childrẽ
after you for euer. And yu Salomon my
sonne: know God thy father & serue hym Psal.
wt a pure hert and lust of soule. * For the 6
lord seecheth al hertes & vnderstandeth al
the Imagynacyons of thoughtes. If yu C
shalt seke him, he wilbe founde of the. But
& yf yu forsake hym, he wyll cast the of for
euer. Take hede now, for the Lorde hath
chose the, to build an house of thy Sãctua-
rye. Be stronge and do it.

And David gave Salomon his sōne ye
paterne of the porch & of ye houses ye lōged
therto, and of the store houses, vpper chā-
bres, ynner parlours & of the house of ye
mercieseate: & the example of all that was
in his mind, both of the courtes of ye house
of ye Lord & of the treasure houses round
about, for ye treasures of ye house of God
& for the treasure of the dedycate gyftes,
& of the companyes of the preastes & Le-
uites that wayted by course, & of al worke
mā shype, that shuld serue for the house of
the lord & for al vessels that shulde serue
in the house of ye lord. And appointed him
what wayghte of goulde shulde serue for
thynges of gould thorow out all vessels
for what soeuer vse it serued: and what
wayght of sylver shulde suffice for al ma
ner of vessels of sylver, for whatsoeuer
purpose they serued.

And the wayghte of the goulden candel
stickes and of their lampes of goulde the
wayghte for euery candelsticke & for their
lāpes. And for the candelstickes of sylver
by wayght, bothe for the cādelstyck & also
for her lampes accordinge to the offyce of
euery cādelstick. And ye wayght of gould
D for ye tables of shewbreede, table by table:
& lykewyse sylver for the tables of sylver.
And for fleshehokes, basens & drynckyng
pottes of pure goulde. And for cuppes of
gould by waight, cuppe by cupp. And for
cuppes of siluer by waight, cupp by cupp:
And for the aulter of incēse of tried gould
by waight. And the symilitude of the seat
of the Cherubes that stretched ouer theyr
wynges and couered the arcke of the coue
naunt of the Lorde. Al was geuen me by
wrytyng of the hande of the Lord, whych
made me vnderstād al the workmāshipp
of the paterne.

E And David sayde to Salomō his son
ne: harde thy selfe and be strōg and do it,
feare not nor let thyne hert dyscourage ye.
For the Lord God my God is wythe the,
and shal not leaue the nor forsake the, vn
tyll thou hast fynysshed al the worke that
must serue for the house of the Lord. Be
holde the prestes and Leuites deuyded in
companyes, for to do al maner of seruyce
that pertayneth to the house of God, and
besyde that, thou hast with the for all ma-
ner of workmanshyppe, all that are wyl-
lyng and wyse for any maner of seruyce.
And the lordes & al the people at at thy cō
maundemente in all thynges.

The Notes
a The foresaide &c. was ye mercye seat at which
vpon which God had promised the Hebrues to hea
re the and speake vnto the: which was vpon ye Arc
ke, as it appeareth Exodi. xxv. b.

¶ The offeringes of David and of the princes for
ye byldyng of the temple. David dyeth and Salomō
his sonne raygneth in his steade.

The. xxix. Chapter.

AND David the king sayd vn
to al the congregacion: God A
hath specyally chosen Salo
mō my sōne which is yet youn
ge & tender, & the worcke is
greate, for thee house is not for man, but
for the Lorde God. Moreouer I haue pre
pared wythe al my myghte for the house
of God: golde for thynges of gould, & syl
uer for thinges of siluer, brasse for thīges
of brasse, yron for thinges of yron & wood
for thynges of wood: & onykes stones, *
set stones, and of other gay stones, and al
maner of preciouse stones, and of marble
great aboundaunce. And yet because I
haue lust to the house of my God: I haue
seuerall goulde and sylver whych I geue
to the house of my God aboue al I haue
prepared for the holy house: euē thre thou
sand talentes of goulde of Ophir, and se
uen thousande talentes of sylver tryed: B
to syle thee walles of thee house wt gou-
de wher it becometh, and with siluer wher
sylver is mete, and for all maner of wor
ke by the handes of Artyfycers. And let
me se who is wyllyng also, to fyl hys hād
for the Lorde this daye.

* Some take it for cassidony, or an other pre ciouse stone called [illegible]

And the auncient lordes & the Lordes of
the trybes of Israell, & the Captaynes of
thousandes & hūdredes & the lordes ouer
the substāce of the kyng, were wyllyng &
gaue for ye seruyce of ye house of god, fyue
thousande talentes of gould and tē thou-
sande peces of gould coynes, and tē thou-
sande talentes of siluer, & xviii. thousand
talentes of brasse, & an hundred thousande
talentes of yron. And they ye had preciouse
stones gaue thē for the treasure of ye house
of the Lorde, vnto the hande of Jehiel the
Gersonite.

And the people reioysed ye they were so C
wyllynge: For with a pure herte they were
wyllyng vnto the lord. And therto David

racll which hathe made bothe heauen and
erthe, that he hath geuen Dauid the kyng
a wyse sonne ẏ hath discretiō ⁊ vnderstā-
dyng, to buylde an house for the Lord, ⁊
D another for his kyngdom. And now I ha
ue sent a wyse man ⁊ a man of vnderstan
dynge called Hirā Abi, ⁊ is the sonne of a
woman of the daughters of Dan (how be
it hys father was a Tirian) ⁊ he can skyll
to worcke in goulde, syluer, brasse, yron,
stone, tymbre, scarlett, Jacinct, bysse ⁊ cre-
mosin: ⁊ graue al maner of grauinges, ⁊
to find out al maner sotle worcke ẏ shalbe
sett before hym, wt thy connyng men, and
with the conning men of my lord Dauid
thy father. And now the whete, barley, oy
le ⁊ wine which my lord hath sayd, let him
sende his seruauntes. And we wyll cutte
wood oute of Libane, as moche as thou
shalt nede, ⁊ wyll bringe it to ẏ in sheppes
by see to porte Japo: ⁊ thence thou mayst
carye them to Jerusalem. And Salomon
numbred all the straungers that were in
the lande of Israel, after the tyme hys fa-
ther Dauid had numbred them. And they
were found an hundred ⁊ .liii. thousāde ⁊
syxe hundred. And he set .lxx. thousād of
thē to beare burthēs, and .lxxx. thousād to
hewe in ẏ mountayne, and thre thousande
and sixe hundred to courage and to set the
people a worcke.

¶ The temple of the Lord and the porche are bylded, with other thynges ther to belongyng.

The .iii. Chapter.

A And Salomō begāne to buil
iii. Re. vi. a de ẏ house of the Lord at Je
rusalē in mount Moriah, why
che was shewed Dauid hys
father whē he prepared a pla
ce in the thresshyng floure of Ornan the Je
busite. And he began to builde the second
day of the second moneth ẏ fourth yere of
his raigne. And this is the foundacion of
Salomō in buyldyng the house of God.
The length was .vi. score cubites after ẏ
olde cubyt, ⁊ the bredeth .xx. And the porch
at the ende was as large as the house bre-
deth .xx. cubytes: ⁊ the height was an hun
dred ⁊ .xx. cubytes. And he ouerlaide it on
the inner syde with pure goulde.
B And the great house he siled with firre
tree, ⁊ ouerlayde it wt good goulde, ⁊ gra-
ued thereto paulmetrees ⁊ cheynes. And he
paued the house wt precious stone good-
ly. And it was gould of Pharuaim. And
he ouerlaide the house: bothe beames, po-
stes, walles ⁊ dores wt gould, and graued
Cherubes vpon the walles.
And he made ẏ house most holy, whose
lenghth was .xx. cubites like to ẏ breadeth
of ẏ house, ⁊ the breadeth therof was also
.xx. cubytes. And he ouerlayd it wt the best
gould, ẏ drue to the summe of .vi. hūdred
talētes. And ẏ waight of ẏ nailes of goul
de was therto fiftie sicles. And he ouerlaid
the vpper chambres with gould.
And he made in the house most holy .ii. C
* Cherubes of Image worke, ⁊ ouerlayd Exo. xxv. d
thē wt gould. And ẏ winges of ẏ Cheru-
bes were .xx. cubytes lōg. The one wynge
was fiue cubites ⁊ touched the wal of the
house, ⁊ the other wyng was likewise fiue
cubytes and touched ẏ wing of the other
Cherub. And the one wing of ẏ other Che
rub was .v. cubites, and touched the walle
of the house, and ẏ other winge was fyue
cubytes also, and raught to ẏ wing of the
other Cherub. So that ẏ winges of ẏ say
de Cherubes raught .xx. cubites. And they
stode on their fete ⁊ loked inwardes. And
he made a fore hāging of Jacinct coloure,
of scarlet, cremosine ⁊ bisse, and caused the
rubes to be boundered therō. And he made
before ẏ house two pillers of .xxxv. cuby- D
tes lōg. And ẏ heed ẏ was aboue on ẏ top
of one of thē was fiue cubites. And he ma
de soch chaynes as was in the quere, ⁊ put
thē on ẏ heedes of ẏ pyllers, ⁊ made an hū
dred pomegranates ⁊ put thē on ẏ cheines.
And he rered vp the pillers before ẏ tēple:
one on the right hād ⁊ another on the left,
⁊ called the ryght Jachin ⁊ the left Boaz.

¶ The aulter of brasse, the see, the vesselles to wash with, the candelstyckes, ⁊c.

The .iiii. Chapter.

And he made an alter of bras- A
se .xx. cubites longe ⁊ .xx. cuby iii. Re. vii. c
tes broade and tē cubites hie.
* And he caste a brasen see of
tē cubites frō brim to brim, ⁊
round in cōpasse ⁊ fyue cubites hye: and a
lyne of .xxx. cubites myghte haue cōpased
it rounde aboute. And the facyon of oxen
did compasse it round about vnder it: that
is to wete, two rowes of oxen cast when it
was caste dyd cōpasse the see whiche was

ten cubites wyde, rounde aboute. And it
stode also vpon twelue oxen: of which thre
loked North, thre Weste, thre South and
thre East, and the see vpon them aboue an
hye, and the hynder partes of them inwar
de. And the thickest of it was an hādbrede
B and the brim lyke the brim of a cupp, with
floures of lylies. And it receaued and held
thre thousande bathes.

And he ma de ten lauers: & put fyue on
the right hand & fyue on the left, to washe
withal. And in thē they thrust the fleshe of
the burntofferinges. But the see was for
the Priestes to washe in. And he made ten
candelstickes of goulde in theyr facyōs, &
put them in the temple: fyue on the ryghte
hand & fyue on he lefte. And he made al-
so ten tables & put them in the temple: fiue
on the right syde and fyue on the left. And
C he made an hūdred ba sens of goulde. And
he made the courte of the priestes, and the
great courte & dores to it: & ouerlayde thee
dores of them with brasse. And he sett the
see in the ryght syde of yͤ East ende, towar
de the Southe. And Hiram made pottes,
shouelles and basens.

And Hiram finisshed the worke he made
for king Salomō vnto the tēple of God:
The two pillers with theyr scalpes of the
two heades yͭ were on the toppes of yͤ pyl-
lers: & the two wrethes to couer yͤ two scal
pes of the heades yͭ were on the toppes of
the pyllere: & foure hundred pomegrana-
tes for the two wrethes, two rowes of po-
megranates for euery wrethe, to couer the
two scalpes of the heades that were on the
pyllers. And he made bottomes, & lauers
vpon the bottomes: & the see withe twelue
D oxē vnder it. And therto pottes, shouelles
fleshe hokes, & al theyr vessels dyd Hiram
Abi make for kyng Salomō for the hou
se of the lord of bright brasse. In the play
ne of Jordā dyd the kyng cast them, in the
thicke erth, betwene Socoth & Zaredatha
And made of al these vesselles so mightye
great aboūdāce, that the weyght of brasse
could not be rekened.

And Salomō made al the vessels that
pertayned to thee house of God: the goul-
den aultar & the tables with the shewbred
vpon thē, the candelstickes with theyr lam
pes to burne after yͤ maner before the que
er, and that of pure gould, and the floures
and the lampes, & the snoffers were gould
and that perfect gould: & the dressing kny
ues, basens, spoones and censers of pure
goulde. And the inner dores of the place
moost holy, and the dores of the temple to,
were gould. And so was al the worck that
Salomon made for the house of the Lor-
de fynished.

And whē the worke yͭ Salomon made
in the house of the lord was fynesshed: thē
Salomō brought in the giftes dedicat by
Dauid his father, the syluer & the goulde
and all the Jewelles, & put them amonge
the treasure of the house of God.

¶ After the Arke, the other houses & the arke were put in the temple, the glorye of the Lord fylled the temple.

The .v. Chapter.

THen Salomō gathered the el- A
ders of Israel together & all yͤ
heades of the trybes and aun-
cient Lordes among the chyl-
dren of Israel, vnto Jerusalē:
to bring the arke of the couenaunte of the
Lord out of the cytie of Dauid whiche is
Zion. And all the men of Israell resorted
vnto the Kinge in the feast of the seuenthe
moneth. And whē al the elders of Israell B
were come, the Leuites toke vp the Arcke
And the prestes and the Leuites brought
awaye the Arke and the tabernacle of wit
nesse, and all thee holye vesselles that were
in the tabernacle. And kynge Salomon
and all thee congregation of Israell that
were assembled vnto him before the arcke
offered shepe and oxen, so many that they
coulde not be tolde or numbred for multi-
tude.

And the Priestes brought the arke of yͤ
appoyntmēt of the Lord vnto his place in
the quere of the tēple & place most holy: e-
uē vnder the winges of yͤ Cherubes, that
the Cherubes stretched oute theyr winges
ouer the place of the arke & couered yͤ arke
and her staues aboue on hye. And the sta-
ues of the arke, were so longe yͭ they were C
sene a litle before the quere, but not farre
without. And ther it remayneth vnto thys
daye. Moreouer there was nothing in the
arke saue the two tables whiche Moses
put therin at Horeb, whē the Lord made a
couenaūt with the childre of Israell, after
they were come out of Egipte. And whē yͤ
priestes were come oute of the holye place

(For al the prestes ye were foūde sanctified
thē selues & dyd not wayte by course) But
the Leuites euery one of thē that were vn
der Asaph, Heman & Iduthum, & amonge
their childrē & brethrē, were arayed in bysse
& sange with Cymbales, Psalteries & har
pes stādyng East frō the aulter, & with thē
an hūdred & xx. prestes blowing trōpettes
D And the trompet blowers & the syngers so
agreed, that it semed but one voice in pray
singe and thanking the Lord. And as the
voyce of the trōpettes, cymbales & instru=
Psal. c. v. a. mentes of melodye arose, * & as they pray
sed the Lord, how that he was good & that
hys mercy lasteth euer, the house of ye Lor
de was fylled with a cloud: so that the pre
stes could not endure to mynister by ye rea
son of the cloude. For the glorie of the Lor
de had fylled the house of God.

¶ The wordes of Salomō to the people, & the pray er ye made to God.

The. vi. Chapter.

A Then Salomō sayd: the Lord
iii. Reg. viii. b hathe spoken it, howe that he
wyl dwell in darkenesse. And
I haue built an habitatiō for
the & a place to dwel in for e=
uer. And ye kinge turned his face & blessed
the hole cōgregation of Israel & al the cō=
gregation of Israell stode. And he sayde:
blessed be the Lord God of Israel whych
spake wyth hys mouth to my father Da=
uid & hathe fulfylled it wyth hys handes,
for God sayde: sence the tyme I broughte
my people oute of the lande of Egipte, I
chose no cytie among all the trybes of Is=
raell to buylde an house in, that my name
myght be ther, neyther chose I any mā to
be a rueler ouer my people Israell. But
now I haue chosen Ierusalem to haue my
name there and haue chosen Dauid to be
ouer my people Israell.
ii. Re. vii. c. And it was in the hert of Dauid my fa
i. i. Re. viii. b ther to buyld an house for the name of the
i. Pa. xxii. b
B Lord God of Israel: But the Lord sayde
to Dauid my father: for asmoch as it was
in thyne herte, to buylde an house for my
name, thou diddest wel that thou haddest
it in thyne hert. Notwithstādinge ye shalte
not buyld the house, but thy sonne whiche
shal Issue out of thy loynes, he shal build
an house for my name. And the Lord hath
made good his sayinge ye he hath spoken,

For I arose in the rowme of Dauid my
father, & sate on the seate of Israel, as the
Lord promised, & haue buylt an house for
the name of the Lord God of Israel. And
therin I haue put the arcke wherin the co=
uenaūt of the Lord made with the childre
of Israel is. And he stept forth before the
aulter of the Lord in the presence of al the
cōgregatiō of Israel, & stretched oute hys
handes, now Salomō had made a brasen
pulpyt of fyue cubytes long & fiue cuby=
tes broade, & thre of heyght, & had set it in
the myddes of the great court, vpō that he
stept & kneled down vpō his knees before
al the cōgregatiō of Israel & stretched out
his hādes to heauē & sayde: Lord God of
Israel ther is no god like the ether in heue C
or in erth, which kepest couenāte & shewest
mercye vnto thy seruauntes that walke be=
fore the with all theyr hertes. Whych hast
kepte wyth the Dauid my father that thou
promysedest hym: thou saydest it with thy
mouthe and haste fulfylled it wyth thyne
hande, as it is to se thys daye.
Now Lord God of Israel kepe wt thy
seruaūt Dauid my father, ye thou promise
dest him saying: * thou shalt not be wyth out iii. Reg. viii. c
one or other in my syght ye shal syt vpō ye
seate of Israel. Of this cōditiō yet, yf thy
chyldre wyll take heade to theyr wayes to
walcke in my lawe, as thou haste walcked
before me. Now Lord God of Israel lett
thy saying be true, which thou saidest vn=
to thy seruaūt Dauid. Howbeit in very de
de, can god dwel with mā on erth? Behold D
nether heauē or heauē aboue al heauēs is
able to cōtayne the: howe shulde the house
thē which I haue built for the doo it? But
turne to the prayer of thy seruaūt & to hys
supplicatiō (O Lord my god) to herkē vn
to the voyce & prayer which thy seruaunt
maketh before the. That thine eies be opē
ouer this house day & night, & ouer ye place
of which thou hast sayd, that thou woldest
put thy name ther: to herkē vnto ye prayer
which thy seruaunt prayeth at thys place:
herkē therfore vnto the prayers of thy ser
uaūt and of thy people Israel, which they
praye in this place. But heare thou it oute
of thy dwelling place heauē: & whē ye hea=
rest it be merciful. * If a mā synne against
his neyboure, and an adiuratiō be layd to iii. Re. viii.
his charge, to adiure him wtal, & ye adiura
tion

ratiõ come before thine aulter in this hou-
se: thẽ heare thou frõ heauẽ, & worke & iud
ge thy seruauntes, that thou reward the e-
uel and bringe his waye vpon his head, &
iustefye the righteous & geue hym accor-
dinge to hys ryghtwesnesse.
Lykewise yf thy people Israel be put to
the worsse before theyr enemyes, because
they haue synned agaynst the: Yet yf they
turne & cõfesse thy name, & make intercessi
on & pray before ye in this house: thẽ heare
thou frõ heauẽ & be merciful vnto ye synne
of thy people Israel, & bringe thẽ agayne
vnto the land whych thou gauest to them
and to theyr fathers.
Yf heauen be shut vp, that ther be noo
E rayne, because thei haue sinned against ye:
yet yf they praye at thys place and cõfesse
thy name & turne from their synnes at thy
scorginge, thẽ heare thou from heauẽ and
be mercyful vnto the synne of thy seruaũ-
tes & of thy people Israel that thou shew
thẽ a good way to walke in, & sende rayne
vpõ thy land which thou hast geuen vnto
thy people, for an enheritaunce.
Yf ther chaũce dearth in the lande, pesti
lẽce, burning or smiting of corne, grashop
pers or caterpillers, or that theyr enemyes
besege thẽ in the cities of theyr owne lãde
or whatsoeuer plage or sicknes it be. Thẽ
al the supplications & prayers that shalbe
made of al men among al thy people Isra
el, whych shal knowe euery man his owne
sore and his owne greffe, and shal stretche
out theyr hãdes towarde thys house: thou
shalte heare frome heauen thy dwellynge
place, and shalte be mercyfull, and geue
euery man accordinge vnto all hys waye,
euen as thou shalte knowe euery mannes
herte: for thou onelye knowest the hertes
of thee chyldren of Adam: that they maye
feare the and walke in thy wayes as long
as they lyue vpon the earth, whyche thou
gauest to our fathers.
F Therto a straũger whiche is not of thy
people Israel, yf he come frõ a farre land
for thy greate names sake & thy myghtye
hand and stretched out arme, and therfore
come & pray at this house: thou shalt heare
him frõ heauẽ thy dwellinge place, & shalt
do accordinge to al that ye straũger calleth
to the for. That al the naciõs of the earthe
may knowe thy name, & feare the, as doth
thy people Israel: & that it may be knowẽ
how that this house which I haue buylte,
is called after thy name.
Whẽ thy people shal goo out to warre,
agaynst their enemyes the waye that thou
shalt send thẽ. Yf they pray to the, ye waye
toward this cytie whych thou hast chosen,
& house which I haue buylt for thy name
thẽ heare frõ heauẽ, theyr supplicatiõ and
prayer, & helpe them in theyr ryght.
Yf they shal synne agaynst the (as ther G
is no mã but that he shal synne) & thou be H
angrie with thẽ & delyuer thẽ to theyr ene-
mies, & they leade thẽ awaye captyue vnto
a land ferre or neare yet yf theyr hertes co
me to them agayne in the land where they
be in captiuite, & turne and praye vnto the
in the land where they be in captiuite, say-
inge: we haue sinned & haue done euel and
wekedly and turne agayne to the, wyth al
their hertes & al theyr soules, in the lãde of
theyr captiuite whẽ they be kept in bonda
ge, and so praye toward theyr land whych
thou gauest vnto their fathers, & citie whi
che thou hast chosen, & to this house which
I haue buylte for thy name. Then heare
frõ heauen thy dwellinge place, theyr sup
plication & prayers & iudge theyr cause, &
be mercyful vnto thy people, though they
haue synned agaynst the.
So now my God let thyne eyes be opẽ
& thyne eares attẽt vnto the prayers made
in this place. And now vp lord God in thy
restinge place: both thou & the arcke of thy
strength, & let thy priestes putt on victory
and thy saynctes reioyse in goodnes. And
Lord God turne not awaye the face of thy
ne anoynted: But remẽbre the mercies pro
mysed to Dauid thy seruaunte.

¶ The fyre cõsumeth the sacrifyce. The Lorde ap-
peareth to Salomon the second tyme.

The .vii. Chapter.

AND when Salomon had ma
de an ende of prayenge, there A
came downe fyre from heauẽ
and consumed the burntoffe
ringe and the sacrifices. And
the glorye of the Lord fylled ye house: that
the priestes coulde not goo in to the house
of the Lorde, because the glorye of the
Lorde hadde fulfylled thee house of thee
Lorde. And al the chyldren of Israel saw
howe the fyre came downe and the glorye

of the Lorde vpon the house, and stouped
with theyr faces to the earth vpon the pa-
uement & bowed them selues and cōfessed
vnto the Lord, that he was good and that
hys mercye lasted euer.
B And the kynge & all the people offered
offeringes before the Lord. So that kinge
Salomon offred.xxii.thousand oxen, and
an hundred and twentie thousande shepe.
And so the kynge and all the people halo-
wed the house of God. And the Preestes
wayted on theyr offyces, and the Leuytes
wyth instrumentes of musyck of the Lor-
de whyche kynge Dauid made to confesse
vnto the Lord that hys mercy lasteth euer
when Dauid gaue prayse thorowe theyr
hādes. And the preestes blewe trompettes
fast by them: & al Israel stode. Moreouer
Salomō halowed the middle of the court
that was before the Lord: for ther he offe-
red burntofferinges & the fatt of the peace
offringes, because the brasen aulter which
Salomon had made, was not able to re-
ceaue the burntofferinges and the meatof-
feringes and the fatte.
And Salomō kept a feast the same sea
C son of.vii.dayes & al Israel wyth hym, an
exceadinge great congregation, euē from
Hemath vnto the ryuer of Egipt. And the
eyght daye they made a gatherynge. For
they kept the halowynge of the aulter.vii.
dayes & the feast seuē dayes. And the.xxiii
daye of the seuenth moneth, he let the peo-
ple departed vnto theyr tētes glad & merie
in hert for the goodnes that the Lord had
shewed to Dauid, to Salomon & to Isra-
el his people. * And so Salomon fynys- iii. Re. ix. a
shed the house of the Lord and the kinges
house and al that came in his hert to make
in the house of the Lord and in hys owne
house, and that prosperously.
And the Lord apeared to Salomon by
night & said to him: I haue heard thy peti
ciō & haue chosen thys place for my self to
be an house of sacryfyce. Moreouer yf I
shut vp heauē that ther be no rayne, or yf
I cōmaūde the locustes to deuoure the land
or yf I send pestilēce amonge my people:
yet yf my people that are named after my
name, shall hūble thē selues & make inter-
cessiō & seke my presence, & turne frō theyr
D wicked wayes, then wyl I heare frō heauē
and be mercyfull to theyr synnes, and wyl
heale theyr lande. Therto myne eyes shal
be opē & myne eares atent vnto ÿ prayers
made in thys place. And finallye I haue
chosen & sanctified this house, that my na
me be ther for euer, & myne eyes and myne
hert shalbe there perpetually.
And yf ÿ shalt walke before me as Da-
uid thy father walked, to do accordinge to
al that I haue cōmaūded the, & shalt obser
ue myne ordinaūces & my lawes, thē I wil
stablyshe the seat of thy kyngdome, accor-
dinge to the couenaunt I made wyth Da
uid thy father, saying: * thou shalt haue ii. Re. vii. d
uer one or other that shall rule in Israell. b
But & yf ye turne awaye & forsake myne ii. Pa. vi.
ordinaunces & my cōmaundemētes which
I haue set before you, and shal go & serue
other Gods and bowe your selues to thē:
then wyl I plucke thē vp by the rotes out
of my lande whych I haue geuen thē, & yet
wyl cast this house which I haue sanctify
ed for my name out of my syght, & wil ma
ke a prouerbe & a tale of it amōgal naciōs
And this house that is so hye, shalbe a wō
der to al that passeth therby that they shal
saye: why hath the Lord dealt on this fas-
syon with this lād & with this house? And
it shalbe answered thē, because they forso-
ke the Lord God of theyr fathers whyche
brought thē out of the land of Egipt, and
caught holde on other Gods, & bowed to
them & serued thē: euen therfore brought
he on them all thys euell.

The Notes.

a ☞ The glorye of God filling the house, was as
a visible cloude prefiguring that God ought to be
preached, prayed and magnified thorow the whole
world in ÿ congregation of the faithful, as he sayth
Numeri.xiiii.d

b ☞ Those ar cast out of the sight of god, which
by the libertie of the fleshe feare not to be cast oute.
Math.vii.c. and Luke.xiii.f

¶ The cytyes that Salomō bylded after the house
of god was fynyshed

The.viii.Chapter.

And after.xx. yere whē Salo
mon had buylte the house of I
the Lorde & his owne house: iii. Re. ix
he buylte the cyties that Hira
gaue him & put of the childrē
of Israel in thē. And Salomō wēt to He
math Zobah & strengthed it. And he built
Thadmor in the wildernesse & al the stor
cyties whych he buylte in Hemath. And he
buylt Bethhoron the vpper & Bethhoron
the nyther, and made them strong cytyes
wyth

with walles gates & barres. And Baalath
& al the stoare cities that Salomon had, &
all ẏ charet cities & the cytyes of horsemē,
B & all that Salomon had lust to buylde in
Ierusalē and Libanon, & thorowout all ẏ
lande of his dominion.

And al the people that were lefte of the
Hethites, Amorites, Pheresites, Heuites
& Iebusites, which were not of the childrē
of Israel: euen the children of thē, whyche
were lefte after them in the lande, & were
not cōsumed of the chyldren of Israel, thē
did Salomō make tributaries vnto this
day. But of ẏ chyldrē of Israel dyd Sa-
lomō make no bondemē in his worke: but
they were mē of warre & rulers & great lor
des wᵗ him, & captaynes ouer his charettes
and horsemen. And king Salomōs offi-
cers that ouersaw & ruled the people, were
two hundred and fyftie.

C And Salomō brought the daughter of
Pharao out of ẏ citie of Dauid īto ẏ hou
se ẏ he had made for her. For he sayde: my
wife shal not dwel in the house of Dauid
king of Israel, for it is holye, because the
Arcke of the Lord came into it.

And from thenceforthe Salomon offe
red burntofferinges vnto the Lorde on ẏ
aulter of the Lord which he had builte be-
fore the porche to offer daye by daye accor
dyng to the commaundement of Moses,
& in the sabbotes & newe mones, and ẏ thre
solempne feastes of the yere, the feaste of
swete bread, the fest of wekes and ẏ feaste
of bothes.

And Salomon put the sortes of prea-
stes in companyes as Dauid hys father
had ordered thē, vnto ẏ offyces, & the leui-
tes vnto their wayte, for to prayse & myni
stre before the preastes day by day, & ẏ por-
ters by course at euerye gate. For so had
D Dauid ẏ man of God cōmaunded. And ẏ
cōmaundement of the kyng vnto the pre-
stes & ẏ Leuites cōcernynge what soeuer
cause it was, & concernynge the treasures,
was not disobeyed.

And al the worke of Salomon wente
lustely forwarde euē vnto the daye of the
foundacion of the house of the Lord was
layde: & from thence till he had fynysshed
it, that the house of the Lord was perfect.
And then went kynge Salomon to Ezio
Gaber and to Eloth and to the sees syde in
the lande of Edō. And Hiram sent him by
the hande of his seruauntes shyppes & ser-
uauntes that could skyl of the see: whiche
went wyth the seruauntes of Salomō to
Ophir, & brought thence foure hundred &
fyftye talentes of gould, and brought it
to kynge Salomon.

¶ The comunication of Salomon withe the quene of Saba, & the gyftes that the one gaue the other. The death of Salomō: after whom succeadeth Rehoboā.

The .ix. Chapter.

And ẏ quene of Saba hearde A
of the fame of Salomō & ca- iii. Regum .x. a. Mat. xii. d. Luke .xi. d.
me to proue him wyth rydels
at Ierusalē, with a very great
companie, and with camelles
ẏ bare swete odoures and plentie of goul-
de and preciouse stone. And when she was
come too Salomon, she communed withe
hym of all that was in her herte. And Sa
lomon soyled her all her questyons, that
there was nothynge hyd from Salomon,
which he tolde her not.

And when the quene of Saba had sene
the wysdome of Salomon and the house
that he had buylt, and the meate of hys ta-
ble and the sitting of his seruauntes & the
standynge of hys waiters, and theyr appa
rell, and hys butlers with theyr apparel,
and hys parloure out of which he went in
to the house of ẏ Lord, ther was no moa-
re herte in her.

And thē she sayd to ẏ kyng: the sayinge B
which I heard in mine owne lād, of thyne
actes and of thy wisdom, is trueth. But I
beleued not ẏ wordes of thē, vntil I came
& mine eies had sene it. And se, ẏ one halfe
of thy wysdom was not told me: thou ex-
ceadest the fame that I heard, happye are
thy mē, & happye are these thy seruauntes
which stād before ẏ all way and heare thy
wysdom. Blessed be ẏ lord thy god whych
had lust to the, to make the kynge on hys
seat, vnto the Lord thy God. Because thy
god loued Israel, to make them continew
euer, therfore made he the kyng ouer them
to do ryght and equyte.

And she gaue ẏ king an hūdred and .xx.
talentes of gould, and of swete odoures ex-
ceadyng great aboūdaunce wᵗ precyouse
stones, ẏ ther was no soche swete odoures
as the quene of Saba, gaue kynge Salo
mō. And therto the seruauntes of Hirā and
the seruauntes of Salomō which brought
gould

toke.xviii.wiues ⁊ thre skore concubines.
and begatt thre skore daughters ⁊.xxviii.
sõnes. And Rehoboā made Abiah the son
ne of Maacah the chefe ruler among hys
brethren, for to make hym kynge. And he
plaied wisely ⁊ skatered of al hys chyldrẽ
thorow out all the countreyes of Juda ⁊
Beniamin in euery stronge cytye. And he
gaue them aboundaūce of vitaile, and as=
ked manye wyues.

¶ Sesak kyng of Egipt robeth the tẽple of yͤ lord Rehoboam dieth ⁊ Abiah his sonne succedeth hym.

The.xii. Chapter.

A And when Rehoboā had sta=
blisshed the kyngdom, ⁊ ma=
de it strong he forsoke yͤ law
of the Lord, ⁊ all Israel with
iii.Re.xiiii.b hym, * wherefore yͤ fyfte yere
of kynge Rehoboam, Sesac the kynge of
Egypte came vp agaynst Jerusalem be=
cause they had trāsgressed against yͤ Lord
with twelue hundred charettes ⁊ thre skore
thousande horsemen. And the people were
wythoute numbre that came wythe hym
out of Egypt, with them of Libia, ⁊ the*
Some rede: troglodites Succhites and the blacke Mores. And
they toke the strõg cities that were in Ju=
da and came to Jerusalem.
Then came Semeiah the Prophet to
Rehoboam ⁊ to the Lordes of Juda that
were geathered to Jerusalem for feare of
Sesac, ⁊ sayde to thẽ: thus sayth the Lor
de, ye haue lefte me, ⁊ therfore will I leue
B you also in yͤ handes of Sesac. Wherup
on the Lordes of Israel and the kyng hũ
bled them selues ⁊ sayd: the Lord is rygh
teous. And when the Lord saw that they
submitted thẽ selues, yͤ worde of yͤ Lorde
came to Semeiah saying: they meke them
selues, and therefore I wyll not destroye
them. But I wyl delyuer them somwhat,
and my wrath shall not fal vpõ Jerusalẽ.
Neuerthelater they shall be hys seruaun=
tes, to knowe what dyfference is betwene
my seruyce and the seruyce of the kynge=
domes of other landes.
C And Sesac kynge of Egipte came to
Jerusalem and toke awaye the treasures
of the house of the Lord, and the treasures
of the kinges house, ⁊ shortly he toke all.
And he toke also yͤ shildes of gould which
Salomõ made. In stead of which kynge
Rehoboam made shildes of brasse, ⁊ put
thẽ in the kepinge of the captaynes of his
gard which waited in the gate of the king
es house. And as ofte as yͤ kyng wẽt to yͤ
house of the lord, yͤ garde wẽt ⁊ fet them, ⁊
brought thẽ agayne vnto yͤ garde chābre.
And so because he humbled him selfe, the
wrath of yͤ lord turned frõ him, ⁊ destroy=
ed not al together. And thereto there were
many good thynges yet in Juda.
And kyng Rehoboā waxed myghty in D
Jerusalẽ ⁊ raigned. And Rehoboā was.
xli. yere olde whẽ he was made kyng, ⁊ he
raygned.xvii. yeres in Jerusalem the citie
which the lord had chosẽ out of al yͤ tribes
of Israel to put hys name there. And hys
mothers name was Naamah an Ammo=
nite. * And he dyd euel: for he prepard not
his hert to seke the Lorde.
The actes of Rehoboam fyrst and last
are written in the sayinges of Semeiah yͤ
Prophete ⁊ of Ado the sear of visions, so
moche as his genealogye and the perpetu
all warre that was betwene Rehoboam ⁊
Jeroboam during their lyfe. And Rebo=
boā layd hī to slepe wͭ hys fathers ⁊ was
buried in yͤ citie of Dauid, ⁊ Abiah his sõ
ne raygned in hys steade.

¶ The vyctorye of Abiah agaynst Jeroboam.

The.xiii. Chapter.

The.xviii. yere of kyng Jero= A
boam begā Abiah to raygne
ouer Juda, ⁊ he raigned thre
yere ĩ Jerusalẽ. His mothers
name was Michaiah yͤ dau=
ghter of Uriel of Gabaah. And ther was
warre betwene Abiah and Jeroboā. And
Abiah made a battel wyth an host of figh
tyng men of foure hundred thousand cho
sen men. And Jeroboam put in araye to
fyght agaynst him, wͭ.viii. hundred thou
sand pycte men and stronge.
And Abiah stode vp vpõ Zemaraim
an hil in moūt Ephraim ⁊ said: heare me yͤ
Jeroboā and al Israel. Becommethe it not
you to know how that the lord god of Is
rael gaue yͤ kingdom of Israel to Dauid
for euer, euẽ to hym ⁊ to his sonnes, wyth
a * salted couenaunt. But Jeroboam the
sonne of Nabat the seruaunt of Salomõ
the sonne of Dauid, rebelled agaynst the
Lord. And there geathered to hym lewde B
men and vnthryftes, and preuayled a=
gaynst Rehoboā yͤ sõne of Salomon: for

Rehoboam was younge and tender har-
ted & not stronge ynough for them.
And now ye thinke to preuayle agaynst
the kyngdō of the Lord in the hand of the
sonnes of Dauid, because ye be a greate
multitude & haue wyth you the golden cal
ues which Jeroboam made you for Gods
And haue ye not cast out the prestes of the
Lorde the sonnes of Aaron, and the Leui-
tes, & haue made you Prestes lyke the na-
cyons of other landes: euen whosoeuer co
meth and fylleth hys hande wyth an oxe &
seuē rammes, the same is made Preste to
them that are no Gods.
C But with vs is the Lord our God who
we haue not forsaken, & the priestes of the
sonnes of Aarō ministring vnto the Lord
& the Leuites in offyce, burninge vnto the
Lord euery morning & euery euē burntof
frynges & swete cense: & the shew bred put
in ordre vpō a pure table: & the candelstic-
ke of gould wyth the lampes of the same,
to be lyght euery euē. For we kepe the wat
che of the Lord our God: but ye haue for-
saken hym. Moreouer se, God is with vs
in the forewarde, and hys prestes, and the
roring trompettes to crye alarum against
you. Ye chyldren of Israel fyght not with
the Lorde God of your fathers: for it wyl
not prosper wyth you.
But for al that Jeroboam sent mē pry
uely about to come behinde vpon thē: & so
they were before Juda, and thee layers in
wayte were behind thē. And whē Juda tur
ned & sawe the battel behind & before, they
cryed vnto the Lord, & the Priestes blewe
the trōpettes and the men of Juda gaue a
showte. And as the men of Juda showted
D god smote Jeroboā & al Israel before Abi
ah & Juda. And yͤ childrē of Israel fled be
fore Juda, & the lord delyuered thē into the
handes of Juda. And Abiah & his people
slue a great slaughter of thē: so yt ther were
strikē downe dead of Israel. v. C. M. cho
senmē. And so the children of Israel were
broughte vnder at yt tyme, & the chyldrē of
Juda preuayled: because they leaned vn-
to the Lord god of their fathers. And Abi
ah folowed after Jeroboā & wāne certaine
cities frō him: Bethel with the townes be-
lōging therto, & Jesanah with the townes
that longed therto, & Ephrō with her tow-
nes. And Jeroboam recouered not stregth
agayne in the dayes of Abiah. And at the
last the Lord plaged hym, that he dyed.
And Abiah waxed mightie, & toke hym
xiiii. wyues, & begat. xxii. sonnes and. xvi.
daughters. The rest of the actes of Abiah
and hys wayes & hys doynges are writtē
in the storie of thee Prophete Ido. And
when Abiah was layde to slepe wyth hys
fathers, they buryed hym in thee cytye of
Dauid, and Asa his sonne rayned in his
steade. In whose dayes the lande was
quyet ten yeare.

¶ Abiah dieth after whom succedeth Asa.

The. xiiii. Chapter.

AND Asa dyd that was good &
ryght in the eyes of the Lorde A
hys God, and toke awaye the iii.reg.xv.b
aultars of straungers and the
hylaulters, & brake the Images and cutte
downe the groues, and commaunded Ju-
da to seke the Lorde God of theyr fathers
and to do according to the law & commaū
dement. And he put awaye out of al the cy-
ties of Juda, the hilaulters & the ydolles:
for the kingdome was quyet before hym.
And he buylte stronge cytyes in Juda: be
cause the lande was in reste, and he hadde
no warre in those yeres. For the Lord had
geuen hym reste.
And therfore he sayd to Juda: lette vs
buyld these cyties and compasse thē wyth B
walles & towres, gates & barres, while we
haue the land quyet. For we haue soughte
the Lord oure God: and because we haue
sought hym, he hath geuen vs rest on eue-
ry syde. And so they built & prospered. And
Asa had an Armye that bare shyld & spere
oute of Juda thre hundred thousand, and
out of Ben Jamin that bare shylde & drue
bowes two hundred and. lxxx. thousand, &
were al stronge men.
And ther came out against thē zarah the C
Morian with an Host of. x. hūdred thou-
sand, & thre hundred charettes, & came as
ferre as Maresa. And Asa wēt out to him
& they put in araye to battell in the valeye
of Zephatah besyde Maresa. And Asa
cryed vnto the Lord his God & sayd: Lor
de it is all one wyth the to helpe them that
haue no power, wyth fewe or with manye
helpe vs O Lorde oure God, for we trust
to the, and in thyne name be come agaynst
thys multitude. Thou arte the Lorde our
God,

Jehosaphat.
God, let not man preuayle agaynst the.
D And the Lord smote the blacke Mores
before Asa & Juda, that they fled. And A-
sa & ye people that was with him, folowed
after thē as ferre as Gerar. And ye blacke
Mores were ouerthrowen, that there bode
none a lyue of thē, but were destroyed of ye
Lorde & of his hoste. And they caryed a-
waye a myghtye greate praye. And they
smote al the cities roūd about Gerar. For
the feare of the Lord came vpon thē. And
they robbed al the cities for ther was exce-
ding moch to be robbed in them. And ther
to they smote the tētes of cattel and caried
awaye plentie of shepe and camelles, & re-
turned to Jerusalem.

¶ King Asa by the monition of the Prophet Azari-
ah after he had put do one the Idolles, sacrifieth to
the Lord, He deposeth his mother of her dominion.

The. xv. Chapter.

A And the spyryte of God came
on Azariah the sōne of Obed
A And he wēt out agaynst Asa
& sayd to him: heare me Asa &
al Juda & Ben Jamin. The
Lord is wyth you, whyle ye be wyth hym,
and yf ye shal seke him, he wylbe found of
you: but & yf ye shall forsake hym he wyll
forsake you. Ther wyll come many dayes
in Israel, in which ther shalbe no true god
nor Priest that teacheth, nor any law. And
in theyr tribulation they shall turne vnto
the Lord God of Israel & shall seke hym,
and he shalbe found of them. And in those
dayes ther shalbe no peace to thē that goo
out and in. But great vexation vpō the en
habiters of al landes. For one nacion shal
destroye another, & one cytye another: for
God wyl trowble them wyth al aduersyte
B But plucke you vppe your hertes and lett
not your handes faynte, for youre workes
shalbe rewarded.

When Asa hearde those wordes & the
Prophesye of Azariah the sonne of Obed
the Prophete, he toke courage & put awaye
the abhominations oute of al the lande of
Juda and Ben Jamin, & out of the cyties
whych he wanne in mounte Ephraim, & re-
newed the aulter of the Lorde that was be-
fore the porche of the Lord. And he gathe-
red al Juda & Ben Jamin, and the straun
gers with them out of Ephraim, Manas-
seh & Simeon. For ther fel many to hym
out of Israel, whē they sawe that god was
wyth hym. And they assembled at Jerusa C
lem the thyrde moneth of the fyftene yeare
of the raygne of Asa. And they offred vn-
to the Lorde that same tyme of the spoyle
whych they had brought, vii. hūdred oxen
and. vii. thousand shepe.

And they made a couenaunt to seke the
Lord God of theyr fathers, wyth all theyr
hertes and all theyr soules: so that all that
sought not the Lorde God of Israel, shul
be dye for it, whether he were smal or great
man or woman. And they a sware vnto ye
Lorde wyth a loude voyce and showtinge
and wyth troumpettes and hornes. And all
D Juda reioysed in thee othe, for they hadde
sworne wyth all theyr hartes, and sought
hym wyth al theyr luste, and he was foūd
of them. And the Lorde gaue them reste
rounde aboute.

And therto kynge Asa putte Maacah
hys mother oute of auctorite, because she
had made an ydole in a groue: and brake
downe her ydole & stampte it & burnt it by
the broke Cedrō. But they put not the hyl
aulters oute of Israell: neuerthelesse ther
herte of Asa was pure al hys lyfe. And he
brought into the house of God the dedicat
gyftes which he & his father had dedicate
in gould, syluer and other Jewelles. And
there was nomore warre vnto thee. xxxv.
yeare of the raygne of Asa.

The Notes

a ¶ To sweare vnto the Lorde, is to bende thy self
wholly to hym wyth a pure herte: which thyng true
worshyppers do, as is sayde of Dauid. Psa. cxxxiii.
But to sweare by ther Lorde, is to call on the name
of the Lorde as a wytnesse and Judge, as it is sayd
Josue. ii. c

¶ Asa, for feare of Baasa king of Israel maketh a
couenaunt wyth Benhadad king of Siria.

The. xvi. Chapter.

In the. xxxvi. yere of the rayg
ne of Asa, came Baasa kinge A
of Israel agaynst Juda and
buylt Ramah, to the entent ye
he wolde let none that pertay
ned to Asa king of Juda, haue passage in
and out. Wher vpon Asa set out syluer &
gould out of the treasures of the house of
the Lorde and of the kinges house, & sent
it to Benhadad king of Siria, that dwelt
at Damasco, and sayde. There is a confe
deration betwene me and the, & so was be-
twene my father and thyne, wherfore I ha
ue sent the syluer and gould, that thou go
and breake thyne apoyntmēt with Baasa
king

B kinge of Israell, y he may depart frō me.
And Behadad graūted vnto king Asa, &
sent the captaynes of his armie agaynst y
cyties of Israel. And they bet Aion, Dan,
Abelmaim & al the store cities of Nephtha
li. And whē Baasa heard that, he left buil
ding of Ramah & let his worke cease. And
then Asa the kyng toke all Juda & caryed
awaye y stones & tymber of Ramah wher
wyth Baasa was a buyldyng: & he buylte
therwyth Gabaa and Mazphah.
C At that same tyme Hanani y sear, came
to Asa king of Juda & said to him: becau
se y trustest in y king of Siria, & trustest
not in the Lord thy god, therfore is y hoste
of the king of Siria escaped out of thine
hand. Were not the blacke mores & they of
Libia a great hoste with excedyng manye
charettes and horsemen? And yet because
thou trustedest in the Lorde, he delyuered
thē into thyne hādes. For y eyes of y Lord
behold al the erth, to strength the hertes of
thē that ar hole wyth him. Herin thou hast
done folyshly, & therfore from henceforth
y shalt haue warre. Wherupon Asa was
D wroth wt the sear & put him in the conuer
ting house, for he was displesed wyth hym
because of that. Moreouer Asa oppressed
certayne of the people the same ceason.
The dedes of Asa both fyrst & last, are
writē in the boke of the kinges of Juda
and Israel. And the. xxxix. yere of his raig
ne Asa fel sicke of his fete, & that his disea
se encreased. And therto in hys sicknesse he
asked no councel of the Lord, but of Phi
sycions. And at the last Asa fel on slepe wt
hys fathers and dyed when he had rayg
ned. xli. yeare. And they buryed hym in his
owne sepulchre whiche he had made in the
cytie of Dauid, and layed hym in the bed
whych he had fylled wyth the swete odoures
of diuerse kindes, made by the craft of the
potticaryes. And they dyd excedyng greate
coste aboute buriynge of hym.

¶ Josaphat succedeth after Asa, whyche causeth the feare of the Lord to be renued amōg the people.

The. xvii. Chapter.

A And Jehosaphat his sōne rai
gned in his stede, & was mygh
tier thē Israell. And he putte
souldioures in al the stronge
cities of Juda, & sette rulers
both in the land of Juda, & also in the cy
ties of Ephraim which Asa his father had
wonne. And the Lorde was with Jehosa
phat, because he walked in the olde wayes
of his father Dauid, & sought not Baals
But sought the Lord god of hys father &
walked in his commaundementes & not af
ter the doynges of Israell. Therfore the
Lord stablished the kingdō in his hand, &
al Juda brought him presentes, that he be
B came excedyng riche & gloriouse. And his
herte was corageous in thee wayes of the
Lord, & he put downe yet more of the hyl
aulters and groues out of Juda.
And the thyrde yeare of hys raygne he
sent of his Lordes: Benhail, Abdiah, Za
chariah, Nathanael & Michaah to teache
in the cities of Juda: & with thē Semeiah
Nathaniah, Zabadiah, Asahel, Semira
moth, Jehonathan, Adoniah, Thobiah &
Thobodoniah Leuites: & wyth them Eli
sama & Jozam Priestes. And they taught
in Juda, & had the boke of the lawe wyth
thē, & wēt about thorowoute al the cytyes
of Juda and taught the people.
C And the feare of the Lord fel vpō al the
kingdōs of landes that were roūde about
Juda, that thei durst not warre with Jeho
saphat. And y Philistines brought Jeho
saphat giftes & tribute siluer. And therto
the Arabiens brought him of shepe, seuen
thousand & vii. C. rāmes, & seuē thousand
and. vii. C. he gootes. And so Jehosaphat
prospered & grue vp on hye. And he buylte
in Juda, castels & store cyties. And he had
great substāce in y cities of Juda, & figh
tinge men & men of myghte in Jerusalem.
D And thys is thee ordre in the houses of
theyr fathers, of the captaynes ouer thou
sandes in Juda: Ednah the captayne and
with him of fightinge men. iii. hūdred thou
sand. And next to him Jehohanan a capi
tayne and with him. ii. hūdred & lxxx. thou
sand. And by his syde Amasiah the sonne
of Zechri willinge vnto the Lord, & with
him. ii. hūdred thousand mightie men. And
of the children of BēJamin, Eliada was
a man of myght, and had with him armed
with bowes and shildes. ii. hundred thou
sande. And by hys syde Jehosabad wyth
whō were an hundred and lxxx. M. arym
med for warre. These wayted on the king
besydes those which the kyng had putt in
stronge cyties thorowout al Juda.

¶ After Ahab had asked councel of the foure hundred Prophetes, he putteth Micheah in prison. He dyeth with the shot of an arrowe.

The .xviii. Chapter.

And Jehosaphat became very
A rych and gloriouse, & ioyned
iii. Re. xxii. a affinite wyth Ahab. And af-
ter certayne yeares he wente
downe to Ahab to Samaria
And Ahab slue shepe & oxē plenteously for
hym & for the people that came wyth him,
and entreated him to go up unto Ramoth
in Galaad. And Ahab kynge of Israell
sayd to Jehosaphat kyng of Juda: wylte
thou go wyth me to Ramoth in Galaad?
And he answered hym, I wylbe as thou,
and my people shalbe as thine and we wil
be with the in the warre.
But Jehosaphat sayd unto the king of
Israell: aske I praye the, the worde of the
B Lord. And the kinge of Israel geathered
together of the Prophetes foure hundred
mē, & said unto thē: shal we go to Ramoth
in Galaad to fyghte, or shal I cease? And
they sayd, go: the Lord shal deliuer it into
the kinges hāde. And Jehosaphat sayd, is
ther yet here neuer a Prophete more of the
Lordes, that we mighte aske of hym? And
the kyng of Israell sayde to Jehosaphat,
there is yet one, to aske the Lord by hym:
But I hate hym, for he neuer prophesieth
me good, but alwaye euel, one Micheah ẏ
sonne of Jemla. And Jehosaphat said: let
let not the kyng saye so.
Then the kinge of Israel called one of
hys chābrelaynes & sayd: fetch hether quic
kely Micheah the sōne of Jemla. And the
kinge of Israell & Jehosaphat kynge of
Juda sate ether of thē on his seate in their
C apparell, in a threshinge flowre beside the
gate of Samaria, & al the Prophetes pro
phesienge before thē. And one Zedekiah
the sonne of Chanaanah made him hornes
of yron and sayde, thus sayeth the Lorde:
wyth these thou shalt wynowe Siria un-
tyll thou hast brought thē to nought. And
all the Prophetes prophesyed euen so say-
inge: Go up to Ramoth in Galaad & pros
pere, for the Lord shall delyuer it into the
hande of the kynge.
And the messenger that wēt to cal Mi-
cheah, spake to him saying: behold, ẏ wor-
des of the Prophetes are pleasaunt to the
kynge wyth one assent, lette thy wordes I
praye the, be lyke one of theyrs, & speake ẏ
which is pleasaunt. And Micheah sayde:
as truly as the Lord lyueth, euē what my
God sayth, that wyl I speake. And whē he
was come to the kynge, the kinge sayde to
him: Micheah, shal we goo to Ramoth in
Galaad to fyght, or shal I be in rest? And
he answered: ye go ye & prosper, for ẏ Lord
shal deliuer it into youre handes. But the
king sayd to him: how often tymes shal I D
adiure ẏ that thou saye nothing but truth
to me, in the name of the Lorde.
Thē he sayd: I se al Israel skatered in
ẏ moūtaines, as shepe ẏ haue no shepard:
And the Lord sayd: these haue no mayster
lett thē returne euery man to hys house in
peace. Thē sayd the king of Israel to Je-
hosaphat, did I not tel the, that he woulde
not prophecye good unto me, but euel?
And he answered: therfore heare ye the
word of the Lord. I saw the Lord syt upō
his seat, & all the cōpanye of heauen stan-
ding on his ryght hand & on his left. And
the lord sayd: who shal deceaue Ahab kyn
ge of Israel, that he may go & be ouerthro E
wē at Ramoth in Galaad. And whyle one
sayd thus & another that, there came out a
spirite & stode before the Lord & sayde: I
wyl deceaue him. And ẏ Lord said to him,
how? And he said: I will go out & wylbe a
lyinge spirite in the mouthes of al his pro
phetes. And the Lord sayd, ẏ shalt decea-
ue him & shalt preuayle, go out & do euē so
And now behold ẏ Lord hath put a lying
spirite in the mouthes of all these thy pro-
phetes, & yet ẏ lord hath spokē euel agaīst
the. And Zedekiah ẏ sōne of Chanaanah, F
wēt to & smote Micheah upō the cheke, &
sayd: by what way wēt ẏ spirit of the lord
frō me, to speake in ẏ? And Micheah sayd
thou shalt se the day whē ẏ shalt rūne frō
chābre to chābre, for to hyd thy self. Then
sayd the king of Israel, take ye Micheah
& deliuer hym to Amō the gouernour of
citie, & to Joas the kinges sōne & say, thus
sayth the king: put this felow in prison,
fede him with bread & water of tribulaciō
untyl I come agayne in peace. And Mi-
cheah sayd: yf thou come agayne in peace,
thē hath not ẏ Lord spokē in me. And Mi-
cheah said moreouer, hearkē to ye people e-
uery one of you. And so ẏ king of Israel &
Jehosaphat the king of Juda wēt up to
Ramoth

to Ramoth in Galaad. Thē sayd the king
of Israel to Iehosaphat: chaūge the & get
the to battel, but se ẏ thou haue thine owne
G apparel vpon the. And the king of Israel
chaūged him self, & thei wēt to battel. But
the kinge of Siria cōmaunded the cap-
taynes of hys charettes sayinge: se that ye
fyght not agaynst small or great, saue a-
gaynst the kyng of Israel onely.

And whē the captaynes of the charettes
saw Iehosaphat, they had wēt he had ben
ẏ king of Israel, & therfore cōpased about
him, to fight. But Iehosaphat cryed out,
& the Lord holpe him, & God tysed them a
way frō him. For whē the captaynes of ẏ
charettes perceaued ẏ it was not the king
of Israel, they turned backe agayne from
him. And a certē mā drew hys bowe igno-
rauntly & smote the king of Israel betwene
the ioyntes of his habergyne. And he said
to the charet mā, turne thine hand & carye
me out of the hoste, for I am hurt. And the
battel arose that day. Howbeit the king of
Israel cōtinued standing in hys charet a-
gaynst the Siriens vntyl euē. And about
the sunne goinge downe he dyed.

The Notes.

a3 Thys speaketh the Prophete by an Ironye, that is, in derision or mockage: and therby taunteth all were the false Prophetes whych hadde falsely prophecyed vnto that kynge, as ye se here and iii. Regum. xxii. c.

¶ After Iehosaphat was rebuked by the prophete Iehu, he called agayne the people to the honorynge of the Lorde God.

The. xix. Chapter.

And Iehosaphat king of Iu-
A da returned to his house safe
& sound to Ierusalē. And Ie-
hu the sōne of Hanani ẏ sear
wēt out agaynst him & sayde
to king Iehosaphat: oughtest thou to help
the wicked, & to loue thē that hate the Lord
In this verely is the wrath of ẏ Lord vpō
the. Neuerthelater there are good thinges
found in the, in ẏ thou hast put away gro
ues out of the land, & hast prepared thyne
B hert to seke god. And as Iehosaphat dwel
te at Ierusalē, he wēt to agayne & went a-
mōge the people frō Bersabe to mouūt E-
phraim, & brought thē agayne vnto ẏ lord
God of theyr fathers. And he sett iudges
in the land, thorowout al the strōge cyties
of Iuda, citie by citie, & said to the iudges
C take hede what ye do for ye be not iudges
in the kinges stid, but of god, which is with
you in the wordes of the lawe. Wherfore
let the feare of the Lord be with you, & ta-
ke hede & do it. For there is no vnrightwis- C
nesse in the Lord our God, nor regarding ☞
of persones, nor taking of rewardes. Roma. ii. b. Actuū. x. e. Ephe. vi. b. Colos. iii. d.

Moreouer in Ierusalē did Iehosaphat
set of the Leuites & of the priestes & of the
aūciēt heades of Israel, ouer the customes
of the lord & causes of strife. And thē they
returned agayne to Ierusalē. And he char
ged thē saying: do euē so in the feare of the
lord wt truth & pure hert. And whatsoeuer D
come to you of your brethrē ẏ dwel in their
cities, betwene bloud & bloud, law, cōmaū
demēt, ordinaūces & customes: se ẏ ye war
ne thē, ẏ they trespace not against the lord
lest wrath come vpon you & on youre bre-
thrē. Thus do & ye shal not offend. And se
here Amariah the preste which is head o-
uer you in al matters of the Lord, & Zaba
diah the sōne of Ismael a ruler in ẏ house
of Iuda, he is ouer al causes concernynge
the kyng, wyth officers of the Leuites be-
fore you. Take courage to you & go vpon
it, and the Lord shalbe wyth the good.

¶ The meruelouse victorye ẏ the Lord gaue Iehosaphat kinge of Iuda agaynste the Moabites, & the chyldren of Ammon, and them of Seir.

The. xx. Chapter.

After that came the childrē of
Moab & the chyldren of Am A
mō & wt them of the Ammo-
nites agaynst Iehosaphat to
battel. And ther came ẏ toldē
Iehosaphat sayinge: ther cometh a greate
multitude against the frō the other syde ẏ
see out of Siria. And se they be in Hasasō
Thamar which is Engadi. And Iehosa-
phat feared & set him self to seke the lord,
& proclaymed fasting thorowout al Iuda
And Iuda gathered thē selues together
for to aske coūcel of the Lord. And therto
ther came oute of al the cyties of Iuda to
seke the lord. And Iehosaphat stode in the
cōgregatiō of Iuda & Ierusalē in ẏ house
of the Lord before the new court & sayde:
Lord god of our fathers, art not ẏ god in B
heauen, & raygnest not ẏ on al ẏ kingdōs
of the hethen? And in thine hand is power
& might, ẏ no mā cā stand before ẏ. Art not
thou our god which didest cast out the en-
habiters of this lād before thy people Is-
rael, & gauest it to the sede of Abrahā thy
louer for euer. And they dwelt therin & ha-

buylt þ a tẽple therin vnto thi name, & sayd
whẽ euel cometh vpõ vs, as the swerde of
iudgemẽt, pestilẽce or hõgre: thẽ yf we stãd
before this house & before þ (for thy name
is in this house) & shal crye vnto the in our
tribulation, thou shalt heare and helpe.
And now beholde, the childrẽ of Ammõ &
Moab & mou͂te Seir, by which thou wol-
dest not let Israel go: whẽ thei came out of
C Egipt: but thei departed frõ thẽ & destroy
ed thẽ not. And se, how they reward vs, to
come for to caste vs oute of thy possessiõ
which þ hast possessed vs withall. O oure
god, wilt thou not iudge thẽ? for we haue
no might agaynst this great cõpanye that
cometh agaynst vs. Nether wot we what
to do: but our eyes be vnto the.
And as al Iuda stode before the lord wt
their yoũge ones, their wyues & their chyl-
drẽ: the spirite of the lord came vpõ Iaha-
siel the sonne of Zachariah þ sonne of Ba
naiah þ sonne of Ieiel the sõne of Matha
niah a Leuite of þ sõnes of Asaph, euẽ as
he was in þ myddes of þ cõgregatiõ. And
he sayd, herkẽ al Iuda & the enhabiters of
Ierusalẽ, & also king Iehosaphat. Thus
sayth the Lorde vnto you be not afrayde or
faynt herted by reason of this great multi
tude. For þ warre is not youres, but gods
D And to morowe ye shal go downe to thẽ: se
they come vp at Ziz, & ye shall mete thẽ in
the flagges of þ broke before þ wildernes
of Ieruel. Morouer it belongeth not to
you for to fight i this quarel: but step for-
the & stand & behold þ help of þ lord which
is wt you: feare not, nor let youre hertz faile
you, O ye of Iuda & of Ierusalẽ. To mo
rowe go out to thẽ: for the Lord is wt you.
And Iehosaphat bowed him selfe wyth
his face to the erthe, & al Iuda & the enhabi
ters of Ierusalem fel before the Lorde, to
bowe them selues vnto the lord. And þ Le
uites & the children of the Cahathites & of
the Corahites stode vp, to prayse the lorde
E god of Israel wt a loude voice on hie. And
so thei arose erly in þ mornyng & gat them
out vnto the wildernesse of Thekua. And
as they wẽt out Iehosaphat stode & sayde
heare me Iuda & ye enhabiters of Ierusa
☞ lẽ. Beleue in the lord youre god & so shal ye
cõtinue: & beleue his Prophetz & so shal ye
prospere. And he gaue the people coũcel, &
set the syngers of the lord & them þ praysed
in holy apparel, to go out before the armie
& to saie: prayse the Lord for hys mercy la
steth euer. And what tyme thei begã to lau
de & prayse, then the lord set layers awaye
agaynst the children of Ammõ & Moab &
mount Seir, to destroye them vtterly and
to wype them out. And when they had ma
de an ende of the enhabiters of Seir, then
they holpe to destroye eche other.
And when Iuda came to Mizphah in
the wildernes, thei loked vnto the multitu
de. And beholde, they were dead carcases F
fallen to the erth, & none escaped. And Ie-
hosaphat & his people went to robbe away
the spoyle of them & foũd amõg thẽ abou͂
daũce of goodes & rayment & of pleasau͂t
Iewelles, & caught frõ thẽ more then they
could cary away: so þ they were thre dayes
in gathering of the spoyle, it was so moch
And the fourth day they assembled in the
valeye of blessing, for ther they blessed the
Lorde. And therfore they called the name
of the sayd place the valey of blessing vn-
to this daye. And so al the men of Iuda &
Ierusalem returned & Iehosaphat amõg
the thickeste of them, for to goo agayne to
Ierusalem with gladnes: for the lord had
made thẽ to reioyse of theyr enemies. And
they came to Ierusalẽ wt psalteries & har
pes and trõpettes, euen vnto the house of
the Lord. And the feare of God fell in the
kingdõs of al lãdes, when they had heard
that the Lord fought against the enemies
of Israel. And so the reaulme of Iehosa-
phat was in tranquilite: for hys god had
geuen hym rest on euery syde.
And Iehosaphat raygned vpõ Iuda, &
was.xxxv.yere olde when he begã to rayg
ne & raygned.xxv.yere in Ierusalem. And G
his mothers name was Azuba the daugh
ter of Silhi. And he walked in the way of
Asa hys father & bowed not therfrõ, to do
that was pleasaũt in the syght of the lord.
Howbeit they putt not downe the hyaul-
ters, nether dyd þ people yet prepare theyr
hertes vnto the god of theyr fathers. The
rest of the actes of Iehosaphat fyrst & last
are written in the workes of Iehu the son
ne of Hanani, whych noted them in the bo
ke of the kynges of Israel.
After this Iehosaphat king of Iuda ioy
ned hym selfe with Ohoziah kyng of Is-
rael whyche was a wicked doar. And he
coupled

[illegible]oziah coupled him selfe with him, to make ship-
pes to goo to Tharsis. And they made the
shyppes in Azion Gaber. And Eliezer the
sone of Dodanah of Maresa prophesyed
against Jehosaphat: saying: because thou
hast ioyned thy self wt Oboziah the Lord
hath broken thi workz. And y shyppz were
broke y they were not able to go to tharsis.

¶ Jehosaphat dyeth & Jehorā succedeth him which putteth to death his brethrē, and is oppressed of the Philistines, and dyeth of the flyx.

The .xxi. Chapter.

A I Ehosaphat layd hi to rest wt
his fathers, & was buried wt
his fathers in y cytie of Da-
uid & Jehorā his sone rayg-
ned in his rowme: which Je-
horā had other brethrē, sonz of Jehosaphat
Azariah Jehiel Zachariah Azariah Mi-
chael & Sephatiah. Al these were y sonz of
Jehosaphat king of Juda. And their fa-
ther gaue thē many great giftes in siluer,
gould & other preciouse thingz wt stronge
cyties in Juda: but the kingdō he gaue to
Jehorā, because he was y eldest. And whē
Jehorā was vp vpō the kingdō of his fa-
ther & setelde he slue al his other brethrē wt
y swerde, & diuerse of the lordes of Israel
[illegible] therto. * Jehorā was .xxxii. yere old whē he
begā to raigne, & he raigned .viii. yere i Je-
B rusalē. And he walked in y wayes of y kin
ges of Israel, like as did y house of Ahab
(for a daughter of Ahab was hys wife) &
he wrought euel in y eyes of y Lord. How
beit y Lord wold not destroy the house of
Dauid, because of the couenaūt y he had
made wt Dauid, & as he promised to geue
a light to him & to his sonnes for euer.
In his dayes y Edomites departed frō
vnder y hād of Juda & made thē a kinge.
And Jehorā wēt forth wt his Lordes & all
his charets wt him & rose by night & layde
on y Edomites. Which cōpased hym in &
y captaines of his charets. And so Edō de
parted frō vnder y hād of Juda vnto this
C day. That same tyme also dyd lobnah de-
part frō vnder his power, because he lefte
the lord god of his fathers. Moreouer he
made hilaulters in y mountainz of Juda, &
caused y enhabiters of Jerusalē to comit
[illegible] adultrie, & he * thrust Juda out of y way.
And ther came a writing to him frō E-
liah y prophet of this tenour. Thus saith
the Lord god of Dauid thy father: becau
se thou walkedest not in the wayes of Je-
hosaphat thy father & in the wayes of Asa
king of Juda, but walkedst in the wayes
of the kingz of Israel & hast made Juda &
the dwellers of Jerusalē go a whoring like
to the whoring of the house of Ahab, & hast
therto slaine thi brethrē y were thy fathers
house, which were better thē thou: Therfo
re beholde the Lorde wil smyte the wyth a
mightie plage in thy folke, in thy chyldrē,
in thy wyues & in thy goodes. And y shalt
haue moche disease thorowe infirmitie in
thy bowelles, vntyll thy bowelles fall out
by reason of thy syckenesse, daye by daye.
And the Lord stered vp agaynst Jeho-
rā the spirite of the Philistines & the Ara- D
biās y border on the black mores. Whych
came agaynst Juda & al to tare the lande,
& caried away al the substaūce y was foūd
in the kinges house, & therto hys sonnes, &
his wiues: so y ther was neuer a sone lefte
him saue Jehoahaz his yōgest sone. And
after al y, the Lorde smote him in hys bo-
welles wt an incurable disease. And in pro
cesse of tyme, euē about the ende of .ii. yere
his guttes fel out by reason of his sicknes
and so he dyed of euell diseases. But they
made him no bonefyre, lyke the bonefyres
of hys fathers. Whē he began to raygne,
he was .xxxii. yere olde, & raygned in Jeru
salē .viii. yeare. And * he walked not plea- The [illegible] he dyed without [illegible] * [illegible] he walcked without desyre to do well.
sauntly, & ther buried him in the citie of Da
uid: but not in the sepulchre of the kinges

¶ Oboziah raigneth in the rowme of Jehorā. Jehu king of Israel killeth Oboziah. Athaliā putteth to death al the kynges lynage, onely Joas escapeth.

The .xxii. Chapter.

A And the enhabiters of Jerusa
lē made Oboziah hys yōgest
sonne king in his sted. For y
mē of warre y came wt the A
rabiās in the host, had slayne
all hys elder sonnes. And so Oboziah thee
sone of Jehorā kyng of Juda, was made
king. Two & fourtie yere old was he whē
he began to raygne, & raygned one yere in B
Jerusalē. His mothers name was Athali
ah the daughter of Amri. And he walcked
also in the wayes of y house of Ahab, for
his mother was his coūceler for to do euel
Wherfore he did y displesed y lord like to
the house of Ahab for they were his coūce-
lers after the death of hys fathers, to hys
destructiō. And he also walked after theire

counsel. And Jehorā sonne of Ahab king of Israel went to fyght with Hazael king of Siria at Ramoth in Galaad: & they of Ramoth woūded him. Wherfore he retur-ned to be healed in Jezrael of the woūdes which were geuē him at Ramoth, when he fought with Hazael kinge of Siria. And

C Ohoziah the sonne of Jehorā king of Juda wēt downe to se Jehorā the sonne of Ahab at Jezraell, because he was diseased.

For it was thrust &c. of God understāde, to this intent that he cominge to Jehoram might be destroyed of Jehu

*For it was thrust into Ohoziah of God to go to Jehorā, & that whē he was come, he shuld go out with Jehorā against Jehu the sonne of Namsi whō the Lord had anoynted to destroye the house of Ahab.

And as Jehu was executing iustice vpō the house of Ahab. He found the Lordes of Juda & the sonnes of the brethrē of Ohoziah that wayted on Ohoziah, and he slue them. And he sought Ohoziah, & they caught him wher he was hid in Samaria and broughte him to Jehu. And whē they had slayne hym they buried hym: because (sayd they) he was ye sonne of Jehosaphat which sought the Lorde wyth al his herte. And ther was none of the house of Ohozi-

D ah, that could obtayne to be kinge.

iiii.reg.xi.a

*For Athaliah the mother of Ohoziah, whē she sawe her sonne was dead, arose & spake with al the sede of the kingdō of the house of Juda. But Jehosabeath ye daughter of the kinge toke *Jehoas the sōne of Ohoziah and stale him frō among the kinges sonnes that were slayne, & put him & his nource in a sleppyng chambre. And so Jehosabeath ye daughter of king Jehorā & wife of Jehoiada the preste (because she was the sister of Ohoziah) hid him frō Athaliah ye she slue hym not. And he was wt them hyd in the house of God syxe yeare. And Athaliah raygned ouer the lande.

Or Joas.

C Jehoas the sonne of Ohoziah is made king Athaliah is put to death.

The.xxiii. Chapter.

A

iiii.Re.xi.a

And in the.vii.yere Jehoiada toke hert, & made a bond with thee captaynes of hundredes Azariah the sonne of Jerobā Ismael the sonne of Johanā Azariah the sonne of Obed, Maasiah the sonne of Adaiah and Elisaphat the sonne of Zechri. And they wente aboute in Juda and geathered thee Leuites oute of all the cities of Juda & the auncient heades of Israel: & they came to Jerusalem. And al the congregatiō made a bonde wyth the kyng in the house of God. And Jehoiada sayde to them: beholde, thee kynges sonne must raygne ouer the chyldren of Dauid, as the Lord hath sayd.

This it is therfore that ye shal do. The

third part of you prestes & Leuites which B

come in the Saboth day, shal kepe the dores & another thyrd part shalbe in the kinges house & another third part shalbe in ye gate of the foundatiō, & al the people shal be in the *courtes of the house of the lord. And ther shal none come into the house of the Lord, saue the prestes & the Leuites ye minister. They shal go in, for they ar holy. and al the people shal kepe the watch of ye Lord. And the Leuites shall compasse the kyng round about, & euery man his wepō in his hand: & whatsoeuer other man come into the house of the Lord, he shall dye for it. & they shalbe with ye king, as he cometh in and as he goeth out.

And the Leuites and al Juda dyd in al

things as Jehoiada the prest cōmaūded, C

and toke euery man his men: both the that came in & the that wēt out the saboth day: for Jehoiada the prest dyd let none of the cōpanies depart. And Jehoiada the prest deliuered to thee captaynes of hundredes speares & shildes & bouklars ye pertained to king Dauid & were in the house of god And he set al the people & euery mā his wepō in his hand, frō ye right corner of ye house to ye lefte corner of the house, alonge by the aulter and the house rounde about the kynge. And they brought out the kynges sonne and put vpon hym the crowne & the *testymonie, and made him king. And Jehoiada and his sonnes anoynted him and sayde: God saue the kynge.

When Athaliah hearde the noyse of the people rūninge & praysinge the kinge: she wēt amōge the people into the house of the Lord. And when she sawe the kinge stand at hys pyller in the enterynge, and the Lordes and trompettes about the kynge, and all the people of the lande reioysynge and blowing with trompettes, and the singers wyth instrumentes of musyke teachynge to prayse. Then she rente her clothes and cryed: treason, treason. And Jehoiada

the prest went out wyth the captaynes of
hundredes that were apointed to gouerne
the hoste and sayde to them: haue her oute
withoute the arayes and whosoeuer folo=
weth her, let him be slayne with the swerd.
For the prest said: sley her not in the house
of the Lorde. And they layde handes on
her, and when she was come oute to the en
tringe of the horsgate in the kynges hou= D
se, they slue her there.
*And Jehoiada made a bōd betwene hī
and al the people and the kynge, to be the
Lordes people. And al the people went to
ꝧ house of Baal and destroyed it, ⁊ brake
hys aulters and hys ymages, ⁊ slue Ma=
than the prest of Baal before the aulters.
And Jehoiada put ꝧ offices of ꝧ house of
the Lorde in the handes of the prestes the
leuites, which Dauid had deuyded in cō=
panyes for the house of the Lord, to offer
burntofferynges vnto the Lorde, as it is
wrytten in the law of Moses, wyth reioy
syng and syngyng, as it was ordeyned by
Dauid. And he set porters vnto the gates
of ꝧ house of the lorde, that none that was
vncleane in any poynte shuld entre in.
And he toke the captaynes of hundre=
des and thee nobles, and the gouernoures
of the people ⁊ all the folke of the lande, ⁊
brought the king downe out of the house
of the Lord, and they went thorow the hye
gate in the kynges house, and set the king
vpon the seate of the kyngdome. And all
the people of the lande reioysed, ⁊ the cytie
was in tranquilite: but they slue Athaliah
wyth the swerde.

¶ Jehoas durynge ꝧ life of Jehoiada kepeth ꝧ law, but after hys deeth he regardeth it not. He kylleth Zachariah the Prophete. Jehoas is kylled of his owne seruauntes, and after hym rayneth Amaziah.

The .xxiiii. Chapter.

IEhoas was seuen yere olde
whē he begāne to raygne, ⁊
he raigned fourtie yere ī Jeru
salē. His mothers name was
Zebiah of Bersabe. And Je=
hoas did ꝧ pleased the Lorde al the dayes
of Jehoiada the preaste. And Jehoiada
gaue hym two wyues, and he begatte sō=
nes and daughters.
It chaunched after that, that Jehoas was
mynded to mende the house of the Lorde.
And vpon that he geathered to gether the
prestes and the Leuites and said to them:
*go out thorowe the cytyes of Juda and
geather of all Israel syluer, to strength ꝧ
house of youre God yere by yere, ⁊ se that
ye haste the thynge: howe be it the Leuites
were slacke. Then the kynge called Jeho B
iada that was the chefest, and said to him:
Why requyrest thou not of the Leuytes
to brynge in, out of Juda and Jerusalem
thee summe appoynted by Moses the ser
uaūte of the Lorde, and by the congrega=
ciō of Israel, for the tabernacle of witnes.
For wycked Athaliah ⁊ her chyldren had
broke the house of god, ⁊ had therto besto
wed al the dedicat giftes of the house of ꝧ
Lorde, aboute Baals.
Wherfore at the kynges cōmaūdement,
they made a cofer, ⁊ set it at the gate of the
house of the Lorde: ⁊ made proclamacion
thorow Juda ⁊ Jerusalem to bryng in to
ꝧ Lord the taxaciō of Moses the seruaūt Exo.xxx.d
of god, which he set vpō Israel in the wyl
dernesse. And the Lordes and al the people C
reioysed ⁊ brought in and cast into the co=
fer vntil it was ful. And whē ꝧ time came
that the chest shulde be brought in by the
hādes of the Leuites at the apoyntmēt of
the king, whē they saw ꝧ ther was moche
money: then came the kinges scrybe ⁊ one
apointed by the hye prest, and powred out
that was in ꝧ cofer, ⁊ thē toke it ⁊ caryed
it to his place againe, ⁊ thus they did day
by daye, and geathered moche moneye.
And the kynge ⁊ Jehoiada gaue it to
workmē that wrought vpō the house of
the Lorde, ⁊ hyred Masons ⁊ carpenters D
to redresse the house of the Lorde, ⁊ so did
they artyficers in yron ⁊ brasse, to repayre
the house of the Lord. And the workmen
wrought ⁊ ꝧ worck mended thorowe there
hādes: and they made the house of god as
it ought to be, and strengthed it. And whē
they had finisshed it, they brought the rest
of the money to the kynge and Jehoiada,
⁊ therwyth were made vessels for ꝧ house
of the Lorde: euen vessels to minister with
al and to serue for burntofferynges as la
delles and vessels of goulde ⁊ siluer. And
they offered burntofferinges in ꝧ house of
the lord contynuallye all the dayes of Je
hoiada. And Jehoiada waxed olde ⁊ full E
of yeres ⁊ died. And hūdred ⁊ .xxx. yere
olde was he whē he died. And they buried
him in the citie of Dauid amōg ꝧ kynges
because

because he had done good i Israel, and on god & on his house. And after the deeth of Jehoiada, came ye lordes of Juda & made obeysaunce to the kynge. And then he herkened unto them. And so they lefte the house of the lord god of their fathers, and serued groues and Images. And then came there wrath vpon Juda & Jerusalem, for this their trespaces sake. Notwithstandyng yet God sent Prophetes to them, to bring them agayne unto the lord. And they testified unto them. But they wolde not heare.

And ye spirite of God came vpon Zacha riah the sonne of Jehoiada the preste, & he stept vp aboue the people & sayde to them.
F Thus saith god: why transgresse ye the commaundementes of ye Lorde, ye shal therfore not prospere, but as ye haue forsaken him, so shal he forsake you. * Wherupon they con-
Mat.xxiii.d spired agaynst hym & stoned him with stones, at the commaundement of the kynge: euen in the court of ye house of the lord. And so Je hoas the king remembred not the kyndenes which Jehoiada his father had done to him, but slue his sonne. And when he died, he sayde: the Lord se and require a recompynge.

And when the yere was out, the hoste of ye Siriens came agaynste hym: & they came to Juda & Jerusalem, and destroied al the lordes of the people from amonge the people and sent al the spoile of them unto ye king
G to Damasco. And though ye armie of Siria came with a small companye of men, yet the lord deliuered a very greate hoste into their handes, because they had forsaken the lord god of their fathers. And therto they serued Jehoas accordynge.

And as sone as they were departed from him, though they left him in great diseases: yet his owne seruauntes conspyred agaynst him for ye bloud of ye chyldren of Jehoiada the prest, & slue him on his bedd. And when he was deed, they buried him in the citie of Dauid: but not in ye sepulchres of ye kinges And these are they ye conspired agaynst him: Zabad ye sonne of Samaath an Ammonite & Jehosabad ye sonne of Simrith a Moa bite. And his sonnes and the summe of the taxe that came to him, and the foundacion of the house of God, are written in the storye of the booke of kinges. And Amaziah his sonne raygned in his steade.

¶ Amaziah ouercometh ye Edomites. And Joas ki[illegible] ge of Israel ouercometh and [illegible] Amaziah.

The.xxv. Chapter.

Amaziah was.xxv. yere olde A
when he beganne to to raigne, & iiii reg[illegible]
he raigned.xxix. yere in Jeru c.
salem. His mothers name was
Jehoiadan of Jerusalem. And
he dyd ye pleased the Lorde: but not with the
hoale herte. And as sone as he was setled
in the kingdom, he slue them ye killed ye king
hys father. But he slue not their children
as it is wrytten in the law, euen in the boke of Moses to whom the Lord commaun
ded sayinge: * the fathers shal not dye for Deute.xx[illegible]
the chyldrens causes, nor the chyldren for [illegible] b.
the fathers, but euerye man shall dye for
hys owne synne. And Amaziah geathered B
Juda together and made captaynes ouer thousandes & ouer hundredes in the houses of their fathers thorowout all Juda & Beniamin. And he numbred them from.xx. yere and aboue, & found them thre hundred thousand lustie men abel to go to battell, & that coulde handle speare and shild. And he hyred thereto an hundred thousand fighting men oute of Israell, for an hundred talentes of syluer.

But ther came a man of God to hym & sayde: kynge, let not the armye of Israell go wyth the: for the Lorde is not with Is rael nether with any of the house of Ephra-
im Or elles yf thou neades wylt, then go C
& do it, & make thy selfe stronge to battell: & thou shalt se, ye God shall make the fall before thine enemies. For god hath power to help or to cast downe. And Amaziah sai de againe to ye man of god, what shal we do then, for ye hundred talentes which I haue geuen unto ye host of Israel? And the man of God sayde: the Lorde is able to geue the moche more then that.

And then Amaziah seuered the armie ye was come to hym out of Ephraim, to go whom againe. Wherfore they were exceadyng wrothe with Juda, & returned to their owne whome in great angre.

And Amaziah toke herte & caryed oute his host & went to saltdale. * Wher he slue [illegible]
of the children of Seir.x. thousand. And o- b.
ther ten thousand ye children of Juda toke a-
liue, & caried them unto the toppe of a rock

The Notes

N8 Note this agaynst them whyche say that God sayde to Noe, Gen.vi.c. that we shuld lyue no more but an hundred and.xx. yeres.

and

& cast thẽ downe frõ the toppe of the rock
that they al to burst: but ye men of ye armye
which Amaziah had turned backe & wold
D not let go with his people to battell, came
vpõ ye cities of Juda from Samaria vn-
to Bethhoron & slue thre thousande of thẽ
and wanne moche spoyle.
And it chaunced, after ye Amaziah was
come from the slaughter of ye Edomites, &
had brought ye gods of the childrẽ of Se-
ir, he set thẽ vp to be his Gods, and bowed
him self beforethẽ & burned cẽse vnto thẽ.
Wherfore ye Lorde was wroth wt Amazi
ah & sent to him a prophete, & said to hym:
why sekest thou ye Gods of ye people whi-
che were not able to deliuer their owne peo
ple out of thine hãdes? And as ye prophete
E spake to him, he said to ye prophet: haue mẽ
made the of the kynges councel? cease, lest
thou be beaten. And the prophete ceased &
sayde I am sure that God hath takẽ coũ-
cel to destroy ye, because ye hast done thys,
and obeyest not my councell.
Then Amaziah king of Juda toke ad
uise & sent to Joas the sonne of Jehoahaz
ye sõne of Jehu kyng of Israel & sayd: co-
me, & let vs se ether other. And Joas king
of Israel sent againe to Amaziah king of
Juda saying: a thistell in Libanon sẽt to
a Cedar tree of Libanõ sayĩg: geue thy
daughter to my sonne to wyfe. But there
came ye wilde beastes of Libanõ & troade
F downe ye thistell. Thou thinkest: se, I ha-
ue beatẽ ye Edomites, therfore thine hert a
riseth to glorifie thy self. Now bide at ho-
me: what neadeth ye to prouoke to euell, ye
thou perishe and Juda with the.
But Amaziah rested not: for it came of
god, euen to deliuer them into ye hãdes of
their enemies: and that because they had
sought the Gods of the Edomites. And
Joas king of Israel came vp: & they saw
ether other, both he & Amaziah king of Ju
da at Bethsames i Juda. And Juda was
put to the worse before Israel, & fled euery
mã to hys tent. And Joas king of Isra-
el toke Amaziah kyng of Juda the sonne
G of Jehoas ye sõne of Ohoziah at Bethsa
mes: & brought hym to Jerusalem, & tare
the wal of Jerusalẽ frõ the gate of Ephra
im vnto the corner gate, foure hũdred cu-
bites lõg. And he toke al ye goulde & siluer
and all the Jewelles that were found in the
house of God wyth Obed Edom and the
treasure of the kynges house & hostages,
and returned to Samaria.
And Amaziah the sõne of Jehoas kĩg of
Juda lyued after the dethe of Joas sõne
of Jehoahaz king of Israel. xv. yere. The
rest of the actes of Amaziah fyrst & last are
wrytẽ in the boke of the kinges of Juda
& Israel. And after ye tyme that Amaziah
did turne awai frõ the lord, they cõspired
treason agaynst him in Jerusalem: and he
fled to Lachis. Whether they sẽt after him
& slue him there, & brought hym vp wyth
horsses and buryed hym with hys fathers
in the cytye of Juda.

After ye death of Amaziah raigneth Oziah which is stryken with the leprye, and Joatham raigneth in hys rowme.

The. xxvi. Chapter.

Then al the people of Juda to
ke Oziah which was. xvi. ye-
re olde, & made hĩ king in the A
rowme of his father Amazi-
ah. And he builte Eloth and
brought it againe to Juda after the kyng
was layde to rest wt his fathers. xvi. yea-
re olde was Oziah whẽ he began to rayg-
ne, & he raigned. lii. yere in Jerusalẽ. Hys
mothers name was Jecaliah of Jerusalẽ.
And he dyd that pleased the Lorde, in all
poyntes as dyd hys father Amaziah. And
he sought god while zachariah the teacher
to se God lyued: & as longe as he soughte
the Lorde, God made him prospere.
And he went to battel against the Phili
stines & brake downe the walles of Geth, B
& the walles of Jabneh & the walles of As
dod, & built cities about Asdod & among
the philistines. And god holpe him agaist
the philistines & agaynste the Arabiens ye
dwelt in Gurbaal, & agaynste the Meuni-
tes. And the Ammonites gaue trybute to
Oziah, and his name sprede abroade euen
to Egipte for he played the man & excea-
ded. Moreouer Oziah buylt towres in Je
rusalem ouer the corner gate, and ouer the
valeye gate, and ouer other corners, and
made them strong. And he built towres in
the wildernes & digged many welles. For
he had moch catell, both in the valeye and
also in the playne: and plowmen and vine
dressers in the mountaynes and in Char-
mel, for he loued husbandrye.
And Oziah had an host of fightig men
that went out to warre in the army & were

colde

Joatham
told & numbred by Jeiel the scrybe & Ma
asiah an officer, vnder the hande of Hana
niah one of yͤ kinges Lordes. And yͤ hoa
le nūbre of the auncyent heedes of the mē
of myght were .ii. thousande & sixe hūdred
and vnder the handes of thē was yͤ armie
of the hoste, thre hundred & seuē thousan-
de, & fiue hundred that made warre wythe
myght & strēgth, to helpe the king against
C hys enemyes. And Oziah prouided them
thorow out all yͤ hoste shildes, speares, hel
mettes, habergyones, bowes & slynges for
stones. And he made engynes in Jerusa-
lem by the crafte of artifycers to be on the
towres & corners, to shote arowes & great
stones wyth al. And hys name spreade farre
abroade, for he was wonderfulle holpe, vn-
tyl he was become myghtye.

And in his greatnesse hys hert arose, yͤ
he was marred: & transgressed agaynst yͤ
Lorde hys God. For he wente into the tē-
ple of the Lorde to burne cense vpon the
aulter of incense. But Azariah the preaste
went in after him withe foure skore prea-
stes of the lord yͤ were bolde mē. And they
stepte to Oziah yͤ kynge & sayde to him: it
pertayneth not to the Oziah to burne cēse
vnto the Lord, but to the prestes yͤ childrē
of Aaron that ar cōsecrate for to burne in
D cense. Come out of the sāctuarye, for thou
hast trespaced, and it shalbe no worshepe
to the before the Lord God.

And Oziah was wroth & had cēse in his
hand to offer, & in his indignacyō against
iiii.re.xv.a the preast, * yͤ leprosye sprāge in hys fore
heed before the prestes in the house of the
Lorde, euen besyde the incense aulter. And
Azariah the chefe preste wyth al the other pre
stes loked vpō hi: & behold he was a leper
in hys forehead, & they vexed hym thence.
And therto he was fayne to go out, becau
se the Lord had plaged hym. And Oziah
the kyng contynued a lepre vnto the daye
of his deeth & dwelt in an house at libertie
howe be it, he was cast out of the house of
the Lorde. And Joatham his sonne had yͤ
gouernaūce of the kynges house and iud
ged the people of the lande.

The rest of the actes of Oziah both first
and last, did Isaiah the prophete the sōne
of Amos wryte. And whē Oziah was lay
de to rest with his fathers, they buried him
with his fathers in yͤ feld of yͤ buriall of yͤ
kinges. For they sayde: he is a leper. And
Joatham his sonne raigned in hys stead.

C Joatham raigneth & ouercometh the Ammonites. Ahaz hys sonne raygneth after hym.

The .xxvii. Chapter.

IOatham was .xxv. yere olde A
whē he begāne to raigne, and
raigned .xvi. yere i Jerusalē.
His mothers name was Je-
rusah yͤ daughter of Zadoc.
And he did yͤ pleased yͤ Lord in al poimtes
as dyd his father Oziah: saue, that he ca-
me not to the temple of the Lord, and that
the people did yet corrupt them selues. He
built the hye gate of the tēple of yͤ Lord, &
on the wall Ophel he buylt moch. More- B
ouer he built cytyes in the mountaines of
Juda, & in the wood coūtre he built castel
les and towres.

And he fought with the kinge of yͤ chil
dren of Ammon, and preuayled agaynste C
thē. And the children of Ammō gaue hym
the same yere an hundred talentes of siluer,
& ten thousand quarters of whete and as
moche barleye. So moche also did yͤ chyl-
dren of Ammō geue him the seconde yere
and the thirde too. And Joatham became
mightie, because he directed hys way be
fore the Lorde hys God.

The rest of the actes of Joatham & all
hys warres and hys wayes are written in D
the boke of the kynges of Israel and Ju-
da. He was .xxv yere olde when he begāne
to raygne, and raygned .xvi. yere in Jeru-
salē. And when Joathā was layde to rest
with hys fathers they buryed hym in the
cytye of Dauid: and Ahaz his sonne rayg
ned in his steade.

C The wyckednesse of Ahaz kynge of Juda. After hym raygneth Hezekiah.

The .xxviii. Chapter.

AHaz was .xx. yere olde whē he
beganne to raigne, & raigned A
xvi. yere in Jerusalem. And
he did not yͤ pleased the lorde,
as did his father Dauid: but
walked in the wayes of the kynges of Is
rael, and made thereto Baals of metall.
And he offered cense in the valey of yͤ chil
dren of Hennon, and burnt his children in
fyre after the abhominacion of the nacions
which the lord cast out before the children
of

of Israell. And he offered burnte sense in
hilaulters and on mountaines and vnder
euery grene tre.
Wherfore the Lorde hys God deliue-
red him into the hād of the king of the Si
riés: whych bet him & caryed away a grea
te multitude of hys captiue into Damas-
con. And therto he was delyuered into ẏ
hande of the kyng of Israel which slue of
his a mighty slaughter. For Pekah ẏ sō
ne of Romeliah slue in Juda an hūdred &
twētye thousand in one daye, & al fightin-
ge mē: & that because they had forsaken ẏ
Lorde God of theyr fathers. And zechri a
mightie mā in mount Ephraim slue Maa-
siah ẏ kinges sōne, & Azricā the lord stuar
de of houshold, and Elcanah ẏ was nexte
B to ẏ kyng. And the chyldrē of Israel toke
presoners of theyr brethren two hundred
thousād wiues, sōnes & daughters, & ther
to caried away moche spoyle of them, and
brought it to Samaria.
But ther was a prophete of the lordes
named Obed which went out to the host
that came to Samaria & sayde to thē: se,
because ẏ Lord god of your fathers was
wroth wt Juda, he deliuered thē into your
handes. And ye haue slayne thē with cruel-
nesse stracheth vp to heauen. And now ye
purpose to kepe vnder the chyldren of Ju
da and Jerusalem & to make them bonde
mē & bondwemen. What other thyng do
ye (ye vnhappye) then offende ẏ lord your
God. But now heare me, and delyuer the
captyues agayne whiche ye haue takē of
youre brethren: for the great wrath of the
Lorde is vpon you.
And certayne of the heedes of ẏ chyldrē
of Ephraim, as Azariah ẏ sōne of Johanā
Barachiah ẏ sonne of Mesillemoth, Jehe
zekiah the sonne of Sellum & Amasa ẏ sō
ne of Hadalai stode vp against them that
came from warre, and sayde vnto them:
C ye shal not bringe in the captyues hyther.
For where we haue offended the Lorde al
readye, ye attend to adde more to oure syn
nes & trespace. For oure trespace is greate
all readye, & there is fearce wrath vpō Is
rael. And vpō ẏ ẏ mē of armes left ẏ cap-
tyues & the spoyle before the Lordes & all
the congregacyon.
And there arose certayne apoynted ther
to by name, & toke the presoners & clothed
al ẏ were naked among them, of the spoy
le, & arayed thē & shoed them & gaue them
to eate & to drynke & anoynted thē, & caried
al that were feble of them vpon asses and
brought thē to Jericho ẏ citye of Paulme
trees fast by their brethrē: and then retur-
ned to Samaria agayne.
And at ẏ same tyme king Ahaz sent vn
to the kinges of Assur to haue help. And ẏ
Edomites came yet agayne & slue of Ju-
da & caried away some captyues. And the
Philistines inuaded ẏ cities in ẏ low coū
trey & the south of Juda: and toke Bethsa
mes, Aialon, Gaderoth & Socoh with the
townes longyng therto, & Thimna wt ẏ
townes of the same, & Gilso wher townes,
& dwelt therin. For the Lord brought Ju
da lowe, because of Ahaz kynge of Juda
which made Juda naked & trāsgressed a-
gainst ẏ lord. And Theglath palneser kin-
ge of Assur came vpō him & besieged him,
but preuailed not against him. For Ahaz
toke away out of ẏ house of ẏ lord & out of D
the kinges house & out of the lordes hou-
ses, & gaue vnto ẏ kīg of Assur, though it
holpe him not. And therto in ẏ verye tyme
of his tribulaciō did kinge Ahaz trespace
yet more against the lorde. For he offered
vnto the gods of thē of Damasco which
bet him & said, because the gods of ẏ Siri-
ens help thē, therfore wil I offer to them,
ẏ they may helpe me also. But they were
his destructiō & the destructiō of al Isra-
el. And Ahaz gathered together ẏ vessels
of the house of god & brake thē, & shut vp
the dores of the house of ẏ lord, & made hī
aulters in all corners of Jerusalē. And in
al ẏ cities of Juda citie by citie he made hil
aulters to burne incense vnto other gods,
& angred the lord god of his fathers. The
rest of his actes & al his waies both first &
last are writtē in ẏ boke of the kīges of Ju
da & Israel. And whē Ahaz was layde to
rest wt his fathers, they buried hī in the cy
tie of Jerusalē: but brought him not vnto
the sepulchres of the kinges of Juda. And
* Hezekiah his sonne raigned in his stead. Or, [illegible]
¶ Hezekiah redressith vnto the temple of the lord all wel, Jehezekiah.
the thinges ẏ had bene corrupted of his prede-
cessours.

The xxix. Chapter.

Hezekiah began to raigne whē A
he was xxv. yere olde, & raig- iiii. Regum
ned xxix. yere ī Jerusalē. And xviii. a
his

his mothers name was Abiah the daugh-
ter of Zacharmb. And he dyd that was
right in the sight of the Lorde in all poin-
tes as did Dauid his father. He opened ẏ
dores of ẏ house of the Lorde in the fyrste
yere & first moneth of his raygne, & he re-
paired thē. And he brought in ẏ prestes &
ẏ Leuites & gethered thē together into the
eeststrete: & sayde vnto thē.
Heare me ye Leuites: purifye youre sel-
ues & halow the house of the Lorde God
of youre fathers, & bringe out ẏ filthinesse
B out of the holy place. For oure fathers ha
ue trespaced & done euel fauoredly in ẏ ey-
es of ẏ lord our God: & haue forsakē him,
and turned away their faces frō ẏ habita
tiō of ẏ lord & turned to their backes. And
besyde ẏ they haue shutt vp ẏ dores of the
porch & quēched ẏ lāpes & haue nether bur
ned cēse nor offered burntofferinges in the
holy place vnto the god of Jsrael.
Wherfore the wrath of ẏ lord fel on Ju
da & Jerusalē: & he skatered them & made
thē so thynne that men hisse at it, euē as ye
se withe youre eyes. For se, oure fathers
were ouerthrowen with the swerde & oure
sonnes, oure daughters & our wiues were
caryed awaye captyue for the same cause.
Now haue J i my hert to strike a couenaū
te ẇ the Lord God of Jsrael: ẏ his wrath
maye cease. Nowe therfore my sonnes be
not necligent: for the lorde had chosen you
to stand before him, and for to mynystre &
burne offerynges to him.
Thē the Leuites arose: Mahath ẏ sōne
C of Amasai & Joel the sōne of Azariah be-
yng of the childrē of the Cahathites: & the
sōnes of Merari, Kis the sōne of Abdi &
Azariah the sōne of Jehaleleel: & of ẏ Ger
sonites, Joah the sōne of Simma & Edē
ẏ sōne of Joah: & of ẏ sōnes of Elizaphā,
Simri & Jeiel: & of the sōnes of Asaph, Za
chariah and Mathaniah: & of the sonnes
of Heman, Jehiel & Semei: & of the son-
nes of Jeduthū, Semaiah & Oziel. And
they geathered their brethrē & purified thē
selues, & then wēt at ẏ cōmaūdement of the
kinge by the word of the lord, for to clense
the house of the lord. And the prestes went
in to the house of the lorde to clense it, and
brought out al the vnclenesse ẏ they fou
de in ẏ tēple of the lorde, & in the courte of
the house of the lord. And the leuites toke
D it and caried it out in to the broke Cedrō.
They begāne the fyrste daye of the fyrste
moneth to purify, and came the eight day
to the porche of the lord so ẏ they had pur
ged the house of the lord in eyght dayes &
the .xvi. daye of the fyrste moneth they ma
de an ende.
And then they wēt into Hezekiah ẏ kig
& said: we haue clensed all the house of the
lord, & the aulter of burntofferinges ẇ all
his vessels, & the shewbreed table with all
his aparel: and therto al the vessels which
king Ahaz did cast a side when he raigned
& trāsgressed, them we haue repaired & sāc
tyfied: & se, they are before the aulter of the
E Lorde. And * Hezekiah the kyng rose erlie
and geathered the Lordes of the cytye &
went vp to the house of the lord. And ther
were broughte seuen oxen, seuen rammes,
seuē lambes & seuen kyddes to be a synne
offerynge for the kyngdom, for the sāctua
rye & for Juda. And he cōmaūded the pre
stes the sōnes of Aaron to offer them on
the aulter of the Lorde.
And they slue the oxē: & the prestes recei
ued the bloud & sprinkled it on the aulter:
and they slue the rāmes and sprinkled the
bloud vpō the aulter: and they slue the lā-
bes and sprynkled the bloud vpō the aul-
ter. And thē they brought forth the kiddes
of the synneofferyng before the king & the
cōgregacion which put their hādes vpon
thē. And the prestes slue them and offered
the bloud of them vpō the aulter, to make
F satisfactiō for al Jsrael: for the kyng say-
de: ẏ the burntofferyng and ẏ synneoffryng
shuld serue for al Jsrael. And they sett the
Leuites in the house of the lord ẇ simba-
les, psalteries and harpes accordynge to
the cōmaūdemētes of Dauid and of gad
the kinges sear of visiōs and of Nathā ẏ
prophet. For so was the cōmaundemēt of
the lord thorow the hād of his prophetes.
And so the Leuites stode ẇ the instrumē
tes of Dauid, and the prestes ẇ trūpets.
And Hezekiah cōmaūded to offer ẏ burnt
offeringe vpon the aulter. And when the
burntofferyng begāne, the sōg of the lord
beganne, & the trompettes with the instru-
mentes of Dauid king of Jsrael. And al
the cōgregacion bowed them selues, & the
singers sāg, & the trōpets blew, and cōti-
nued vntil the burntofferīg was finished.

And whē they had made an ende of the
burntoffring, the king & al that were with
him kneled downe & bowed them selues &
gaue prayse & thankes. And Hezekiah the
kyng and the Lordes bade the Leuites to
prayse the lord wt the wordes of Dauid &
of Asaph the sear of visiōs. And the Leui
tes praised that thei reioysed agayne, & the
other stowped & bowed them selues.
G And Hezekiah answered & sayd: nowe ye
ye haue fylled your hādes to the Lord, go
to & bring in the sacrifices & thankeoffrin
ges into the house of the Lord. And the cō
gregatiō brought in the sacrifices & thāke
offringes, & al that were willing broughte
burntoffringes. And ye nūbre of ye burntof
fringes which the cōgregatiō broughte in
was .lxx. oxē & an hūdred rāmes & two hū
dred lābes: & al for burntofferinges to the
Lord. And besyde that they dedicated sixe
hundred oxē & thre thousande shepe.

But the prestes were to few, & were not
able to fley al the burntoffringes. Wher-
fore their brethrē the Leuites holpe them
tyl the worke was ended, & vntyll the pre-
stes were sanctified. For the Leuites were
purer herted to sanctifie thē selues thē the
prestes. And therto ye burntoffringes were
many with the fatte of the peaceoffringes
& the drinkeoffringes that belōgeth to the
burntoffringes. And so the seruice pertay
ning to the house of the Lorde wente for-
ward. And Hezekiah reioysed & al the peo
ple, that god had made the folke so ready:
for the thyng was sodenlye done.

¶ Hezekiah renueth the feast of passeouer.

The .xxx. Chapter.

a And Hezekiah sent to al Isra-
el & Juda: & therto wrote let-
ters to Ephraim & Manasseh
that they shoulde come to the
house of the Lord at Jerusa-
lem, to offer passeouer vnto the Lord god
of Israell. And the kynge helde a councel
wyth hys Lordes and all the congregaty-
on at Jerusalem to kepe the feast of passe
ouer in the seconde moneth. For they coul
de not kepe it at that tyme: for there were
not prestes ynoughe sanctified, neyther
was the people gathered together to Je-
rusalem. And the thynge pleased the king
and all the congregatiō. And they decreed
that it shulde be proclaymed thorowe out
all Israell frō Bersabe to Dan, that they
shulde come and holde the feast of passeo-
uer vnto the Lord God of Israel at Jeru
salē: for they had not often done it, as it is
wrytten how they shulde.

And the messengers wēt wyth letters of
the hand of the king & of his Lordes tho-
rowe out al Israel & Juda at the cōmaun-
demēt of the king which sayd: chyldren of
Israel, turne agayne vnto the Lord God
of Abrahā, Isaac & Israel, and so wyll he
turne to the remnaūt of you that are esca-
ped out of the hādes of the king of Assur.
And be ye not like your fathers & your bre D
threē which trespased agaynst the Lord of
your fathers, whych therfore gaue thē vp
that they are wasted as ye se. Wherfore be B
not stifnecked like vnto your fathers, but
yelde your selues vnto the lord, & come to
his holy place which he hath sanctified for
euer, & serue the Lord your God, that hys
wrath may turne frō you. For yf ye turne
vnto the Lorde, then your brethren & your
chyldren shal fynd cōpassiō in the presence
of thē that holde them captyue, that they
maye come agayne vnto this land: for the
Lord your God is full of mercy and com
passiō, & wyl not turne his face from you,
yf ye turne agayne to hym.

And the postes went from cytie to cytie
thorow out the land of Ephraim and Ma
nasseh & euē vnto Zabulō. But they lau-
ghed them to skorne & mocked thē. Neuer
thelesse yet dyuerse of Asser, Manasseh &
of Zabulon meakened thē selues & came
to Jerusalem. And therto the hand of god
was in Juda, to make thē of one accorde
to do the cōmaundement of the king & the
captaynes, which was accordyng to ye wor
de of the Lord. And so there assembled to
Jerusalē moch people & a myghtie greate
congregation, to holde the feaste of swete
bread in the seconde monethe.

And they arose & put awaye the aulters C
yt were in Jerusalē. And therto all the in-
cense thei dyd a way & cast thē into ye broke
Cedron. And they slue passeouer the .xiiii.
day of the seconde moneth. And the prestes
and Leuites sanctified thē selues for sha-
me, & brought in the burntoffringes into
the house of the Lorde. And they stode in
their standing after their maner accordig
to the lawe of Moses the mā of god. And

the prestes sprinkled the bloud receauinge
it of the handes of the Leuites. And becau
se there were many in the cõgregatiõ that
were not sanctified: and therfore dyd thee
Leuites sley passeouer for al that were not
cleane to sanctifye thẽ to the Lorde.

There was very moche people oute of
Ephraim, Manasseh, Isakar and Zabu-
lon that were not cleane, and therfore dyd
eate Passeouer otherwyse then wrytynge
specyfieth. But Hezekiah prayed for them
and sayde: the good Lorde be mercyfull
to all that sett theyr hertes to seke the God
that is thee Lorde God of theyr fathers,
thoughe they doo it not accordinge to thee
D clennesse of the holye place. And the Lord
hearde Hezekiah & healed the people. And
so the chyldren of Israel that were found
at Jerusalem, helde thee feaste of swete
bread seuen dayes wyth greate gladnesse,
and thee Leuites and the Prestes prayised
the Lord daye by daye wyth lowde instru
mentes.

And Hezekiah spake hertelye vnto thee
Leuites that hadde good vnderstandinge
of the Lorde. And they dyd eate that feast
seuen dayes longe and offered peaceoffe-
ringes & thanked the Lorde God of theyr
fathers. And the hoale assemble toke coun
cell to kepe seuen dayes mo: and they held
those seuen dayes wyth gladnesse. For He
zekiah kyng of Juda gaue for heaueoffe
rynges to the congregatiõ a thousand oxẽ
and seuẽ thousande shepe. And the lordes
gaue to the congregation for heaueoffrin-
ges a thousande oxen & ten thousand shepe
And the prestes sanctified thẽ selues, that
they were ynoughe.

And al the congregation of Juda with
the prestes & Leuites, & al the congregatiõ
that came out of Israel & the straungers,
both that came out of the land of Israel &
that dwelte in Juda, reioysed: & there was
great ioye in Jerusalẽ. For sence the tyme
of Salomon the sonne of Dauid kynge
of Israel it happened not so in Jerusalem
And the prestes & the Leuites arose & bles
sed the people, and theyr voyce was heard
and theyr prayer went vp vnto hys holye
dwellyng place heauen.

¶ After Hezekiah had called agayne the people vn-
to the way of the Lord, he ordeyneth the prestes, vn
to whom [illegible] ... to geue tythes.

The .xxxi. Chapter.

And when they had fynisshed
al this: thẽ al Israel that were A
founde in the cyties of Juda,
wẽt out & brake the Images
& cut downe the groues, & all
to brake the hilaulters & the other aulters
thorowout al Juda & BẽJamin, Ephra-
im and Manasseh, vntyll they had made
an ende of thẽ. And afterwarde all the chil
dren of Israel returned euerye man to his
possession in theyr owne cyties.

And Hezekiah set the prestes & the Le-
uites in theyr order to wayte by course, e-
uery man accordinge to his office whether
preste or Leuite: for the burntofferinges &
peaceofferinges, & to minister & to thancke &
to pray in the gates of the lodge of þ lord.
And the king gaue a portiõ of his substã-
ce for burntofferinges at mornyng & euẽ, &
for burntofferinges on the Saboth dayes
and new mones & other solempne feastes,
according as it is writtẽ in the law of the B
Lord. And he bade the people that dwelte
in Jerusalẽ to geue the parte of þ prestes
& Leuites, that they myght be maynteined
in the lawe of the Lorde. And as sone as þ
worde came abroade the chyldrẽ of Israel
brought aboundance of first frutes of cor-
ne, wyne, oyle & hony, & of al maner of fru
tes of the felde: & the tithes of al maner of
thinges brought they in plẽteously. And þ
chyldrẽ of Israel & Juda that dwelte in þ
cyties of Juda, they also brought in the ty
thes of oxẽ & shepe, and tythes of dedicate
thinges which were dedicated to the Lord
theyr God, & put thẽ on heapes. In þ thyr
de moneth they begãne to laye the heapes
and fynisshed them the seuenth.

And whẽ Hezekiah & the Lordes came
& saw the heapes, they blessed the Lorde &
his people Israel. And Hezekiah questio-
ned wt the prestes & the Leuites cõcerning
the heapes. And Azariah þ chefe preste of
the house of Zadock answered him & said
sense they began to bring the heaueoffrin-
ges into the house of thee Lorde, we haue
eatẽ & had ynough, and yet lefte aboundã
ce, for the Lorde hathe blessed hys people
& therof is this heape lefte. And Hezekiah C
bade dresse vp þ store houses about þ hou
se of the Lord. And so they dyd, & caried in
the heaueofferinges and the tythes and the
dedycate gyftes euen of fydelyte.

Ouer

Ouer which Chonaniah ẏ Leuite had
the rule wyth Semei hys brother nexte to
him. And Jehiel, Asariah, Nahath, Asael,
Jerimoth Josabad, Eliel, Jesmachiah,
mahath & Banaiah were ouersears order
ned by Chonaniah & Semei hys brother,
at the appoyntmẽt of Hezekiah the king &
Asariah the ruler of the house of god. And
Chore the sonne of Jemna ẏ Leuite por
ter of the East dore had the ouersyghte of
the frewilofferinges of god, to geue heaue
offeringes vnto the Lord, & was ouer thyn
ges moost holye. And vnder hym were E
den, Miniamin, Jesua, Semeiah, Ama
riah & Sechaniah in the cyties of the prie
stes of theyr fydelyte, to geue to theyr bre
thren theyr porcions, as wel to the smal as
to the greate.
And to the males also that were rekened
from thre yere and aboue amonge all that
wẽt into the house of the Lord day by day
D to do seruyce & to wayte by course. And to
the priestes that were rekened in the hous
holdes of theyr fathers frõ twentie yere &
aboue, to wayte when theyr courses came.
And to thẽ that were rekened thorowe out
al their babes, wiues, sonnes and daugh
ters thorow out al the congregation. For
to the fydelite of them dyd men committe
theyr sanctified gyftes. And therto amõg
the chyldren of Aaron the priestes were mẽ
named by name in the feldes of the subur
bes of all theyr cyties, cytie by cytie, for to
geue porcyons to al the males of the prye
stes, and to all that were rekened amonge
the Leuites.
And of thys maner dyd Hezekiah tho
rowe oute all Juda, & dyd that was good
ryghte and truthe, before thee Lorde hys
God. And in all the workes that he began
in the seruyce of the house of God, to seke
hys God after the Lawe and commaun
demente, that dyd he wythe all hys herte,
and prospered.

¶ Sennacherib, which shuld haue beseged Jerusalẽ, is kild of the Aungell. Hezekiah dyeth after whom succedeth Manasseh.

The. xxxii. Chapter.

I After these dedes and truthe,
Sennacherib kynge of Assur
came & entred into Juda and
pytched agaynst the stronge
cyties & thought to drawe thẽ
to hym. And whẽ Hezekiah saw that Sen
naherib was come and that he was purpo
sed to fyght agaynst Jerusalẽ: he toke coũ
cell wyth hys captaynes and mẽ of might
to stoppe the water of the fountaynes that
were wythout the cytie: and they were con
tent to helpe hym. And so there geathered
moche people togeather and stopte all the
welles and the broke that ranne thorowe
the myddes of the lande, entendynge that
the kynges of Assur shuld not fynd moch
water when they came. And he went to lu
stely and buylt vp the walle where it was
broken, and made towres aboue vppon, &
yet another walle wythoute, and repayred
Melo the citie of Dauid, and made many B
dartes and shyldes.
And he sette Captaynes of warre ouer
the people & geathered them together into
the large strete of the gate of the cytie and
spake tenderlye to them, sayinge. Plucke vp
youre hertes & be stronge: Be not afrayde
or in any wyse discouraged for drede of ẏ
king of Assur, & of the great multitude ẏ
is with him: * for ther is one greater wyth
vs thẽ with hym. With hym is an arme of
fleshe: But with vs is the Lorde our God
for to helpe vs & to fyghte oure batayles.
And the people were well couraged wythe
the wordes of Hezekiah king of Juda.
After that Sennaherib kinge of Assur
sent of his seruauntes to Jerusalẽ (he hym
selfe lyinge before Lachis & al his kingdõ
with him, vnto Hezekiah kyng of Juda, &
vnto al Juda ẏ were at Jerusalẽ saying. C
Thus sayth Sẽnaherib king of Assur: *
wherin do ye trust, O ye ẏ at beseged in Je
rusalẽ? Hezekiah deceaueth you, to dely
uer you to death, hõger, & thurst, saying: ẏ
Lorde oure God shal rydde vs out of the
hand of the king of Assur. Is it not ẏ He
zekiah ẏ put downe his hilaulters & his o
ther aulters, & cõmaũded Juda and Jeru
salẽ saying: before one aulter ye shal bow
your selues & vpon that offer also.
Moreouer haue ye not hearde what I
& my fathers haue done vnto thee people
of al landes? were the Gods of the people
of other landes able to saue theyr landes
out of my hande? which of al the Gods of
those naciõs ẏ my fathers destroyed was
it, ẏ could delyuer his people out of myne
hãd, ẏ your God shulde be able to delyuer
you out of mine hand? Wherfore now let

D not Hezekiah deceaue you ether perswade
you of thys facyō, nor yet beleue him. For
as no God among so many nacyons and
kyngdoms, was able to ryde hys people
out of myne hande and the handes of my
fathers: euen so moch lesse shal your God
kepe you out of myne hand. And yet more
dyd his seruaūtes speake agaynst the Lor
de God & agaynst his seruaūte Hezekiah.
And therto he wrote a letter to rayle on the
Lord God of Israel & spake therin sayig
as the Gods of the naciōs of other landes
haue not delyuered their people out of my
ne hand, no more shal the god of Hezekiah
delyuer his people out of myne hand. And
they cryed wyth a lowde voyce in the Je-
wes speache vnto the people of Jerusalē
that were on the walles, to feare them and
to dismaye them, that they myght haue ta
E ken the cytie. And they spake agaynste the
God of Jerusalem, as agaynst the Gods
of the nacyons of the earth, whych are the
worcke of the handes of men.

But Hezekiah the kyng & the prophete
Isaiah sonne of Amoz prayed concernyng
the thing and cryed vp to heauen. And the
Lord sent an angel & destroyed al the men
of warre & the Lordes & captaynes of the
hoste of the kinge of Assur, that he turned
his face with shame towarde his owne lād
And when he was come into thee house of
his God, he was ther ouerthrowē with the
swerde euē by thē that issued out of his bo
welles. And so the Lorde saued Hezekiah
& the enhabiters at Jerusalē out of the hā
des of Sennaherib king of Assur & of all
other, & mayntened thē on al sydes. In so
moch that many broughte presentes vnto
the Lord to Jerusalem & preciouse gyftes
to Hezekiah king of Juda: so that he was
magnified in the syghte of all nacions frō
thenceforth.

F * In those dayes Hezekiah was syke
iiii.re.xx.a. Esa.xxxviii.a. vnto the death & besought the Lord: why-
che answered him & shewed him a wonder
ful myracle: But Hezekiah dyd not accor
dinge to the curtesye shewed hym, for hys
herte arose: and therfore came there wrath
vpon hym & vpon Juda and Jerusalem.
Notwithstādyng Hezekiah mekened hym
selfe for the arysynge of his herte, both he
and the enhabiters of Jerusalem. Wher-
fore the wrath of the Lorde fell not vpon
them in the dayes of Hezekiah.

And Hezekiah had exceading moch ry-
chesse and honour. And he gathered hym
treasure of syluer, gould, preciouse stones
spices, shildes & of al maner pleasāte Je-
welles: & made store houses for the frutes
of corne, wyne & oyle: & stables for all ma-
ner of beastes, & foldes for shepe. And he
made hym townes because he had catell G
of shepe & oxē great aboūdance. For God
had geuen him substaūce exceading moch
And the sayd Hezekiah stopped the vpper
water sprynges of Gihon & brought them
downe to the West syde of the cytie of Da
uid. And Hezekiah prospered in al his wor
kes. But when the Ambassadours of the
Lordes of Babylon were sente to hym to
enquyre of the wonder that chaūced in the
land, God left hym: to tempte hym that all
that was in his hert myght be knowen.

The rest of the dedes of Hezekiah & his
goodnesse are wrytē in the visiō of Isaiah
the prophete the sonne of Amoz in the bo-
ke of the kinges of Juda and Israel. And
then Hezekiah layde him to reste wyth his
fathers, & they buried him in the hyest se-
pulchre of the sōnes of Dauid: and Juda
and thee enhabiters of Jerusalē dyd hym
worshyp at his death. And Manasseh his
sonne raigned in hys steade.

Manasseh is take prisoner, and after he cometh out he destroyeth the Idolles & dieth, & after hym succedeth Amō. After Amō was killed of his owne people, Josiah his sonne raygneth for him.

The .xxxiii. Chapter.

Manasseh was .xii. yeare olde
whē he was made kinge, and I
raygned .lv. yere in Jerusalē
And he dyd wyckedlye in the
syght of the Lord, lyke vnto
the abhominaciōs of the hethen which the
Lord cast out before the chyldren of Isra-
ell. For he went to & buylt agayne the hyl-
aulters which Hezekiah his father hadde
broke downe. And he rered vp aulters vn
to Baal s & made groues & bowed him sel
fe vnto al the host of heauē & serued them
And he buylte aulters in thee house of the
Lord: Of whych the Lorde had sayde in
Jerusalē shall my name be for euer. And
he made aulters vnto all the hoste of heue
in the two courtes of the house of the lord.
And he burnte his chyldren in fyre in the
valeye of the sonnes of Hennō. And he ob-
serued

serued dismall dayes, & occupyed wytche-
crafte & sorsery, and maynteined worckers
wyth spretes & seres of fortunes: & wrou-
ghte moch euel in the syghte of the Lorde,
to angre hym wyth all.

B And he put ye kerued Image of an Idol
whyche he had made, in the house of God.
Of which house God sayd to Dauid & to
Salomon his sonne, in this house here in
Jerusalē which I haue chosen oute of all
the trybes, * I wyl put my name for euer,
and no more bring the feat of Israel from
of the lād which I haue ordeined for your
fathers. Yf so be they shall be diligente to
do al I haue cōmaunded by Moses in all
the lawe ordinaūces & maners. But Ma-
nasseh made Juda and the enhabiters of
Jerusalem to erre and to do worse thē the
heaten whiche the Lorde destroyed before
the chyldren of Israel. And when the Lor
de spake to Manasseh & to his people, thei
attended not to hym.

Wherfore the Lord brought vpon the
the captaynes of the hoste of the kynge of
Assur, which toke Manasseh in an holde &
bound him wt chaynes & caried him to Ba
bilon. And when he was in tribulation he
C besought the Lord his god, & hūbled hym
selfe exceadingly before the God of his fa-
thers, & made intercessiō to hym: & he was
entreated of him and hearde hys prayer &
brought hym agayne to Jerusalē into his
kingdō. And then Manasseh knew how ye
the Lord was the very God.

After that he buylt a wall withoute the
cytie of Dauid on the west syde of Gihon
in the broke & so forth to fysh gate & round
about Ophel & broughte it vp of a verye
great heyghte, & put captaynes of warre in
al the strong cyties of Juda. And he toke
away straunge Gods & the Idole oute of
the house of God, & all the aulters that he
had buylt in the mount of the house of god
and in Jerusalē, & cast thē out of the cytie
And he made an aulter vnto the Lord & sa
crifyced theron peaceoffringes & thanke-
offringes, & charged Juda to serue ye lord
God of Israell. Neuerthelesse the people
dyd offre styll in the hylaulters, howe be it
vnto the Lord theyr God onelye.

The rest of the actes of Manasseh and
D his prayer vnto his God, & the wordes of
the sears of visiōs that spake to him in the
name of the Lord God of Israel, are wryt-
ten among the dedes of the kinges of Is-
rael. And his prayer & how ye he was hear-
de, & al his synne & trespace, and the places
where he made hilaulters & set vp groues
and kerued Images before he was meke-
ned, are wrytē amōg the dedes of the sears
of visions. And whē Manasseh was layd
to rest with his fathers, they buried him in
hys owne house: & Amon his sonne rayg-
ned in hys rowme. Amon was. xxii. yeare
olde, when he began to raygne, & raygned
two yere in Jerusalē. And he dyd that dis-
pleased the Lord like vnto Manasseh his
father, for Amō sacrificed to al the kerued
ymages which Manasseh his father made
& serued thē, & mekened not him selfe before
the Lordes as Manasseh hys father had
mekened hym selfe: But Amon trespaced
greatly. Wherfore his owne seruaūtes cō
spired agaynst him & slue him in his owne
house. And the people of the land slue al ye
had conspired agaynst kyng Amon. And
therto the people of the land made Josiah
hys sonne kynge in hys rowme.

¶ Josiah destroyeth the Idoles & restoreth the tēple in which is founde the boke of the law. He sendeth to Huldah the prophetisse for councel.

The. xxxiiii. Chapter.

Josiah was made king when
he was. viii. yere olde, and he
A raigned in Jerusalē. xxxi. yere iiii. Re. xxii. a
And he dyd ye pleased the lord
& walked in the wayes of Da
uid his father bowing nether to the righte
hande or to the lefte. In so moche that the
eyght yere of his raygne, when he was yet
a lad, he begā to seke after the god of Da-
uid his father. And in the twelueth yere he
began to pourge Juda & Jerusalē of hyl-
aulters, groues, kerued Images, & Ima-
ges of metal: so that they brake downe the
aulters of Baals euē in his presence, & the
Idoles that were vpō thē, he caused to be
destroyed. And the groues, kerued Ima-
ges, & Images of metall he brake & made
dust of thē, & strawed it vpō the graues of
thē that had offred to thē. And he burnte ye B
bones of the prestes vpō the aulters, & cle-
sed Juda & Jerusalē. And euen so dyd he
in the cyties of Manasseh, Ephraim, Si-
meon & of Nephthali therto. And in ye wil-
dernesses of thē rounde about he plucked a
sondre the aulters & the groues & did beat

them & slaye them to powdre, & bete down
the ydols thorowout al the lande of Isra-
ell: & then returned to Jerusalem agayne.
And in the .xviii. yere of his raygne whē
he had purged the land and the temple, he
sent Saphan the sonne of Azaliah, & Ma
asiah the gouernour of thee cytie, & Joah
the sonne of Joahas the recorder, to repay-
re the house of the Lord his god. And whē
they came to Helkiah the hie preste, they de
lyuered them the money that was brough
te into the house of God, which the Leui-
tes that kepte the entries had gathered
of the handes of Manasseh and Ephraim
and of all that yet remayned in Israel and
of all Juda and Ben Jamin and of the en
habiters of Jerusalem. And they put it in
thee handes of the worckemen that hadde
ỹ ouer syght of ỹ house of ỹ Lorde, which
C gaue it to the labourers that wroughte on
the house of the Lord, to repayre and men
de it, and to masons and carpenters to hie
hewed stone and tymber for to make cou-
ples and beames for the houses which the
kinges of Juda hadde destroyed: And the
men wrought in the worke of fidelite.
And the ouerseers of thē to courage thē
forward, were Jahath & Obadiah Leui-
tes of the childrē of Merari: & Secha-
ria & Mesulam of the childrē of the Caha
thites, & as manye other of the Leuites as
could skylle of instrumentes of Musyck.
And ouer the bearers of burthens & ouer
al that wrought, in whatsoeuer workemā
shipp it were, were there scribes, officers &
porters of the Leuites.
And as they brought out the moneye ỹ
was broughte into the house, Helkiah the
prieste foūd the boke of the law of the lord
geuē by Moyses. And Helkiah answered
and sayd to Saphan the Scribe: I haue
found the boke of the lawe in the house of
the Lorde, and gaue the boke to Saphan.
D And Saphā caried the boke to the king, &
brought the king worde agayn saying: al
that was cōmitted to thy seruātes that do
they. And they haue powred out ỹ moneye
that was founde in the house of the Lorde
and haue delyuered into the handes of the
ouerseers of the workemen. And then Sa-
phan the scribe shewed the kyng, sayinge:
Helkiah the preste hath geuen me a boke,
and he redde it before the kyng.

And whē the king had heard ỹ wordes
of the lawe, he tare his clothes, & cōmāded
Helkiah & Ahikam the sonne of Saphan
& Abadon the sonne of Micah & the sayde
Saphā the scribe & Asaia a seruaūt of the
kinges, saying: go & enquire of ỹ lord for
me & for thē that are left in Israel & Juda
cōcerning ỹ wordes of the boke ỹ is foūde
For great is the wrath of the Lord that is
fallē vpō vs, because our fathers kept not D
the word of the Lord, to do after al that is
wrytten in this boke.
And Helkiah with them ỹ pertayned to
the king wēt to Holdah a prophetisse wife E
of Selū the sonne of Thekohath ỹ sonne
of Hasarah keper of the wardrope (which
prophetisse dwelt in Jerusalē in the secōd
warde) & they communed so with her. And
she sayd vnto thē: thus sayth the lord god
of Israel, tel ye the mā that sent you to me
Euen thus saith the Lorde: se, I wyl bring
euel vpō this place & vpon the enhabiters
thereof, eue al the cursses ỹ are writtē in the
boke which they haue rede before the king
of Juda, because they haue forsakē me &
haue offered vnto other gods to anger me
wythe all maner workes of theyr handes,
therfore is my wrath set on fyre agaynste
thys place & shal not be quenched.
And as for ỹ king of Juda which sent F
you to enquire of the Lord, so shal ye saye
vnto him: thus saith ỹ lord god of Israel
cōcerning the wordes which ỹ hast hearde
Because thine hert dyd melt & thou dydest
meke thy selfe before god, whē ỹ heardest
his wordes agaynst this place & agaynste
the enhabiters therof: & humbledest thy selfe
before me, & tarest thy clothes and wepest
before me, that haue I heard also saith the
Lord. Behold I wyl take ỹ to thy fathers
& thou shalt be putt in thy graue in peace,
& thine eyes shal not se al the mischeue ỹ I
wyl bring vpō this place & vpō the enha-
biters of the same. ✠ And they brought the
king word agayne. Thē the king sent and
gathered together all the elders of Juda
& Jerusalē. And the kinge wēt vp into the
house of the Lord, & al the men of Juda &
the enhabiters of Jerusalē & the Priestes
and Leuites & al the people great & small:
and reade al the wordes of the boke of the G
couenaunt that was founde in the house of
the Lorde. And the kynge stode at hys
standing

standynge and made a couenaũt before ye
Lorde, to folow the Lord and to kepe his
cõmaundementes, his wytnesses and hys
statutes with all his herte and wt all hys
soule & to fulfil the wordes of ye apointmẽt
it wrytten in the sayde boke.

And he made to come forth al that were
found in Jerusalem and Beniamin, & the
enhabyters of Jerusalẽ promised to kepe
the couenaunt of ye God which was ye god
of theyr fathers. And Josiah put awaye
al maner of abhominacyons out of al lã-
des that pertayned to the chyldren of Israel,
and brought all yt were foũde in Israel
to serue the lord theyr god. And they tur
ned not a syde frõ after ye lord god of their
fathers as long as he lyued.

¶ Josiah holdeth passeouer. He fyghteth against ye
king of Egipt, and dyeth. The people bewayle him

The. xxxv. Chapter.

A ND Josiah held the feaste of
passeouer vnto the lord in Je
rusalẽ, & they slue passeouer
in the. xiiii. daye of the fyrste
moneth. And he sett the prea-
stes in their offyces & ayded them in ye ser-
uice of the house of the Lorde. And he say
de to the Leuites that taught thorow out
all Israell and were sanctified vnto ye lor
de: put the holy arcke in the house whyche
Salomon ye sonne of Dauid kyng of Is
rael did buylde, ye nede not to beare it vpõ
youre shoulders. Wherefore now serue ye
Lord your God & his people Israel. And
prepare youre selues by youre auncyente
housholdes & companyes, accordyng to ye
wrytynge of Dauid kynge of Israell, &
the wrytynge of Salomon hys sõne. And
stande in the holy place accordynge to the
deuysions of the auncient housholdes of
your brethrẽ the chyldren of the people, &
after the deuysyon of the auncyente hou-
sholdes of the Leuites, & kil passeouer, sãc
tifie & prepare your brethrẽ that they may
do accordynge to the worde of the lord by
the hande of Moses.

And Josiah gaue to the comen people
in lambes & kiddes, for passeouer offerin-
ges only, vnto al yt were present. xxx. thou
sande by tale, & thre thousande oxen, euen
of ye kinges substaunce. And hys Lordes
B gaue willingly both vnto ye people & also
vnto ye prestes & vnto ye Leuites. Helkiah,
Zachariah & Jehiel, rulers of the house of
god gaue vnto the preastes for passeouer
offeringes. ii. thousand & syxe hundred lã-
bes & kiddes, & thre hũdred oxen. And Co
naniah with Semeiah & Nathaneell his
brethren, and Hasabiah and Jaiel and Jo
sabad Lordes of the Leuites, gaue vnto ye
Leuites fyue thousand passeouer offerin
ges, and fyue hundred oxen.

And so the seruice went forwarde: and
the prestes stode in theyr places, & the Leui
tes in theyr cõpanyes at the kynges com-
maundement. And they slewe passeouer: &
the prestes sprinckled the bloude receauin
ge it of the Leuites, and the Leuites stripe
the beastes. And they sett awaye the burnt
offeryng, to geue them vnto the comẽ peo-
ple as they were deuyded by auncient hou
ses, for to offer vnto the lorde, lyke as it is
wrytten in the boke of Moses. And so dyd
they wt the oxen to. And they dressed the C
passeouer with fyre as ye maner was. But
the other halowed dedycate beastes they
sodde in pottes, cauldrens & pãnes & deui
ded them quickly amonge al the comẽ peo
ple. And afterwarde they made readye for
them selues & for the preastes and for the
chyldren of Aaron, whiche were busied in
offerynge of burntofferynges & the fatte
vntyll nyghte. And therfore the Leuites
prepared for the selues and for ye preestes
the sonnes of Aaron. And the syngers the
children of Asaph stode in their standyng
accordyng to the cõmaundement of Da-
uid & Asaph, Heman & Jeduthun the kyn-
ges sear of visions: & ye porters waited at
euery gate, & might not depart from theyr
seruice: But their brethrẽ the Leuites pre-
pared for thẽ. And so al ye seruice of ye lor-
de wẽt forward the saide daye, in offeryn-
ge passeouer of burntofferynges vpõ the
aulter of the Lorde, according to the cõ-
maundement of kynge Josiah.

And so the chyldren of Israel yt coulde
be founde, offered passeouer the seme tyme
and kepte the feaste of swete bredde seuen
dales. And ther was no passeouer like to yt
kept i Israel frõ ye tyme of Samuel ye pro
phete: nether dyd anye of the kynges of Is
rael holde soche a passeouer feaste as dyd
Josiah and the prestes & Leuites and all
Juda, and al moche of Israel as could be

Eliakim
Jehoaci.
Zedekiah

had, & ÿ enhabiters of Jerusalē. And this passeouer was holden in the .xviii. yere of the raygne of Josiah.

D
iiii.re.xxiii. f

* After all this, whē Josiah had finished the temple, Necho kyng of Egypt came vp to fight agaynste Carcamis vpon Euphrates, & Josiah wēt out agaynst hī. And the other sent messengers to him sayinge: what haue I to do with the thou kinge of Juda? I came not agaynste ÿ now at this tyme, but against an house ỽ whō I haue warre, and god bade me hast. Leaue of therfore and medle not ỽ god which is ỽ me, least he destroy the. Neuertheles Josiah turned not his face frō hī, but made hym readye to fyght wyth him, & herkened not vnto the wordes of Necho out of the mouthe of god. And whē he was come to fyght in the valeye of Magedo, the shoters shot agaynst the king Josiah. And ÿ kyng sayde to hys seruauntes: carie me away, for I am sore hurte. And his seruauntes had him out of ÿ charet and put him in another, & brought him to Jerusalē where he dyed & was buryed in the sepulchre of his fathers.

Zacha.xii.d

* And all Juda & Jerusalem mourned for Josiah. And Jeremiah lamented Josiah, and al syngyng men & singinge women speake of Josiah to this day, & made it an ordinaunce in Israel: & they be wryttē in the lamentacyons. The rest of ÿ actes of Josiah & his goodnes in folowinge the wryttynge of the lawe, & hys dedes fyrst & last are wrytten in the boke of ÿ kinges of Israel and Juda.

¶ After Josiah raigneth Jehoahaz, after Jehoahaz Jehoakim, after Jehoakim Jehoacin, after Jehoacin Zedekiah, in whose tyme all the people were caryed awaye to Babilō and were brought agayne after lxx. yere after, by kyng Cyrus.

The .xxxvi. Chapter.

A
iiii.re.xxiii. f

And the people of the land take Jehoahaz ÿ sonne of Josiah & made him king for his father in Jerusalem. And Jehoahaz was .xxiii. yere olde whē he beganne to raigne, and he raigned thre monethes in Jerusalē. For the kyng of Egypte put hym downe at Jerusalē & merced the lande in an hundred talentes of syluer & a talent of goulde. And ÿ king of Egipt made Eliakim hys brother kig vpō Juda & Jerusalē, & turned his name vnto Jehoakim, but Jehoahaz his brother Necho toke & caryed him to Egipt. And Jehoakim was .xxv. yere olde when he beganne to raigne, & he raigned .xi. yere in Jerusalē: & he dyd ÿ displeased ÿ lord his god. Against him came Nabuchodonosor king of Babilon & bounde hym in fetters to carye him to Babilon. Therto the king Nabuchodonosor caried of the vessels of the house of the Lord to Babilon and put them in his temple at Babilon. B The rest of the actes of Jehoakim, & hys abhominacyons, and that was layd to his charge, are wryttē in the boke of the kinges of Israel: and Jehoacin hys sonne raygned in his stead. Jehoacin was .viii. yere old whē he beganne to raygne, and he raigned thre monethes and tē dayes in Jerusalē: & did ÿ displeased ÿ Lord. And whē ÿ yere was out, king Nabuchodonosor sent & fet him to Babilon ỽ ÿ goodlye vessels of ÿ house of the lord, & made Zedekiah his brother kyng ouer Juda and Jerusalem.

And Zedekiah was .xxi. yere old when he beganne to raigne, & raygned .xi. yere in Jerusalem. And he dyd that displeased the Lord his god, & humbled not him self before Jeremiah the prophete at ÿ mouth of the Lord. And therto he rebelled agaist Nabuchodonosor which had receaued an othe of him by god, & was to styfe necked & to harde herted to turne vnto the Lorde god of Israel. C Therto al the rulers of the prestes ỽ ÿ people trespaced a pace after al maner of abhominacyons of the hethē & poluted ÿ house of ÿ lorde which he had halowed in Jerusalem.

And ÿ Lord God of their fathers sent to thē by his messengers, sendynge thē betymes: for he had compassyon on hys people and on hys dwellyng place. But they mocked the messengers of God and despised their wordes & mysse vsed his prophetes, vntyll ÿ wrath of the Lord so arose against hys people that it was past remedie. And so he brought vpō them the king of Caldeye & slue their young men ỽ the swerd in their holy temple, & nether spared younge man or mayden, nether olde man, nether so moch as him ÿ stowped for age: But gaue all into his hande.

And al ÿ vessels of ÿ house of god both great and smalle, and the treasures of the house of God, & the treasures of the king and

and hys Lordes he caried to Babilon eue
D ry whit. And they burnt the house of God
& brake downe the walles of Jerusalem, &
burnt al the palaces therof with fyre with
al the goodly flooffe therof, and marred it.
And he caryed awaye them that had esca-
ped the swerde, to Babilō, wher they were
seruauntes to hym & his chyldren, untill ye
kyngdom of Persia begāne to rule, to ful
fyll the worde of the Lorde by the mouthe
of Jeremiah, untyl the lande had her plea
sure of her Sabothes: for as long as she
laye desolate, she kepte Saboth untyl she
had fullfylled. lxx. yeres.
* And the fyrst yere of Cyrus kynge of
Persia to fulfylle the worde of the lord by
ye mouth of Jeremiah, the Lorde stered up
the spirite of Cyrus kyng of Persia, ye he
made a proclamacion thorow oute all his
kingdom, & therto set it up in writing, say
inge: Thus sayeth Cyrus king of Persia,
all the kingdomes of the erthe hath ye lord
god of heuē geuē me, which hath charged
me to buylde hym an house in Jerusalem
that is in the lād of Juda. Wherfore
whosoeuer is amonge you of all hys peo-
ple, the Lorde his God be wythe him, and
let hym go up.

The ende of the second boke of the Chronycles of the kynges of Juda.

The. i. boke of Esdras the Prophete.

Cyrus sendeth againe the people that was in captiuite, and restored them their holy vessels: And commaundeth them to buylde againe the temple.

The. I. Chapter.

A In the fyrste yere of Cyrus
kynge of Persia (ye the wor-
de of the Lorde spoken* by
the mouth of Jeremie might
be fullfylled) the lorde stered
up ye sprete of Cyrus king of Persia, ye he
caused it be proclamed thorowe out al his
empire, ye & by wrytig also, saying: Thus
saith Cyrus ye king of Persia: The Lord
god of heauē hath geuen me all the king-
domes in the lande* and hathe commaun
ded me to buylde him an house at Jerusa
B lem in Juda. Whosoeuer now amōg you
is of his people, the Lord his god be with
hym, & let him go up to Jerusalem in Ju-
da, & buylde the house of the Lorde God
of Israell. He is the God that is at Jeru-
salem. And whosoeuer remayneth yet in
eny maner of place (where he is a straun-
ger) let the mē of hys place helpe him with
siluer & goulde, with good & catel beside ye
whiche they wyllyngelye offer, for the hou
se of God at Jerusalem.
Then gatt up ye pryncypall fathers of C
Juda and BenJamin, & the preastes and
Leuites, & all they whose spryte God had
raysed to go up, and to buylde the house
of ye Lord at Jerusalem. And al they that
were about them strengthed their hand wt
vessels of syluer and golde, withe good &
catel, and Jewels, besyde that whych they
gaue of theyr own frewyl. And king Cy-
rus broughte forth of the vessells of the
house of the lorde, which Nabuchodono-
zor had takē oute of Jerusalē, & put in the
house of his god. But Cirus the kinge of D
Persia brought thē forth by Mithridates
ye treasurer, & nūbred thē unto Sesbazar ye
prince of Juda. And this is ye nūbre of thē:
thirtie basens of gould, and a thousād ba
sens of syluer, & nine and twentie kniues,
xxx. cuppes of gould, & of other siluer cup
pes foure hundred and ten, & of other ves-
sels a thousād. So that all ye vessels both
of goulde & sylver, were fyue thousand &
foure hūdred. Sesbazar brought them al
up, wyth thē that came up out of ye capti-
uite of Babilon unto Jerusalem.

The nombre of thē that returned frō captiuyte.

The. ii. Chapter.

These are the chyldren of the
land that wēt up oute of the
captyuyte (whō Nabuchodo A
nosor ye kyng of Babilō had
caryed away unto Babilon)
and came againe unto Jerusalē and in to
Juda, euery one unto hys citye, and came
with Zorobabel: Jesua, Nehemiah, Sa-
raiah, Raelaiah, Mardochai, Belsā, Mes
phar, Beguai, Rehum & Baanah. This
is nowe the numbre of the men of the peo
ple of Israell: The chyldren of Phares,
two thousande, an hūdred, & two and seuē
tye: the chyldren of Saphatiah thre hun-
dred and two & seuētie: the chyldren of A-
rath, seuē hundred & fyue and seuentye: the
chyldr

Nombre of ẏ captaynes of Moab

childrẽ of * Pahath Moab amõg ẏ childrẽ
of Iesua Ioab, two. M. eight hundred &
twelue: the chyldrẽ of Elam, a thousande,
two hundred & foure & fyftye: the chyldrẽ
of Zethua, nyne hũdred, & fiue & fourtie: ẏ
childrẽ of Sacai seuẽ hũdred & .iii. score:
the childrẽ of Bani, sixe hũdred & two and
fourtie: the children of Bebai sixe hũdred
and thre & twentye, the childrẽ of Azgad, a
thousande two hundred and two & twen-
tye: the children of Adonicã, sixe hũdred &
syxe & syxtie: the children of Beguai, two
thousand & syxe and fyftye: the childrẽ of
Adin foure hundred & foure and fyftie: ẏ
chyldren of Ater of Hezekiah, eight & nine
tye: the chyldrẽ of Bezai, thre hundred &
thre and twentye: the chyldren of Iorah,
an hũdred & twelue: the children of Hasũ,
two hundred and thre & twentye: the chyl-
dren of Gebar, fyue and nynetye: the chil-
dren of Bethlehem, an hundred and thre &
twentye: the men of Netopha syxe and fif
tye: the men of Anathoth an hundred and
B eyght and twentye: the chyldren of Asma-
ueth, two & fourtye: the chyldren of Kari-
ath Iarim Cephirah and Beeroth seuen
hũdred and thre and fourtye: the chyldren
of Ramah and Gabaah, syxe hũdred & .l.
& twentye: the men of Machmas an hun-
dred and two and twentye: the men of Be
thell and Ai, two hundred and thre and
twentye: the chyldren of Nebo, two & fyf-
tye: the chyldren of Magbis an hũdred &
syxe and fyftye: the chyldren of the other
Elam a thousande, two hũdred and foure
and fyftye: the chyldren of Harim, thre hũ
dred and twentye: the chyldren of Lodha-
did and Ono, seuen hundred and .v. & twẽ
tye: the children of Iericho, thre hũdred &
fyue & fourtye: the chyldren of Senaah,
thre thousande, syxe hundred and thirtye.

The prestes. The chyldrẽ of Iedaiah of
the house of Iesua nyne hundred & thre &
seuentie: the children of Emer a thousand
and two & fiftie: the children of Phashur:
a thousand & two hundred and seuen and
fourtie: the children of Harim, a thousãd
and seuentene.

C The Leuites. The childrẽ of Iesua &
Cadmiel of the chyldrẽ of Hodauiah, fou
re and seuentye. The syngers, the chyl-
dren of Asaph an hundred and eight and
twentye. The chyldren of the dorekepers.
The chyldren of Selum, the chyldren of
Ater, the chyldren of Talmon, the chyldrẽ
Akub, the chyldren of Hatita, and the chil
dren of Sobai: all to geather an hundred
and nyne and thyrtye.

The Nethinims, the children of Ziha,
the chyldrẽ of Hasupha, ẏ childrẽ of Tha
baoth, the chyldren of Ceros, the chyldren
of Sicha, the chyldren of Phadõ, the chil
dren of Lebanah, the chyldren of Haga-
bah, the children of Acub, the chyldren of
Hagab, the childrẽ of Samlai, the childrẽ
of Hanan, the chyldren of Gadel, the chyl-
drẽ of Gahar, ẏ childrẽ of Reaiah, the chil
dren of Razin, the chyldren of Necuba, ẏ
chyldren of Gazan, ẏ chyldren of Usa, the
childrẽ of Phaseah, ẏ childrẽ of Besai, ẏ
chyldren of Asena, the chyldrẽ of Meuni,
the children of Nephussim, the children of
Bacbuc, the chyldren of Hacupha, the chil
dren of Harhur, ẏ children of Bezluth, ẏ
childrẽ of Mahira, ẏ childrẽ of Harsa, the
childrẽ of Barcom, the childrẽ of Sisara,
the childrẽ of Thamah, ẏ chyldren of Ne-
ziah, the children of Hatipha.

The chyldren of Salomõs seruaũtes,
The children of Sotai, ẏ children of So
phereth, the children of Pheruda, ẏ chil-
dren of Iaalah, ẏ children of Darcon, the
chyldrẽ of Gedel, the chyldren of Sapha
tiah, the chyldren of Hattil, the children of
Pochereth of Zebaim, ẏ children of Ami.
All the Nethinims & the chyldren of Sa-
lomõs seruaũtes were all to geather, thre
hundred and two and nynetye.

And these wente vp also, Thelmelah,
Thelharsa, Cherub, Addon and Emer.
But they coulde not shewe their fathers
house nor their sede, whether they were of
Israel. The chyldren of Delaiah, the chil
dren of Tobiah, the chyldren of Necoda, D
syxe hundred and two & fiftye. And of the
children of the prestes. The childrẽ of Ho-
baiah, ẏ childrẽ of Hakoz, ẏ childrẽ of Ber
zilai, whyche toke one of the daughters of
Berzilai ẏ Galaadite to wyfe, & was coũ
ted amonge the same names: these sought
the regyster of their byrthe, and found no
ne, therfore were they put frõ ẏ presthode.
And Athirsatha sayde vnto them, that
they shulde not eate of the most holye, tyl
there rose vp a preast with the lyght and
perfectnesse.

The whole congregacion as one man, was two and fourtye thousand, thre hundred and thre score: beside their seruauntes and maydens, of whome there were seuen thousande, thre hundred and seuē and thirtye. And they had two hundred syngynge men and wemen, seuen hundred and sixe & thyrtye horses, two hundred and fyue and fourtye Mules, foure hundred and fyue and thirtye Camels, and syxe thousand, seuen hundred and twentye Asses. And certaine of ẏ chefe fathers, whē they came to the house of the Lorde at Jerusalem, they offered wyllingly vnto the house of God, ẏ it shulde be set in his place, and gaue after their abilite vnto ẏ treasure of ẏ worck, one and thre score thousand drāmes, & .v. thousande pounde of syluer, and an hundred prestes garmentes. So the prestes & the Leuites, and certayne of ẏ people and the syngers, and the porters, and the Nethinims dwelte in their cytyes, and all Israell in theyr cytyes.

¶ After the foundacion of ẏ temple once renued they sacrifyce vnto the Lorde.

The .iii. Chapter.

A 3. Esd. v. f. And when the seuenth moneth came & the chyldren of Israel were now in theyr cities, the people came together euē as one man, vnto Jerusalē. And there stode vp Jesua the sonne of Josedec and his brethren the prestes, and Zorobabel the sōne of Salathiel & hys brethren, and buylded the aultare of the God of Israel, to offer burntofferynges theron, as it is wrytten in the lawe of Moses the man of God, & the aultar set they vpon hys fotestes (for there was a fearfulnes among them because of the nacions and landes) & offered burntofferynges theron vnto the Lord* in the mornyng & at euē. And held
Numeri. B the feast of Tabernacles as it is wrytten, and offered burnte sacrifices daylye in order, accordynge to the custome, daye by daye. Afterwarde the daylye burntofferynges also, and of the new Mones & of all the feast dayes of the Lorde that were halowed, and all maner of frewill offerynges, which they dyd of their owne fre wyl vnto the Lorde.

Upon the fyrste daye of the seuenth moneth begane they to offer burntsacryfices vnto the Lorde. But the foundacion of ẏ temple of the Lorde was not yet layd. Neuertheles they gaue money vnto thee masons and carpenters, and meate and drincke and oyle vnto them of Zidō & of Tire, to brynge them Cedre tymbre from Libanus by See vnto *Joppa, accordynge to the commaundement of Cyrus the kyng of Persia. *Otherwyse Japho.

C In the seconde yere of their commynge vnto the house of God at Jerusalem in ẏ second monethe, begane Zorobabel the sonne of Salathiel, and Jesua thee sonne of Josedec, & the remnaūt of their brethrē the prestes and Leuites, and al they that were come out of the captyuite vnto Jerusalem, & appoynted the Leuites from twētie yere olde and aboue, to se that the worcke of the house of the Lorde went forward. And Jesua stode wyth his sonnes and brethren, & Cadmiel wyth his sonnes, and the chyldren of Juda, to forther the worckmen of the house of God, namely the chyldren of Henadad wyth their chyldren and their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lord, the prestes stode in their araye, wyth trompettes, And the Leuites the children of Asaph wyth cymbales, to prayse the Lorde* after the maner of Dauid kynge of Israell. *1 pa. xvi. b D And they sange to geather, geuynge prayse & thankes vnto the Lorde, because he is gracious, and because his mercy endureth for euer vpon Israel. And all ẏ people shouted loude in praysinge the Lorde, because the foundacion of ẏ house of the lord was layde. Manye also of the olde prestes and Leuites and auncient fathers, whiche had sene ẏ first house: whē the foūdaciō of this house was layed before their eyes, wept wyth a loude voyce. And manye shouted wyth ioye, so that the noyse gaue a great sound, in so moch ẏ the people coulde not knowe the ioyfull sounde for the noyse of the wepynge amonge the people: for the people shouted with a loude crye, so that the noyse was herde farre of.

¶ The buyldyng of the temple is hyndered, and let.

The .iiii. Chapter.

But when the aduersaryes of Juda and Ben Jamin heard, ẏ the chyldre of the captyuite buylde A

buylde the temple vnto the Lorde God of
Israel, they came to Zorobabell and to the
pryncypall fathers, and sayde vnto them:
We wyll buylde wyth you: for we seke ÿ
Lorde youre God lyke as ye do. And we
haue done sacryfyce vnto him, sence the ty
me that Asor Hadon the kynge of Assur
broughte vs vp hyther. But Zorobabel
and Jesua and the other auncient fathers
of Israell answered them: It belongeth
not to you, but to vs to buyld ÿ house vn
to oure God: for we oure selues wyl buyl
de alone vnto the Lord our God of Isra-
el, *as Cyrus the kynge of Persia hathe
commaunded vs.

Then the folcke of the lande hyndered
B the people of Juda, and made them afray
de to buylde, and hyred councelers against
them and hyndered theyr deuyce, as longe
as Cyrus the kynge of Persia lyued, vn
tyl the raygne of Darius king of Persia.
But when Ahasuerus was kynge, in the
begynnynge of hys raygne wrote they vn
to hym a complaynte agaynst them of Ju
da and Jerusalem.

And in the tyme of Artharcerses, wrote
Bisellam, Mithridates, Thabeel and the
other of their councell vnto Artharcerses
the kynge of Persia. But the scripture of
the letter was wrytten in the Syrians spea
che, and was interpreted in the langage
of the Syrians.. Rehum the chaunceler,
and Samsai the scrybe, wrote thys letter
agaynste Jerusalem to Artharcerses the
kynge.

We Rehum the *chaunceler, and Sam
sai the scrybe, and other of the councell of
Dina of Arphasath, of Tarpilat, of Per-
sia, of Arach, of Babilon, of Susan, of
Deha and of Elam, and other of the peo-
ple, whome greate and noble Asnaphar
broughte ouer, and set in the cytics of Sa
maria, and other on thys syde the water, a
in Ceneeth. And thys is the summe of
the letter that they sente vnto kynge Ar-
tharcerses.

C Thy seruauntes the men on this syde the
water a in Ceneeth. Be it knowne vnto ÿ
kyng, that the Jewes are come vp from
to vs into Jerusalem a cytie sedicious [illegible]
[illegible] and buylde the same, and lay ÿ
foundacion of the walles therof, a repaire
them. Be it knowne now therfore vnto the
king, that yf this cytie be buylded and the
walles made vp agayne, thê shal not they
geue tribute, tolle, and yearly custome, a 3
cue vnto ÿ kynges shal thus hurt redoun-
de. But nowe what we all are therby why
the destroyed thee temple, we wolde no lô-
ger se the kynges dyshonoure. Therfore
sent we out, a caused the kynge to be certy
fyed therof: That it maye be soughte in ÿ
Chronycles of thy progenitoures, and so
shalt thou fynde in the same Chronicles, a
perceaue, that this citie is sedicious a noy
some vnto kynges a landes, a ÿ they cau-
se other also to rebel of olde, a for ÿ same
cause was thys citie destroyed. Therfore
do we certifye ÿ kyng, that yf thys citie be
buylded, and the walles therof made vp,
thou shalt kepe nothyng on this syde ÿ wa
ter by the reason of it.

Thê sêt the kynge an âswere vnto Re-
D hum the chaunceler, a Samsai the Scri-
be, a to ÿ other of their councel ÿ dwelt in
Samaria, a vnto ÿ other beyond the wa-
ter. Peace a salutaciô. The letter which ye
sêt vnto vs, hath bene opêly red before me,
and I haue cômaûded to make searche: a
it is foûd, ÿ this citie of olde hath made in
surrecciô against kinges, a how ÿ vprore
a rebelliô hath bene cômitted therî. There
haue bene myghtie kinges also at Jerusa-
lê which haue raygned ouer all that is be-
yonde the water, a tolle, trybute a yearlye
custome was geuê vnto them. Do ye now
after thys commaundement, forbid the sa-
me men, that the citie be not buylded, til I
haue geuê cômaûdement. Take hede nowe
that ye be not negligent here in, lest the kin
ges haue harme there thorowe.

Nowe when kynge Artharcerses letter
was red before Rehum the chaûceler and
Samsai the Scrybe and their councell,
they wêt vp in all the haste to Jerusalem
vnto the Jewes, a forbad them with vio-
lence and power. Then ceassed the worke
of the house of God at Jerusalê, a conty-
nued so vnto the seconde yere of Darius
kynge of Persia.

[illegible]

The .v. Chapter.

The Prophetes, Aggeus and
Zachary ÿ sonne of Addo, pro
phecied vnto ÿ Jewes ÿ were

in Iuda & Ierusalē, in the name of ye God
of Israel. Thē gat vp Zorobabel the son
ne of Salathiel, & Iesua the sonne of Io-
sedec, & began to buylde the house of God
at Ierusalem, and wyth them the Prophe
tes of God whiche helped thē. At the same
tyme came to thē Thathanai the captayne
on thys syde the water, & Stharbuzanai, &
their councelers, & sayd thus vnto thē. Who
hath cōmaunded you to buylde this house
and to make vp thee walles therof? Then
B tolde we thē the names of the men, ye made
thys buyldyng. But the eye of theyr God
came vpon the Elders of the Iewes, that
they coulde not cause them to ceasse, tyl the
matter was brought before Darius, & tyl
they had answered by letters ther vnto.

Thys is the copie of the letter that Tha
thanai the captayne on this syde the water
and Starbuzanai, and theyr councellers
of Apharsach (which were on this syde the
water) sent vnto kinge Darius. And thys
is the entent of the wordes that they sente
vnto him: Unto Darius the king, al pea
ce. Be it knowē vnto the king, that we ca-
me into Iewry to the house of ye great god
which is buylded with rough stone, and
beames are layed in the walles, & ye worcke
goeth fast forth, & prospereth in their hān-
des. We asked therfore the elders & sayde
C vnto them: Who hath cōmaunded you to
buyld this house, & to make vp the walles
therof? We asked theyr names also, ye we
mighte certyfie thē, & haue wrytten the nā-
mes of the men that were theyr rulers.

But they answered vs wyth these wor
des, & sayd: We are the seruauntes of the
God of heauen & earth, & buyld the house
that was byllded many yeres a go, which
a great kyng of Israel buylded & sett vp.
And after oure fathers had prouoked the
God of heauē vnto wrath, & he gaue them
ouer in the hande of Nabuchodonozor thee
kyng of Babilon the Caldee, which brake
downe thys house, and caryed thee people
awaye vnto Babilon.

But in ye fyrst yere of Cyrus the king
D of Babilō, the same kynge Cirus cōmaū-
ded to buylde thys house of God, for thee
vessilles of gould & syluer in the house of
God, which Nabuchodonozor toke oute
of the temple at Ierusalem, and broughte
them into the temple at Babilō, those dyd
Cyrus the king take oute of the temple at
Babilon, & he delyuered thē vnto Sasba-
zar by name, whō he made captaine, & said
vnto him. Take these vessels, go thy way
and bringe them vnto the tēple at Ierusā
lem, & let the house of God be buylded in
hys place. Then came the same Sasbazar
and layde thee foundation of the house of
God at Ierusalē. Sence that tyme hath it
bene in buylding, & yet is it not fynisshed.
Yf it please the kyng now, let ther be serch
made in the kynges treasure house which
is at Babilon, whether it haue bene kyng
Cyrus commaundemente, that the house
of God at Ierusalem shulde be buylded:
and sende vs thee kynges mynde concer-
nyng the same.

The commaundemēt of Darius king of Persia
after the tēple was buylded and dedycat, the childrē
of Israel kepe the feast of vnleuened bread.

The. vi. Chapter.

Then cōmaunded king Dari-
us, ye search shuld be made in
A the library of the kinges trea
sure house, which laye at Ba-
bilon. And at Egbathanis
in a castel that lyeth in the lād of the Me-
des, ther was foūd a boke, & in it was ther
an acte wryttē after this maner: In ye first
yere of king Cirus, commaūded the same
king Cirus to buylde the house of God at
Ierusalē, in the place where the sacrifices
is made, & to laye the foundation to beare
thre skore cubites heyght, & thre score cubi
tes bredth, & thre walles of rough stones,
and one walle of timber, and the expences
shalbe geuē of the kinges house. And thee
gould & siluer vessell of the house of God
(which Nabuchodonozor toke out of ye tē
ple at Ierusalē, & brought vnto Babilō)
shalbe restored agayne, that they maye be
brought vnto the temple at Ierusalem to
theyr place into the house of God.

Get you farre frō thē therfore, ye Tha-
B thanai captaine beyond ye water, & Sethar
buzanai, & your councelers which are be-
yond the water, get ye away frō them. Let
the worke in ye house of God, that the cap-
tayne of the Iewes and theyr elders maye
buyld the house of god in his place. I ha-
ue cōmaunded also what shalbe done to ye
elders of Iuda for the buylding of ye hou
se of God, that ther shall diligently be ta-
ken of ye kinges goodes, euen of the tentes

beyond the water, ⁊ geuen vnto the men, ŷ
that they be not hindred. And yf they haue
neade of calues, lambes or goates, for the
burntoffring vnto the god of heauē, whea
te, salt, wine ⁊ oyle, after the custome of the
priestes at Ierusalē, there shalbe geuen thē
dayly as is according: and se that thys be
done wyth out faute, that they maye offre
swete sauoures vnto the God of heauē, ⁊
praye for the kinges lyfe, ⁊ for his childrē
This cōmaundement haue I geuen. And
what mā soeuer he be ŷ altereth these wor
des, ther shal a beame be takē frō his hou
se ⁊ set vp, ⁊ he shalbe hanged theron, and
his house shalbe prayled for the dede.

But the God that dwelleth in heauē, de
C stroye al kinges ⁊ people, that put to their
hand to alter ⁊ to breake downe the house
of God at Ierusalem. I Darius haue cō
maunded, that this be diligently done.

Thē Tharthanai the captayne beyond ŷ
water, ⁊ Setharbuzanai with their counce
lers (to whom king Darius had sent) dyd
theyr diligence. And the Elders of the Ie
wes buylded, ⁊ they prospered thorow the
Prophecienge of Aggeus the prophet and
Zacharye the sonne of Addo: ⁊ they bylded
and set vp the worke, accordyng to the com
maundemēt of the God of Israel, ⁊ after
the cōmaundemēt of Cyrus, Darius and
Artharerses kynges of Persia. And they
perfourmed the house vnto the thyrd day
of the moneth Adar, that was in the syxte
yere of the raygne of king Darius.

ii.Pa.xx.b * And the childrē of Israel, the priestes, ŷ
Leuites, ⁊ the other chyldrē of the captiuy
te helde the dedication of the house of god
wyth ioye, ⁊ offred at the dedication of the
house of God, an hundred calues, two hū
dred lambes foure hundred goates: ⁊ for
the synneoffrynge for all Israel twelue he
goates, according to the noumbre of the try
bes of Israel, ⁊ set the priestes in their cour
ses, ⁊ the Leuites in theyr offices to mynı
ster vnto God which is at Ierusalem as
it is wrytten in the boke of Moyses.

D And the chyldren of the captiuite helde
Passeouer vpō the fourtenth daye of thee
first moneth: for the priestes ⁊ Leuites had
puryfied them selues, so that they were all
cleane as one man, ⁊ kylled Passeouer for
al the chyldren of the captiuite, ⁊ for there
brethren the Priestes, and for them selues.

And the chyldren of Israel which were to
me agayne out of captiuite, and al soch as
had separated thē selues vnto them from
the fylthynesse of the Hethen in the lande,
to seke the Lord God of Israel, ate ⁊ held
the feast of vnleuended bred seuen dayes
with ioye: for the Lord had made thē glad
and turned the hert of the kynge of Assur
vnto them, so that theyr hādes were streng
thed in the worke of the house of God, whi
che is the God of Israell.

The Notes.

* I Some reade. And ther was founde in a coffe (that was in the palace in the lād of Medes) a vo lume: and therin was wrytten soche a memoryal, ⁊c.

¶ By the commaundement of Artharerses, Esdras taketh his cōpanyons the chyldrē of Israel, and re turneth to Ierusalem.

The.vii. Chapter.

After these actes in the raygne A
of Artharerses king of Per- [illegible]
sia, ther went vp frō Babilon
Esdras the sōne of Saraiah
the sonne of Asariah, the sōne
of Helkiah, the sonne of Selum, the sonne
of Zadoc, the sonne of Ahitob, thee sonne
of Amariah, the sonne of Asariah, the sōne
of Maraioth, thee sonne of Zarahiah, thee
sonne of Ozi, the sōne of Boki, the sōne of
Abisua, the sonne of Phinehes, the sonne
of Eleazar, the sonne of Aaron thee chefe
preste. This Esdras was a quicke scrybe
in the lawe of Moyses, * which the Lorde [illegible]
god of Israel dyd geue. And the king ga
ue him al that he requyred, according to ŷ
hāde of the Lord his God vppō him. And
ther wēt vp certayne of the childrē of Isra
el, ⁊ of the prestes, ⁊ of the Leuites, of thee
singers, of ŷ porters, ⁊ of thee Nethinims
vnto Ierusalē, in the seuenth yere of king
Artharerses. And they came to Ierusalem
in ŷ fyfth moneth, that is the seuenth yere
of the king. For vpon the first daye of the
fyrst moneth, deuysed he to go vp frō Ba
bilon: ⁊ on the fyrst daye of the fyfth mo
neth came he to Ierusalem, accordinge to
the good hand of God vpō him. For Es
dras prepared his hert to seke the lawe of
the Lorde and to do it, ⁊ to teache the pre- B
cepte and iudgemente in Israell.

And thys is the coppye of the letter, that
kyng Artharerses gaue vnto Esdras the
Preiste, the scrybe, which was a teacher in
the wordes of the Lorde and of hys statu
tes ouer Israell. Unto Esdras the Priest

and Scrybe in the lawe of the God of hea uē, peace & salutaciō. I haue cōmaūded, y al they of the people of Israel, & of the prestes & Leuites in my realme, whyche are mynded of theyr owne good wil to go vp to Ierusalē, that they go with the, beynge sent of the kinge & of the seuen Lordes of the coūcel, to vyset Iuda & Ierusalem, accordyng to the law of God, which is in thy hand: And that thou shuldest take with y siluer & gould, which the king & the lordes of his coūcel geue of their owne good wyl vnto the God of Israell (whose habitaciō is at Ierusalem) & al the syluer and gould that thou canst fynd in al the coūtre of Babilon: wyth it that the people & prestes geue of theyr owne good wyl vnto the house of God at Ierusalem.

C Take thou the same, & bye dylygentely with the same moneye, calues, lābes, goates, & meatoffringes & drinkoffringes: to be offered vppon the aultare of the house of your God at Ierusalē. And loke what it lyketh the and thy brethrē to do with the remnaunt of the moneye, that do after the wyll of youre God. And the vesselles that are geuē the for the ministraciō in the house of thy God, those delyuer thou before God at Ierusalem.

And whatsoeuer thing more shal be nedeful for the house of thy God, which is necessary for the to spende, let the same be geue out of the kinges chamber. I king Arthaxerses haue cōmaūded al the treasures beyonde thee water, that loke whatsoeuer Esdras the preste and scrybe in the law of the God of heauen, requyreth of you, that ye fulfyl the same deligently, vntil an hundred Talentes of syluer, vntyll an hundred Quarters of wheate, and tyll an hundred Batthes of wyne, and tyll an hundred Batthes of oyle, and salte withoute

D measure. Whatsoeuer belōgeth to the law of the God of heauen, let the same be done with diligence for the house of the God of heauē, that there come no wrath vpon the kynges realme and his chyldren.

And knowē be it vnto you, that ye shal haue no auctoryte to requyre taringe & custome, & yearly rentes vpō any of the prestes, Leuites, singers, porters, Nethinims and mynisters in thee house of thys God. But thou Esdras (after the wysdō of the God that is in thy hand) set thou iudges & arbiters, to iudge al the people that is beyonde Iordan, eue all soche as knowe the lawe of thy God: and thē that know it not those se that ye teache. And whosoeuer wil not diligently fulfyll the lawe of thy God and the kinges lawe, shal haue hys iudgmēt for the dead whether it be vnto death or to be banisshed, or too be condemned in goodes, or to be put in preson.

*Prayseed be the Lord God of oure fathers, which so hathe inspired the kynges hert to garnish the house of God at Ierusalē: & hath enclyned his mercy vnto me in the presence of the king, & his councelers, and before all the kinges hye estates. And I was conforted (according to the hāde of the Lord my God ouer me) & so geathered I the heades of Israel to gether, that they myght go vp with me.

C The nomber of thē that returned to Ierusalem wyth Esdras

The. viii. Chapter.

These are thee heades of theyr fathers that were named, whiche went vp with me frō Babilō, what tyme as kinge Arthaxerses raigned. Of y chyldren of Phinehes, Gersom: of the chyldrē of Ithamar, Daniel: of the childrē of Dauid, Hatus: of the childrē of Zecaniah, of the chyldrē of Pharos, Zachary, & wythe hym were nōbred an hundred & fyftie mē. Of the children of Pahath Moab, Elioenai the sonne of Zarahiah and wyth him two hundred men. Of the chyldren of Zechaniah the sonne of Iahasiel, & with him thre hūdred men. Of the chyldren of Adin Abed the sonne of Ionathan, & with hym fyftie men. Of the chyldren of Elam, Isaiah the sonne of Athaliah, & with him seuentie men. Of the children of Saphatia Zabadiah the sonne of Michael, & wythe hym foure score men.

B Of y childrē of Ioab, Obadiah y sōne of Iehiel, & wyth hym two hundred and xviii. men. Of the chyldren of Selomith, the sonne of Iosphiah, & with him an hundred and thre men.

Of the chyldrē of Bebai, Zachary the sonne of Bebai, & with him eyght & twentie mē. Of the childrē of Azgad, Iohanā, the sonne of Hakatan, & wyth him an hundred &

dred & ten men. Of the last childrē of Ado
nicam, & these were theyr names: Eliphe-
let, Jehiell & Samaiah, and with the thre
score men. Of the childrē of Begui, Uthai
and Zabud & with thē seuentie men. And
I gathered thē to geather by the water y
renneth towarde Ahaua, & there abode we
C thre dayes. And whē I loked amonge the
people and the prestes, I founde no Leui-
tes there. Then sent I Elieser, Ariel, Se-
meiah, Elnathan, Jarib, Elnathā, Nathā
Zachary & Mosolam the rulers, & Joia-
rib and Elnathan the teachers, & those sent
I vnto Edo the cheefeste at Casphia, that
they shuld fetch vs ministers for the house
of oure God, & I told thē what they shuld
saye vnto Edo and to his brethrē the Ne-
thinims at Casphia.

And (according to the good hand of our
God vpō vs) they brought vs a wyse mā
from among the chyldren of Moholi the
sonne of Leui the sōne of Israell, euē Sa
rabia with his sonnes & brethrē, eyghtene
And Hasabia, & with him Isaiah of y chil
dren of Merari, wyth his brethre & theyr
sonnes, xx. And of the Nethinims, whome
D Dauid & y Princes gaue to minister vnto
the Leuites, two hundred and twentye, all
named by name.

And euē ther at the water besyde Aha-
ua caused I a fastīng to be proclamed,
that we might hūble our selues before our
God, to seke of him a right waye for vs, &
oure chyldren and al oure substaunce. For
I was ashamed to requyre of y king, sou
diers and horsemē, to helpe vs against the
enemye in the way. For we had sayd vnto
the king: The hand of our God is vpō all
thē that seke him in goodnes, and his vio-
lence and wrath vpō all them that forsake
E him. So we fasted, & sought thys at our
God and he hearde vs.

And I toke out twelue of the chefe pre-
stes, Sarabia & Hasabia, and ten of theyr
brethren wyth them, and weyed them there
the syluer & gould & vesseles for the heue-
offring vnto the house of our God, whych
the king and the Lordes of his councell &
princes, and al Israel that were at hande,
had geuē to the heueofferinge: & ther weyed
I them vnder theyr hand syxe hūdred and
fyftie talentes of syluer, & in syluer vessell
an hundred talentes, and in gould an hun
dred talentes, twentie cuppes of goulde of
a thousande drammes, and two costely or-
namētes of good brasse, as cleare as goul
de, & sayd vnto them: Ye ar holy vnto the
Lorde, therfore are the vesselles holy also,
and so is the syluer & gould that is geuen
of a good wyl vnto the Lord God of you
re fathers: Watch ye therfore and kepe it, F
tyll ye weye it downe before the chefe pre-
stes and Leuites, and auncient fathers of
Israel at Jerusalem in the chestes of thee
house of the Lorde. Then toke the prestes
and Leuites that weyed syluer & gould &
vessell, to bringe it to Jerusalem vnto the
house of our God. So we brake vp from
the water of Ahaua on thee twelueth daye
of the fyrst moneth, to go vnto Jerusalē:
and the hand of our God was vpon vs, &
delyuered vs from thee hande of thee ene-
mies and priuye waytinges by the waye.
And we came to Jerusalem, & abode there
thre dayes. But on the fourth daye was y G
syluer and goulde, and vessell weyed in y
house of our God vnder the hand of Me-
remoth the sonne of Uriah the preste, and
wyth hym Eleazar the sonne of Phinches
and wyth them Josabad the sonne of Je-
sua, and Noadiah the sonne of Benoi the
Leuites, according to the nombre & weigh
te of euerye one. And the weyghte was all
wrytten vp at the same tyme.

And the children of the captiuite, which
were come out of preson, offred burntoffe
ringes vnto thee God of Israell: xii. bul-
lockes for all Israell, syxe and nyntye rā-
mes, seuen and seuentie lambes, & twelue
goates for a synneoffring, all to the burnt
offringe of the Lord. And they delyuered
the kynges commyssion vnto thee kinges
offycers, & to the captaynes on thys syde y
water. And they promoted the people and
the house of God.

The Notes.

a Fastinges, as the text here maketh mencion, be ... commen humiliacions & supplicacyons done before God: either for some great tribulacion suffred or comminge at hande, or for a singular repentaunce & ernest for thinckinge of theyr synnes, as it is wrytten in ... [illegible]

¶ Esdras cōplayneth on y people that had turned thē selues from God, & maryed with the gentyles.

The ix. Chapter.

VVhē al this was performed I
the rulers came to me, & sayd:
The people of Israell, & the
prestes

prestes, & Leuites are not separated from
the nacios in the landes as touching theyr
abhominacios, namely of the Cananites,
Hethites, Pheresites, Iebusites, Ammonites, Moabites, Egiptians, and Amorites.
* For they haue take the daughters of the
same, & theyr sonnes, and haue myxte thee
holy sede wyth the nacios in the lades: and
the hand of the princes & rulers hath bene
principal in this trespace.
* Whe I heard this, I rent my clothes
and my rayment, and plucte of thee hearre
of my head and of my beard, & sate mourning. And ther resorted vnto me al soch as
feared the word of the Lord God of Israel because of the great transgressio. And I
sate mourninge vntyl the euenynge sacry-
B fyce. And aboute the euenynge sacryfice I
rose vp fro my heuynes, & rete my clothes
and my raymet, and fell vpon my knees, &
spred oute my handes vnto the Lorde my
God, and sayde.
My God, I am a shamed, & darre not
lyfte vp myne eyes vnto the my God: for
oure wyckednesses are growne ouer oure
head, & our trespaces are waxen great vnto the heauen. Sence the tyme of oure fathers haue we bene in great trespace vnto
this daye, * & because of our wickednesses
haue we & our kinges bene delyuered into
the hande of the kinges of the nacios, into
the swerde, into captiuite, into spoyle, and
into confusio of face, as it is come to passe
thys daye.
But now is ther a lyttle & sodayne gra-
C ciousnes come fro the Lorde oure God, so
y some of vs are escaped, y he maye geue
vs a nayle in his holy place, that our God
maye lyghte our eyes, and geue vs a lytle
lyfe in our bondage. For we ar bondmen,
& our god hath not forsake vs in our bondage, & hath enclined mercy vnto vs in the
syghte of the kinges of Persia, y he shulde
geue vs lyfe, & promote the house of oure
God, & to sett vp the desolatio thereof, & to
geue vs an hedge in Iuda and Ierusale.
And now O our God, what shal we say
after this: for we haue forsake thy comaundementes, whych thou hast comaded by thy
seruauntes the Prophetes, and sayde: The
lad vnto which ye go to possesse it, is an vnclean lad thorow y filthines of the people
of the lades, in theyr abhominacios wher-
wich they haue made it ful of vnclenes on
euery syde. Therfore shal ye not geue your D
doughters vnto their sonnes, and theyr
daughters shal ye not take vnto youre sonnes & seke not their peace & welth for euer,
that ye may be stronge, and enioye y good
in the land, & that ye & youre children may
haue the inheritaunce of it for euermore.
And after all this that is come vpon vs
(because of oure euell dedes, & greate trespace) thou our god hast spared oure wyckednesses, and hast geue vs a deliueraunce
as it is come to passe thys daye.
As for vs, we haue turned backe, & haue
let go thy comaundementes, to make contracte wyth the people of these abhominacions. Wylt thou then be wroth at vs, tyll
we be vtterly consumed, so that nothing remayne, and tyll there be no delyueraunce?
O Lord God of Israel, thou arte righteouse, for we remayne yet escaped as it is
thys daye. Beholde in thy presence are we
in oure trespace, for because of it is ther no
standing before the.

¶ The people repent them and turne, & put awaye theyr straunge wyues.

The .x. Chapter.

And whe Esdras prayed after
this maner, & knowleged, wep
te, & lay before y house of god A
ther resorted vnto hym oute of
Israel a very great cogregacio of me & wemen, & children: for the people wepte very sore. And Sechaniah the
sonne of Iehiel one of the childre of Elam
answered, & sayd vnto Esdras: We haue
trespaced agaynst the Lord our God, in y
we haue taken straunge wyues of all the
people of the land. Now there is hope yet
in Israel cocerninge this therfore lette vs
make a couenaut now with oure god, that
we shal put awaye al the wyues (and soche
as are borne of them) according to the coucell of the Lord, and of them that feare the
commaundemente of oure God, that we
maye doo accordinge to the lawe. Gett the
vp therfore, for the matter belongeth vnto
the. We wyll be wyth the, be of good comforte, and do it.
* The arose Esdras, & toke an othe of y
rulers, prestes and Leuites, & of al Israel
that they shulde do according to this word
and they sware. And Esdras stode vp be- B

fore the house of God, & wēte into the chā-
ber of Johanā y sōne of Eliasib. And whē
he came thither, he ate no bred, nor dranke
water: for he mourned because of the trās-
gression of thē that had ben in captiuitie.

And thei caused a proclamatiō be made
thorow out Juda & Jerusalem, vnto al y
childrē which hadde bene in captiuitie, that
they shuld geather thē selues together vn-
to Jerusalē: And that whosoeuer came not
within thre dayes according to the deuyce
of the rulers and elders, al his substaunce
shuld be forfet, & be put out from the con-
gregation of the captiue.

Then al the men of Juda & BēJamin
geathered thē selues to geather vnto Jeru
salem in thre dayes, that is on the twentye
daye of the nyneth moneth: & al the people
sate in the strete before the house of god, &
trembled because of thee matter, and for y
rayne. And Esdras the prest stode vp, and
Deut. vii. a Jud. c. iii. a sayd vnto thē: * Ye haue trāsgressed, that
ye haue taken straūge wiues, to make the
trespace of Israel yet more: confesse nowe
therfore vnto the Lorde God of youre fa-
thers, & do hys pleasure, & separate youre
selues from the people of the land, & from
the straūge wyues. Then answered al the
congregation, & sayd with a loude voyce:
Let it be done as thou hast sayde, But the
people are manye, & it is a raynie wether, &
they cannot stand here without, neyther is
this a worke of one daye or two, for we are
many that haue offended in this trāsgres-
sion. Let vs appoynte our rulers therfore
in al the cōgregation, y al they which haue
taken straunge wyues in our cyties, maye
come at that tyme appoynted, & the elders
of euery cytie & theyr Judges wyth them,
tyll the wrath of our God be turned away
from vs for thys offence.

C Then were appoynted Jonathā y sonne
of Asahel & Jahasia the sōne of Thekuah
ouer thys matter: And Mosolā & Saba-
thai y Leuites holpe them. And y children
of the captiuitie did euen so. And Esdras y
prest, & the aūcient heades thorow y hou-
se of theyr fathers, & al that were nowe re-
hearsed by name, separated them selues, &
sate thē downe on the first daye of y tenth
moneth to examine this matter. And of y. i.
daye of y fyrst moneth they * made an ende
of al the men y had takē straunge wyues.

That is, sy... al ... their ... in nothing al ... that had be

And amonge the childrē of the Prestes
ther were men found y had takē straunge
wyues, namely amōg the childrē of Jesua
the sōne of Josedec & of his brethrē, Maa
siah, Eliezer, Jarib & Godoliah. And they
gaue theyr hādes therevpō, that they wold
put away theyr wyues: & for theyr trespa-
ce offringe to geue a ramme for theyr tres-
pace. Among the childrē of Emer, Hanani
and Zabadiah. Among the childrē of Ha
rim, Maasiah, Elrah, Semeiah, Jehiel, &
Osiah. Among the childrē of Phashur, E
lioenai, Maasiah, Ismael Nathanael, Jo
sabed & Elcasah. Among the Leuites, Jo
sabed, Semei and Kelaiah, which same is
Kalithah, Pathahiah, Juda & Eleazar. A-
mong the singers, Eliasib. Amōg the por-
ters, Selum, Telem and Uri.

Of Israel. Among the children of Pha B
ros Remiah, Jesiah, Melchiah, Miamin,
Eleazar, Melchiah, & Banaiah. Amonge
the childrē of Elam, Mathaniah, Zacha-
ry, Jehiel, Abdi, Jerimoth & Eliah. Amōg
the childrē of Zethua, Elioenai, Eliasib,
Mathaniah, Jerimoth, Zabad & Aziza.
Among the chyldrē of Bebai, Jehohanā,
Hananiah, Zabai & Athalai. Among the
chyldren of Beoni, Mosolā, Maluch, A-
daiah, Jasub, Saal & Jerimoth. Among
y children of * Pahath Moab, Edna, Ca- Domini ... of Moab
lal, Banaiah, Maasia, Mathaniah, Bese
leel, Benui, & Manasseh. Among the chyl-
dren of Harim, Eliezer, Jesiah, Melchiah
Semeiah, Simeō, Ben Jamin, Malluch
and Samariah. Amōg the chyldrē of Ha
sem, Mathnai, Mathathah, Zabed, Eli-
phelet, Jeremi, Manasseh & Semei. Amō
ge y childrē of Bani, Madai, Amrā, Huel
Banaiah, Chelubi, Badaiah, Uaniah, Me
remoth, Eliasib, Mathaniah, Mathanai,
Jaasan, Bani, Benui, Semeiah, Sala-
miah, Nathan, Adaiah, Machnadabai,
Sasai, Sarai, Azarael, Selemiahu, Sa
mariah, Selū, Amariah & Joseph. Amōg
the childrē of Nebo, Jaiell, Mathathiah,
Zabed, Zabina, Jedai, Joel & Banaiah

All these had taken straunge wyues.
And amōg y same wyues ther were
some, that had borne children.

C The ende of the fyrste boke
of Esdras.

The secōde boke of Esdras / otherwyse called the boke of Nehemiah.

¶ Nehemiah buttelar to kyng Artharxeses prayeth to God for the people.

The. J. Chapter.

A These are the actes of Nehemi
ah the sōne of * Hachalia. It
fortuned in the moneth * Cas
leu in the twentie yere, that J
was in the castell at Susan:
and Hanani one of my brethrē came wyth
certayne men of Juda, and J asked them
how ỹ Jewes dyd that were delyuered &
escaped from the captyuite, and how it wē
te at Jerusalem. And they sayde unto me:
The remnaunt of the captyuyte are there
in the lande in greate mysfortune and re-
buke. * The walles of Jerusalem ar bro-
ken downe, and the gates therof are brent
wythe fyre.
Whē J hearde these wordes, J satt me
B downe and wepte, & mourned two dayes,
& fasted and prayed before the god of hea
uen & said: O Lorde God of heauen, thou
greate & terryble God, * thou that kepeste
couenaunt and mercye for thē that loue ỹ
and obserue thy commaundementes: lett
thyne eares herken, & thyne eyes be open, ỹ
thou maiest heare the praier of thy seruaū
te, which J praye now before the day and
nyghte for the chyldren of Israel thy ser-
uauntes, and knowledg the sinnes of the
chyldren of Israel, whych we haue cōmit-
ted agaynst the.
C And J & my fathers house haue sinned al
so. We haue bene corrupte unto ỹ, in that
we haue not kept the cōmaūdemētes, sta-
tutes & lawes, which ỹ commaūdedst thy
seruaūt Moses. Yet call to remembraūce
the worde ỹ thou cōmaundest thy seruaūt
Moses, & saydeste: Yf ye transgresse, then
wyl J scatter you abrode amōg ỹ naciōs.
But yf ye turne unto me, & kepe my com-
maūdemētes and do thē: though ye were
cast out unto the uttermost part of heauē
yet wil J gather you from thence, & wyll
bring you from thēce, euē unto the place,
ỹ J haue chose for my name to dwel there
D They are thy seruaūtes, & thy people whō
ỹ hast delivered thorow thy great power
and myghtye hande. O Lorde, lette thyne
eares herken to the prayer of thy seruaun-
te, and the prayer of thy seruaūtes, whose
desyre is to feare thy name, and let thy ser
uaunt prospere thys daye, & graunte hym
mercy in the syght of this man: for J was
the kynges butelar.

¶ After Nehemiah had obtained letters of Artharxeses he cometh to Jerusalem, & buyldethe the walles.

The. ij. Chapter.

In ỹ moneth Nisan in ỹ twē- A
tyeth yeare of kyng Arthar-
xerses, when the wyne stode be
fore hym, J toke up ỹ wyne,
& gaue it unto ỹ kinge and J
was heuy in hys presēce. Thē sayd ỹ king
unto me: why lokest thou so sadly? Thou
art not sicke, that is not the matter, but ỹ
arte heuy herted. Neuertheles J was sore
afraied & sayde unto the kyng: god saue ỹ
kynges lyfe for euer, shuld J not loke sad
ly? the citie of my fathers burial lieth wast
& the gates thereof are consumed wt fyre.
Then sayde ỹ kyng unto me: what is then
thy request? then made J my prayer to the
god of heauē, & sayd unto the kynge: yf it
please the king, & yf thy seruaūt be fauou
red in thy sighte. J beseke ỹ send me into
Juda unto the citie of my fathers burial,
that J maye buylde it.
And the kynge sayde unto me, & so dyd
the quene that sat by him: how longe shall B
thy iourney cōtinue, & whē wilt thou come
agayne? And it pleased ỹ king to send me,
and J set him a tyme, & sayd unto the kin-
ge: yf it please the king, let him geue me let
ters to the captaynes beyonde the water, ỹ
they maye conueye me ouer, tyl J come in
to Juda: & letters unto Asaph the lord of
the kinges wood, ỹ he may geue me wood
for beames to ỹ gates of the palace, which
ar hard on the house & harde on the walles
of the cytye, and for the house that J shal
entre into. And the kynge gaue me accor
dyng to the good hande of God upō me.
And when J came to the captaynes beyō
de the water, J gaue them the kynges let-
ters. And the kynge sent captaynes and
horsmen wyth me.
But whē Sanabalat the Horonite &
Tobiah ỹ seruaūt of ỹ Ammonites heard
that, it greued them sore, that ther was co-
me a man which soughte the welthe of the
chyldren

childre of Israel. And when I came to Je
C rusalé, & had bene there thre dayes, I gat
me vp in ẏ night seasó, & a fewe mé wᵗ me
for I told no man what god had geué me
in my hert to do at Jerusalem: & ther was
not one beast wᵗ me, saue it that I rode vp
on. And I rode by nyght vnto the valley
porte before the Dragon well, and to the
Dongeport, and considered the walles of
Jerusalé that were broké downe, & ẏ por-
tes therof cósumed wyth the fier. And I
wét ouer vnto ẏ wellporte, and to the kin-
ges condyte, & ther was no rowme for my
beast that it could go vnder me. Thé wét
I on in the nyghte by ẏ broke syde, & con-
sydered the wall, and turned back & came
home agayne to the valley porte.

And the rulers knew not whither I wé
te or what I dyd: for hyther to had I not
told ẏ Jewes & the prestes, the councelers
D & ẏ rulers, & ẏ other ẏ laboured in ẏ wor-
ke. And I sayd vnto them: ye se the myse-
ry ẏ we are in, how Jerusalé lyeth waste, &
how ẏ gates therof are brét with fyre, co-
me let vs buylde vp the walles of Jerusa
salé, ẏ we be no more a rebuke. And I told
thé of the good hád of my god which was
vpon me: and the kynges wordes that he
had spoké vnto me. And they sayde: then
let vs gett vp, & buylde: and their handes
were strengthed to good.

But when Sanaballat ẏ Horonite, &
Tobiah the seruaunt of the Ammonites,
and Gesé the Arabiá herd it, they laughed
vs to skorne, & dyspysed vs, & sayde: what
is thys that ye do? Wyll ye fall awaye a-
gayne from the kyng? Then answered I
them, and sayde: the God of heauen he it
is that causeth vs to prospere: & we be his
seruauntes. Let vs get vp and build. As
for you, ye haue no portió nor right, nor re
membraunce in Jerusalem.

The nombre of them that buylded the walles.

The .iii. Chapter.

A And Eliasib ẏ hie prest gat hi
vp wᵗ his brethré ẏ prestes, &
buylded ẏ Shepegate. They
repared it, & set vp ẏ dores of
it: eué vnto the tower Meah
Iere.xxxi.e zach.xiiii.c repared they it, namely vnto the * tower of
Hananeel. Nexte vnto hym buylded ẏ mé
of Jericho. And beside hym buylded Za
chur the sonne of Amri. But the fishporte
dyd the chyldren of Asanah buylde, they
couered it, and sett on the dores, lockes &
barres of it. Nexte vnto him builded Ma
rimoth the sonne of Uriah the sonne of
Hakoz. Nexte vnto hym buylded Moso-
lam the sonne of Barachiah the sonne of
Mesesabeel. Nexte vnto hym buylded Za
doc the sonne of Baana. Nexte vnto hym
buylded they of Thekua. But theyr grea
te men put not theyr neckes to the seruyce
of theyr Lorde.

The Oldegate buylded Jehoiadah ẏ B
sóne of Paseah, & Mosolá ẏ sóne of Beso
diah they couered it, & set on the dores, loc-
kes & barres of it. Nexte vnto the builded
Malatiah of Gabaon, & Jadon of Mera
no, mé of Gabaon & of Maspah for the
seat of the captaine on this side the water.
Nexte vnto him buylded Usiell ẏ sóne of
Harhaiah ẏ goldsmith. Next vnto hi buil
ded Hananiah the * Apotecaryes sonne, &
they repayred Jerusalé vnto ẏ brode wal.
Next vnto him builded Raphaiah the só- C
ne of Hur, ẏ ruler of ẏ halfe quarter of Je
rusalem. Nexte vnto him buylded Jedai
ah the sóne of Harumaph ouer against his
house. Nexte vnto hym buylded Hatus ẏ
sonne of Hasabeniah. But Melchia the
sonne of Harim, and Hasub the sonne of
Pahah Moab builded the other pece, and
the tower besyde the fornace. Next vnto
hym buylded Selum the sonne of Halo-
hes the ruler of the halfe quarter of Jeru
salem, and hys daughters.

The valleye gate builded Hanun, & the
citesins of Zanoah. They buylded it, and
set on the dores, lockes & barres therof, &
a thousand cubytes on the wall, vnto the
Dongeporte. But the Dongeporte buyl
ded Melchiah the sóne of Rechab, the ru-
ler of the fourth part of * the vyneyardes:
he builded it, & set on the dores, lockes and
barres therof. But the Welgate builded
Selú the sóne of Cholhosah, the ruler of D
the fourth parte of Maspah. He builded
it, & couered it, & set on ẏ dores, lockes and
barres therof, & the wall vnto the pole of
Siloah by the kinges gardé, vnto ẏ step-
pes that go downe fró the citie of Dauid.
After hi builded Nehemiah the sonne of
Asbok, the ruler of ẏ half quarter of Beth
zur, vntyll the other side ouer against the
sepulchres of Dauid, & to the pole Asuia

and

and vnto the house of the myghtye.
After hym buylded the Leuites, Rehū
the sonne of Bani. Nexte vnto hym buyl-
E ded Hasabiah the ruler of ẏ halfe quarter
at Keilah in his quarter. After hī buylded
their brethrē, Bauai ẏ sonne of Henadad,
thee ruler of the halfe quarter of Keilah.
After hym builded Ezer the sonne of Jo-
sua ẏ ruler of Maspha the other pece har
de ouer agaynst ẏ harnesse corner. After hī
buylded Baruch the sōne of zabai ẏ other
pece worshypfully & costly, frō the corner
vnto ẏ dore of the house of Eliasib the hie
prest. After him buylded Marimuth ẏ sō
ne of Uriah the sonne of Hacos the other
pece, frō the dore of ẏ house of Eliasib euē
F as lōg as the house of Eliasib extēded. Af
ter hī builded ẏ prestes, ẏ mē of ẏ countre.
After him builded Bēiamin & Hasub o-
uer agaist their house. After thē Asariah ẏ
sonne of Maasiah the sonne of Ananiah
nexte vnto hys house. After hym buylded
Benui the sonne of Henadad ẏ other pece
frō the house of Asariah vnto the turnyn
ge, and vnto the corner.
After him builded Phalel the sonne of
Usai ouer agaynst the corner and the hye
tower, which lieth oute ouer from the kyn-
ges house, beside the courte of the preson.
After him Phadaiah the sōne of Pharos
(as for ẏ Nethinims they dwelt ī Ophel,
vnto the Watergate, towarde the Easte
wher ẏ tower lyeth out). After hī buylded
they of Thekua the other pece ouer agaist
the great tower, that lyeth outward, & vn-
[illegible] to the wall of * Ophel.
G But from the Horsgate forthe buylded
the preastes, euery one ouer agaynste hys
house. After thē buylded Zadok the sonne
of Emer ouer agaynst his house. After hī
buylded Semeiah the sonne of Sechani-
ah the keper of the eastgate. After hī buyl
ded Hananiah the sōne of Selemiah, and
Hanun the sonne of zalaph the syxt, the o-
ther peace. After him builded Mosolā the
sōne of Barachiah ouer against his chest.
After hym buylded Melchiah the golde-
smithes sonne, vntill the house of the Ne-
thinims, & of the merchaūtes ouer agaiste
the coūcel gate, & to the parler ī the corner.
And betwene the parlour of the corner vn
to the Shepegate buylded ẏ goldsmithes
and the merchauntes.

¶ The buyldyng of Jerusalem is hyndred & let, but the Jewes buylde it beyng ready harnysed i lest their enemyes shuld inuade them.

The.iiii. Chapter.

But when Sanaballat heard A
ẏ we builded the wal, he was
wroth & toke greate indigna
nacion & mocked the Jewes &
sayd before his brethrē & the
host of Samaria: what do ẏ vnpotēt Je-
wes? shal they be thus suffred? shal thei of
fre? shall they perfourme it ī one day? shal
they make the stones whole agayne ẏ are
brought to dust, & brēt? And Tobiah ẏ Am
monite beside him said: let thē build on, yf
a fore go vp, he shall breake downe theyr
stonie wal. Heare O ẏ our God, howe we
ar despised, turne their shame vpon theyr
owne head, that ẏ mayest geue thē ouer in
to despising in the lād of theyr captyuyte.
Couer not their wickednes, & put not out
their sine frō thy presēce: for they haue pro
uoked the builders. Yet builded we ẏ wal,
and ioined it whole together, vnto the halfe
heyght. And the people were wel myn-
ded to laboure.
But whē Sanaballat, & Tobiah, & the
Arabiās, & Ammonites, & Asdodites hear B
de ẏ ẏ walles of Jerusalē were made vp,
& that they had begōne to stop vp the gap
pes they were very wroth, & cōspired al to
gether to come & fight agaist Jerusalē, &
to make an hinderaūce theri. Neuertheles
we made our praier vnto our god, and set
watchmē vpō the wall day & night ouer a
gaynst them, And Juda sayd: the strēgth
of the bearers is to feble, & ther is to moch
dust, we are not able to buylde on the wal.
And our aduersaryes thought: they shal
not know nether se, tyl we come in the mid
des among them, & slaie them, & hinder the
worck. But whē the Jewes that dwelt be
side thē came out of al ẏ places wher they
dwelt aboute vs, and told vs as good as
ten times, then set J the people after theyr
kinredes w̄ their swerdes, speares & bowes
beneth in the low places behynd the wal, & C
loked, & gatme vp, and said vnto the chefe
men & rulers, and to the other people: be
not ye afraied of thē * think vpō the grea
te lord which ought to be feared & fyghte [illegible]
for youre brethrē, sōnes, daughters, wy-
ues, and houses. Neuerthelesse when our
enemies hearde that we had gotten worde
of

of it. God brought their councel to nought, and we turned all againe to the wall, euery one vnto his laboure. And frō that tyme forth it came to passe, yͭ the halfe parte of the yonge men dyd the laboure, & the other halfe parte helde the spares, shyldes, bowes, and brestplates: and the rulers stode behynde all the house of Juda, whyche buylded on the wall, & bare burthens, frō those that laded them. Wyth one hād dyd they the worke, & with the other helde they
D theyr weapē. And euery one that buylded, had hys swerde gyrde by hys syde, and so buylded they. And the trompetters stode besyde me.

And I sayde vnto the pryncypall men, & rulers, and to the other people: yͤ worcke is greate & large, & we are separated vpon the wall one farre from another. Loke in what place now ye heare the noyse of yͤ trompett, resort ye thyther vnto vs. *Our god shal fyght for vs, & we will be labourynge in yͤ worcke. And the halfe parte of thē helde yͤ speares frō yͤ mornyng sprynge, tyll yͤ starres came forthe. And at the same tyme sayd I vnto the people: euerye one abyde with hys seruaunte at Jerusalem, that in the night seasō we may geue attendaunce to the watch, & to laboure on the day tyme. As for me and my brethren, & my seruauntes and the men of the watch behynd me, we putt neuer of oure clothes, so moche as to washe oure selues.

Exo.xiiii.d.

¶ The people is vexed with hōger. Nehemiah forbyddeth vsurye. He requyreth not the lyuynge of a captayne.

The .v. Chapter.

A And ther arose a greate complaīt of yͤ peple, & of their wyues agaīst their brethrē yͤ Jewes. And ther were somethat sayd: our sonnes & daughters are to many, let vs take corne for thē & eate, yͭ we may lyue. Some sayde: let vs sett our lādes, vineyardes and houses to pledge, & take vp corne ī yͤ derth. But some sayde: let vs borowe money of the kinges trybute for oure landes & vyneyardes. Now are our brethrens bodyes as our owne bodies and their chyldrē as our children: els shulde we subdue our sonnes and daughters vnto bōdage, and some of our daughters are subdued already, *and no strength is there in oure handes, & other men shall haue oure landes and vyneyardes.

* Where the Hebrew Text readeth: we haue not wherwith to redeame them.

But when I hearde theyr complaynte and soche wordes, it dyspleased me sore, & I aduysed so in my mynde, that I rebuked the councelers, and the rulers, and sayd
B vnto them: *wyll ye requyre vsury one of another? And I brought a greate congregacion against thē and sayde vnto thē: we (after oure abilyte) haue brought our brethē the Jewes, whych were solde vnto the Heythen. And wyll ye sell youre brethren, whō we haue boughte vnto vs? Then helde they their peace, and could fynd nothinge to answere.

Deu.xxiii.

And I said: It is not good that ye do. Ought ye not to walke in yͤ feare of god, because of the rebuke of the Heythen oure enemyes? I and my brethrē, & my seruauntes haue lent thē money and corne: but as for vsury, let vs leaue it. Therfore this C
same daye se that ye restore them their lādes agayne, theyr vyneyardes, oyle gardens and houses, and the hundred part of the money of the corne, wyne and oile that ye haue wonne of them. Then sayde they: we wil restore thē againe and wil requyre nothyng of them, and wil do as thou hast spokē. And I called yͤ prestes, and toke an oothe of them, that they shulde do so. And I shoke my lappe, and sayde: God shake out euery mā after yͤ same maner frō hys house and labour, that maynteyneth not thys worde: euen thus be he shaken out, and voyde. And all the congregaciō sayde: Amen, and praysed the Lorde. And the people dyd so.

And from the time forth that it was cōmitted vnto me to be a captayne in the lāde of Juda, namelye from the twentyeth yeare vnto the two and thyrtyeth yeare of kynge Artharerses (that is twelue yeare) I and my brethrē lyued not of soch sustenaūce as was geuē to a captaine. For the olde captaines yͭ were before me, had bene D
chargeable vnto the people, and had takē of thē bred and wyne, and fortie sycles of syluer: yee and their seruaūtes had oppressed yͤ people. But so dyd not I, and yͭ because of yͤ feare of god. I laboured also in the work vpō yͤ wall, and bought no lande. And al my seruaūtes came thither together vnto yͤ worcke. Moreouer there were at my table an hundred and fyftye of the

Jewes

Jewes ⁊ rulers, whiche came vnto me, frō
amonge the Heythen, that are aboute vs.
And there was prepared me dayly an oxe,
and syxe chosen shepe, and byrdes, ⁊ euer
once in ten dayes a greate summe of wine.
Yet requyred not I the lyuynge of a cap-
tayne for the bondage was greuous vn-
to the people. * Thyncke vpō me my God
vnto the best, accordyng to all that I haue
done for thys people.

¶ The buyldyng is yet agayne hyndred and lett.

The. vi. Chapter.

A AND whē Sanaballat, Tobi-
ah ⁊ Gesem the Arabiā, and ỹ
other of our enemies heard ỹ
I had buylded ỹ wall, ⁊ that
ther were no mo gappes ther
in (howbeit at ỹ same time had I not han-
ged the dores vpon the gates) Sanaba-
lat ⁊ Gesē sent vnto me, sayinge come and
let vs mete together * in ỹ villages vpō ỹ
playne of the citie Ono. Neuertheles they
thought to do me euell. Notwythstandyn
ge I sent messengers vnto them, sayinge:
I haue a great busines to do, I cānot come
downe. The worck shuld stand styll, yf I
were neclīgēt, ⁊ came downe to you. How
beit they sēt vnto me as good as. iiii times
after the same maner. And I gaue ỹ same
B answere. Thē sēt Sanaballat his seruaūt
vnto me the fifth time, with an open letter
in hys hād, wherein was written: it is tolde
the Heythen, ⁊ Gesem hathe sayd it, that ỹ
⁊ the Jewes thynke to rebel: for the which
cause thou buyldest ỹ wall, ⁊ wyll be their
kyng in these matters, ⁊ hast ordeyned the
Prophetes to preache of the at Jerusalē,
and to saye: he is kynge of Juda.
Now shall this come to the kinges ea-
res: come nowe therfore, ⁊ let vs take oure
coūcel together. Neuertheles I sēt vnto hī
saying ther is no soch thyng done as thou
sayest: ỹ hast fayned it out of thine owne
C hert. For they were all minded to make vs
afrayed ⁊ thought: they shall withdrawe
their handes frō ỹ worke, ỹ they shall not
laboure. Howbeit I strengthed my hande
ỹ more. And I came vnto the house of Se-
maiah thee sonne of Delaiah the sonne of
Mehetabeel, and he had shut him selfe wt
in, ⁊ said: let vs come together into ỹ hou-
se of god, euē vnto ỹ myddes of the tēple, ⁊
shutt the dores of the temple: for they wyl
come to slaye the, yee euē in the nyght wyl
they come to put ỹ to death. But I sayde:
shuld any soche mā as I flye? who is ỹ,
being as I am, that will go in to the tēple,
to saue his life? I wyl not go in.
For I perceaued, ỹ God had sente him:
Yet spake he prophecie vpō me, neuerthe-
lesse Tobiah ⁊ Sanaballat had hired him
for money. Therfore toke he the money,
that through feare I shuld so do: ⁊ synne:
that thei might haue an euel report of me,
to blaspheme me. My God think thou vp D
on Tobiah ⁊ Sanaballat accordynge vn
to these their workes, ⁊ of the prophet No
adiah ⁊ of the other Prophetes, that wol-
de haue put me in feare.
And the wal was finished on the fiue ⁊
twentye daye of the moneth * Elul, in two
and fyftye dayes. And when all oure ene-
myes hearde therof, all the Heythē ỹ were
aboute vs, were afrayed, ⁊ their courage
fayled them: for they perceaued, that thys
worke came of God. And at the same time
were ther many of ỹ chefe of Juda, whose
letters wente vnto Tobiah, ⁊ from Tobi
ah vnto thē (for ther were many in Juda ỹ
were sworne vnto hym: for he was the sō-
ne in law of Sechaniah ỹ sōne of Arah,
and his sonne Jehohanan had the daugh
ter of Mosolam the sonne of Barachiah
⁊ they spake good of hym before me, and
tolde hym my wordes) and Tobiah sēt let
ters, to put me in feare.

Elul, is cōpared, to our Juli & part of August ioyned therto, it was theyr sixte mone in order.

¶ After the wall ones buylded is the watch appoyn ted. They that returned from the captyuyte are nombred.

The. vii. Chapter

NOw when he had buylded ỹ
walle I hanged on the dores, A
⁊ the porters syngers ⁊ Leui
tes were appoynted. And I
cōmaunded my brother Ha-
nani, ⁊ Hananiah the ruler of the palace at
Jerusalē: for he was a faithful mā, ⁊ fea-
red God more then did many other) and I
sayd vnto them: let not the gates of Jeru-
salem be opened vntyll the sōne be whote.
And whyle they are yet standynge in the
watch, ỹ dores shal be shut ⁊ barred. And
ther were certayne citysens of Jerusalē a-
poynted to be watchmen euery one in hys
watche, ⁊ aboute hys house. As for the cy-
tie, it was large of rowme, and greate, but
the people were fewe therin, and the hou-
ses were not buylded.

And my God gaue me in my hert, y I
gathered to gether the pryncypall men &
the people to nombre them & I founde a regi-
ster of the nombre of them, which came vp a-
fore out of the captiuite: & founde wrytten
therin: & these are the sonnes of the lande y
B went vp fro the captyuitie of the caryinge
awaye (whom Nabuchodonosor the kinge of
Babilon had brought awaye) and came a-
gaine to Jerusalem & Juda, euery one vn-
to his citie, which came with zorobabell: Je-
sua, Nehemiah, Asariah, Raamiah, Na-
hamani, Mardochee, Belsan, Mesparath
Beguai, Nahum and Baanah.

This is the nombre of the men of y people
of Israell. The chyldren of Pharos were
ii. thousand, an hundred & two & seuentie: the
children of Saphatiah, iii. hundred & two &
seuentie: the children of Arah, syxe hundred
& two and fiftye: the chyldren of Pahath
Moab amonge the children of Jesua and
Joab, two thousand, eyght hundred, and
C eyghtene: the children of Elam, a thousand,
two hundred & foure & fiftie: the children
of Zathua, eyght hundred & fiue & fortye,
y chyldren of Zacbai seuen hundred & thre
skore: y chyldre of Banu, vi. hundred & .viii
& fortie: the chyldren of Bebai, syxe hun-
dred & eight & twentye: the children of As-
gad two thousand thre hundred and two &
twentie: the chyldren of Adonicam, sixe hun-
dred & seuen & thre skore: the chyldren of
Begoai, two thousande, & seuen and thre
skore: the children of Adin, syxe hundred &
fyue and fyftye: the chyldren of Ater of
Hezekiah, eyght and nynetye.

The children of Hasom, thre hundred &
eyghte & twentye: the chyldren of Besai,
thre hundred and foure and twentye: the
chyldren of Hariph, an hundred & twelue
the children of Gabaon, fiue and nynetie:
the men of Bethlehem & Netophah, an
hundred and eyght and foure skore: y men
of Anathoth, an hundred & eight and twe-
tie: the men of Beth Asmoth, two & four-
tye: the men of Kariath Jarim, Cephirah
D & Beroth, seuen hundred & thre and fortye:
the men of Ramah and Gaba, syxe hun-
dred & one & twentie: the men of Machmas,
an hundred and two and twentye: the men
of Bethel and Ai, an hundred and thre and
twentie: the men of Nebo, two hundred and
two and fiftie: the children of the other E-
lam, a thousand, two hundred and foure & fyftye: the chyldre of Harim: thre hundred &
twentie: the chyldre of Jericho: thre hundred
& fiue and fortie: the chyldre of Lodhadid
and Ono, seuen hundred and one and twen-
tie: the children of Senaah, thre thousan-
de, nyne hundred and thyrtye.

The prestes. The children of Jadaiah
of the house of Jesua, nyne hundred and
thre & seuentye: the chyldre of Emer, a thou-
sande and two and fyftye: the chyldren of
Pashur, a thousande, two hundred & seuen
and fortye: the children of Harim, a thou-
sande and seuentene.

The Leuites. The children of Jesua of
C Cadmiel amonge the chyldren of Hoduah,
foure & seuentye. The singers. The childre
of Asaph, an hundred and eight and fortie.
The porters: The chyldre of Selum, the
chyldre of Ater, the chyldren of Talmon,
the chyldre of Acub, the childre of Hatita,
the chyldre of Sobai, all together an hun-
dred and eyght and thyrtye.

The Nethinims. The childre of Ziha, y
childre of Hasupha, the chyldre of Teba-
oth, the childre of Ceros, the chyldren of
Sia, the children of Phadon, the children
of Lebanah the children of Hagaba, the
chyldre of Salmai, the children of Hanan
the chyldren of Giddel, y childre of Gaher,
the chyldren of Raaia, the children of Ra-
zin, the chyldren of Necoda, the chyldre of
Gesem, the childre of Usa, the children of
Phaseah, the children of Besai, y children
of Meunim, the chyldren of Nephusasim,
y children of Bacbuc, the children of Ha-
cupha, y chyldren of Harhur, the chyldren
of Basloth, y childre of Mahida, y childre
of Harsa, y chyldren of Bercos, y children
of Sisera y children of Thamah, y chyl-
dren of Neziah, the children of Hatipha.

The children of Salomons seruaun-
tes: The chyldren of Sotai, the chyldren
of Sophereth, the chyldren of Pherida, y
chyldren of Jaala, the children of Darcon,
the chyldren of Giddel, the children of Se-
phatiah, the chyldren of Hattil, the children
of Pochereth of Zabaim, the chyldren of
Amon. All the Nethinims and the children
of Salomons seruauntes, were thre hun-
dred and two and nynetye.

And these went vp also of Thel Mela, y
Thel Harsa, Cherub, Addon & Emer: but they
coulde not shewe theyr fathers house nor

nor theyr sede, whether they were of Israel
The childre of Dalaiah, the childre of To
biah & the chyldre of Necoda, vi.hūdred &
two & fortye. And of the prestes the childre
of Habaiah: & children of Hacos, the chyl-
dre of Berssilai, which toke one of ŷ daugh
ters of Berssilai thee Galaadite to wyfe, &
was named after theyr name. These sou-
ghte the register of their generaciō & when
they found it not, they were put frō ŷ prest
hode. And Hathirsatha sayd unto them, ŷ
they shulde not eate of the moost holy, tyll
there came up a prieste with the lyght and
C perfectnesse.
The whole cōgregation as one mā, was
two & fortye thousande thre hundred, and
thre score: besyde theyr seruauntes & may
des, of whom there were seuen thousande,
thre hundred & seuen and thirtie. And they
had two hundred and seuen and fortie sin
D ginge men and women, seuen hūdred and
syxe & thyrtye horses, two hundred & fyue
and fortye Mules, foure hūdred and fyue
and thyrtye Camels: syxe thousand, seuen
hundred and twentie Asses.
And certayne of the auncient fathers ga
ue unto ŷ worke. Hathirsatha gaue to the
treasure a thousand drāmes, fiftie basens
fyue hundred and thirtie prestes garmen-
tes. And some of ŷ chefe fathers gaue un-
to the treasure of the worke.xx. thousande
drammes, two thousande and two hūdred
pound of siluer. And the other people ga-
ue.xx. thousand drammes, and two thou-
sand pound of syluer, & seuen & thre score
prestes garmētes. And the prestes and Le
uites, the Porters, the singers, and ŷ other
of the people, & the Nethinims, and al Is-
rael dwelt in theyr cyties.

¶ Esdras gathereth together the people & redeth
to the the lawe. They kepe the feaste of tabernacles
in bothes.

The.viii. Chapter.

Now whē ŷ.vii.monethe was
1 come, & the childre of Israel we
re in theyr cities, al the people
gathered the selues together
as one mā upon the strete be-
fore the watergate, & sayd unto Esdras
the scribe, that he shulde fetche the boke of
the lawe of Moses, which the Lord com-
maunded to Israel. * And Esdras the
prest brought the lawe before the congre
gation both of men and women, and of all
that could understande it, upon the fyrste
daye of the seuenth moneth, & red therin in
the strete that is before ŷ watergate (frō
the morninge until the noone daye before
men and women and soch as could unders
tande it: & the eares of all the people were
enclyned unto the boke of the lawe. And
Esdras the scrybe stode upon an hye pul-
pyte of wood, which they hadde made for
the preaching, & besyde him stode Mathi-
thiah, Sema, Ananiah, Uriah, Helkiah, &
Maaseiah, on hys ryghte hande: and on
hys lefte hande stode Phadaiah, Misael,
Melchiah, Hasum, Hasbadanah, Zachary
and Mosolam.
And Esdras opened the boke before al B
the people, for he stode aboue al the people
And whē he opened it, all the people stode
up. And Esdras praysed ŷ Lord the great
God. And all the people answered Amen,
Amen, with theyr handes up, & bowed thē
selues, & worshipped the Lord wyth theyr
faces to the grounde. And Iesua, Bani,
Serabiah, Iamin, Acuba, Sebathai, Ho
daiah, Maasiah, Celita, Azariah Iozabed
Hanā Phalaiah, & the Leuites, caused the
people to geue hede unto the law, & the peo
ple stode in their place. And they red in the
boke of the lawe of god distinctly & playn
ly, so ŷ mē understode the thing ŷ was red
And Nehemiah (which is Hathirsatha) &
Esdras the prest & scrybe, & the Leuites ŷ
caused the people to take hede, sayde unto
all the people: thys daye is holye unto the
Lorde your God: be not ye sorye therfore,
and wepe not. For al the people wept whē
they herde the wordes of the lawe.
Therfore sayd he unto them: * go your C
way, & eate the fat, & drinke the swete, and
send part unto thē also that haue not pre-
pared the selues: for this day is holy unto
our Lorde, be not ye sorye therfore: for the
ioye of the Lord is your strength. And the
Leuites styled al the people, & sayd: hold
your peace for the day is holy, be ye not
your selues. And all the people went theyr
waye to eate & drincke, & to sende part un-
to other, & to make greate myrthe, because
thei had understande the wordes that were
declared unto them.
And on the next daye were gathered to-
gether the chefe fathers amōg al ŷ people
and the prestes & Leuites, unto Esdras ŷ

scrybe, þ he shuld teache the the wordes of
the lawe. And they founde wrytten in the
Leui.xxiii.f lawe* how that the Lord had cōmaunded
by Moyses that þ chyldrē of Israel shuld
dwel in bothes in the feast of the seuenthe
moneth. And so they caused it be declared
and proclaymed in all theyr cyties, & at Je-
rusalem, sayinge: go vp vnto the mounte
and fetch Olive braūches, Pyne braūches
D Myrte braūches, Palme braunches, & braū
ches of thicke trees, too make bothes as it
is wrytten.

And the people went vp, and fet them, &
made them bothes, euery one vpō the rofe
of hys house, & in theyr courtes, and in the
courtes of the house of God, & in the strete
by the Watergate, & in the strete by porte
Ephraim. And al the cōgregation of thē þ
were come agayne, out of the captiuite, ma
de bothes, & dwelt therin: for sence the time
of Josua the sonne of Nun vnto this day
had not the chyldren of Israel done so, and
ther was very great gladnesse. And euery
daye frō the fyrst daye vnto the last, red he
in the boke of the lawe of God. And seuen
dayes helde they the feast, and on the eight
daye the gatheryng together, acordinge
vnto the maner.

¶ The people repent & forsake theyr straūge wiues.
Esdras recyteth the benefytes of God & the synnes
of the people.

The .ix. Chapter.

A I N the foure & twentie day of
this moneth came the chyldrē
Iosue.viii.d of Israel together wyth* fa-
2 Esd.[illegible] sting & sack clothes, & erth v-
pō thē, & separated the sede of
Israel frō all the straūge chyldrē & stode &
knowleged theyr synnes, and the wycked-
nesses of theyr fathers, & stode vp in theyr
place, and red in the boke of the law of the
Lord theyr God foure tyme on the day, &
they knowleged, & worshypped the Lorde
theyr God foure tymes on the daye. And
the Leuites stode on hye, namelye Jesua,
Bani, Cadmiel, Sabaniah, Bani, Sare-
biah, Bani & Chanani, & cryed loude vnto
the Lord theyr God. And the Leuites, Je-
sua, Cadmiel, Bani, Hasabniah, Serebi-
ah, Hodiah, Sebaniah, Phathahiah, sayd:
stand vp prayse the Lord your God for e-
uer: & let thankes be geuen vnto the name
of thy glorye, which excelleth al thankesge
uing & prayse. Lord, thou alone hast made

heauē, & the heauē of all heauens, wyth all B
theyr host, the earth & al that is therein, the
see & al that is therin: thou geuest life vnto
all, & the hoste of heauē bowe them selues
vnto the. Thou art the Lord God, þ haste
chosen Abrā, & broughtest him out of *Vr
in Chaldea, * & calledst hym Abrahā and
foundeste his herte faythful before the * &
madest a couenaunt wyth him to geue vn
to his sede the land of the Canaanites, He-
thites, Amorites, Pheresites, Jebusites &
Gergesites, & hast made good thy wordes
for thou art righteous * & hast consydered
the mysery of our fathers in Egipt, & hear
de theyr cōplaynt by the reed see, & shewed
tokens & wonders vpon Pharao, & on all
hys seruaūtes, and on al the people of his
land: for thou knewest that they were pre-
sumpteous & cruel agaynst them, & so ma
dest þ* the a name as it is thys daye. And
the reed see dyddest thou deuyde in sunder
before thē, so that thei wēt thorow the mid
des of þ see drye shod: & their persecuters
threwest thou into the depe as a stone, in þ
mightie waters, & leddeste thē on the daye
tyme in a cloudy pyler, and on the nyghte
season in a pyler of fyre, to shew thē lyght
in the waye that they wente.

* Thou camest downe also vpō mounte C
Sinai, & spakest vnto them frō heauen, &
gauest them right iudgemētes, true lawes
good cōmaundementes and statutes, and
declaredst vnto thē thy holy Saboth, and
cōmaundedst them preceptes, ordinaūces,
and lawes, by Moses thy seruaūt: & * ga-
uest them bred frō heauen when they were
hongrie, & * broughtest forth water for thē
oute of the rocke whē they were thyrstye: &
promysedst them, that they shulde go in, &
take possessiō of the land, ouer which thou
haddest lyft vp thine hand for to geue thē.

But our fathers were proud and hard-
necked, so that they folowed not the com-
maundementes, & refused to heare, & were
not myndeful of the wōders that thou dyd
dest for thē: but became obstinate & heady
in so moch that they turned backe to theyr
bondage in theyr disobedience. But thou
my God forgauest, & wast gracious, mer- D
cyful, pacient and of great goodnesse, and
forsokest thē not. * And though thei made
a moulte calfe (& sayd: Thys is thy God,
that brought the out of the lāde of Egypt)

and dyd great blasphemyes, yet forsokest thou them not in the wildernes, according to thy great mercy. * And the cloudy pyler departed not from the on the daye time to leade the the waye, nether the pyler of fyre in the nyght season, to shewe them lighte in the waye that they went.

And thou gauest the thy good spirete to enfourme the, * & wythheldest not thy Manna from theyr mouth, * & gauest them water when they were thyrstie. Fortye yeares longe madest thou prouision for the in the wildernesse, so that they lacked nothinge: * theyr clothes waxed not olde, & their fete swelled not. And thou gauest them kyngedoms and nacions, and partedst the accordyng to their porcio͂s, so that they possessed * the land of Sehon kyng of Hesebo͂, and the lande of Og the kinge of Basan. And theyr childre multipliedst thou as the starres of heauen, & broughtest them into the la͂d wherof thou haddest spoke͂ vnto their fathers, that they shulde go into it, & haue it in possession.

And the childre went in, and possessed ye la͂d, * & thou subduedst before the the inhabiters of the land, eue͂ the Cananites, and gauest the into their hand, & theyr kynges and the people of the land, that they might do with the what they wold. And thei wan F theyr strong cities, & a fatt a lande, & toke possion of houses that were ful of all maner goodes, welles dygged out, vyneyardes, oylegardens, & many fruitefull trees: and they ate & were fylled, & became fat, & lyued in welth thorow thy great goodnes. Neuerthelesse they were disobedient, & rebelled agaynst the, and cast thy law behinde theyr backes, and slue thy Prophetes (which exhorted the so earnestly, that they shulde conuerte vnto the) and dyd greate blasphemies. Therfore gauest thou them ouer into the hande of theyr enemyes that vexed them.

And in the tyme of theyr trouble theyr cryed vnto the, & ye heardest them fro͂ heue͂ and thorow thy greate mercy thou gauest the b saluiours, which helped the͂ oute of ye hand of theyr enemies. But whe͂ thei came to rest, they turned back agayn to do euell before the: therfore leftest thou them in the hande of theyr enemies, so that they had ye dominion ouer them. So they conuerted, & cryed vnto the, & thou herdeste them from F heauen, & many tymes hast thou delivered them according to thy great mercy, and testyfyedst vnto them, that they shuld turne agayne vnto thy lawe.

Notwithstanding they were proud, and herkened not vnto thy commaundeme͂tes, but synned in thy lawes * (whyche a man shuld do, & lyue in them) & turned ye shoulder away, & were stifnecked, and wold not heare. And many yeres didest thou forbeare them, & testifiedst vnto them thorow thi spirete, euen by the office of thy prophetes, and yet woulde they not heare. Therfore gauest thou the into the ha͂d of the natio͂s in the landes. But for thy greate mercyes sake thou hast not vtterly consumed them nether forsaken the: for thou arte a gracious and mercyfull God.

* Now our God, thou great god, myghtie & terrible, thou that kepest couenaunte & mercy, regarde not a lytle al ye trauayle that hath happened vnto vs, & our kinges princes, prestes, prophetes, fathers and all thy people, sence the tyme of the kinges of Assur vnto this day. Thou art righteous G in al that thou hast broughte vpon vs: for thou hast done right. As for vs, we haue bene vngodly, & our kinges, princes, prestes & fathers haue not done after thy law nor regarded thy commaundeme͂tes, & thy earnest exhortacio͂s wherwith thou hast exhorted them, & haue not serued the in theyr kingdom, & in thy great goodes that thou gauest them, & in the large & ple͂teous la͂d which thou gauest them, & haue not co͂uerted from theyr wicked workes. Beholde, therfore are we in bondage thys daye: yea eue͂ in the land that thou gauest vnto oure fathers, to enioye the fruytes and goodes therof, beholde there are we bondmen. And great is the increase of it vnto the kinges who͂ thou hast set ouer vs because of oure synnes, and they haue dominion ouer our bodyes and cattel, and we ar in great trouble. And in all thys make we a sure couenaunt, and write it, and let our princes, Leuites and prestes seale it.

Marginal references: Leu. xviii. a; Roma. x. a; Galat. iii. b; Ezech. xx. b — ii. Esdr. i. b and iiii. c; Dani. ix. a

The Notes.

a F This fat land signifieth a frutefull grounde that aboundeth with al good thinges as it is sayde of the bread of Aser. Gene. xlix. c

b F Sauioures ar here called the princes or capitaynes whiche saued the people from theyr enemyes. Judic. ii. d.

¶ The names of them that sealed the couenaunt be twene God and the people.

The .x. Chapter.

A These sealears were: Nehemiah (ŷ is) Hathirsatha ŷ sonne
of Hachaliah and Zedekiah,
Saraiah, Asariah, Jeremye,
Phashur, Amariah, Malchi-
ah, Hattus, Sebaniah, Malluch, Harim,
Meremoth, Obadiah Daniell, Jēt thon,
Baruch, Mosollā, Abiah, Miamin, Maa-
siah, Belgai ꝛ Semeiah: these were prees-
tes. The Leuites were: Jesua the sõne of
Azariah, Bēnui amõg the chyldrẽ of Hena
dad ꝛ Cadmiel, And their brethrẽ: Secha
niah, Hodiah, Celita, Phalaiah, Hanan,
Micha, Rohob, Hasabiah, Sachur, Sere
biah, Sabaniah, Hodiah, Bani ꝛ Baninu
The heades of ŷ people were: Pharos Pa
hath Moab, Elam, Zathua, Bani, Boni,
Asgad, Bebai, Adoniah, Begoai, Adin, A
ter, Hezekiah, Asur, Hodiah, Hasũ, Bezai,
Hariph, Anathothe, Nebai, Magphias,
Mosollã, Hesir, Mesesabeel, Zadoc, Jad-
dua, Phalatia, Hanã, Ananiah, Hosea, Ha
naniah, Hasub, Halohes, Phalcha, So-
bek, Rehũ, Hasebnah, Maasiah, Ahiah, Ha
B nan, Anan, Malluch, Harim ꝛ Baanah.

And the other people, the preestes, Leui
tes, Porters, syngers, Nethinims, ꝛ al they
that had separated thẽ selues frõ the peo-
ple in the landes vnto the lawe of God, w
theyr wyues sonnes ꝛ daughters, as ma-
nye as coulde vnderstande it, ꝛ theyr Lor-
des that hadde rule of them, receiued it for
theyr brethren.

Josu. xxiiii. c. iiii. Re. xx. c. ¶ And they came to sweare, ꝛ to bind thẽ
selues with an oth to walke in Gods law,
which was geuẽ by Moses the seruaűt of
God, that they wold obserue ꝛ do accordig
vnto all the cõmaűdemẽtes, iudgementes
ꝛ statutes of the Lord oure God: ¶ ꝛ ŷ we
Deut. vii. a wold not geue our daughters vnto ŷ peo
ple in the lãde, nether to take their daugh-
ters for our sõnes. ¶ And yf ŷ people of the
Exo. xxiii. c land brought wares on the saboth, ꝛ al ma-
ner of vitayles to sell, ŷ we wold not take it
of thẽ on the saboth ꝛ on the holye dayes.
Exod. xxi. a ¶ And that we wolde let the seuenth yeare
Deut. xv. a be fre concerning al maner of charge.

And we decreed a statute vpõ our selues
C to geue yearly ŷ third part of a syccle to the
ministracion in the house of our God, name
ly to the shewbred, to the dayly meatoffrin
ge, to the daylye burntoffrynge of the sa-
bothes, of the new mones and feast dayes
and to the thinges that were sanctifyed, ꝛ
to the synneoffringes, to reconcyle Israel
wyth all, and to all the busynes in the hou
se of oure God.

And we cast the lot among the preestes,
Leuites ꝛ the people, for offring of ŷ wod
to be brought vnto the house of our God
frõ yeare to yere, after the houses of oure
fathers that it might be brent at tymes ap
poynted, vpõ ŷ aultar of the lord our god
as it is writtẽ in the law: ꝛ yearly to bring D
the firstlinges of our lãd, ꝛ the firstlinges
of our frutes of al trees, yere by yere, vnto
the house of the Lord: ꝛ the firstlinges of
our sõnes, ꝛ of our cattel, as it is writtẽ in
the lawe: ꝛ the firstlinges of our oxen ꝛ of
our shepe, ŷ we shulde bring al this to the
house of our God vnto the preestes that mi
nister in ther house of oure God: ꝛ that we
shuld bring the firstlinges of our dowghe
and of our heueoffringes, and the fruytes
of al maner trees, of wyne also and of oyle
vnto the Preestes to the chestes of the hou
se of oure God. And the tythes of our lan
de vnto the Leuites, that ŷ Leuites myght
haue the tythes in all the cytyes of our my
nistration.

And the preest the sonne of Aaron shall
wyth the Leuites haue also of ther tythes
of the Leuites, so that ŷ Leuites shal brin
ge vp the tythes of theyr tythes vnto thee
house of our God to the chest in the treas
ure house. For the chyldrẽ of Israel ꝛ ŷ chil
dren of Leui shal bring vp the heueoffrin
ges of the corne, wyne ꝛ oyle vnto the che-
stes. And ther shalbe the vessels of ŷ sanc-
tuarye, and the preestes that mynister, and
the porters and syngers, that we forsake
not the house of our God.

¶ Who dwelled in Jerusalẽ after it was buylded and who in the cytyes of Juda.

The .xi. Chapter.

And the rulers of ther people
dwelt at Jerusalẽ. But the o-
ther people cast lottes therfo-
re, so that amõg ten one part
went to Jerusalẽ vnto the ho-
ly cytie to dwel, ꝛ nyne partes in the cyties
And the people thanked al the men ŷ were
wyllyng to dwell at Jerusalem.

They

These are the heades of the lande that dwelt in Jerusalem ⁊ in the cities of Juda And euery one dwelt in his possession, ⁊ in theyr cyties of Israel, the prestes, Leuites the Nethinims, and the chyldren of Salomons seruauntes. And at Jerusalẽ dwelt certayne of thee chyldren of Juda and of Ben Jamin.

Of the chyldren of Juda: Athaiah the sonne of Usiah the sonne of Zachary, the sonne of Amariah, the sonne of Saphatiah, the sonne of Mahalaleel, of the chyldrẽ of Phares. And Maasiah the sõne of Baruch, the sonne of Chal Hose, the sonne of Hasaia, the sonne of Adaia, the sõne of Joiarib, the sonne of Zachary, the sõne of Siloni. All the chyldrẽ of Phares that dwelt at Jerusalem, were foure. C. and eyghte ⁊ thre skore valeaunt men.

These are the children of Ben Jamin: Sallu the sonne of Mesullã, the sonne of Joed, the sonne of Phadaiah, the sonne of Colaiah, the sõne of Maasiah, the sonne of Ithiel, the sonne of Isaiah. And after him
B Gabai, Selai, nyne hundred and eyght and twentye. And Joell thee sonne of Zechry hadde thee ouersyghte of them: and Juda the sonne of Senuah ouer the second part of the cytie.

[illegible] Of the prestes ther dwelt: Jedaiah the sonne of Joiarib, Jachin. Saraiah ẏ sonne of Helkiah the sonne of Mosolã, ẏ sonne of Zadoc, the sonne of Meraioth, ẏ sonne of Ahitob, was prince in ẏ house of god ⁊ his brethrẽ that perfourmed the worcke in the house: of whõ ther were. viii. C. and xxii. And Adaiah the sonne of Jeroham, ẏ sonne of Plalaliel, the sonne of Amzi, the sonne of Zachary, ẏ sõne of Phashur, the sonne of Melchiah ⁊ hys brethren, chefe amonge the fathers: of whõ there were two hundreth and two ⁊ fortie. And Amasai ẏ sonne of Asarael the sonne of Ahasai thee sonne of Mosolamoth, the sonne of Emer and his brethrẽ were valiaũt men, of whõ there were an hundreth and eyght ⁊ twentye. And theyr ouersear was Zabdiell the sonne of Hagdolim.

C Of the Leuites: Semeiah the sonne of
[illegible] Hasub, the sõne of Asrikam, the sonne of Hasabiah the sonne of Boni: ⁊ Sabathai ⁊ Josabad of the chefe of the Leuytes, in the outward busines of the house of God And Mathaniah the sonne of Micha, the sonne of Zabdi, the sõne of Asaph, which was the principal to begynne the thankesgeuing vnto prayer. And Bakbukiah thee seconde amonge hys brethren, ⁊ Abda the sonne of Samua, the sonne of Galall, the sonne of Jedithũ. Al the Leuites in the holy cytie were two hundreth ⁊ foure ⁊ foure skore. * And the porters Acub ⁊ Talmon, [illegible]
⁊ theyr brethrẽ that kepte the portes, were an hundreth ⁊ two and seuentye. As for ẏ resydue of Israell, the priestes ⁊ Leuites, they were in al the cities of Juda, euery one in hys inheritaunce.

And the Nethinims dwelt in Ophel: ⁊ Ziba ⁊ Gaspha belonged vnto the Nethinims. The ouersear of the Leuites at Jerusalẽ, was Usi the sonne of Baani, ẏ sonne of Hasabiah, the sonne of Mathaniah, the sonne of Micha.

Of the chyldren of Asaph there were D
syngers aboute the busynesse in the house of God: for it was the Kynges commaundemente concerning them, that the singers shoulde deale faythfully euery daye as acordinge was.

And Pathaiah the sonne of Mesesabel of the children of Zarah the sonne of Juda nexte the kyng in al matters concernig the people ⁊ theyr villages, thorow out al theyr regions. And thee children of Juda that were wythoute in the townes of theyr land, dwelt some at Kariath Arbe, ⁊ in the vyllages therof, and at Dibon, and in the vyllages thereof: ⁊ at Cabzeel, and in the vyllages therof: and at Jesua, Moladah, Bethphalet, Hazersual, Bersabe, ⁊ in their
vyllages: and at Sikelag and Mochonah E
and in theyr vyllages: And at Enremon, Zarah, Jerimuth, zonoah, Odollam and in theyr vyllages: At Lachis, and in ẏ feldes therof: At Asekah, and in the villages therof: and dwelte from Bersabe vnto the valley of Hennom.

The chyldren of Ben Jamin of Gaba, dwelte at Machmas Aia Bethell and in theyr vyllages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, Zeboim, Neballath, Lod, Ono and in the carpenters valleye. And certayne of the Leuites that had porciõs in Juda, dwelte in Ben Jamin.

they shuld not be opened tyll after the Sa-
both: & some of my seruauntes set I at the
gates, ẏ ther shulde no burthē be brought
in on the Saboth day. Then remayned ẏ
chapmen and marchauntes once or twyce
ouer night without Ierusalē with al ma-
ner of wares. Then reproued I thē sore, &
said vnto thē: why tary ye al night about
the wal? If ye do it once agayne, I wil lay
hādes vpō you. Frō that tyme forth came
they no more on the Saboth. And I sayd
vnto the Leuites which were cleane, that
they shulde come and kepe the gates, to ha
low ẏ Saboth daye. Thynk vpon me (O
my God) cōcernynge this also, & spare me
accordynge to thy greate mercy.

And at the same tyme sawe I Iewes, ẏ
maried wyues of Asdod, Ammō & of Mo
D ab & their childrē spake half in the speache
of Asdod, and could not speake in the Ie-
wes language, but by the tonge myghte a
man perceaue euery people. And I repro-
ued them, & cursed them, & smote certayne
men of them, & plucked them vp, and toke
an ooth of them by god: Ye shal not geue
youre daughters vnto their sōnes, nether
shal ye take their daughters vnto your sō
nes, or for your selues. Dyd not Salomō
the kynge of Israel synne therin? and yet
amōg many heythen was there no kynge
lyke him, and he was deare vnto hys god,
and God made him kyng ouer al Israell,
& yet neuertheles outlandysh wemen cau
sed hym to synne? And shall we then obey
vnto you, to do all thys great euel, and to
trāsgresse agaynst our God, & mary straū
ge wyues?

And one of ẏ children of Ioiada the
sōne of Eliasib the hie prest, had made a cō
tract with Sanabalat the Horonite: but
I chaced hym frō me. O my God, think ẏ
vpon thē that are quyte of the presthode,
& haue defyled the couenaūt of the presthe-
hode & of the Leuites. Thus clensed I thē
frō al such as were outlandyshe, & appoin-
ted the courses of the preastes & Leuites,
euery one to hys offyce, & to offre ẏ wood
at tymes apoynted, & ẏ fyrst frutes. Thin-
ke ẏ vpon me (O my God) for the best.

¶ The ende of ẏ second boke of Esdras,
otherwyse called the boke of
Nehemiah.

The boke of E,
ster.

¶ Kyg Ahasuerus, which is called Artharersemas
keth a royall feast. Wherunto the quene Vasthi wil
not come: for which cause she is deuorsed.

The .I. Chapter.

In ẏ tyme of Ahasuerus whi-
che raygned from India vn-
A to Ethiopia, ouer an hun-
dreth & seuen & twentye lan-
des, what tyme as he sate on
hys seate royall in the castell of Susan in
the thirde yeare of his raygne, he made a
feaste vnto all hys prynces & seruauntes,
namely vnto the myghtye men of Persia
& Media, to the captaynes and rulers of
hys countrees, that he myghte shewe the
noble riches of his kingdome, and the glo
rious worshippe of his greatnesse, manye
dayes longe, euen an hundreth and foure
score dayes.

And when these dayes were expyred, ẏ
kyng made a feast vnto al the people that
were in the castell of Susan, bothe vnto
B great & small, seuen dayes long in ẏ cour-
te of the gardē by the kinges palace: wher
there hanged whyte, reed and yalowe clo-
thes, fastened with coardes of lynnen and
scarlette in syluer rynges, vpon pylers of
Marble stone.

The bēches were of goulde and siluer
made vpon a pauemēt of grene, white ya
lowe & blacke Marble. And the drynke
was caried in vessels of gould, & ther was
euer chaūge of vessell. And ẏ kinges wine
was moch accordinge to the power of the
kinge. And no man was appoynted what
he shuld drinck: for ẏ king had cōmaūded
al the offycers of his house, that euery one
shuld do as it liked him. And the quene
Vasthi made a feast also for ẏ wemen in ẏ
palace of Ahasuerus. And on the seuenth
day whē the king was mery of wyne, he cō
maunded Mehuman, Bartha, Harbona,
C Bagatha, Abagatha, Sarbar and Carcas,
the seuen chamberlaynes (that dyd seruy-
ce in the presence of kynge Ahasuerus) to
fetche the quene Vasthi wyth the crowne
regal, that he might shewe the people and
prynces her fayrnesse: for she was beuty-
full. But the quene Vasthi wolde not co-
me at the kynges worde by hys chamber-
laynes.

laynes. Thē was the kyng very wrothe, & his indignacion kyndled in him.
And the king spake to y wise men that had understanding in y ordinaunces of y lād for the kīges matters must be hādled before al soch as haue knowledg of y law & iudgemēt: and the next unto hym were, Carsena, Sethar, Admatha, Tharsis, Mares, Marsana & Mamucan, the seuē princes of y Persians, & Medes, whyche saw y kynges face, & sat above in y kingdom, what lawe shulde be execute vpō y quene Vasthi, because she did not acordīg to y word of y kinge by his chāberlaines.
D Then sayd Mamucan before the kyng & y princes: the quene Vasthi hath not only done euel against y king but also against all the princes & all the people in all y landes of kynge Ahasuerus for this dede of y quene shall come abrode unto all wemē so that they shall despyse theyr husbādes before theyr eies, and shall say: the king Ahasuerus cōmaunded Vasthi the quene to come before him, but she wolde not.
B And so shal the princesses in Persia & Media say lykewise unto al y kinges prīces, whē they heare of this dede of y quene, thus shall there aryse despytefulnes and wrath ynoughe. If it please the kyng, let there go a commaundemente from him, & lett it be wrytten accordyng to the lawe of the Persians & Medians (& not to be trāsgressed) y Vasthi come no more before kyng Ahasuerus, & let y king geue the kingdom vnto another that is better then she.
And y thys wrytinge of y king which shalbe made, be publisshed thorow out al his empyre (which is great) that al wyues may hold their husbādes in honour, bothe among greate and smal.
This pleased the kynge & the prynces, & the kyng dyd accordinge to the word of Mamucan. Then were there letters sente forth into al the kynges lādes, into euerye land acordīg to the wrytyng therof, and to euery people after their language that euery mā shuld be lord in his owne house. And this caused he be spoken after the lāguage of hys people.

¶ When the quene put away, certen goodly younge damselles are searched out. ¶ In other wyse (als ...) Esther pleaseth the kynge, & is made quene. Mardocheus openeth unto the kyng those that wold destroye hym.

The .ii. Chapter.

After these actes whē the dyspleasure of kinge Ahasuerus A
was layed he thoughte upon Vasthi, what she had done, & what was concluded concernynge her. Then sayde the kynges seruauntes: Lett there be fayre younge virgins soughte for the kynge, and let y kinge appoynte ouersears in all the landes of hys empyre, that they maye brynge to gether all fayre younge virgyns unto the castell of Susan to y wemens buylding, under the hande of Hegei the kynges chāberlaine, that kepethe the women, and let hym geue them theyr apparell. And loke whych damsell pleaseth y kinge, let her be quene in Vasthis steade. This pleased y kynge, and he dyd so.
In the castel of Susā there was a Iewe, whose name was Mardocheus, y sonne of Iair, the sonne of Semei, y sonne of Cis y sonne of Iemini, which was caryed
away frō Ierusalē, when Iechoniah the iiii. re. xxiiii.
king of Iuda was led away, (whō Nabuchodonosor y kīg of Babilō caried away) & he norished Hadasah (that is Esther) his uncles daughter: for she had nether father nor mother, and she was a faire and beuti
ful damsel. And when her father and mo- B
ther died, Mardocheus receaued her as hys owne daughter.
Now when the kynges cōmaundemēt and cōmissyon was publisshed, & many dāsels were brought to gether unto y castel of Susan under y hand of Hegei, Esther was taken also unto the kinges house under the hand of Hegei the keper of the wemē, & the damsell pleased him, & she found grace in his sight. And he caused her oint ment to be geuen her, and her giftes, & gaue her .vii. notable gentil wemē of y kings house, & araved bothe her & her gentyl wemē very trymelie in the house of the wemē. But Esther shewed not her people nor her kinred: for Mardocheus had charged her, y she shulde not tell it. And Mardocheus walked euerye daye before the courte of the wemens buyldynge, that he myghte know how Esther dyd, and what shuld become of her.
And when the appoynted time of euery dāsel came that she shulde come to y kyng

Ahasuerus, after that she had bene .xii. mo-
nethes in the deckyng of the women) for
their decking must haue so moch tyme, na-
mely syxe monethes wt Balme & Myrre,
& .vi. monethes wt good spyces, so were ye
wemen beutifyed) thē went there one dāsell
vnto ye kyng, & what soeuer she requyred, ye
must be geuē her to go with her out of ye
wemēs buyldinge vnto ye kynges palace.
And when one came in ye euenyng, ye same
wēt frō him on the morowe into ye seconde
house of wemen, vnder the hand of Saas-
C gas ye kynges chāberlayne, which kept ye cō-
cubines. And she must come vnto ye kyng
nomore, except it pleased ye kinge, & that he
caused her to be called by name.

Now whē the tyme came of Esther the
daughter of Abihail Mardocheus vncle)
whō he had receaued as hys owne daugh-
ter (yt she shuld come to the kynge, she dysy-
red nothinge but what Hegai the kynges
chāberlayne the keper of the wemē sayde.

And Esther found fauour in the syght
of al thē that loked vpon her. And Esther
was taken vnto king Ahasuerus into the
house royal, in the tenth moneth whych is
called Tebeth, in the seuenth yeare of hys
raygne.

And the kyng loued Esther aboue al the
wemen, & she founde grace and mercye in
his sight before al the virgins: and he set
the quenes croune vpon hir head, & made
D her quene in stead of Vasthi. And ye kinge
made a great feaste vnto all his princes &
seruauntes (whych feaste was because of
Esther) and lett the landes be in quietnes,
and gaue royall gyftes.

And whā the virgins were gethered to-
gether the secōd time, Mardocheus sat in
ye kynges gate. And as yet had not Esther
shewed her kinred & her people, accordyng
as Mardocheus had biddē her: for Esther
dyd after the worde of Mardocheus, lyke
as whē he was her tutoure. At ye same time
whyle Mardocheus sat in ye kinges gate,
two of the kinges chāberlaines Bagathā
and Thares which kepte the dore, were
wroth, & sought to lay their hādes on the
kyng Ahasuerus: wherof Mardocheus
got knowledg, & told it vnto quene Esther.
& Esther certyfied the king therof in Mar-
docheus name. And whē inquisition was
made, it was founde so. And they were
both hanged on tre: and it was wrytten in
the Chronycles before the kynge.

¶ Haman the Macedonian, after he was exalted, obtayneth of the kyng that all the Jewes shulde be put to death, because Mardocheus had not done him worshyp, as other had.

The .iii. Chapter.

After these actes dyd the kyng
promote Hamā ye sonne of A-
madatha the Agagite, & set hi- A
me, & set his seat aboue al the
prynces that were wt him. And
al the kynges seruauntes that were in ye ga-
te, bowed their knees, & dyd reuerēce vnto
Haman: for the kynge had so cōmaunded.
But Mardocheus bowed not the knee, &
worshypped him not. Thē the ye kinges ser-
uauntes whiche were in the kynges gate,
sayd vnto Mardocheus: why trāsgressest
ye the kinges cōmaundement? And when B
they spake this dayly vnto him, & he folo-
wed thē not, they told Hamā, yt they might
se whether Mardocheus matters would en-
dure: for he had tolde them, that he was
a Jew. And whē Hamā saw, that Mardo-
cheus bowed not the knee vnto hym, nor
worshypped hym, he was full of indigna-
cyon & thought it to lyttell to laye handes
onli on Mardocheus: for thei had shewed
hym the nacyon of Mardocheus, but he
sought to destroy al the Jewes the nacion
of Mardocheus, that were in ye whole em-
pyre of Ahasuerus.

In the first moneth (that is the moneth
Nisan) in thee twelueth yeare of kynge
Ahasuerus they cast Phur (yt is a lott) be-
fore Hamā, on what day & what monethe
this shuld be done: & it went out the twel-
ueth moneth that is ye moneth Adar. And
Haman said vnto king Ahasuerus: Ther C
is a people scatered abrode and dyspersed
amōge all people in al the landes of thyne
empire, & theyr law is cōtrary vnto al peo-
ple, & they do not after the kynges lawes,
nether is it ye kinges profet to suffre thē af-
ter this maner. If it please ye king, let him
wryte, that they may be destroied, & so wyl
I weye downe ten thousande talentes of
siluer, vnder the handes of the workmen,
to be brought into ye kynges chāber. Thē
toke the kyng hys ringe from hys hande,
& gaue it vnto Haman the sonne of Ama-
datha the Agagite the Jewes enemie. And
the kynge sayde vnto Haman: Lett the

syluer be geuen the, & that people also, to do with all what pleaseth the.

Thē were the kynges scrybes called on the thirtenth day of the first moneth, and ther was wrytte (accordinge as Haman cōmaūded) vnto the kynges prynces and to the captynes euery where in the landes, & to ỹ rulars of euery people in ỹ coūtreyes on euery syde, accordīg to the wrytīng of euery nacyon, and after their language in the name of kyng Ahasuerus, and sealed wt the kynges rynge. And the wryttynges were sēt by postes into al the kynges landes, to rote oute, to kyll, and to destroye all Jewes, both yonge and olde, chyldrē and wemen in one day (namely vpon the thirtenth day of the twelueth moneth, which is the moneth Adar) & to spoile their goodes.

B Thys was the summe of ỹ wrytyng, ỹ ther shuld be a cōmaundemente geuen in al lādes, to be publisshed vnto all people, that they shulde be ready agaynst ỹ same daye. And the postes wente in all the haste accordyng to the kinges cōmaundemēte. And in the castel of Susan was the commaundement deuysed. And the kyng and Haman sate and dranck. But the cytye of Susan was disquieted.

¶ Mardocheus geueth the quene knowledge of the cruell decree of the kyng agaynst the Jewes.

The.iiii.Chapter.

A Whē Mardocheus perceaued al that was done, he rent hys clothes & put on sackcloth, & ashes, & wēt out in to ỹ myddes of the citie, and cried loude and lamētably, and came before the kynges gate: for there might no man entre within the kynges gate, that had sack cloth on. And in all landes and places, as farre as the kynges worde and commaundement extended, there was great lamentacyon amōg the Jewes and many fasted, wept, mourned, and lay in sackclothes and in asshes. So Esthers damsels, and her chamberlaines, came and tolde it her. Thē was

B the quene exceadinglye astonyed. And she sent raiment, that Mardocheus shuld put them on, and lay the sackclothe from him. But Mardocheus woulde not take them. Thē called Esther Hathach one of the kynges chamberlaynes (whyche stode before her) and gaue hym a commaundement vnto Mardocheus, that he myght knowe what it were, and wherfore he did so. So Hathach went forthe to Mardocheus vnto the strete of the cytye, whyche was before the kynges gate.

And Mardocheus tolde him of al ỹ had happened vnto him, & of the summe of syluer ỹ Hamā had promised to weye downe in the kynges chāber because of ỹ Jewes for to destroye them (& he gaue him the copye of the cōmaūdemēt, that was deuised at Susā to destroye them, that he myghte shewe it vnto Esther, & to speake to her & charge her, that she shulde go in to ỹ king and make her prayer & supplication vnto hym for her people.

And whē Hathach came in, & told Esther ỹ wordes of Mardocheus, Esther spake vnto Hathach, and cōmaūded hym to say vnto Mardocheus: al the kynges seruaūtes, & the people in the landes of the kynge C know, that whosoeuer cōmeth within the courte vnto the king, whether it bē mā or womā, which is not called, the cōmaundemēt is that the same shal dye immedyatly, except the kynge hold out the gouldē septer vnto him, that he may lyue. As for me, I haue not bene called to come in to ỹ kinge now this thirtie dayes.

And whē Mardocheus was certified of Esthers wordes, Mardocheus bad say agayne vnto Esther: think not to saue thine owne lyfe, whyle thou art in the kynges house before al Jewes: for yf thou holdest D thy peace at this time, then shal the Jewes haue helpe and delyueraunce out of another place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to ỹ kyngdom, for this E tymes sake? Esther bad geue Mardocheus this answere: Go thou thy way then, & geather together al ỹ Jewes that ar foūd at Susan, & fast ye for me, ỹ ye eate not & drīk not in.iii.daies, nether day nor night. I and my dāsels wyll faste lykewise, & so wil I go in to the kyng cōtray to ỹ cōmaūdemēte: yf I perishe, I perishe. So Mardocheus wente hys waye, and dyd all that Esther had commaunded him.

The Notes.

a The Jewes were first called Hebrues, of Heber the eldest sonne of Sale sonne of Arphaxat, as it apeareth, Gene. xi. b. and i Paral. i. after were they called Israel of Jacob, & after Jewes of one of the sonnes of Jacob that is to wete of Juda.

¶ Esther entreth into ye king and byddeth him and Haman to a feast. Haman prepareth a gallowse for Mardocheus.

The .v. Chapter.

A And on the thirde day put Esther on her royall apparel, and stode in ye court of the kinges palace within ouer against ye kynges house. And the kyng sate vpon hys royall seat in the kinges palace ouer agaynste the gate of the house. And when the kinge sawe Esther ye quene standynge in the court, she found grace in his syghte. And the kynge helde out ye golden scepter in hys hande towarde Esther.
B So Esther stepte forthe, and touched the toppe of the scepter. Then sayd the kynge vnto her: What wylt thou quene Esther? and what requyrest thou? aske euen the halfe of the empyre, & it shal be geuen the. Esther said: If it please the king, let ye kinge & Haman come this day vnto ye banket yt I haue prepared. The kyng saide: cause Haman to make haste, that he may do as Esther hath sayde.

Now whē the kyng & Haman came to ye bāket yt Esther had prepared, ye kyng sayd vnto Esther at ye banket of wyne: Esther, what is thy peticiō? & it shalbe geuen the. And what requyrest thou? If it be euen ye halfe of the empyre, it shalbe done.
C Then answered Esther and sayde: my peticion & desyre is, yf I haue founde grace in the syghte of the kynge, & yf it please the kynge to geue me my peticion, and to fulfyll my request, then let the kynge and Haman come to the bāket that I shal prepare for thē, and so wyl I do to morow as the kinge hath sayde.

Then went Haman forth the same day ioyfull and merye in his mind. And when he sawe Mardocheus in the kinges gate, that he stode not vp and moued before hī, he was full of indignacion at Mardocheus. Neuertheles he refrayned hym selfe: & when he came home, he sent, and called for hys frendes, and Zares hys wyfe, & tolde them of the glorye of his richesse, & ye multitude of his chyldren all to gether how ye kyng had promoted hym so greatlye, and how that he was taken aboue the prynces and seruauntes of the kynge. Haman sayd
D moreouer: Yee & Esther the quene lete no man come with the kinge vnto ye banket that she had prepared, excepte me, & to morow am I bidden vnto her also wt ye king. But in all thys am I not satisfyed as lōg as I se Mardocheus ye Iewe sitting at ye kynges gate. Thē sayd Zares his wyfe & all his frendes vnto him: Let thē make a galowes of fiftye cubites hie, & tomorow speake thou vnto ye king, yt Mardocheus may be hāged theron, yf thou cōmest merely wt the kyng vnto the banket. Hamā was wel content wyth al, and caused a galowes to be prepared.

¶ The king turneth ouer the Chronicles & fyndeth the fidelitie of Mardocheus contrary to the cōnsell of Hamā, cōmaūdeth Mardocheus to be had in honour.

The .vi. Chapter.

The same night coulde not the king slepe, and he cōmaūded A
to bring the Chronicles & stories: which whē they were red before ye king, they happened on ye place wher it was written, how Mardocheus had tolde, that the kynges two chāberlaynes (which kepte the threshol-des) sought: to lay handes on kyng Ahasuerus. And the king sayd: what worshyp & good haue we done to Mardocheus therfore? Then sayde the kynges seruauntes that ministred vnto him, Ther is nothing B
done for hym. And the kyng sayde: Who is in the courte? (for Haman was gone in to the courte wythoute before the kynges house, that he myghte speake vnto ye kinge to hange Mardocheus on the tre, that he had prepared for him.) And the kinges seruauntes sayde vnto hym: beholde, Haman standeth in the courte. Then kynge sayde: let hym come in. And when Haman came in, the kynge sayde vnto hym: what shall be done vnto the man, whom the kinge wolde fayne brynge vnto worshyppe? But Haman thought in his hert: Whom shulde the kynge els be glad to bryng vnto worshyppe, but me? And Haman sayde vnto the kynge: Lett the man vnto C
whome the kynge woulde be glad to do worshyppe, be broughte hyther, that he maye be arayed wyth the royall garmentes whyche the kyng vseth to weare: and the horse that the kynge rydethe vpon, & that the crowne royall maye be sett vpon hys hed. And let thys rayment and horse be delyuered vnder the hande of one of the kynges prynces, that he maye araye the

the man wythall (whome the kinge wolde
fayne honoure) and carye him vpō the hor-
se thorow the strete of the citie, & cause it to
be proclaymed before hym: thus shall it be
done to euery man, whom the kynge wold
fayne honoure.

The king sayd: make hast, and take as
thou hast sayd, the raymēt and the horse: &
do euē so wyth Mardocheus ȳ Jewe that
sytteth before the kīges gate, & let nothing
fayle of al that thou hast spokē. Then to-
ke Haman the rayment & the horse, & aray
ed him, & brought him on horsebacke tho-
rowe the strete of the cytie, & proclaimed be
D fore him: Euen thus shall it be done vnto
euery man whome the kynge is dysposed
to honour. And Mardocheus came agai-
ne to ȳ kynges gate, but Haman gat hym
home in al the hast mourning wythe heare
heade, & tolde Zares his wife & al hys frē
des, euery thyng that had happened hym.
Then sayd his wyse mē & Zares his wife
vnto him: If it be Mardocheus of ȳ sede
of the Jewes, before whom thou hast be-
gōne to fal, thou canste do nothinge vnto
him, but shalt fal before hym. Whille they
were yet talkinge with him, came the kyn-
ges chamberlaynes, and caused Hamā to
make haste to come vnto the bancket that
Esther had prepared.

¶ The quene biddeth the king and Hamā agayne, & prayeth for her selfe and her people. She accuseth Hamā, and he is hāged on ȳ gallouse, which he had prepared for Mardocheus.

The .vii. Chapter.

A And whē the king and Hamā
came to ȳ bancket that quene
Esther had prepared, ȳ kinge
sayd vnto Esther on ȳ second
daye at the bancket of wyne:
what is thy peticion quene Esther, that it
may be geuen the? And what requirest ȳ?
Yea aske euen halfe of the empyre, and it
shalbe done. Esther the quene answered &
sayd: Yf I haue found grace in thy syght
(O king) & yf it please the kyng thē grauñt
me my lyfe at my desyre & my people for
my peticions sake: for we are solde I & my
people both to be destroyed, to be slayne &
B to perysshe. And wold God we were sold to
be bondmen & bondewemen, then wolde I
holde my tonge, * so shuld not the enemye
be so hye to the kynges harme. The kinge
Asuerus spake and sayde vnto Quene
Esther: what is he that? Or where is he ȳ
darre presume in hys mynde to do soche a
thinge after that maner? Esther sayde: the
enemye and aduersarye is thys wycked
Haman.

As for Hamā, he was exceadingly afray
ed before the king & the quene. And ȳ kin- C
ge arose frō the bancket & frō the wyne in
hys displeasure & wēt into the palace gar-
den. And Haman stode vp, and besoughte
quene Esther for hys lyfe: for he saw that
there was a mischefe prepared for hym of
the kynge already.

And whē the kinge came agayne out of
the palace gardē into the parler where they
had eatē, Haman had layed hym vpon the D
bed that Esther sat vpō. Thē sayd ȳ king
wil he force the quene also besyde * me in ȳ
house? As sone as ȳ worde wēt out of the
kinges mouth, they * couered Hamās face
And Harbonah one of the chāberlaynes ȳ
stode before the king, sayd, Beholde, there
stādeth a galowes in Hamās house fyftie
cubites hye, which he had made for Mar-
docheus, that spake good for ȳ king. The
kinge sayde: hange hym thereon. So they
hanged Hamā on the galowes that he had
made for Mardocheus. Thē was the kin-
ges wrath pacyfyed.

[illegible]

* Or in my presence

To couer his face, is, to shew him worthye of death.

¶ After the death of Haman is Mardocheus exalted, and then are there comfortable letters sent vnto the Jewes.

The .viii. Chapter.

The same daye dyd kyng Asu-
fuerus geue the house of Ha- A
man the Jewes enemye, vnto
quene Esther. And Mardo-
cheus came before the kinge:
for Esther told how that he belōged vnto
her. And the king put of his finger ringe,
which he had takē from Haman, & gaue it
vnto Mardocheus. And Esther set Mar-
docheus ouer the house of Hamā. And E-
sther spake yet more before the kinge, & fel
downe at hys fete, & besought him, that he
wolde put away the wickednes of Haman
the Agagite, & his deuice that he had ima-
gined agaynste the Jewes. And the kinge
held out the goulden scepter vnto Esther.
Then rose Esther, & stode before the king
and sayd: yf it please the king & yf I haue B
founde grace in hys syght, and yf it be cō-
uenient for the kyng, and yf it be accepted
in hys syght then let it be written, that the

letters of the deuyce of Haman the sonne of Hamadatha the Agagite, may be called agayne: whych letters he wrote, to destroy the Jewes in all the kynges landes. For how can I se the euell that shall happē vn to my people, & how can I loke vpon thee destruction of my kynrede?

Then sayde the kinge Ahasuerus vnto Quene Esther, & to Mardocheus the Jewe: Beholde, I haue geuē Esther the house
C of Hamā, and him haue they hanged vpō a tree, because he layde hande vpō the Jewes. Wryte ye now therfore for ŷ Jewes, as it liketh you in the kinges name, & seale it with the kinges ringe (for the wrytinges that were written in the kinges name, and sealed with the kinges ring, durst no man disanulle.) Then were the kinges scrybes called at the same tyme in ŷ thyrd moneth, that is the moneth Siuan, on the thre and twentyeth daye.

And it was writtē (as Mardocheus cōmaunded) vnto thee Jewes & to the prynces, to the Debyties and captaynes in the landes frō India vntil Ethiopia, namely an hundred and seuen and twentye landes, vnto euery one according to the wrytynge therof, vnto euery people after their spech and to the Jewes according to theyr wry-
D tinge and language.

And it was written in the king Ahasuerus name, & sealed with the kinges ringe. And by postes that rode vpō swyft yonge Mules, sent he the wrytynges, wherin the king graunted the Jewes (in what cytyes soeuer they were) to geather thē selues to gether, & to ✠ I stand for theyr lyfe, and for to rote oute, to slaye, and to destroye all the power of the people & land that wold trouble them, with children and women, and to spoyle their good vpō one daye in al ŷ landes of kinge Ahasuerus namely vpon the thyrtenth day of the twelueth moneth, which is the moneth Adar.

The summe of the wrytinge was, howe ther was a cōmaūdemēt geuē in al landes to be published vnto al the people, that the Jewes shuld be ready against that day to auenge the selues on theyr enemyes. And the postes that rode vpō the Mules, made haste with al spede, according to ŷ kinges worde: and the commaundement was deuysed in the castel of Susan.

As for Mardocheus, he wēt oute frō ŷ king in royal apparel of yelow & whyte, & with a great crowne of gould, beyng arayed wyth a garment of lynnē and purple, & the cytie of Susan reioysed & was glad: but vnto the Jewes ther was come light & gladnes, and ioye & worshippe. And in all lādes and cytyes, into what places soeuer the kinges word and commaundemēt reached, there was ioye & myrthe, prosperite & good dayes among the Jewes: in so moch that many of the people in the lād became of ŷ Jewes beleefe, for ŷ feare of ŷ Jewes came vpon them.

The Notes.

✠ I To stande for theyr lyfe is a maner of speakinge famylyar to the Hebrues, for that we saye, to defend their lyues, and ryd them selues frō the cruel persequucyon of theyr enemyes.

C At the cōmaūdement of the kynge the Jewes put their aduersaryes to death. The sōnes of Haman are hāged. The Jewes kepe a feast daye in remembraūce of theyr delyueraunce.

The.ix. Chapter.

In the twelueth monethe, that is the moneth Adar, vpō the thirtenth day, which the kynges word & cōmaūdemēt had appointed, that it should be A
done, euen vpon the same day that the enimyes shulde haue destroyed the Jewes to haue opressed thē, it turned contrary wise, euen that the Jewes should subdue theyr enemyes. Then geathered the Jewes together in their cytyes wyth in all the landes of kynge Ahasuerus, to laye hande on soche as wolde do them euell, and no man coulde wythstande them: for the feare of them was come ouer all people. And all the rulers in the landes, and prynces and Debityes, and officers of the kynge promoted the Jewes: for ŷ feare of Mardocheus came vpon them. For Mardocheus was greate in the kynges house, & the reporte of him was noised in al lādes, how he increased and grewe.

Thus the Jewes smote al their enemies with a sore slaughter, & slew & destroyed, and did after their wil vnto such as were their aduersaries. And at the castel of Susā slew the Jewes and destroied fiue hundreth men: & slew Pharsandatha, Delphō, Aspatha, Phoratha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, Uaiezatha, ŷ ten sonnes of Haman the sonne of Hamadatha the enemie of the Jewes: but on his

goodes

goodes they layed no handes. At the same
tyme was the king certified of the nombre
of those that were slayne at ẏ castel of Su
C san. And the kinge sayde vnto Quene E-
sther: The Jewes haue slayne & destroyed
fyue hūdreth mē at the castel of Susan, &
the ten sonnes of Hamā: What shall they
do in the other lādes of the king? What is
thy peticion, that it may be geuen the? and
what requyrest thou more to be done? E-
sther sayd: Yf it please the kinge, let hym
suffre the Jewes to morowe also to do ac-
cordinge vnto thys dayes cōmādemēt, that
they may hange Hamās ten sonnes vpon
the tree. And the kinge charged to do so, &
the cōmaundemēt was deuised at Susan
and Hamans .x. sonnes were hanged. And
the Jewes geathered thē selues togeather
at Susan, vpon the fourtenth daye of the
moneth Adar, and slewe thre hundreth mē
at Susan, but on theyr goodes they layde
no handes.

As for the other Jewes in the kinges
lādes, thei came together, & *stode for their
lyues, & gat rest frō theyr enemyes: & slewe
of their enemies fyue & seuentye thousand,
D how beit they layed no hādes on their goo
des. Thys was done on the thirtenth day
of the moneth Adar, and on the fourtenth
daye of the same moneth rested thei, which
day they ordeyned to be a daye of feasting
and gladnesse. But the Jewes at Susan
were come together both on the thyrtenthe
daye & on the fourtenth, & on the fyftenth
daye they rested, & the same daye ordeyned
they to be a daye of feastinge & gladnesse.
Therfore the Jewes that dwelt in the vil-
lages and vnwalled townes, ordeyned the
fourtenth daye of the moneth Adar, to be
a daye of feastinge and gladnes, and one
sent gyftes vnto another.

And Mardocheus wrote these actes, &
sent the wrytinges vnto al the Jewes that
E were in al the landes of king Ahasuerus,
both nye and farre, that they shulde yearly
receaue & hold the fourtenth and fyftenth
daye of thee monethe Adar, as thee dayes
wherein the Jewes came to reste frō theyr
enemyes, and as a monethe wherein theyr
payne was turned to ioye, and their sorow
into prosperite: that they shulde obserue ẏ
same as dayes of wealth and gladnesse, &
one too sende gyftes vnto another, and to
distribute vnto the poore.

And the Jewes receaued it that they F
had begōne to do, and that Mardocheus
wrote vnto them: how that Hamā ẏ sōne
of Hamadatha all the Jewes enemie, had
deuysed to destroye all the Jewes, & cau-
sed to cast Phur (that is Lott) for to put
them in feare, & to bryng them to naught:
and how Hester wente and spake to ẏ kin
ge, that thorow letters his wycked deuyce
(which he ymagined agaynst the Jewes)
might be turned vpon his owne heed, and
how he & his sonnes were hanged on the
tre. For ẏ which cause they called this day
Phurim after the name of *Phur, accor- * That is, Lot.
dyng to all the wordes of this wrytinge: &
what they them selues had sene, and what
had happened vnto them.

And the Jewes set it vp, & toke it vpon
them & their sede, & vpō all soch as ioyned
thē selues vnto them, that they wolde not
misse to obserue these .ii. dayes yearly, ac-
cordynge as they were wrytten & appoin-
ted, how ẏ these dayes are not to be forgot
tē, but to be kept of childers chyldrē amō-
ge al kinredes in all lādes & cytyes. They G
ar ẏ dayes of Phurim, which are not to be
ouerslipte amōge the Jewes, & the memo-
ryal of them oughte not to perysshe from
theyr sede.

And quene Hester the daughter of Abi-
haill and Mardocheus the Jewe wrote
with all auctorite, to confirme this secon-
de wrytinge of Phurim, and sente the let-
ters vnto al the Jewes in the hūdreth & se
uē and twentie landes of the empyre of A
hasuerus, wyth frendly and faythful wor
des, to confirme these dayes of Phurim,
in theyr tyme appoynted, accordynge as
Mardocheus ẏ Jewe and Hester ẏ quene
had ordeyned concernynge them: lyke as
they vpon their soule and vpon their sede
had cōfirmed ẏ actes of the *fastynges & * Hest. iiii. c.
of hir cōplaynte. And Hester cōmaunded
to stablish these actes of this Phurim, &
to wryte them in a boke.

¶ The glory and noblenes of Ahasuerus and Au-
thorytie of Mardocheus.

The .x. Chapter.

And ẏ king Ahasuerus laied
trybute vpon the lande, and
vpō the Iles of ẏ see. As for A
all the worke of hys power

and auctorite, and the great worshippe of Mardocheus, which the king gaue hym, behold it is wrytte in the Cronicles of the kynges of Media and Persia. For Mardocheus the Iewe was the second next vnto kynge Ahasuerus, and greate amonge the Iewes, & accepted amōge the multitude of hys brethren, as one that seketh the welth of hys people, & speaketh the beste for all hys sede.

The ende of the boke of Esther.

The Boke of Job.

Job is plaged of God, by the losse of hys goodes and chyldren.

The. I. Chapter.

A In the land of Hus ther was a man called Job: an innocēt & vertuous man, soch one as feared God & eschued euell.
This man had. vii. sonnes & thre daughters. Hys substaunce was. vii. M. shepe, iii. M. camelles, v. C. youcke of oxen, v. C. she asses and a very great housholde: so that he was one of the most principal men among al them of the east countrey. And his sonnes wente, and made bāckettes: one daye in one house, another day in another, and sente for theyr thre systers to eate and drincke wyth them. So when they had passed ouer the tyme of their bankettinge round about, Job sent for them, and clensed them agayne, & gat vp earlye, and offred for euery one a burntoffringe. For Job thought thus: peraduenture my sonnes haue done some offence, and haue bene vnthankfull to God in theyr hertes.
B And thus dyd Job euery daye. Now vpō a tyme, whē the seruātes of God came and stode before the Lord, Sathā came also among them. And the Lord sayde vnto Sathan: From whēce comest thou? Sathan answered the Lord, and sayde: I haue gone aboute the lande and walcked thorow it.

Thē sayd the Lord vnto Sathan: hast thou not cōsydered my seruaunt Job, how that he is an innocēt & vertuous mā: soch one as feareth God, & eschued euel, & that there is none lyke him in the land? Sathā answered, & sayde vnto the Lorde: Doth Job feare God for nought? hast thou not preserued hym, his house, & al his substaūce on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the land? But laye thyne hand vpō him a little, touche once all that he hathe, and (I holde) he shall curse the to thy face. And the Lord said vnto Sathā: lo al that he hathe, be in thy power: onelye vpon hym selfe se that thou laye not thine hande. Then went Sathā forth from the Lorde.

C Now vpō a certayn day whē his sōnes and daughters were eating, and drinking wyne in their eldest brothers house, there came a messenger vnto Job, & sayd: Whyle ẏ oxē were a plowing, & the asses going in the pasture besyde thē: ẏ Sabees came in violently, and toke thē al away: ye they haue slayne thy seruaūtes with the swerd, and I only ranne my waye, to tell the.

And whyle he was yet speakinge, there came another, & sayd: The fyre of God is fallen from heauen, it hath consumed and burnt vp al thy shepe & seruauntes: and I only ranne my way, to tel the. In ẏ meane season whyle he was yet speakinge, there came another, & sayde: The Caldees made thre armies, & fel in vpō thy camels, which they haue caried away, yea and slayne thy seruaūtes with the swearde: and I only am gottē away to tel the: Whyle he was speaking, there came yet another, & sayde, Thy D
sonnes & daughters were eatinge & drinking wyne in their eldest brothers house, & sodenly ther came a mightie great wynde out of the South, & smote the. iiii. corners of the house: which fell vpō thy childrē, so that they are dead, and I am gottē awaye alone, to tell the.

Then Job stode vp, & rent hys clothes shaued his head, fel downe vpō the groūd worshipped, & sayd: Naked came I out of my mothers wōbe, & naked shall I turne thyther agayne. The Lorde gaue, and the Lord hath taken awaye: now blessed be ẏ name of the Lord. In al these thinges did Job not offend, nor murmured foolishly agaynst God.

The Notes.

a* By the seruauntes of god here vnderstande, not onely angelles, by whō he ordereth ÿ course & workes of ÿ worlde, but also ÿ godly & chosen, whom he continually careth and prouydeth for, Job.ii.a.

b* Came & stode before the lorde. Thynke not that god sometime apeare the to the angelles, and sometime not: for the good angelles do alwayse se the face of god. Nether cōmeneth God ether with ÿ angelles or with ÿ deuell with bodely speache but ÿ holy ghoost in the scriptures speaketh many thinges vnto vs accordyng to oure fealynge, and vseth a maner of speakyng famyliar to vs, attributyng appearyng speakyng enquerying & answerynge to God and to aungelles, whyche thynge man only vseth, to thynke ÿ we therby maye the easelyar perceaue hys meanynge. The commynge of the aungelles here is no nother thing than to geue accomptes of ÿ office inioyned the: which thei geue, knowlege ÿ God seyth with what truste they did it: and to geue thankes, and wayte for their reward. They came (sayth Origen) honouring magnifienge, prayslynge, geuynge thankes. Of Sathan also wryteth he thus. He came, nether with goyng to, or cōmynge in, but he came in thought, councel, & most wicked desyre to accuse ÿ ryghtwesse before God. Hys thought & desyre are taken as cōminge. The deuill then is counted to haue come into the syght of god, not that the most wycked came in deade in the syght of the good God, but because his cruel & most wicked thoughte came into the syght of god. And thus euen nowe a dayes also commeth the deuyll wyth them into ÿ sight of God, in ÿ he dayly accuseth, tempteth, vexethe, persecutethe and troublethe the godlye.

¶ Job is plaged with sore byles, & afterward is mocked of his wife. His frendes visite him, & haue compassion on hym.

The.ii. Chapter.

A It happened also vpō a tyme
that when ÿ seruauntes of god
came & stode before the lord,
Sathā came amōg them, &
stode before hym. a* And the
Lord sayde vnto Sathan: From whence
commest thou? Sathan answered and
sayde: I haue gone aboute the lande, and
walcked thorow it.

Thē said the Lorde vnto Sathan: hast
thou not cōsydered my seruaūt Job, how
ÿ he is an innocent and vertuous mā such
one as feareth God, & eschueth euell, and
B that there is none like him in ÿ lande? But
thou mouedest me against him, to punysh
him: yet is it in vayne, for he cōtinueth still
in his godlynesse. Sathā āswered ÿ lord,
and sayde: Skinne for skynne, & yce a man
wyll geue al that euer he hath, for his life.
But laie thyne hād vpon him, touche him
once vpō the bone & flesh, and (I holde) he
shal course the to thy face. Then sayd the
lord vnto Sathan: lo, there hast ÿ him in
thy power, but spare his lyfe.

So went Sathan forth from the Lord,
& smote Job wyth marueilous sore byles,
from ÿ sole of the fote vnto his crowne: so
that he sat vpon the ground in the asshes,
and scraped of the fylthe of his sores wt a
potsherde.

Then sayde his wife vnto him: Dost ÿ C
cōtinue in thy perfectnes? curse god, and
dy. But Job said vnto her. Thou speakest
like a folish woman. Seynge we haue receaued
prosperite at the hād of god, wherfore
shulde we not be cōtēt with aduersyte
also? In all these thynges, did not Job
synne with his lippes.

Now when Jobs frendes herd of al the
trouble, that happened vnto hym, there
came thre of thē, euery one from his owne
place: namelye, Eliphas the Thamanite,
Baldad the Suhite, and Zophar ÿ Naamathite.

For they were agreed together to come,
to shewe theyr compassyon vpon him, & to D
comfort him. So when they lyft vp their
eyes a farre of, they knewe him not.

Then they cryed, and wepte: then euery
one of them rente hys clothis, & sprynckled
dust vpon their heades in ÿ aire. Thei
sat them downe by him also vpō ÿ groūd
vii. dayes & vii. nightes. Nether was there
eny of thē that spake one word vnto hym,
for they sawe that hys payne was verye
greate.

The Notes.

a* God is here described askynge and demaundyng, not that he vnto whom al thinges ar knowē shuld therby learne any thing: but that the deceates & rāckour of Sathā which alwayes lyeth in wayte, might be vnto vs the better knowen, to thyntent that we shoulde walke the moare warely.

¶ The wordes of Job, wherin he declareth ÿ this present life is myserable: & that ÿ death of the ryght was so ioyouse and honorable.

The.iii. Chapter.

A After thys opened Job hys
mouth, and a* cursed his day
and sayde: loste be that daye,
wherein I was borne, and
the nyghte, in the whyche it
was sayde: there is a man child conceaued

The same daye be turned to darcknesse, &
not regarded of God from aboue, neather
be shyned vpõ with lighte: but be couered
with darcknesse, and the shadow of death.
Lett the dimme cloude fal vpon it, and let
it be lapped in with sorow. Let the darck-
storme ouercome that nyghte, let it not be
reckened amonge the dayes of the yeare,
ner counted in the monethes: Despysed be
that nyght, & discommended: let them þ
curse the daye, euen those that be ready to
rayse vp mourninge geue it also theyr
cursse. Lett the starres be dymme thorow
B darcknesse of it. Lett it loke for light, but
let it se none, nether the rysynge vp of the
fayre mornyng: because it shut not vp the
wombe that bare me, ner hyd these soro-
wes fro myne eyes.

Alas, why dyed I not in þ birth? why
did not I perish, as sone as I came out of
my mothers wõbe? why set they me vpõ
their knees? why gaue they me sucke w
their brestes? Thẽ shulde I now haue lye
stil, I shuld haue slepte, & bene at rest: like
as þ kynges and lordes of the erth, which
buyld them selues speciall places: As the
C princes þ haue great substaũce of gould,
and their houses ful of siluer. O that I ve
terlye had no beynge, or were as a thynge
borne out of tyme þ is put asyde, ether as
yong children, which neuer saw the lyght
There must þ wycked ceasse frõ theyr ty-
ranny, ther soch as are ouer laboured be at
rest: ther ar those lett out fre, which haue
bene in presõ: so that they heare nomore
the voyce of the oppressoure: There are
small & great: the bonde man, and he that
is fre from hys master.

Wherfore is the lyght geuen to him þ
is in mysery? and lyfe vnto thẽ, that haue
heuy hertes? Which longe for death, yf
it come not: & search for it, more then for
treasure: whyche also wolde be excedynge
glad, & reioyce yf they found theyr gra-
ue. That shulde be ioye to the man whose
waye is hyd, & whiche God kepeth backe
from him. For my syghes come before I
eate, & my roaringes fal out like flowyng
water. For þ thing þ I feared, is come vp-
on me: & the thing that I was afraied of,
is happened vnto me. Was I not happie?
had I not quyetnes? was I not in reste?
And now commeth soch misery vpon me.

Understandyn, he meaneth so that he can not obtayne to dye, which thinge he so earnestly desyreth day.

The Notes.

a* Cursed hys daye. Lyke as a man hauing
an imposteme (sayth Chrisostome) yf he be
cut of the Surgeõ, hauing nothig wherwith
he may resyst, during the time of his cutting,
holdeth fast þ thinges þ be nye him & is redy
to byte thẽ that stand by him, & yet can do no
thing vnto thẽ: euẽ so Iob fearing þ greuou
senes of blasphemyng & cursing, doth wringe
to vnsyuely thinges, & speaking after þ ma-
ner of þ cõmõ people, which impute theirmi-
sery to the influẽce of þ starres, & to the daye
of their birth, curseth his day, þ is, testifieth
w cursing, how bitter a lyfe he lyueth, & vn-
to how greate miseries he was borne (as we
cõmõly say in an vnhappy houre, euẽ as tho-
ughe now a dayes a mã repẽting his synnes,
shuld say: Wo is me wretch. In an vnhappye
houre was I borne which with my dedes ha
ue denyed my maker, wo worth it. &c.
b* They that cursse the daye, are those that
are wery of theyr lyfe, in so moche that they
fall in dede to cursinge.

¶ Iob is reprehended of impacience & iniustice, and of the presumption of his owne righteousnes.

The.iiii. Chapter.

Then answered Eliphas the
Themanite & sayde vnto him: Yf
we begin to commen with the, A
peraduenture thou wilt be dis-
contente, but who can wyth-
hold him self frõ speaking: Beholde, thou
hast bene a teacher of many, & hast confor
ted the wery handes.

Thy wordes haue set vp those that were
falle, thou hast refreshed the weake knees
But now that the plage is come vpon the
thou shrinkest away: now that it hath tou
ched thy selfe, þ arte faynte harted. Is not B
this thy feare, thy stedfastnes, thy pacience,
& the perfectnesse of thy wayes? Conside
(I pray the) whoeuer perysshed being an
innocẽt? Or, whẽ were þ godly destroied?
As I haue sene them that plow vanite &
sow malice reape þ same. With the blast
of god did they perysh, & with the breth of
his angre cõsumed they away. The roa-
rying of the lion, the voice of the lyonesse,
& the teeth of the lyons whelpes are broke
The liõ perissheth, for lacke of pray & the
lyons whelpes are scatered abrode.

And vnto me was þ word hidde, & mine C
eare hath receaued a litel therof. In þ phã
tasyes and thoughtes of the vysions of þ
night, whẽ slepe cometh on me: feare came
vpõ me & drede & made my bones to shake
And whẽ þ wind passed by before my ye
sence it made the heares of my fleshe stan
de vp. He stode there and I knew not his
face

face, an ymage ther was before me & there
was styllnes, so that I heard thys voyce.
b* Shal man be moare iust than God? Or
shall man be purer than hys maker? c* Be-
hold ther is no trust to his seruauntes, & in
his aungelles hath he found frowardnes.
D howe moche moare in them that dwell in
houses of claye, whose foundacyon is but
erth: whych shalbe consumed by the Moth.
They shalbe smytten from the mornyng vn-
to the euening: yee they shal perish euerla-
stingly, & no man think theron. Is not theis
d* dignitie taken away wyth the, they shal die
and not in wysdome.

The Notes.

a* By ye roaryng, the voyce, & the teethe, are vnderstand the blasphemyes & bacbytinges that ar vsed agaynste the innocent, as it is sayde Prouer. xxx. b. By the symplitude of the lyon he meanethe, that the wycked shall perish how great or myghtye soeuer they be.
b* Shal man be moare iust: &c. Of this principle wyll Eliphaces reason thus agaynste Job. Yf God wolde destroye an innocent, it shulde folowe that man were more ryghtwes & purer than god, but this is impossible, for the contrary is shewed vnto me by reuelacyon.
c* Behold their is no trust &c. He laboureth in confirming that which he had before propounded. The summe of ye reason is, Aungeles ar not purer than god, ergo not men.
d* Dignitie, sygnifyethe here whatsoeuer thei haue wherein they excell other, whether it be riches or honour, power or conning &c. For none of these shal redeame them fro deeth.

¶ The end of a fole. The ryghtwesnes of god. The Lord chastenethe hys, and delyuereth them agayne.

The .v. Chapter.

Name me one els, yf thou canst
find eny: yee loke about ye, vp
on eny of ye holy men. As for ye
folish man, displeasure killeth
A him & anger slayethe ye igno-
raunt. I haue sene my self, when the folysh
was depe roted, that his bewty was soden-
ly destroied, that his childrẽ were wythout
prosperite or health: that they were slayne
in the dore, and no man to deliuer them: that
hys haruest was eaten vp of the hungry:
that the weapened man had spoyled it, and
that the thurstye had droncke vp hys ry-
ches. It is not the erth that bringeth forth
trauayle, nether commeth sorow oute of the
ground: but it is man, that is borne vnto my-
sery, lyke as the byrde for to fle.
But now wil I speake of the lord, and
talke of god: which doth thinges, that are
B vnsearchable, & marueilous without num
ber: which geueth rayne vpon the earthe, &
poureth water vpon al thinges: whych set-
teth vp them of low degre, & sendeth pros-
perite, to those that ar in heuynes: which
destroieth the deuyses of the sotyll, so that
they ar not able to perfourme ye thinges yt
they take in hande: whych compasethe the
wyse in their owne craftynesse, and ouer-
throweth the councell of the wicked. In so
moch that they runne in to darcknesse by
fayre daye, & grope about them at ye none C
daye, lyke as in the nyghte.
And so he delyuereth the poore from the
swearde, from theyr mouth, & fro the hand
of ye cruell, that ye poore maye haue hope,
& that the mouth of the oppressoure maye
be stopped.
Behold, happye is the man, whom God
punysheth: therfore, despyce not thou ye cha-
stenynge of the Almyghty. For though he
make a wounde, he geueth a medycyne a-
gaine: though he smyte, his hand maketh
whole agayne.
a* He delyuereth the oute of syxe trou-
bles, so that in ye seuenth there can no harme
touch ye. In ye myddeste of honger he saueth
the from deathe: and when it is warre, fro D.
the power of the swearde.
He shal kepe the from the perious tong
so that when trouble commeth, thou shalte
not neade to feare. In destruction & derth yu
shalt be mery, & shalt not be afrayed for ye
beastes of ye eerthe: But the castels in the
land shalbe confederate with the, and the
beastes of the fealde shal geue the peace.
a Yee thou shalt know, that thy dwelling
place shal be in reste: thou shalte beholde
thy substaunce, & be no more punyshed for
synne. Thou shalte se also, that thy sede
shal increace, and that thy posteritie shalbe
as the grasse vpon the erth. Thou shalt co
me to thy graue in a fayre age, lyke as the
corne sheewes are broughte in to ye barne
in due season. Lo, this is ye matter, as we
our selues haue proued bi experience. Ther
fore now that thou hearest it, take better
hede to thy selfe.

The Notes.

a* He delyuerethe the &c. Thys sentence
propounded after ye maner of a Prophecie sig
nifyeth all one wyth that of Paul. i. Cor. x. c
God is faythfull whych shall not suffre you
to be tempted aboue your strengthe, but shal
in the myddes of the temptacion make a way
to escape oute. Eliphas meanethe
He

He hath verely wrapte the in many miseries, but when the seventh cometh, and when it shall seame to hym that the offence is suffyciently punished, & that thou hast left thine impacyencye (for that sayeth he to Job, though vniustly) then wyl he prosper the & so great health, y thou shalt after leade thy life most fortunatelye.

¶ Job answereth, that his payne is more grevouse, then his faute, yet notwithstandinge he beleveth therin

The .vi. Chapter.

A Job answered, and said: O that my misery were weyed, & my punysshmente layed in the balaunces: for then shulde it be heuyer, then the sande of the see. Thys is the cause, that my wordes are so sorowfull.

For a the arrowes of y almighty ar in me, whose indignacyō hath dronke vp my spyrete, & the terryble feares of God fyght against me. Doth the wyld asse roare whē he hath grasse? Or cryeth the oxe, when he hath fodder ynough? That which is vnsauery, shall it be eaten without salte, or is ther any taste in y whyte of an egge. The

B things that some tyme I might not away wythal, are now my meate for very sorow O that I myghte haue my desyre: O that God wolde graunte me the thyng, that I longe for: That he wolde beginne & smite me: that he wold let his hand go, & hew me downe. Thē shuld I haue some cōfort: yea I wolde desyre him in my paine, y he shuld not spare, for I wyll not be agaynste y wordes of the holy one.

What power haue I to endure? Or, what is mine ende, that my soule myghte be paciēt? Is my strength the strength of stones? Or is my fleshe made of brasse? Is it not so that ther is in me no help? b that my substaunce is taken fro me. He y is in tribulacion ought to be comforted of his neyghbour: c but the feare of y lorde is cleane awaye: Myne owne brethren passe ouer by me as the water broke, that hastely runneth thorow the valleyes. But thei that feare the hoare frost, the snow shal fall vpon them.

C When their tyme cōmeth they shalbe destroied & perysshe: and when they be set on fyre, they shalbe remoued out of their place, for y pathes that they go in, ar croked: they hast after vayne thynges, and shall perish. Consydre the pathes of Theman, y the wayes of Saba, wherin thei haue put their truste. Cōfounded are they, y put my cōfidence in them: For when they came to opteine y thīges y thei loked for, thei were brought to confusion.

Euen so are ye also come vnto me: but now that ye se my mysery, ye are afrayed. D Did I desyer you, to come hither? Or to geue me eny of youre substaūce? To deliuer me frō the enemyes hād, or to saue me frō the power of the mightie? Teach me & I wil holde my tonge: and yf I do erre, shewe me wherin.

Wherfore blame ye then y wordes, y are well & truly spoken? whiche of you cā reproue thē? Sauing only that ye are so tyll to check mens sayinges, & can speake many wordes in y wynd. Ye fall vpō the fatherles, & go about to ouerthrow youre owne frend. Wherfore loke not only vpō me, but vpō youre selues: whether I lye, or no. Turne into youre owne selues (I pray you) be indifferēt iudges, & consydre mine vngiltines: whether ther be eny vnryghtuousnes in my tōg, or vayne wordes in my mouth.

The Notes.

a a The Arrowes of the allmyghtye after some mennes opynyon, ar the sorenes of his iudgemente & hys wrathe: after some other, they are y trouble which the law moueth in the hertes of mē, while thei ther by ar stirred to hate thē selues, and so are healthfully kylled. as it is sayd Psal. xxxviii, a. Some againe expounde them to be ther crosse of mysery & wretchednesse wherin God had nowe wrapped hym. For the Saynctes (saye they) receaue ther crosse of the hand of God. The same wyl, that this sentence be a increasing & amplifying of that, which his aduersary had scarcely layde agaynste hym. Eliphas in the begynnynge of the fourthe Chapter had sayde, that the plage was come vpō hī & had touched hym. With this (say they) meateth he now. Beholde it not onelye touched me, but woundeth me wyth Arrowes, & those venoumed wyth venoume, beyng w y gall of dragōs, w which touchīg, both my bloude wareth wood, & al my sprete is supped vp. Moreouer god hath not onely throwe these dartes vpō me, but also his dreadful terrours y is, whatsoeuer he hath y is terrible, layeth he on me. b b That my substaunce is takē frō me. The Chalde interpr. hath. Wysdome is departed from me, and that, after Rab. Mos. the wysdome of dyscussyng iudgyng & tryeng of thynges. As though he shuld say, so sore is my greife, sayth my helpe is taken frō me, y I am not permytted to breathe so longe, tyll I may call to remembraunce what is moaste acceptable to god. Some read. Is not al y stregth of myne indeuoure quite gone from me.

et But the feare of the Lord &c. As though he sayde. But alas, now adayes, there is no feare of the lord lefte: and therefore it is no maruel, yf charite also which is ioyned to ẏ feare of God, be not in vse.

¶ Job sheweth that this lyfe is but a batayle or war fare.

The. vii. Chapter.

A Is not the lyfe of man vpon erth a very batail? Are not his dayes lyke ẏ dayes of an hyred seruaũt? For like as a bõde seruaũt desireth ẏ shadow, & as an hyreling wold faine haue an ende of his worcke: Euen so haue I laboured whole monethes lõg (but in vaine) & many a carefull nyghte haue I tolde. When I laied me downe to slepe, I sayde: O when shal I rise? Agayne, I lõged sore for the night. Thus am I ful of sorow, tyll it be dark. My flesh is clothed wyth wormes, fylthynesse & dust: my skinne is withered, & trombled together: my dayes passe ouer more spedely thẽ a weeuer cã weeue oute his webbe: & are gone, or I am a warre. O
B remembre, ẏ my lyfe is but a wynde, and that myne eye shal no more se ẏ pleasures thereof, yee and that none other mans eye shall se me eny more. For yf thou fasten thine eyes vpõ me, I come to naught like as a cloude is cõsumed & vanisshed away euen so he that goeth downe to hell, commeth nomore vp, ner turneth agayne into hys house, nether shall hys place knowe him eny more.
C Therfore I wil not spare my mouth, but will speake in ẏ trouble of my sprete, in ẏ bytternes of my minde wil I talke. Am I a see or a walfysh, ẏ thou kepeste me so in preson? When I thynke: my bedd shal cõforte me, I shall haue some refresshing by talcking by my selfe vpon my couch. Thẽ troublest thou me wt dreames, & makest me so afrayed thorow visions, ẏ my soule wissheth rather to be strãgled, & my bones
D to be deed.

I cã se no remedy, I shall lyue no more: O spare me thẽ, for my daies ar but vaine What is mã, that thou hast him in suche reputacyon, & settest so moch by him? Thou takest diligẽt care for hym, & sodẽly doest thou trye hym.

Why goest ẏ not fro me, ner lettest me alone, so longe tyll I swalow downe my spetle? I haue offẽded, what shal I do vnto the, O ẏ preseruer of men? Why hast ẏ made me to stãd in thy way, & am so heuy a burden vnto my selfe? Why doest ẏ not forgeue me my sinne? Wherfore takest ẏ not away my wyckednes. Beholde, nowe must I slepe in the duste: & yf ẏ sekeste me to morow in ẏ mornyng, I shalbe gone.

¶ Job is reprehended and noted to haue deserued his payne. A descripcion of hipocrites.

The. viii. Chapter.

A Thẽ answered Baldad ẏ Suhite, & sayde: How long wylt thou talke of soche thynges? how longe shall thy mouthe speake so proude wordes? Doth God peruerte the thyng that is lawfull? Or, doth the Almyghtye destroy the thing that is right? When thy sonnes synned agaynst him, dyd not he punysh them for theyr wyckednesse? If thou woldeste now resorte vnto god by tymes, and make thyne humble prayer to ẏ Almighty: yf thou woldest liue a pure and a godly life: shulde he not wake vp vnto the immediatlye, & geue the, the bewtie of righteousnes agayne? In so moch, that wherein so euer thou hadest lytle afore, thou shuldest
B now haue greate aboundaunce. Enquere of them that haue bene before the, searche dylygently amonge thy forefathers: Namely, that we are but of yesterdaye, and cõsydre not, that oure dayes vpon earth are but a verye shadowe. They shal shew the, they shall tell the, yee they wyll gladly cõfesse the same.

May a rysshe be grene withoute moystnesse? maye ẏ grasse growe wtout water? No: but (or euer it be shot forthe, & or euer it be gathered) it withereth, before eny other herbe. Euẽ so goeth it wt all thẽ, that forget God: & euen thus also shal the ypocrites hope come to naught. His cõfydẽce
C shalbe destroied, for he trusteth in a spyders webbe. He maketh hĩ vpõ his house, but he shal not stand: he holdeth hĩ fast by it, yet shal he not endure. Oft time a thing doth florysh, & mẽ thynke ẏ it maye abyde ẏ sonne shynyng: it shuteth forth ẏ braunches in his gardẽ, it taketh many rotes, in so moch that it is lyke an house of stones.

But yf it be takẽ out of his place, euery mã denieth it, sayng: I know the not. Lo, thus is it wt him, ẏ reioyseth in his owne doynges:

doynges:and as for other,they grow out
of the earth.
Beholde,God wyl not cast awaye a ver-
tuous mã,nether wyl he helpe the vngod-
ly.Thy mouth shal be fyl wt laughyng,&
thy lyppes wyth gladnes.They that hate
the shall be cõfoũded,and the dwellynges
of the vngodly shall come to naught.

¶ Job declareth the benefites of god,& that mãnes ryghtewesnes is nothynge.

The.ix.Chapter.

A Job answered,& sayd:As for
ẏ,I know it is so of a trueth,
that a man compared vnto
God,can not be iustified.If
he wyll argue withe hym,he
shall not be able to answere him vnto one
amonge a thousande.He is wyse of herte,
and myghtie in strẽgth.Who euer prospe
red,that toke parte agaynste hym? a* He
translatethe the mountaynes,or euer they
be a ware,and ouerthrowethe them in hys
wrath.He remoueth the earth oute of her
place,that her pylers shake wt al.He com-
maũdeth the Sonne,and it ryseth not:he
closethe vp the starres,as it were vnder a
sygnet.He him selfe alone spredeth out the
heauens,and goeth vpon the waues of ẏ
see.He maketh the waynes of heauen,the
Orions,the.vii.starres and the secret pla
ces of the southe.He dothe greate thinges,
soche as are vnsearcheable,yee and won-
ders without noumbre.
B If he came by me,I might not loke vpõ
him:yf he went his way,I shuld not per-
ceaue it.If he be hasty to take eny thing a
way,who will make hi restore it agayne?
Who wil say vnto him:what doest thou?
He is god,whose wrath no mã may with
stãde:but the proudest of all must stoupe
vnder him.How shuld I the ãswere him?
or what wordes shuld I find out against
him?Yee though I be righteous,yet wil I
not geue hi one worde againe,but meke-
ly submitte my selfe to my iudge.Al be it ẏ
I call vpon hym,& he heare me,yet am I
not sure ẏ he hath herd my voyce:he trou
bleth me so with the tempest,& woundeth
me out of measure wtout a cause.He wyll
not let my sprete be in rest,but fylleth me
wyth bytternesse.
If men wil speake of strength,he is the
strongest of al:yf men wil speake of righ-
tuousnes,who darre beare record? b* If I
wil iustifie my self,my owne mouth shall
cõdẽne me:yf I wil put forth my self for a
pfect mã,he shal proue me a wicked doer:
for ẏ I shuld be an inocẽt,my cõsciẽce kno C
weth it not,yet I my self am weery of my
life.This one thig wil I say:he destroieth
both ẏ righteous & vngodli.And though
he slay sodenly withe the scourge,yet lau-
gheth he at the punishmẽt of the innocẽt.
As for the world,he geueth it ouer in to ẏ
power of the wycked,soch as ẏ rulers be,
wherof al lãdes ar ful.Is it not so?wher
is there eny,but he is soch one?
My dayes haue bene more swift then a
runner:they are gone sodenly,& haue sene
no good thyng.They are passed away,as
the shippes that be good vnder sayle,& as
the Aegle that hasteth to ẏ pray.When I
am purposed to forget my cõplayninges
to chaung my countenaunce,& to cõforte
my self:the am I afraied of al my workes,
for I know,thou fauourest not an euil
doer.If I be thẽ a wicked one,why haue I
laboured in vaine?Though I wasshed my D
self wt snow water,& made myne handes
neuer so clene,yet shuldest ẏ dyppe me in
the myer,& myne owne clothes shulde de-
fyle me.For he ẏ I must geue answere vn
to,& with whom I go to lawe,is not a mã
as I am.Nether is ther any dayesmã to re
proue both the parties,or to laye hys hand
betwixte vs.Let hi take his rod away fro
me,yet let him make me no more afrayed
of him,& then shal I answere hym wtout
eny feare.For as lõg as I am in soch fear
fulnes,I cã make no answere:And why?
it greueth my soule to lyue.

The Notes.

a* God trãslateth the mõtaines,not only
these of ẏ erth,but also the arrogãt & prowde
tyrauntes,& the great realmes of the world,
which by a borowed speache are often times
in the Scripture sygnifyed by mõtaynes &
hilles.So trãslated he Pharao.Exodi.xiiii.&
& kynge Senacherib.Esaie.xxxvii.g.
b* Here is it good to se ẏ Job presumethe
not of his owne rightewesnes,but plainelie cõ
fessethe hym selfe vnryghtewes & a synner be-
fore god,although before the worlde he had
lyued blamelesse. God loketh on the hearte
though men looke but onely on ẏ outwar
de appearaunce. His aduersaryes thoughte
that he shulde neuer haue had soche a crosse
layde on hym,in lesse then he had also outt-
wardly & openly lyued in wyckednesse.To ẏ
answerethe Job in dyuerse places that he
therein was not culpable,and therfore accu-
seth as it were after the maner of mẽ,the iud
gement

grment of God, concernynge soch as are out:
wardlye ryghtewes: & studiouse to lyue ver:
tuously: namely soche a lyue without blame
amonge men, & that bothe entende & do well
to all men, and yet are wrapped in many my:
steries and wretchednes oftẽ time ouer cruel.
God herin lieth the chefe of ye cõtrauersy be:
twyxt Job and his aduersaryes, that Job de
fendeth hym self not to haue deserued his pu
nishment by his outward lyuynge: where as
his aduersaryes armed only with manly and
fleshly wyt, thought god to be vnrightewes,
yf he wolde so greuouslye punishe hym that
had not bene outwarde synne againste him.
Job, hys conscyence bearynge hym witnes,
had lyued innocentlye and streyghtelye, &
hurte no man, had alwayes feared God, and
worshypped him onely, his childrẽn also had
he nourtured to the feare of god, and couldnot
no man be accused of wyckednesse. Yet wyt:
nesseth he iustlye here (as al ye godly do) that
he was not vtterly with out sinne, for other
wyse had he bene a liar. i. John. i. If we say,
we haue no sinne, we deceaue our selues, & tru
eth is not in vs. Wherefore in the places
where he sayeth that he hathe not deserued
his punishmẽt, and that shulde seame to shew
him blamelesse, know, that he speaketh of his
outward maner of liuing, not of the inward
thoughtes and desyers of the hearte, wherin
he was vndouted an offender.

¶ Job is weery of his life, & setteth out his frayltie before God. He desyre the tyme to repẽte. A descripcion of deeth.

The. x. Chapter.

Neuerthelesse, now will I put
forth my wordes: I wil spea
ke out of ye very heuinesse of
3 my soule, & wil say vnto god:
O do not cõdẽne me, but she
we me the cause, wherefore thou iudgeste
me on this maner. Thynckest thou it well
done, to oppresse me, to caste me of (being
a worke of thy handes) and to mayntene
the councell of the vngodlye? Haste thou
fleshly eyes then, or doest thou loke as mã
loketh? Are thy dayes as the daies of mã,
and thy yeares as mans yeres? that thou
makest soche inquysycion for my wicked
B nesse, & searchest oute my synne? where as
(notwithstandynge) thou knowest that I
am no wycked personne, and that there is
no man able to delyuer me out of thine hã
de. Thy hãdes haue made me, & fashoned
me alltogether rõũd about, wylt thou then de
stroy me sodenly? O remembre (I beseke ye)
how that thou madest me of the moulde of ye
earth, & shalt brynge me to earth agayne.
Hast thou not mylked me, as it were mylck:
& turned me to cruddes lyke chese? Thou
hast couered me wyth skynne & flesh, and
knyt me together with bones & synowes,

Thou haste graunted me lyfe, & done me C
good: & ye diligẽt hede that thou tokest vp
on me, hath preserued my sprete.
Though thou hydest the thynges in thyne
hert, yet am I sure, that thou remembrest thẽ
al. Wherfore diddest thou kepe me, when I
synned, & hast not clẽsed me fro mine offẽ
ce? If I do wickedlye, wo is me therfore:
If I be ryghteous, yet darre I not lift vp
my heade: so ful am I of confusyon, & se
myne owne mysery.
Thou huntest me out (beynge in heuí:
nesse) as it were a Lion, and troublest me
oute of measure. Thou bryngest fresh
witnesses against me, thy wrath increasest
thou vpon me, very many are the plages yt
I am in. Wherfore hast thou brought me
out of my mothers wombe? O that I had D
perysshed, & that no eye had sene me. If
they had caried me to my graue, as sone as
I was borne, then shoulde I be nowe, as
though I had neuer bene.
Shal not my short life come soone to an
ende? O hold thou fro me, let me alone, that I
maye ease my self a lytle afore I go thy:
ther, frõ whẽce I shal not turne agayne.
Namely, to that land of darcknesse & sha:
dow of death: yee into that darck clowdy
lãd & deadly shadow, wher as is no ordre,
but terrible feare as in the darcknesse.

¶ Job is vainly reprehended of Sophar. God is incomprehensible. He is mercyfull to the repentaunt

The. xi. Chapter.

Then answered Sophar ye Na A
amathite, & sayd: Shuld not
he that maketh many wordes
be answered? Shuld he yt ba
bleth moch, be cõmẽded there:
in? Shuld men geue eare vnto the onlye?
Thou wilt laugh other mẽ to scorne, and
shal no body mocke the agayne? Wylte thou
say vnto God: The thing that I take in
hãd is perfect, & I am clene in thy sight?
O that God wolde speake, & open his lip
pes against the, that he might shew the (out
of hys secrete wysdome) howe manyfol:
de hys Lawe is: then shuldest thou kno:
we, that God had forgotten the, because
of thy synnes.
Wilt thou find out god with thy sekyng?
wilt thou attayne to ye perfectnesse of the B
allmightie? He is hier thẽ heauen, what
wilt thou do? Deper thẽ the hel, how wylt
thou

thou the know him? His length exceadeth the legth of the erthe, & his bredth ẏ bredth of ẏ see. Though he turne all thynges vp side downe, close thē in, or thrust them to gether, who darre check him therfore?

For it is he that knoweth the vanyte of men: he seyth their wickednes also, shul
C de he not thē consydre it? A vayne body it altereth hym selfe, & the sonne of man is like a wylde asses foale. If thou haddest now a right hert, and lyftedst vp thyne handes towarde hym: yf thou woldest put awaye the wyckednesse whych thou hast in hand, so that no vngodlynesse dwelt in thy house: Then myghtest thou lyft vp thy face wythout shame, thē shuldest thou be sure, and haue no nede to feare.

D Then shuldest thou forget thy misery, & thyncke nomore vpon it, then vpō the waters that runne by. Thē shuld thy life be as cleare as the noone day, and spryng forth as ẏ mornyng. Then myghtest thou haue cōforthe in ẏ hope that thou hast: & slepe quyetly, whē ẏ arte buryed. Thē shuldest thou take thi rest, and no man to make the afrayd: yee many one shuld set much by ẏ. As for ẏ eyes of ẏ vngodly they shalbe cōsumed, & not escape: their hope shalbe mysery and sorow of mynde.

¶ Job in shewing his pacyence declareth ẏ myght and power of God.

The .xii. Chapter.

A So Job answered, and sayde: Thē (no doute) ye are ẏ mē alone, & wysdom shal perysshe wyth you. But I haue vnderstādig as wel as ye, & am no lesse thē ye. Yee who knoweth not these thinges? Thus he that calleth vpon God, and whō God heareth, is mocked of his neighbour: the godly and innocent mā is laughed to scorne. Godlinesse is a light despised in the hertes of the ryche, and is set for thē to stōble vpō. The houses of robbers are in wealthe & prosperyte, & they ẏ malyciously medle agaynst God, dwell without care: yee God geueth all thynges ryche plente wyth hys owne.

B Aske the catell, & they shal enfourme the: the foules of ẏ ayre, & they shall tell the: Speake to ẏ earth, & it shall shewe ẏ: Or to the fysshes of the see, and they shal certifye the. What is he, but he knoweth ẏ the hand of the lord made al these? In whose hande is the soule of euery lyuing thyng, & the breth of all men. Haue not the eares
C pleasure in hearing, & the mouth in tastynge the thing that it eateth? Among old personnes there is wysdome, and amōg the aged is vnderstandinge. Yee wythe God is wysdome and strēgth, it is he that hath councell and forknowelege. If he breake downe a thing, who can set it vp agayne? If he shut a thynge, who wyl open it. Beholde, yf he witholde ẏ waters, they drye vp: Yf he let them go, they destroye the earth. Wyth hym is strength and wysdō: he knoweth bothe the dysceauer and hym that is disceaued.

D He carryeth a way ẏ wise mā, as it were a spoyle, & bryngeth ẏ iudges out of theyr wyttes. He lowseth the gyrdle of kynges, & gyrdeth their loynes with a bond. He ledeth awaye the Preastes into captyuyte, & turneth the myghtye vpsyde downe. He taketh the verite frō out of the mouthe, & disapointeth the aged of their wisdō. He poureth out confusyon vpon Prynces, & cōforteth them that haue bene oppressed. Loke what lyeth hyd in darcknesse, he declareth it openly: and the very shadowe of death bryngeth he to light. He both encreaseth the people, and destroyeth thē: He maketh thē to multyplie, & dryueth thē away. He chaūgeth the herte of the Princes and kinges of the earth, & disapoynteth thē: so that they go wandryng out of the waye, & grope in the darck without light, stackeringe to and fro lyke dronken men.

¶ Job reproueth his frēdes wt their owne sayinges, and condemneth hypocrisye.

The .xiii. Chapter.

A Lo, al this haue I sene wyth mine eye, heard with mine eare, & vnderstād it. Loke what ye know ẏ same do I knowe also, nether am I inferior vnto you. Neuertheles I am purposed to talke wt the almightye, & my desyre is to comē with god. As for you, ye are workmasters of lies, & vnprofytable Phisiciās al to gether. Wolde God ye kept your tonge, that ye might be taken for wyse men. Therfore, heare my wordes, & pondre the sentence of my lyppes. Wyll ye make answere for God wyth lyes, and mayntayne hym

him with disceate? Will ye accepte the per
B son of God, & intreate for hym? Shall
that help you, when he calleth you to reko
nyng. Thynke ye to begyle him, as a mā
is begyled? He shall punish you, & reproue
you, yf ye do secretly accept any personne.
Shall he not make you afrayed, when he
sheweth hym selfe? Shall not his terrible
feare fall vpon you? youre remembraūce
shalbe lyke vnto the duste, & youre prыde
shalbe turned to claye. Hold your tonges
nowe, and let me speake, for there is some
C thinge come in to my mynde. * a Wherfore
do I beare my flesh in my teth, & mine sou
le in mine hādes? Lo, ther is nether cōfort
nor hope for me, yf he wil slay me. But yf
I shew & reproue mine owne waies in his
syght, he is euē the same that makethe me
whole: & why? there maye no hypocryte co
me before hym. Heare my wordes, & pōdre
my sayinges wt youre eares. b * Beholde,
now haue I prepared my iudgmente, and
know ŷ I shalbe found rightwes. What
is he, that wyll go to lawe with me? For yf
I holde my tōge, I shall dye. Neuertheles
graunte me two thinges, and then wyll I
not hyde my selfe from the.

Withdraw thyne hand frō me, & let not
the fearfull drede of the make me afray-
ed. And then sende for me to the lawe, ŷ I
maye āswere for my self: or els, let me spea
ke, & geue thou the answere. Howe greate
are my mysdedes & synnes? Let me know
my trāsgressions & offences. * c Wherfore
hydeste thou thy face, and holdeste me for
thyne enemye? Wilt thou be so cruel & ex-
treme vnto a flying leafe, & folow vpō drie
stubble? that thou latest so sharpely to my
charge, & wylt vtterly vndo me, for ŷ syn-
nes of my youth? Thou hast put my fete
in the stockes: thou lokest narowlye vnto
al my pathes, & marckest the steppes of my
fete: wher as I (notwithstanding) must cō
sume lyke as a foule cariō, and as a cloth
that is moth eaten.

The Notes.

a Wherfore &c. These both ar prouerbi-
ally spoken, of them that offer their lyues to
Ieopardy, and spare not the selues. For he
spareth not hym self that teareth hys fleshe
with his teeth: and agayne he that beareth
his soule in his hande, caryeth it as a thyng
ready to be lost, euē as thoughe he woulde
streight leaue it, and cast it of.
b Behold, &c. this is his meaning. The su-
me of my cōclusyon was this, thus dyd I or-
der and defende my cause agaynste your rea-
sons that my hope is to be iustified. Armed
wyth this fayth: I come without feare vn-
to iudgemente. He will not pronounce hi vn
rightwes that so vnfaynedly hath trusted to
hys mercye. Hipocrites, they nier they ar to
iudgement the moare the feare: I the nyer I
am to death the more strong is my hope.
c Wherfore hidest thou my face. What ŷ
hyding of his face meaneth loke Deu. xxxi. d.

¶ Job descrybeth the lyfe of a mā, & prophecieth of
ŷ resurreccyon. Hope sustayneth the godly, tyl they
obtayne that they loke for.

The. xiiii. Chapter.

Man that is borne of a womā, A
hath but a short time to liue, &
is ful of diuerse miseries. He
cōmeth vp & falleth away li-
ke a flour. He fleeth as it were
a shadowe, & neuer cōtinueth in one state.
Thinkest thou it nowe well done, to open
thine eies vpō soch one, & to bringe me be-
fore ŷ in iudgmēt? Who cā make it cleane
that commeth of an vncleane thinge? No
body. The dayes of mā ar short, ŷ nōbre
of hys monethes are knowne onelye vn-
to the. Thou hast apoynted him his boū
des, he can not go beyonde them. Go from
hym, that he maye reste a lytle: vntyll his
daye come, whyche he lokethe for, lyke as
an hyrelynge dothe.

If a tre be cut downe, ther is some hope B
yet, that it wyll sproute and shutte forthe
the braunches agayne: For though a rote
be waxen olde & deed in the grounde, yet
when the stock getteth the sent of water, it
wyll budde, and bringe forth bowes, lyke
as whē it was fyrste planted. But as for
man when he is deed, perysshed & consu-
med awaie, what becommeth of him? The
floudes when they be dryed vp, and the ry
uers whē thei be emptie, are filled agayne
thorow the flowyng waters of the see: but
whē man slepeth, he ryseth not agayne: vn
till the heauē perish: he shall not wake vp
ner ryse out of his slepe. O ŷ thou woldest C
kepe me, and hyde me in ŷ hell, vntyll thy
wrathe were styllid: and to appoynte me
a time, wherin thou myghteste * a remebre
me. Maye a deed man lyue agayne? Al ŷ
daies of this my pilgremage am I lokin-
kyng, whē my chaūginge shal come. If ŷ
woldeste but call me, I shoulde obey the:
only despise not the worke of thyne owne
handes.

For thou hast nombred all my goinges,
D yet be not thou to extreame vpon my syn-
nes. Thou hast sealed vp mine offences,
as it were in a bagg: but be mercifull vn-
to my wyckednesse. The mountaines fal
awaye at the laste, the rockes are remoued
out of their place, ÿ waters pearse thorow
the very stones by lytle & litle, the floudes
wasshe a way the grauell & earth: Euen so
destroyest thou the hope of mā in lyke ma
ner. Thou preuailest against him, so that
he passeth awaye: thou chaungeste his e-
state, & puttesthi frō ÿ. Whether his chyl-
drē come to worshippe, or no, he can nott
tel: And yf thei be mē of low degre, he kno
weth not. While he liueth, his flesh muste
haue trauayle: & whyle the soule is in him
he must be in sorowe.

The Notes.

a* God remembreth a mā whē he helpeth him. Iere. xv. c.

¶ Eliphas reprehēdeth Iob because he ascrybeth wisdō & pacience to him self. He describeth ÿ curse ÿ falleth on the wycked rekening Iob to be one of nombre.

The. xv. Chapter.

Then āswered Eliphas ÿ The
manite, & said: a* Shulde a
A wyse mā āswere in the scyēce
of ÿ wind, & fyl his belly wyth
the wind of the est? Thou re-
proueste ẏ wordes, that ar nothing worth:
& speakest ÿ thinges, which cā do no good
As for shame, ÿ haste set it aside, els wol-
dest ÿ not make so manye wordes before
god: but thy wickednes teacheth thi mou-
th, & so thou hast chosen the a craftie ton-
ge. Thine owne mouth condēneth thee, &
not I: yee thyne awne lippes shape the an
answere. Art thou the fyrst man, that e-
B uer was borne? Or, waste thou made be-
fore the hilles? hast thou herde the secrete
coūcell of god, that al wysdome is to litle
for the? What knowest thou, that we kno
we not? What vnderstādest thou, but we
can the same? With vs are olde and aged
men, yee soche as haue lyued longer then
thy forefathers.

Thinckest thou it a smal thynge of the
consolacions of God? & are they wyth the
a* Et thynge harde: Why doth thyne heart
make ÿ so proude? Why standest thou so
greatly in thyne owne cōceate? Where vn
to loke thyne eyes, ÿ thy mynde is so puft
vp agaist god & lettest soch wordꝭ go out
of thi mouth? What is man, that he shuld
be cleane? what hath he (which is borne of
a womā) wherby he might be knowē to be
righteous? Behold ther is no trust to hys
sanctes: yea ÿ a* very heuēs are not cleane
in his sight. How moch more thē an abho-
minable and vyle mā, which e* drincketh
wickednes like water? I wyl tel the, heare
C me: I wyl shew the a thing, that I know:
which wyse mē haue tolde, & hath not bene
hyd frō their fathers: vnto whō onely the
lande was geuē, that no straunger shulde
come amonge them.

The vngodly despayreth al the dayes
of his lyfe, & the nōbre of a tyrauntes yeres
is vnknowen. A fearful sounde is euer in
hys eares, & when it is peace, yet feareth he
destructiō: He beleueth neuer to be deliue-
red out of darckenesse, the swearde is all-
waye before his eyes. Whē he goeth forth
to get his lyuing, he thinketh playnly, that
the daye of darckenesse is at hand. Sorow
and carefulnes make him afrayed, & com-
passe him rounde aboute, lyke as it were a
king with his host ready to the battel. For
he hath stretched out his hand agaīst god,
and armed him self against the almightie
He runneth proudly vpō him, & with a stif
necke fighteth he against him: wher as he D
couereth his face with fatnes, and maketh
hys body wel lykinge. Therfore shall hys
dwelling be in desolate cyties, & in houses
whych noman inhabiteth, but are become
heapes of stones.

He shal not be rich, nether shal his sub
staunce continue, ner encrease vpon earth.
He shal neuer come out of darckenesse, the
flame shall drye vp his braūches, with the
blast of the mouth of god shal he be taken
away. He wyll nether applye hym selfe to
faythfulnes ner truth, so sore is he disce-
ued with vanite.

He shal perishe afore hys tyme be wor
ne out, and his hand shal not be grene. He
shalbe plucked of as an vnrypenedye grape
frō the vine, & shal let his floure fal, as the
olyue doth. For the cōgregation of ypocri
tes is vnfrutefull, & the fyre shal consume
the houses of soch, as are gredy to receaue
giftes. He conceaueth trauaile, he beareth
mischefe, & his body bryngeth forth disceat

The Notes.

a* That is, Shuld a wyse man speake vay
ne wordes, & shuld he hym selfe be vayne and
[illegible]

puft vp with vnprofytable & tryflinge doc-
trine. The east wynde drieth vp all thinges,
& therfore vp a bely filled with it, is sygnyfy
ed vp a borowed speache, a stomacke or hert,
oute of whyche procedethe soche false doc-
tryne as drieth vp the moystnes of the sou-
le in tryinge out the trueth.

*t Some rede, secret. The whole sentence doth Rab. mose thus expound. God cõ yet cõ-forth ye againe in this life, & regardeste yu so lytel his comforthes & takest them for a lyet. Other thus: Seame the comfortes of men of grauitie bylded & Sophar vnworthie for ye, and seme they to the lyes.

a* Under the name of ye heuens vnderstãdeth he the aungelles.

b* To drynke wyckednes like water, is, to be filled with wyckednesse. It is a maner of speaking of the Hebrues, so to drink sorowfulnes sygnifieth to be filled therwith, after as in the .xxxiiii. a.

¶ Job repeting his mysery, sayth that he suffereth moare then hys wyckednesse hath deserued.

The .xvi. Chapter.

Job answered, and sayde: I
A haue oft tymes herd soch thin
ges. Miserable geuers of cõ-
fort are ye, al the sorte of you.
Shall not thy vaine wordes
come yet to an ende? Or, hast thou yet eny
more to sai? I could speake, as ye do also.
But wolde god, that youre soule were in
my soules steade: then shulde I heape vp
wordes agaynst you, and shake my heade
at you. I shuld cõfort you wt my mouth,
and release youre payne with ye talkyng of
my lyppes. But what shall I do? For all
my wordes, my sorow wyll not ceasse: and
thoughe I holde my tonge, yet will it not
B departe fro me. And nowe that I am full
of payne, and all that I haue destroyed
(wherof my wrynckles beare wytnesse) ther
standethe vp a dyssembler to make me an
swere wyth lyes to my face. He is angrye
at me, he hateth me, and gnasshethe vpon
me wt his teeth. Mine enemie shouteth vp
on me with his eyes.

They haue a* opened their mouthes
wide vpon me, and smytten me vpon the
cheke despytefully, they haue cased the sel
C ues thorow mine aduersite. God hath ge-
uẽ me ouer to ye vngodli, & delyuered me in
to ye handes of ye wycked. I was some ty-
me in wealth, but sodenly he hath brought
me to nought. He hath take me by ye necke,
he hath rent me, & set me, as it were a mar-
ke for him to shute at. He hath cõpased me
rounde about wt his dartes, he hath woũ-
ded my loynes, and not spared. My bo-
wels hath he poured vpõ ye groũd. He hath
geuẽ me one woũde vpon another, and is
fallen vpon me lyke a giaunte. I haue so
wed a sack cloth vpõ my skinne, & lie with
my strength in the dust.

My face is swollẽ wt wepyng, & myne
eyes are waxe dimme. Howbeit there is no D
wyckednesse in my handes, and my praier
is cleane. b* O erth, couer not my bloude,
& let my criẽg fynd no rowme. For lo, my
witnesse is in heauẽ, & he ye knowethe me,
is aboue in ye heygth. My frendes laughe
me to scorne, but myne eye poureth out tea
res vnto god. Though a body might plea
te wt God, as one man doth with another,
yet the nombre of my yeares are come, and
I must go the waye, from whence I shall
not turne agayne.

The Notes:

a* To open their mouthes, sygnyfyethe to threaten with most extreame & cruel punishment, & to reproue withe shamefull, & spytefull wordes, as in the Psal. xxii. c.

b* O earth couer not my bloude, that is, as Rabi. Abrahã expoundeth it, hyde not my bloude so but that it be auenged, lett not the auengement therof be vnknowẽ, but opẽ vn to all mens eyes: as was the auengemente of Dathan and Abiram, whom the earth swalowed Num. xvi. e. ye may also expoũd it thus, Hyde not my bloude, but let it testyfye and wytnesse myne innocencye, as dyd the bloud of Abell, of whõ we reade ye his bloud cried from the erth. Gene. iiii. b.

¶ Job saith that he consumeth away, and yet doth patiently abyde hys

The .xvii. Chapter.

My breth faileth, my dayes are
shortened. I am hard at dea
thes dore. I haue disceaued A
no man, yet muste myne eye
continue in heuynesse. O de-
liuer me, and set me by the: who shall then
be able to thruste my handes to geather?
Thou hast withholdẽ their hertes frõ vn
derstandynge, therefore shall they not be
sett vpon hye. He promyseth hys frendes
parte of hys good, but his owne chyldren B
spede it. He hath made me as it were a by
worde of the cõmon people. I am his ge-
styng stocke amonge thẽ. My coũtenaũ
ce is heuye for verye anger, & the mẽbres
of my bodye are become lyke a shadowe.
Uertuous men therfore shal wel cõsydre
this, & the innocent shall take part agaĩst C
the ypocryte.

The righteous wil kepe his waye, & he
that hath cleane hãdes, wil euer be strõger
& strõger. As for you, turne you, & get you
hence, for I cannot se one wyse mã amõg
you. My dayes ar past, my thoughtes are
vanished awaye, which haue vered myne
D herte, chaunging the night in to daye, and
the light into darcknes. Thoughe I tarye
neuer so moche, yet the graue is my house,
and I must make my bed in the darcke. I
cal corruptiõ my father, & the wormes call
I my mother & my syster. What helpeth
then my longe taryeng? Or, who wyl ful-
fyl the thing, that I loke for? Al that I ha
ue, shal go downe into the pytt, & lye wyth
me in the dust.

¶ Baldad reherseth the paynes of the vnfaythful & wycked.

The .xviii. Chapter.

A
THen answered Baldad ỹ Su
bite, & sayd: whẽ wyl * ye ma-
ke an ende of youre wordes?
Marcke well, & consydre, we
wyll speake also. Wherefore

Then Job and soch as thou.

ar we coũted as beastes, & reputed so vyle
in youre syghte? Why destroyest thou thy
selfe wyth anger? Shal ỹ earth be forsakẽ
or the stones remoued oute of theyr place
B because of the? Shall not the lighte of the
vngodly be put out? ye ỹ flame of his fyre
shal not burne. The light shalbe darcke in
hys dwelling, & hys candle shalbe put out
wythe hym. Hys presumptuous goinges
shall be kept in, & hys owne councell shall
caste hym downe. For hys fete shalbe takẽ
in the net, and he shall walcke in the snare.
Hys fote shalbe holden in the gyldet, and
the thrustie shall catche him. The snare is
layed for him in the ground, and a pitfall
in the waye.

Fearfulnes shal make him afrayed on
euerye syde, that he shal not knowe, where
to get out. Hõger shalbe his substaunce, &
myssfortune shal hange vpõ him. He shall
eate the strength of hys skinne, a* the first
C borne of death shal eate hys membres. All
hys cõforte & hope shalbe roted out of his
dwellinge, verye fearfulnesse shall bringe
hym to the king. b* Other men shal dwell
in hys house (whych nowe is none of hys)
and brymstone shall be scatered vpon hys
habitation. Hys rotes shalbe dryed vp be-
neth, and aboue shall hys harvest be cutte
downe. Hys remẽbraunce shal perishe frõ D
the earth, and hys name shall not be pray-
sed in the stretes: he shalbe dryuen frõ the
lyght into darknes, and be cast cleane out
of the world. He shal nether haue chylde
nor kynsfolckes amonge hys people, no,
ner eny posteritie in hys countrey: younge
and olde shall be astonished at hys death.
Soche are nowe thee dwellynges of thee
wycked, and thys thee place of hym that
knoweth not God.

The Notes:

a* That is, an horrible and sodayne death Some reade the prince of death.
b* Or, she shal dwel, that is to saye his wyfe wythoute hym.

¶ Job recyteth his myserves and greuouse paynes he prophesieth of the general resurrection.

The .xix. Chapter.

IOb answered: & sayde: howe
long wyl ye vexe my mynde: A
& trouble me wythe wordes?
Lo, ten tymes haue ye repro-
ued me: are ye not ashamed,
for to laugh me to skorne? yf I go wrong
I go wrong to my selfe. But yf ye wyl en
haunce your selues agaynste me, & accuse
me to be a wicked person because of ỹ sha
me that is come vpõ me: knowe this then,
that it is God, whych hath handled me so
violentlye and hath compased me aboute
with his scourges. Behold, though I crye
yet violence is done vnto me, I cannot be
herde: Though I complayne, ther is none
to geue sentence wyth me. He hath hedged
vp my path, I cãnot get awaye, he hath set
darcknes in my gate. He hath spoyled me B
of myne honoure & take the a* crowne a-
waye fro my head. He hathe destroyed me
on euerye syde, & I am vndone: My hope
hath he taken away fro me, as it were a tre
pluckte vp by the rote. His wrath is kind-
led agaynst me, he taketh me, as though I
were hys enemye.

His men of warre came together, which
made theyr way ouer me, and beseged my
dwelling rounde aboute. He hath put my
brethrẽ farre awaye fro me, & soch as were
of myne acquayntaũce, are become straũ-
gers vnto me. Myne own kinsfolks haue C
forsakẽ me, & my frẽdes haue put me oute
of remẽbraũce. The seruaũtes & maydens of
myne owne house take me for a strãger, &
I am become as an aleaũt in their syghte.
Whẽ I cal vpon my seruaũt, he geueth

me no answere:no though I pray hym wt
my mouth. Myne owne wyfe maye not a-
byde my breth, I am fayne to speak faire
vnto the chyldren of mine awne body. Ye y
very desert fooles despise me, & whe I am
gone from them, they speak euil vpon me
All soche as were my moste familiers, ab-
horre me:& they whom I loued best, ar tur
D ned agaynst me. My bone hangeth to my
skinne, & my flesshe is awaye, only there is
left me the skynne about my teth. Haue py
te vpo me, haue pyte vpo we (O ye my fre
des) for the hand of the lord hath toushed
me. Why do ye persecute me b as God, &
c are not satisfyed of my fleshe?

O that my wordes were wrytten, O y
they were put in a boke: wolde God they
were grauen wt an yron penne in leade or
in stone. For I am sure, that my redemer
lyueth, & that I shall ryse out of the earth
in y latter daye: that I shall be clothed a-
gaine wt this skynne, & se god in my flesh.
Yee I my self shall behold him, not wyth
other but wythe these same eyes. My rey-
nes ar consumed within me, whe ye saye:
Why do not we persecute hi? we haue fou
de an occasyon against him. But beware
of the swearde, for the swearde wylle aue
ged of wyckednesse and be sure, that ther
is a iudgemente.

The Notes.

a Rabi Abraham vnderstandethe by the crowne, the dignitye that comethe to the ryche by the meanes of theyr rychesse: for al men haue the ryche in honoure, all thoughe some vnderstande thereby his chyldren, as in the prouer. The crowne of olde men are theyr childrens chyldren. Other some, vnderstand the dygnytye that came vnto him of his wysdom & cunninge. So Jobs meaning is, that of a worshyppfull & ryche man, he is become pore and despysed.

b The Hebrues reade as they do, meaninge the cruell which are not satysfyed wythe his fleshe, soche wold he not that his frindes shuld counterfet.

c Are not satysfyed of my fleshe. To eate & be satisfyed of a mannes fleshe, is a borowed speache take both in the good & euel part. In the good parte it sygnyfieth to loue, to iudge frendly, and then at the length to fall to praising. In the euell parte, it is cruelly and beastly to missaie, & (as it were) to teare with spiteful and haynouse wordes.

Sophar saith, that the vnfaithful, the couetous and the wycked shall haue a shorte ende.

The.xx. Chapter.

Then answered Sophar the
Naamathite, & said: For the
same cause doo my though- A
tes copel me to aswere. And
why? my mynde is tossed he-
re and there. I haue suffycyently herd thy
checkynge and reprofe, therfore am I pur-
posed to make answere after myne vnder
standyng. Knowest thou not thys, name-
lye: that from the begynnynge (euer sence
the creacion of man vpo earthe) the prayse
of the vngodly hathe bene shorte, and that
the ioye of ypocrites cotinued but y twink
lynge of an eye? Though he be magnifye-
ed vp to y heauē, so that his head reacheth
vnto the cloudes: yet he perisheth at y last
lyke dounge: In somoch that they whych B
haue sene hym, saye: Where is he? He
vanysshethe as a dreame, so that he ca no
more be founde, & passeth away as a visy
on in the nyghte. So y the eye which saw
him before, getteth now no sight of him, &
his place knoweth hym nomore. His chil-
dren go a beggynge, theyr hādes bring the
to sorow and heuynesse.

Fro his youth his bones ar full of vice,
which shall lie downe wt hym in y earthe.
Whē wyckednes is swete in hys mouth,
he hideth it vnder his tog. That he fauou
rethe, y wyll he not forsake, but kepethe it
close in his throte. The meate y he eateth,
shall be turned to the poyso of serpentes,
win his body. The ryches that he deuou
reth, shall he perbreake agayne, for God
shall draw them out of his belye: he shal C
suck y serpentes heed, & the adders tonge
shal slay him: so that he shal nomore se the
ryuers & brokes of hony & butter: But la
boure shal he, & yet haue nothinge to eate.
Great trauayle shall he make for ryches,
but he shall not enioye the. And why? he
hath oppressed the poore, & not helped the:
houses hath he spoyled, & not builded the.
Hys belye coude neuer be filled, therfore
shal he perish in his couetousnes. He de- D
uoured so gredely, that he left nothyng be
hid, therfore his goodes shal not prospere.
Though he had plenteousnesse of euerye
thynge, yet was he poore, and therfore he
is but a wretch on euery syde.

For though the wicked haue neuer so-
moch to fil his bely, yet god shal send hys
wrath vpon him, & cause hys battayll to

raygne ouer hym: so that yf he fle the yron
weapēs, he shalbe shot wyth the stele bowe
The arowe shalbe takē forth, & go oute at
his backe, and a glistering sweard thorow
the gall of hym, feare shal come vpon him
b* There shal no darknes be able to hyde
him. And vnkindled fyre shal cōsume hym
and loke what remayneth in hys house, it
shalbe destroyed. The heauen shal declare
hys wyckednes, & the earth shall take part
agaynst him. The substaunce that he hath
in his house, shalbe taken away & perysshe,
in the daye of the Lordes wrathe. This is
the porcion that thee wycked shall haue of
God, and thee heretage that he maye loke
for of the Lord.

The Notes.

a* He shal sucke the serpētes head. y is, he
shalbe subiect to all cursednes & suffer al ma
ner sorowes. It is soch a maner of speach as
is before in the. xv. b, of drinking wickednes
b* That is, he cannot hyde hym from pe-
rilles.

¶ Iob rehearseth the prosperite of y wicked, & after
descrybeth theyr sodayn ruyne and destruction.

The. xxi. Chapter.

A Iob answered, & sayd: O hea
re my wordes, & amende your
selues. Suffre me a lytle, y
I may speake also, and then
laughe my wordes to scorne,
yf ye wyll. It is wyth a man, that I make
this disputaciō? Which yf it were so, shul
de not my spryte be then in sore trouble?
Marke me wel, be abasshed, & lay your hā-
de vpon your mouth. For whē I pondre &
consydre this, I am afrayed, & my flesh is
smytten wyth feare. Wherfore do wicked
men lyue in health and prosperite, come to
theyr olde age, & increase in ryches? Theyr
chylders chyldren lyue in theyr syght, and
theyr generacion before theyr eyes. Theyr
houses are safe from al feare, for the rodde
of God doth not smyte thē. Their bullock
gendreth, and that not oute of tyme: theyr
cowe calueth, and is not vnfrutefull.
They send forth their childrē by flockes,
& theyr sonnes leade y daūce. They beare
B with them tabrettes and harpes, and haue
instrumētes of musycke at their pleasure.
They spende theyr dayes in welthynesse:
but sodenlye they go downe to hell. They
saye vnto God: go from vs, we desyre not
the knowledge of thy wayes. What ma-
ner of felowe is the Almightie, y we shuld
serue hym? What profyt shulde we haue,
to submyt oure selues vnto hym? Lo, there
is vtterly no goodnes in thē, therfore wyll
not I haue to do wythe the councell of the
vngodly. Howe ofte shal the candle of the
wicked be put out? howe ofte cometh their
destruction vppon them? O what sorowe
shall God geue them for theyr part in his
wrath? Yea they shalbe euen as chaf befo
re the wynde and as duste that the storme
caryeth awaye.
And though God saue theyr chyldren C
frō soch sorow, yet wyl he so reward them
selues, that they shal know it. Their owne
destruction and myserye shall they se with
their eyes, & drinke of the fearful wrath of
the Almightie. For what careth he, what
become of his housholde after hys death?
whose monethes passe awaye swyfter then
an arow. In as moche then as God hathe
the hyest power of all, who can teache hym
any knowledge? One dyeth now when he
is myghtie and at his best, riche, & in pros-
perite: euē when hys ij bowelles are at the [illegible]
fattest, & his bones ful of marye. Another
dyeth in sorowe & heuynesse, & neuer hadd
good dayes. Nowe slepe they both a lyke
in the earth, & thee wormes couer thē. But
I knowe what ye thinke, yea and what ye
ymagin against me vnrighteously. For ye D
saye: where is the Prynces palace? where
is the dwellyng of the vngodly: Aske eny
man that goeth by the waye, & (yf he wyll
not regarde their tokens & dedes) he shall
tel you, that the wycked is kepte vnto the
day of destruction, and that the vngodlye
shalbe brought forth in the day of wrath.
Who darre reproue him for his wayes to
his face? who rewardethe him for the vn-
gracousnes that he doth? Yet shall he be
brought to hys graue, and watch among
y heape of the deed. Then shal he be fayne
to be buryed amonge the stones by y bro-
ke syde. All men must folowe hym, & there
are innumerable gone before hym. O how
vayne is the comforte that ye geue me?
Are not youre answeres cleane contrarye
to ryght and treuth?

¶ Eliphas reprehendeth Iob of vnmercyfulnesse.

The. xxii. Chapter.

So Eliphas the Themanyte
gaue answere, & sayd: Maye I
a man be cōpared vnto God

in wysdō, though he seme to hym self, for
to be lyke hym? What pleasure hath god
in that thou art righteous? Or what doth
it profite hym, that thy wayes are perfecte?
Is he afrayed to reproue thee, & to steppe
forth with the into iudgement? Commeth
not this for the great wickednes, & for thy
ne vngratious dedes which ar innumera
ble? Thou hast takē the pledge frō thy bro
thrē for noughte, and robbed the naked of
theyr clothing: To soch as were wery, hast
B thou geuen no water to drinke, thou haste
withdrawē bred frō the hungrye: Shuld
soche one then as vsethe violence, wronge
and oppression (doinge all thing of parcia
lite, & hauinge respect of personnes) dwell
in the lande? Thou haste sente wyddowes
awaye emptye and oppressed the poore fa
therlesse.
Therfore art thou cōpased about with
snares on euery syde, & sodēly vexed with
feare. Shuldest thou thē se no darknesse?
Shuld not the waterflode rūne ouer the?
Now because ȳ God is hyer thē the heuēs
and because thou seyst ȳ the starres are so
hye, wilt thou therfore saye: Tushe, howe
shuld God know? Doth his dominiō rea-
che beiond the cloudes? Tush, the cloudes
couer him that he may not se, for he dwel-
leth in heauē. Wel, thou wilt kepe the olde
C way, that al wicked men haue gone: bothe
olde & young, whose foūdatiō is a rūning
water, which saye vnto God: go frō vs, &
after this maner: Tush, what wyl the Al-
mightie do vnto vs? wher as he (not with
standing) fylleth their houses wt al good.
Which meaning of the vngodly be farre
fro me. For with ioye shal ȳ godly, & with
gladnes shal the innocent se, that their in-
crease shal be hewen downe, & their poste-
ritie consumed with fyre.
Therfore reconcile the vnto God, & be
contēt, so shal al thinges prosper wt ȳ righ
te wel. Receaue the law at his mouth, and
laye vp his wordes in thine hert. For yf ȳ
D wilt turne to the Almightie, thou shalt stā
de fast, & al vnrighteousnes shall be farre
from thy dwellinge: He shall geue the an
haruest, which in plenty & aboūdaūce shal
exceade the dust of the erth, & the golde of
Ophir, like ryuer stones. Yea the Almigh
tye hys owne selfe shalbe thine haruest, &
the heape of thy moneye, Then shalt thou
haue thy delyte in the Almightie, & lyft vp
thy face vnto God. Then shalte thou ma-
ke thy prayer vnto hym, & he shal heare ȳ,
and thou shalt kepe thy promyses. Then,
loke what thou takest in hand, he shal ma
ke it to prospere with the, & the lighte shal
shyne in thy wayes. For who so humbleth
hym selfe, hym shall be set vp: and who so
loketh meakelye, shall be healed. Yf thou
be innocent, he shall saue the: and thorowe
thee vngyltynesse of thyne handes shalte
thou be delyuered.

Job affirmeth that he both knoweth & feareth the power & sentence of the iudge, & sayth that he hath walked in hys ryghteousnesse.

The .xxiii. Chapter.

Job answered, and sayd: My
saying is yet this daye in bit-
ternes, & my hāde heuy amōg A
my gronynges. O ȳ I might
se him & fynde hym: O that
I myghte come before hys seate, to pleate
my cause before him, and to fyl my mouth
wyth argumētes. That I myght knowe,
what answere he wolde geue me: & that I
myghte vnderstande, what he wolde saye
vnto me. Wyl he pleate agaynst me wyth
hys greate power and strength, or wyll he B
leane hym selfe vtterlye vpon me? Oh no:
let hym not do so wyth me. But lette hym
geue me lyke power to go to the lawe, then
am I sure to win my matter. For though
I go before, I fynde hym not: Yf I come
behynde, I can get no knowledge of him:
Yf I go on the left syde to ponder his wor
kes, I cannot attayne vnto them. Agayne
yf I go on the righte syde, he hydeth hym
selfe, that I cannot se hym. But as for my
waye, he knoweth it: and tryeth me as the
golde in the fyre.
Neuertheles my fete kepe his path, hys
hye strete haue I holdē, and not gone oute
of it. I haue not forsakē the cōmaūdemēt C
of his lippes, but loke what he chargedme
with his mouth, ȳ haue I shutte vp in my
herte. It is he him self alone, who wyl tur
ne him backe? He doth as him lusteth, and
bryngeth to passe what he will. He rewar-
deth me into my bosome, & many other thi-
ges mo doth he, as he may by hys power.
Thys is the cause, that I shrincke at hys D
presence, so that when I consyder hym, I
am afrayed of him. For in so moche as he
is God, he maketh my herte soft: & seynge
that

that he is Almightie, he putteth me in fea
re. Thus cã not I get out of darknes, the
cloude hath so couered my face.

¶ Iob descrybeth the wyckednes of mẽ, & sheweth
what curse belongeth to the wycked.

The .xxiiii. Chapter.

B Consyderynge then that there
is no tyme hyd frõ ẏ Almigh
tye, howe happenethe it, that
they which knowe hym, wyll
not regard his dayes? For so
me men there be, that remoue other mens
landemarkes: that robbe them of their ca-
tel, and kepe the same for theyr owne: that
dryue awaye the asse of the fatherlesse: ẏ
take the wyddowes oxe for a pledge: that
thrust the poore oute of the waye, and op
presse the symple of the worlde togeather.
Behold, the wylde asses in the deserte
goo by tymes, as theyr maner is, to spoy-
le: Yet the very wyldernesse mynystreth the
foode for their children. They reape the
B corne feld that is not their owne: ⁊ gather
the grapes out of his vineyard, whõ they
haue oppressed by vyolence. They at the
cause that so manye men are naked and
bare, hauynge no clothes to couer them ⁊
kepe them from colde: So that when the
showers in the mountaines haue rained vp
on them, ⁊ they be all wet, they haue none
other succoure, but to kepe them among
the rockes.

They spoyle the sucking fatherles chil
drẽ, ⁊ put the poore in preson: In somoch
that thei let thẽ go naked wout clothing,
& yet the hungrye beare the sheeues. The
poore at faine to labour in their oyle mil-
les, ye ⁊ to treade in their wyne presses, ⁊
yet to suffre thirst. The whole citie cryeth
vnto the lord with syghyng, the soules of
ẏ slaine make their complaynte. But God
destroyeth them not for all this, where as
they (not withstandinge) are rebellious ⁊
dysobedient enemyes: whych seke not his
lighte ⁊ waye, ner turne agayne in to hys
C path. Tymely in the mornynge do they a-
ryse, to murther the simple and poore, ⁊ in
the nyght they go a stealynge.

The eie of the vngodly is like ẏ aduou
terer, ẏ waiteth for ẏ darcknesse, ⁊ sayeth
thus in hym selfe: Tush, ther shal no mã se
me, ⁊ so he disgiseth his face. In ẏ nighte
season thei search the houses, and hyde thẽ
selues in the day tyme, but wyl not know
ẏ light. For as soone as the day breaketh,
the shadowe of death cõmeth vpõ them, &
thei go in horrible darknes. The vngodli
is very swyft: O ẏ his porcion also vpon
erth were swifter thẽ ẏ rũning water whi-
ch suffreth not ẏ shipmã to behold ẏ faire
& pleasaũt vineyardes. O ẏ thei (for ẏ wic
kednesse which they haue done) were dra-
wẽ to ẏ hel, soner thẽ snow melteth at the
heat. O ẏ al cõpassiõ vpõ thẽ were forgot D
tẽ: ẏ their dainties were wormes, that thei
were cleane put out of remẽbraũce, ⁊ vtter
ly hewen downe like an vnfrutefull tree.
For they mainteine ẏ baren, ⁊ make thẽ ẏ
they cã not beare, ⁊ vnto widowes thei do
no good. They pluck downe ẏ mightie wt
theyr power, ⁊ when thei thẽ selues at got
ten vp, they are neuer without feare, as lõ
ge as they lyue. And though they myghte
be safe, yet they wil not receaue it, for their
eyes loke vpon their owne wayes. They
are exalted for a lytle, but shortly are they
gone, brought to extreame pouerte, ⁊ take
out of the waye: yee ⁊ vtterly plucte of, as
ẏ eares of corne. Is it not so? Who wyll
then reproue me as a lyar, ⁊ saye that my
wordes are nothynge worthe?

¶ Baldad proueth that no mã is cleane ⁊ with out
synne before God.

The .xxv. Chapter.

Then ãswered Baldad ẏ Su
hite, ⁊ said: Power ⁊ feare is A
wt him aboue, ẏ maketh pea-
ce, sittig in his highnes, who-
se mẽ of warre at innumera-
ble, ⁊ whose light ariseth ouer al, but how
maye a mã cõpared vnto God, be iustyfi-
ed? Or, how can he be cleane, that is borne B
of a womã? Beholde, the Moone shineth
nothing in cõparison to hym, and ẏ star-
res ar vncleane in his syght. How moche
more then mã, ẏ is but corrup ciõ: ⁊ ẏ son
ne of man, which is but a worme?

¶ Iob sheweth that mã can not help god, and pro
ueth it by hys myracles.

The .xxvi. Chapter.

Iob answered, ⁊ said: O how A
helpest thou ẏ weak? what cõ
forte geuest thou vnto him
ẏ hath no strengthe? Where
is ẏ councell that thou shul-
deste geue him, whiche hathe no wysdome?

wyll

Wilte thou so shew thyne excellent ryghe-
B twousnes? Before whom hast thou spokẽ
those wordes? Who made the breth to co-
me out of ẏ mouth? The giauntes ⁊ wor-
thies ẏ are slayne, ⁊ lye vnder the worlde
w their companyons: yee ⁊ all they which
dwell benethe in the hell are not hyd from
him, and the very destructiõ it selfe cã not
be kepte oute of his syghte. He stretchethe
C out the north ouer the emptye, ⁊ hangethe
the earth vpon nothyng. He byndethe the
water in hys cloudes, that they falle not
downe togeather. He holdeth bak his stou
le, that it can not be sene, and spredeth hys
cloudes before it.

He hath cõpased the waters w certaine
boundes, vntyll ẏ day ⁊ night come to an
ende. The very pillers of a heauẽ tremble ⁊
D quake at hys reprofe. He stylleth ẏ see w
his power, ⁊ thorow hys wysdom hath he
set forth ẏ world. With his sprete hath he
garnisshed the heauẽs, ⁊ w his hãd hath
he wounded ẏ rebellyous serpẽt. This is
now a shorte summe of his doinges? But
who is able suffycyentlye to rehearce hys
workes? Who can perceaue ⁊ vnderstan-
de the thondre of his power,

The Notes.

a Heuẽ ⁊ erth haue properly no pylers ner any thinge to leane to ẏ shuld sustaine ⁊ bere them vp, as it apereth of the earth, aboue in this chapter: but Job taketh his similytude of our erthly buyldiges because his hearers shuld so the soner vnderstand hym.

The constancies and perfectnes of Job, ⁊ ẏ parte of the vnfaythfull with God.

The .xxvii. Chapter.

And Job proceaded ⁊ wente
forth in his cõmunicaciõ, say
A ing: As truly as God lyueth
(which hath takẽ away my po
wer fro me) ⁊ ẏ Almyghtye,
ẏ hath vexed my mind: My lyppes shal al
be of no vanite, and my tonge shall spea-
ke no dysceate, whyle my brethe is in me,
⁊ as longe as the wynde (that God hathe
geuen me) is in my nostrels.

God forbidde, ẏ I shuld graunt your
cause to be ryght. As for me, vntyll myne
end come wil I neuer goo fro myne inno-
B cecy. My ryght wes dealyng kepe I fast,
which I wil not forsake: my hert shal not
reproue me of my daies a Therfore myne
enemy shalbe foũd as the vngodly, ⁊ he ẏ
taketh parte agaynst me, as the vnrighte-
ous. What hope hath ẏ ypocrite, thoughe
he haue great good, and though god geue
hym ryches after his hertes desyre? Doth
God heare him the soner, whẽ he crieth vn
to him in his necessitie? Hath he soche plea
sure and delyte in the almighty, ẏ he darre
alwaye call vpõ God? I wyll teache you
in the name of god: and the thinge that I C
haue of the Almightie, wil I not kepe frõ
you. Beholde, ye stãde in your owne con-
ceat, as though ye knew al thiges. Wher-
fore then do ye go about with soche vaine
wordes, sayig: This is ẏ porcion that the
wicked shal haue of God, ⁊ the heritage ẏ
Tyrauntes shall receaue of the Almygh-
tie. If he get many chyldrẽ, they shall pe-
rish with the swearde, ⁊ hys posteritie shal
haue scarcenesse of brede. Loke whõ he lea
ueth behinde him, they shal dye ⁊ be bury-
ed, ⁊ no mã shal haue pitie of hys wyddo-
wes. Thoughe he haue as moche moneye
as the duste of the earth, ⁊ raymẽt as pla-
ye as the claye, he maye well prepare it:
but the godly shall put it vpon hym, ⁊ ẏ
innocẽt shal deale out the money. His hou D
se shal endure as the moth, and as a booth
that the watch mã maketh. When ẏ ryche
mã dyeth, he carieth nothynge withe him:
he is gone in ẏ twinckling of an eye. De-
struction taketh holde vpon him as a wa-
ter floude, ⁊ the tempest stealeth him away
in ẏ night season. A vehement wynd cari-
eth him hẽce, and departeth: a storme pluc
keth him oute of hys place. It russheth in
vpon him, and spareth hym not, he maye
not escape frõ the power therof. Thẽ clap
men their hãdes at him, yee ⁊ wail of him,
when they loke vpon his place.

The Notes.

a Understand, misse spent. He meaneth ẏ he wil not suffre that his cõscience be fautie, and that he wyl not haue an euel conscyence for misse spendyng of his lyfe time, in which he had lyued moste innocently.

Job sheweth that the wysdom of God is vnsear chable.

The .xxviii. Chapter.

There are places where sylure
is molten, ⁊ wher golde is tri A
ed: where yron is dygged out
of the grounde, and stones re-
solued to metall. The darck
nesse shall once come to an ende, he can
seke oute the grounde of all thynges: the
stones, the darcke, ⁊ the horrible shadow.

Northe

With the ryuer of water parteth he a sun
der the straũg people, ẏ knoweth no good
neyghbourheade: soch as are rude, vnma
nerly & boysterous. He brigeth fode out
of ẏ erth, & that which is vnder, cõsumeth
he wt fyre. There is founde a place, whose
B stones are cleane Saphirs, & wher ẏ clot
tes of ẏ erth are gold. Ther is a way also
ẏ ẏ byrdes know not, that no vultures eye
hath sene: wherin ẏ proude & hye mynded
walke not, & where no lyon cõmeth: Ther
putteth he his hand vpõ the stony rockes,
and ouerthroweth the moũtaynes. Riuers
flow out of the rockes, & loke what is plea
saunt, his eye seyth it. Out of droppes bri
geth he great floudes together, & the thin
C ge that is hyd bringeth he to light. Howe
cõmeth a mã then by wysdome? Wher is ẏ
place that mẽ fynde vnderstanding? Uere
ly no mã can tell howe worthy a thing she
is, neyther is she founde in the lande of ẏ
lyuyng. The depe saieth: she is not in me.
The see sayeth: she is not wt me. She
can not be gotten for the most fine golde,
nether may ẏ price of her be bought with
enye moneye: No wedges of golde of O-
phir, no precyous Onix stones, no Sa-
phirs mai be cõpared vnto her. No, nether
gold ner Christal, nether swete odours ner
goldẽ plate. There is nothing so worthy,
or so excellent, as ones to be named vnto
her: for perfect wysdome goeth farre beyõ
de them al. The Topas that cõmeth oute
of Inde, maye in no wise be lickened vnto
her: yee no maner of apparell howe plea-
saunt and fayre so euer it be.
D From whece then cõmeth wysdome? &
wher is the place of vnderstanding? She
is hyd frõ the eyes of al men, yee & frõ the
foules of ẏ ayre. Destructiõ & death saie:
we haue herd tel of her wt our eares. But
God seyth her waye & knoweth her place.
For he beholdeth the endes of the world &
loketh vpõ al that is vnder heauen. Whẽ
he weied ẏ wyndes, & measured ẏ waters:
when he sett the rayne in ordre, & gaue the
mightie floudes a lawe: Thẽ did he se her,
thẽ declared he her, prepared her & knewe
her. And vn to man he said: Behold, to fea
re ẏ Lord is wysdome: & to forsake euell,
is vnderstandynge.

¶ Job complayneth of ẏ prosperitie of the time past, lykewyse remembryng hys fryndes of mercye, because they sayd ẏ Job suffered accordyng to his deseruing

The. xxix. Chapter.

SO Job proceaded and went
forth in his communicacion,
sayīg: O ẏ I were as I was
in ẏ monethes by past, & in ẏ A
dayes when God preserued
me: whẽ his lyght shyned vpõ my heade:
when I went after the same lyght & shy-
nyng euẽ thorow the darknes. As it stode
wt me, when I was welthi & had ynough:
whẽ God prospered my house: whẽ ẏ Al- B
mightie was with me: when my houshol-
de folckes stode about me: whẽ my wayes
rãne ouer wt the butter, & when the stonye
rockes gaue me riuers of oile: when I wẽt
thorow the citie vnto the gate, & whẽ they
set me a chaire in the strete: whẽ the yõge
men (as soone as they sawe me) hyd them
selues, & when thee olde arose and stode
vp vnto me: when the princes left of their
talking, & laied theyr hãd to their mouth:
when the myghty kept styl their voyce, &
whẽ their tõges cleued to the rofe of their
mouthes. When al they that heard me cal
led me happye: and when all thei that saw
me, wysshed me good. For I delyuered the
poore when he cryed, and the fatherlesse C
that wanted help. He that shuld haue ben
loste, gaue me a good worde and the wy-
dowes herte praysed me. And why? I put
vpon me rightuousnesse, which couered
me as a garmente, and equyte was my
crowne. I was an eye vnto the blind, and
a fote to ẏ lame. I was a father vnto thee
poore, and when I knewe not their cause,
I sought it out diligently. I brake ẏ chai
tes of the vnryghtuous, and pluct ẏ spoy
le out of their teth.
Therfore, I thought verelye, ẏ I shuld
haue dyed in my nest: & ẏ my dayes shuld
haue bene as many as ẏ sandes of the see.
For my rote was spred out by ẏ water si- D
de, & ẏ dew lay vpõ my corne. My honou
re encreased more & more, & my bowe was
euer the stronger in my hãd. Unto me mẽ
gaue eare, me they regarded, & wt sylence
they taried for my counsel. If I had spokẽ,
they wolde haue it none other wayes: my
wordes were so well taken among them.
They wayted for me, as the erth doth for
ẏ rayne: & gaped vpon me as the grounde
doth to receaue the latter shower. Whẽ
I laughed, thei knew wel it was not ear-

nes: & this testymony of my countenaūce
pleased thē nothing at al. When I agreed
vnto their waye, I was the chefe, & sat as
a king among his seruauntes: Or as one
that comforteth soche as be in heuynesse.

The Notes.

a* This ryghtwesnes is no nother thing, thā to lyue iustly amōgst mē, hurting no mā & geuyng vnto euery mā that whiche belongeth vnto him Gene.xxx.c. & Psal.xv.a.
b* By ÿ latter shower is vnderstand holesome doctryne whych causeth iustice & iudgement to sprynge.

¶ The great despysing of men & curse of God that Job suffereth

The.xxx. Chapter.

A B
Ut now they ÿ are myne in-
feriours & yōger then I, ha
ue me in dirisiō: yee euē they,
whose fathers I wold haue
thought scorne to haue set wt
ÿ dogges of my catel. The power & strēg-
th of theyr hādes might do me no good, &
as for their age, it is spēt & past away wt-
out any profit. For very mysery and hon
ger, they wēt aboute in ÿ wildernesse lyke
wretches & beggers, plackinge vp herbes
frō among the busshes, & ÿ Iunipers to-
te was their meate. And whē thei were dri
uen forthe, men cried after them, as it had
bene after a thefe. Their dwelling was be
B side foule brokes, yee in ÿ caues & dēnes
of the earth. Upon ÿ drye heeth wēte they
aboute cryinge, & in the brome hylles they
gathered them together. They were ÿ chil
dren of fooles & vylaynes, which are dred
away frō the world. Now am I their sōg,
& am become theyr iestīg stock: they ab-
horre me, they fle farre fro me, & staine my
face with spetle. For the lord hath opened
his quiuer, he hath hytt me, & put a brydle
in my mouth. Upō my right hād thei rose
to geather agaynste me, they haue hurte
my fete, made a waye to destroye me, and
my pathe haue they clene marred. It was
so easy for thē to do me harme, that thei ne
ded no mā to helpe them. They fell vpon
me, as it had bene the breakyng in of wa-
ters, & came in by heapes to destroye me.
Fearfulnesse is turned agaynst me.
Myne honoure banyssheth away more
C swyftly thē wind, & my prosperite depar-
teth hēce like as it were a cloud. Therfore
is my mind poured ful of heuinesse, & the
dayes of trouble haue takē hold vpō me.
My bones ar pearsed thorow in ÿ nyght
season, & my sinewes take no rest. With thei
their power haue thei chaūged my garme
te, & girded me therwt, as it were wt a coa-
te. I am euē as it were clay, & am become
like asshes & dust. Whē I crie vnto thē, ÿ
doest not heare me: & though I stād before
ÿ, yet thou regardest me not. Thou art be
come myne enemye, & wt thy vyolent hād
ÿ takest part agaynst me. In tymes past
thou didest set me vpō hie, as it were abo-
ue ÿ winde, but now hast thou geuē me a
very sore fal. Sure I am, ÿ thou wilt deli
uer me vnto death: wher as a lodgyng is
prepared for al men lyuing. Now vse not D
mē to do vyolēce vnto thē, ÿ are destroyed
al ready: but wher hurte is done, there vse
thei to helpe. Did not I wepe in ÿ tyme of
trouble? Had not my soule cōpassiō vpon
ÿ poore? Yet neuerthelesse where as I lo-
ked for good, euel hapened vnto me: and
where as I wayted for lyght, there came
darcknesse. My bowels seeth wtin me, &
take no rest, for ÿ dayes of my trouble are
come vpō me. Mekeli & lowly came I in,
yee & wtout any displeasure: I stode vp in
the congregacyon, & cōmuned with them.
But now, I am a cōpanion of dragons, &
a felow of Estriches. My skinne vpō me
his turned to black, & my bones are brent
with heate: my harp is turned to sorow, &
my pype to weppynge.

¶ Job reciteth the innocentye of his lyuynge and nombre of his vertues.

The.xxxi. Chapter.

I
a* Made a couenaunt wythe
mine eies, ÿ I wolde not loke A
vpon a dāsel. For howe grea
te a porciō shal I haue of god
frō aboue? & what enheritaū-
ce from ÿ almightie on hye? As for ÿ vn-
godly & he ÿ ioyneth him self to ÿ cōpanie
of wicked doers shal not destructiō & mi-
sery come vpō hi? Doth not he se my wai-
es, & al my goynges. If I haue cleued vn
to vanite or yf my fete haue runne to dys-
ceaue: let me be weyed in an euen balaun-
ce, that God mai se my innocētie. If so be
that I haue withdrawne my fote oute of
the right way, yf my heart hathe folowed
mine eie sight, yf I haue stayned or defi-
led my handes: O then is it reason ÿ I so
we, & another eate, yee that my generacion
and posteryte be cleane rooted oute. If my
herte hathe lust ed after my neyghbouers

wyfe, or yf I haue layde wayt at his dore.
Oh then let my wyfe be another mās harlot
& let other lye wyth her. For this is a wyc-
kednes & synne, that is worthy to be punis-
shed, yea a fyre that vtterly shulde consu-
B me, & rote out al my substāce. Dyd I euer
thinke scorne to do right vnto my seruātes
& maydēs, whē thei had any matter agaīst
me. But seing ye God wyl syt in iudgemēt
what shal I do? And for so moch as he wil
nedes vyset me, what answere shal I geue
him? He that fashioned me in my mothers
wōbe, made he not hym also? were we not
both shapē a lyke in our mothers bodies?
Whē the poore desyreth any thing at me,
haue I denied it them? Haue I caused the
wyddow stand waytyng for me in vayne?
Haue I eatē my porciō alone, that the fa-
therles hath had no part wt me? for mercy
grew vp with me frō my youth, & cōpassiō
C frō my mothers wombe. Haue I sene any
mā perish thorow nakednes & wāt of clo-
thing? Or any poore man for lack of ray-
mēt, whose sides thancked me not, because
he was warmed with ye wolle of my shepe
Dyd I euer lift vp myne hand to hurt
the fatherles? yea in the gate wher I sawe
my self to be in auctorite: thē let myne ar-
me fal frō my shulder, & myne arme holes
be brokē frō the ioyntes. For I haue euer
feared ye vengeaūce & punishmēt of God,
& knew very wel, yt I was not able to bear
his burthē. Haue I put my trust in golde?
Or haue I sayd to the fynest golde of all:
thou arte my cōfydence? Haue I reioysed
because my substāce was great, & because
my hand gat so moch? Did I euer greatly
b * regard the rysinge of ye sunne? or had I
the going downe of the moone in great re-
putaciō? Hath my hert medled priuely wt
any disceat? Or, did I euer kisse mine own
hande? that were a wyckednesse worthy to
be punished, for then shuld I haue denied
the God that is aboue. Haue I euer reioy-
sed at the hurt of myne enemy? Or was I
euer glad, yt any harme happened vnto hi?
Oh no. I neuer suffred my mouth to doo
D soch a syn, as to wysh him euel. Yet thei of
mine owne housholde saye: who shal let vs
to haue our belly ful of his fleshe? I haue
not suffred a straunger to lie without, but ope
ned my dores vnto hi. Haue I euer done a
ny wicked dede, wher thorow I shamed my
self before men: or any abhomynaciō, yt I
was faine to hide it? For yf I had feared
any great multitude of people: or yf I had
bene dispised of the simple, O thā shuld I
haue bene afrayed. Thus haue I quyetly
spēt my life, & not gone oute at ye dore. O
that I had one which wold heare me. Lo,
this is my cause. Let ye almighty geue me
āswere: & let him that is my contrary par-
ty, sue me wt a libel. Then shall I take it
vpon my shulder, & as a garlād about my
head. I haue told ye nōber of my goinges,
& deliuered thē vnto hym as to a Prynce.
But yf case be that my c * lād crye againste
me, or yt the forowes therof make any cō-
playnt: yf I haue eatē ye frutes therof vn
payed for, yee yf I haue greued any of ye
plowmē, thē let thystles grow in steade of
my wheate, & thornes for my barlye.

¶ Here ende the wordes of Job.

The Notes.

a * To make a couenaūt with his eies, &c. to mortifie ye cōcupiscēce of the hert, that cō-meth by the meanes of the eie: whyche is to plucke out the eye, as is saide Mat. v. e.

b * To regard the rysyng of the sonne & the goīg downe of ye mone, is, to be gloryous in prosperite, & to vse the thinges of this world to pleasure. Iere. xxv. c. For on them that be in prosperite is the sonne counted to shine, & the mone to go downe precyously & pleasaū-ly: & on the contrary parte, to thē that be in tribulaciō, are both the sonne & ye mone coū-ted cloudy and darcksome.

c * The lande cryeth agaynst him, whē the housband men defrauded of their wages crie therfore agaynste hym: so the hyre of ye work men cryeth. Iaco. v a. And the forowes make lamentacion, when they yt plowe the groūde and make the forowes, are depryued of theyr dutye.

¶ Elihu after the other had fynisshed theyr commu-nicacion, reproueth them of folishnes. Age maketh not a man wyse, but the spirite of God.

The .xxxii. Chapter.

SO these thre mē wold speake
nomore with Job, because he 1
held hī self a righteous mā.
But a * Elihu the sonne of Ba
rachel the Bussite of ye kyn-
red of Rā, was very sore displeased at Job
yt he called him self iust before god. And
wt Jobs thre frendes he was angrye also,
because they had foūde no reasonable an-
swere to ouercome him. Now taryed Elihu
tyll they had ended theyr cōmunicaciō wt
Job, for why they were elder then he. B
And when Elihu the sonne of Barachell
the Bussite sawe, that these thre men were

not able to make Job āswere, he was mis-
content: so that he gaue answere him selfe,
and sayd: Consydering, that I am young
& ye be me of age, I was afrayed, & durst
not shew forth my minde, for I thoughte
thus wythin my selfe: It becommeth olde
men to speake, & the aged to teache wisdō.
Euery mā (no doute) hath a mynde, but it
is the inspiratiō of yͤ Almyghtie yͭ geueth
vnderstanding. Al mē are not wise, nether
doth euery aged man vnderstand the thin
ge that is lawful. Therfore wyl I speake
also (in so farre as I may be heard) & wyll
shew you myne opinion. For when I had
wayted tyl ye made an ende of your talkin
ge, & heard your wisdō, what argumentes
ye made in your cōmunicatiō: yea when I
had diligētly pondred what ye said, I foū
de not one of you that made any good ar-
gumēt against Job, or yͭ directly coud ma
ke answere vnto his wordes: lest ye shuld
prayse your selues, to haue foūd out wys-
dō: because it is God that hath cast hī out,
D & no mā. Neuertheles, seynge he hath not
spokē vnto me, therfore wyl not I āswere
hym as ye haue done (for they were so a-
bashed, that they could not make answere
nor speake one word) but in so moch as ye
wyl not speake, standing styl lyke dom mē
and makinge no answere: I haue a good
hope for my parte to shappe hī an āswere,
and to shewe him my meanyng. For I am
ful of wordes, & the spret yͭ is within me,
compelleth me.

Beholde, I am as the new wyne, why-
che hathe no vente, and bursteth the newe
vessels in sunder. Therfore wyll I spea-
ke, that I may haue a vente: I wyll open
my lippes, & make answere I wyll regar-
de no maner of personne, no mā wil I spa
re. For yf I wold go aboute to please mē,
I knowe not howe sone my maker wolde
take me awaye.

The Notes.

a* S. Hierome in his treatise of yͤ tradici-
ons of the Hebrues vpō Genesis sayeth, that
this Eliu was yͤ Balaā, of whō is spokē Nu
meri. xxii.

¶ Eliu sheweth wherein Job offēdeth. With God
may we not stryue, nor curiously searche oute hys
workes.

The. xxxiii. Chapter.

A Wherfore heare my wordes (O
Job) & herkē vnto me al that
I wyll saye. Beholde, I wyl
open my mouthe, and my tō-
ge shal speake out of my chawes. My her-
te shal ordre my wordes a right, & my lyp-
pes shal talk of pure wisdō. The sprite of
god hath made me, & yͤ breth of yͤ Almygh
tie hath geuen me my lyfe. If thou canst,
then geue me answere: prepare thy selfe to
stande before me face to face. Behold, be-
fore god am I euē as yͮ, for I am fashyo-
ned & made euen of the same mould. Ther
fore, thou nedest not be afrayed of me ne-
ther nedest thou to feare, that my auctory-
te shalbe to heuy for the. Now haste thou B
spoken in myne eares, & I haue herde the
voice of thy wordes: I am clene wout a-
ny faute, I am innocent, & there is no wyc
kednes in me. But lo, he hath piked a qua
rell againste me, & taketh me for hys ene-
my: he hath put my fote in yͤ stok, & loketh
narowly vnto all my pathes. Behold, vn-
to these vnreasonable wordes of thyne
wyl I make answere.

Shulde god be reproued of mā? Why
doest yͮ then stryue agaynste him, because
he geueth yͤ no accōptes of al his doinges?
For whē god doth once cōmaund a thing C
ther shulde no man be curious, to searche
whether it be ryght. In dreames & visiōs
of the nyght season (when slombringe cō-
meth vpō men, that thei fal a slepe in their
beddes) he rowneth thē in the eares, he in
fourmeth them, and sheweth them playne
ly, yͭ it is he, which wdraweth mā from e-
uyll, delyuereth hym from pryde, kepethe
hys soule from destruction, & his lyfe frō
the swearde. He chastenethe hym wythe
syckenesse, & bryngethe hym to hys bed: he
layeth sore punishment vpon his bones, so
that hys lyfe maye awaye with no bred, &
hys soule abhorreth to eate anye dayntye
meate: In so moch that his body is cleane
consumed awaye, & his bones appeare no
more. His soule draweth on to destrucciō,
& his life to death. Now yf ther be a* mes That is, an instructor as yͤ worde of god.
senger (one among a thousande) sente for
to speake vnto man, and to shew him the
ryghte waye: then the Lorde is mercyfull
vnto hym, & sayeth. He shall be delyuered, D
that he fal not downe to destrucciō, for I
am sufficiently reconciled. Than his flesh
(which hath bene in misery & trouble) shal
be as it was in hys youthe. For yf he sub-
mytte hym selfe vnto God, he is gracy-
ous, & shewethe hym hys coūtenaūce ioy-

fully, & rewardeth man for his righteousnes. Soche a respecte hathe he vnto men. Therfore let a mã confesse (and saye) I offended, but he hath chastened & refourmed me: I dyd vnrighteously, neuertheles he hath not recompensed me therafter. Ye he hath delyuered my soule frõ destruccyon, & my lyfe, that it seith the lyghte. Lo, thus worketh God alwaye with man, that he kepeth hys soule from peryshynge, & letteth hym enioye the lyght of the lyuynge. Marcke wel (O Job) and heare me: hold the stil, vntil I haue spoken. But yf thou hast any thinge to saye, then answere me, & speake, for thy answere pleaseth me. If thou hast nothinge then heare me, & holde thy tonge, so shall I teache the wysdome.

¶ Eliu prayseth the iustice of god, whych iudgeth the worlde, and gouerneth all.

The .xxxiiii. Chapter.

Eliu proceadinge forth in hys cõmunicacyon, sayde: Heare
A my wordes (O ye wyse men) herkẽ vnto me, ye yͭ haue vnderstanding. For like as the mouth tasteth yͤ meates, so yͤ eare proueth & dyscerneth the wordes. As for the iudgemẽt let vs seke it out amõge our selues, yͭ we may knowe what is ryght. And why? Job hath sayd: I am ryghtuous, but god dothe me wronge. I muste neades be a lier though my cause be right, and violently I am plaged where as I made no fawte: wher is ther soche one as Job, yͭ drynke-

Iobe before in the .xv. b

B keth vp scornefulnes like water? whyche goeth in yͤ cõpany of wicked doers, & walketh wͭ vngodly mẽ? For he saith: Thoughe a mã be good, yet is he naught before God. Therfore herken vnto me, ye that haue vnderstandynge.

Farre be it from God, that he shoulde medle with wickednes: and farre be it frõ the almyghtye, yͭ he shulde medle wͭ vnryghtuous dealyng: but he rewardeth the workes of man, and causeth euery mã to fynde accordynge to his wayes. For sure it is, that God condemneth no mã wrõgously, and the iudgement of the Almyghtie is not vnryghteousse. Who ruleth yͤ erth in hys steade? Or, whom hath he set to gouerne the whole worlde? To whom hathe he geuen hys herte, for to drawe his sprete and breth vnto hym? All fleshe shal come together vnto naught, & al men shal turne againe vnto earth. If thou now haue vnderstãding, heare what I saye, & herkẽ to the voyce of my wordes.

Maye he be made whole, that loueth no right? If thou were a very innocent man, shuldest thou then be punished? For he is euẽ the same, that knoweth the rebellious kinges, & saieth to Princes: Ungodly mẽ are ye. He hath none respecte vnto the per- C
sones of the lordlye, & regardeth not the riche more then poore. For they be all the worke of his handes. In the twynclynge of an eie shall they be slayne: & at myd nyght, when the people & the tirauntes rage, then shall they perysh, & be takẽ awaie without handes. And why? hys eyes loke vpon the wayes of man, and he seith al his goynges. There is no darknes nor thycke shadowe, that can hyde the wycked doers frõ hym. For no man shalbe suffred to go into iudgment with God.

Many one, yee innumerable doth he punish, and setteth other in their steades: for he knoweth their euell & darcke workes, therfore shal they be destroyed. They that were in the steade of Heares, dealte lyke vngodly mẽ. Therfore turned they backe trayterouslye & vnfaithfully from hym, & wolde not receaue his wayes. In so moch that they haue caused the voice of yͤ poore to come vnto hym, & now he heareth the cõplaynte of soche as are in necessyte. If he deliuer and graũt pardon, who wil iudge or condemne? But yf he hyde awaye hys cõtenaũce, who wyl turne it about agayne, whether it be to the people or to ani man? D
For the wyckednesse and synne of the people, he maketh an ypocryte to reygne ouer them. For so moch then as I haue begonne to talke of God, I wyll not hyndre yͤ. If I haue gone amysse, enfourme me: yf I haue done wrõg, I wil leaue of. Wylt thou not geue a reasonable answere? Art thou afrayed of any thynge, seynge thou begãnest fyrst to speake, & not I? For dis the mẽ of vnderstandyng & wysdom, that haue herd me, might say: What cause yͤ speake? As for Job he hath nether spokẽ to the purpose nor wyselye. O father, lett Job be wel tried, because he hath turned hym self to the wycked: yee aboue his synnes he hathe blasphemed, whyche offence be

he hath done euē before vs, in that he stry-
ueth agaynst God with hys wordes.

Nether doth godlynes profet, or vngodlynes hurte
to God, but to man.

The.xxxv. Chapter.

A ELiu spake more ouer, & said:
Thinkest thou it righte that
thou sayest: I am rightuous
before God? Seing ȳ sayest
so, how doest thou knowe it?
what thinge hast thou more excellent thē
I, that am a synner? Therfore wyll I ge-
ue answere vnto the and thy frendes: loke
vnto the heauen, & beholde it: consydre the
cloudes, howe they are hyer then thou. Yf
B thou synnest, what doest thou vnto hym?
Yf thyne offences be manye, how gettest
thou his fauoure? Yf thou be ryghtuous
what geuest thou him? Or what receiueth
he of thy hādes? Of soch an vngodly per-
son as thou, & of the sonne of man that is
righteous as thou pretēdest to be: there is
a greate crye and complaynt made by the
that are oppressed wyth vyolence, yea eue-
rye man complayneth vppon the cruel ar-
me of tyrauntes. For soch one neuer sayth
C Wher is God that made me? and that shy-
neth vpon vs, that we myghte prayse him
in the nyghte? Whych geueth vs more vn
derstanding thē he doth the beastes of the
earth, and teacheth vs more thē the foules
of heauen.
Yf any soche cōplayne, no man geueth
answere, & that because of the wickednesse
of proud tyrauntes. But yf a man call vpō
God, doth not he heare him? Doth not the
Almightye accepte hys crye? Whan thou
D speakest then, shulde not he pardon the, yf
thou open thy self before him, and put thy
trust in him? Then vseth he no violence in
his wrath, nether hath he pleasure in curi-
ous and depe inquisiciōs. Therfore hath
Job opened hys mouth but in vayne, and
folishly hath he made so many wordes.

Eliu sheweth wherfore God punissheth and cor-
recteth.

The.xxxvi. Chapter.

A ELiu proceaded forth in hys tal-
kynge and sayde: Holde the styl
a lyttle, and I shall shewe thee,
what I haue yet too speake on
Goddes behalfe. I wyll open
vnto the yet more of myne vnderstanding
standing, and proue my maker righteous?
True ar my wordes, & no lye: & the know-
ledge wher withal I argue agaynst the, is
perfect. Behold, God casteth not away the
mighty, for he him self is mighty in power
and wysdome.
As for the vngodlye, he preserueth the
not, but helpeth ȳ poore to theyr ryght. He
turneth not his eyes away frō the ryghte-
ous, he setteth vp kynges in their trone, &
confirmeth thē, so that they alway syt ther
in. But yf they be layde in preson and chey- B
nes, or bound with the bondes of pouerte:
then sheweth he thē theyr workes & dedes
and the synnes where with they haue vsed
cruell violence.
He with punisshing and nurtringe of
them, roundeth them in the eares, warneth
them to leaue of frō theyr wyckednes, and
to amend. Yf they now wyl take hede and
be obedient, they shal weare out their dayes
in prosperite, & theyr yeares in pleasure &
ioye. But yf they wyll not obeye, they shal
go thorowe the swearde, & perysshe or euer
they be a ware. As for soche as be fay-
ned, dissemblers and ypocrites, thei heape
vp wrath for them selues: for they call not
vpon hym, thoughe they be his presoners
Thus theyr soule perissheth in folyshnes,
and theyr lyfe with the condemned. The
poore delyuereth he out of his straytnesse,
and comforteth soch as be in necessite and
trouble. Euen so shall he kepe the (yf thou
wylte be content) from the bottomlesse pyt
that is benethe: and yf thou wylte holde
the quyet, he shall fyll thy table wyth plen
teousnesse.
Neuertheles thou hast condemned the
iudgement of the vngodly, yea euē soch a C
iudgemēt & sentēce shalt thou suffre. For
thē shal not thy cause be styllea with cruel
tie, nor pacified wyth many gyftes. Hathe
God ordened thē, that the glorious lyfe of
the, & al soch mighty men shuld not be put
downe? Prolonge not thou the tyme, tyll
ther come a nyght for the, to set other peo-
ple in thy stede. But beware that thou tur
ne not a syde to wickednes and synne, whi
che hytherto thou haste chosen more then
mekenesse. Beholde, God is of a myghtye
hye power: Where is there soche a gyde
and lawe geuer as he? Who wyll reproue
him of his waye? who wyll saye vnto him

saye vnto him: thou hast done wronge.
O considre how greate & excellet hys
D workes be, whom all men loue & prayse:
yet wondre at hym, & yet they se hym but
a farre of. Beholde, so greate is God, that
he passeth oure knowledge, nether are we
able to come to the experyence of hys yea-
res. He turneth the water to smal droppes
he dryuethe hys cloudes to geather for to
rayne, so y they poure downe and droppe
vpon men. He can sprede out the cloudes
(a coueringe of hys tabernacle) and cause
hys lyghte to shyne vpon them, & to co-
uer the botom of the see. By these thinges
gouerneth he hys people, & geuethe the a-
boundaunce of meate. In y turnyng of a
hande he hydeth the lyghte, & at hys comau
demente it commeth agayne. The rysyng
vp therof sheweth he to hys frendes and
to the catell.

The Notes.

** Wyth punyshynge and nurtryng to roll
de them in the eares. &c. to bringe them to y
knowledge of their synnes, and to cause the
to be persuaded in the selues that they be pu
nysshed for them.

¶ Eliu proueth that the wysdom of god is vnsear-
cheable.

The .xxxvii. Chapter.

A At this, my herte is astoned, &
moued out of his place. Hea
re the y soud of his voyce, &
the noyse y goeth out of hys
mouth. He gouernethe euery
thig vnder y heue, & his lighte reacheth vn
to the ende of the worlde. A roaring voyce
foloweth him: for hys glorious maiestye
geueth such a thodre clappe, y (thoughe a
ma heare it) yet may he not perceue it after
ward. It geueth an horrible sounde, whe
god sendeth out hys voyce: greate thynges
doth he, which we ca not coprehed. When
he comaundeth the snowe, it exalteth vpo
the earth: As soone as he geuethe y rayne
a charge, immediatlye the showers haue
B their strengthe, and fal downe. He sendethe
feare vpon euery ma, that they might kno
we their owne workes. The beestes crepe
into their dennes, & take their reste. Oute
of the south commethe the tempeste, and
colde out of the north.
At the ** breth of God the frost commeth,
& the waters are shed abrode. The cloudes
do theyr labour in geuinge moystnesse,
the cloudes poure downe their rayne. He
distributeth also, on euery syde, accordinge
as it pleaseth hi to deale out hys workes, y
they maye do, whatsoeuer he comaundeth
them thorow the whole worlde: whether it
be to punishe any lande, or to do good vn
to them, that seke hym.
Herken vnto thys (O Job) stand styl, &
considre the wonderous workes of God. C
Arte thou of councell wyth God, when he
dothe these thinges? When he causeth the
lyghte to come forth of hys cloudes? Arte
thou of his coucell, when he sprededthe oute
the cloudes? Haste thou the perfect kno-
ledge of hys wonders? & howe thy clothes
are warme, when the lande is styl thorowe
the South wynde? Hast thou helped hym
to spreade out the heauen, which is to loke
vpon, as it were caste of cleare metall?
Teach vs what we shal say vnto him, for
we are vnmete because of darknes. Shal
it be tolde him what I saye? Shuld a man D
speake, or shuld he kepe it backe? For eue
ry man seyth not the lyghte, that he kepethe
cleare in y cloudes, which he clensed whan
he maketh the winde to blowe. Golde is
brought out of y Northe, but the prayse &
honour of Gods feare, commeth fro God
hym self. It is not we that can fynd out y
almightye: for in power, equitie, & righte-
ousnes he is hyer tha can be expressed. Se-
inge the that euery body feareth hym, why
shulde not all wyse men also stande in fea-
re of hym.

The Notes.

** The breth of God here signifieth a stro
ge & vehemet wind / as is the north winde.

¶ The wonders and marueiles that the Lord hath
done from the beginninge.

The .xxxviii. Chapter.

Then spake the Lord vnto Job
out of y storme, & sayd: what A
is he that hideth his mynd w
folish wordes? Gyrde vp thy
loynes lyke a man, for I wyl
questyo the, se y geue me a directe answere
Wher wast thou, whe I layd the founda-
tions of y earth? Tel playnly yf thou hast
vnderstandinge. Who hathe measured it,
knowest thou? Or, who hath sprede y lyne
vpon it? Where vpo stade the pyllers of it?
Or, who laid the corner stone? Wher wast
thou, ** whe the morning starres praysed
me together, & al the children of god trium
fed triumphantly? Who shut the see wyth

dores,

dores, when it brake forth as a chyld oute
of his mothers wõbe/ whẽ I made ye clou
des to be a couering for it, & swadled it w
the darck/ whẽ I gaue it my commaunde
mẽt, making dores & barres for it, sayig:
B hither to shalt yu come, but no forther, and
here shalt thou lay downe thy proud & hie
waues. Hast thou geuẽ the mornyng hys
charge (as soone as thou wast borne) & she
wed the daye sprynge hys place, yt it might
take holde of the corners of ye earth, & that
ye vngodly might be shakẽ out/ Theyr to
kens & weapẽs hast thou turned like clai,
& sett them vp agayne as the chaũging of
a garmẽt. Yee thou haste spoyled the vn-
godly of theyr lyghte, & broken thee arme
of ye proud. Camest thou euer into ye groũ
de of the see: or hast thou walked in ye low
corners of ye depe/ Haue ye gates of deeth
bene opened vnto the, or haste thou sene ye
dore of euer lastyng treasure/ Haste thou
also perceaued howe broade the earth is/
Now yf thou hast knowledge of all, then
shew my where lyghte dwellethe, & where
darknes is: that thou mayeste brynge vs
vnto their quarters, yf thou cãst tel ye way
C to theyr houses.

Knewest yu (whẽ thou wast borne) howe
old thou shuldest be/ Wẽtest thou euer in
to the threasuries of the snowe, or haste yu
sene the secrete places of the hayle, whych
I haue prepared against the tyme of trou
ble, agaynst the tyme of batell and warre/
By what waye is the lyght parted, & thee
heat healt out vpon the earth/ Who deuy
deth the aboundaunce of waters into ry-
uers, or who maketh a way for the stormy
wether, that it watereth & moystureth the
drye and baren grounde: to make ye grasse
growe in places where no body dwelleth,
and in thee wyldernes where no man re-
mayneth/ Who is the father of raine/ Or
who hathe begottẽ the droppes of dewe/
Out of whose wõbe came the yse/ Who
hath gendred the colones of ye ayre/ yt the
waters are as hard as stones, & lye conge
led aboue the depe. Haste thou brought ye
vii. starres together/ Or arte thou able to
D breke the circle of heauẽ/ Canst thou bryn
ge forth the mornynge sterre or the euenin
ge starre at conuenient tyme, & conueye thẽ
home agayne/ Knowest thou ye course of
heauen, that thou mayest set vp the ordi-
naunce thereof vpon the erth/ Moreouer,
canst thou lift vp thy voyce to the cloudes
that they may poure downe a great rayne
vpõ the/ Canst thou thondre also that they
may go theyr waye, & be obediẽt vnto the,
saying: Lo here are we. Who geueth sure
wysdom or stedfast vnderstandinge/ who
nombreth the cloudes in wysdõ/ who styl-
leth the vehemẽt waters of ye heauen/ who
turneth the clottes to dust, & thẽ to be clot-
tes agayne/ Huntest thou the praye from
the lyõ, or fedest thou hys welpes lying in
theyr dennes, & luckinge in their couches/
who prouideth meate for the rauẽ, whẽ his
youngeones crye vnto God, and flie about
for want of meate/

¶ The Notes

a.k. He sayeth not ye heauẽ was made before
the erth, but whẽ his godly wisdõ made ther:
he sayeth he had a dwelling place and that he
neaded no earthly mansyon: for then was he
praysed of the angelles/ whych here ar called
the chyldren of God. He meaneth also ye ther
was no man by or helped him/ when he made
the starres and created the intellectuall & spi
rituall natures.

¶ God speaketh vnto Job, shewing him by the exã
ples of hys workes, that hys righteousnesse is vns
searcheable.

The .xxxix. Chapter.

Knowest thou the tyme when
the wylde gotes bringe forth
their yõge among the stony A
rockes/ Or layest thou wayt
whẽ the hindes vse to fawne/
rekenest thou the monethes after they en-
gendre, yt thou knoweste the tyme of theyr
bearing/ or when they lye downe, whẽ they
cast theyr younge ones, and when they are
deliuered of theyr trauayle & payne/ How
theyr young ones growe vp & ware great
thorowe good fedynge/ who letteth thee
wylde asse go free, or who loweseth the bon-
des of the mule: Unto whom I haue ge-
uen the wyldernesse to be theyr house, and
the vntylled lande too be theyr dwellynge
place. That they may geue no force for ye
multitude of people in the cyties, nether re
garde thee cryenge of the dryuer: but seke
their pasture aboute the mountaynes, & fo- B
lowe the grene grasse. Wyll thee vnicorne
be so tame as to do the seruice, or to abyde
styl by thy cribbe: Canst thou bind ye yock
aboute hym in thy forowes, to make hym
plowe after the in the valleyes: Mayste
thou truste hym, because he is stronge, or

cõnnyng

or cõmytte thy laboure vnto hym? Mayest thou beleue hym, that he wyll brynge home the corne, or to carye anye thinge vnto the barne? The Estrech (whose fethers ar fayrer than the wynges of the sparow hauke) whē he hath layd hys egges vpō the grounde, he bredeth thē in the duste, & forgetteth them: so that thei might be trode with fete
C or broken with some wylde beast. So harde is he vnto hys yonge ones, as though they were not hys, and laboureth in vayne without any feare. And that because God hath taken wysdom from him, & hath not geuen hym vnderstanding. When his tyme is, he flyeth vp on hye, & careth neyther for horse nor man.

Hast thou geuē the horse hys strength, or learned hym to bowe downe his neck wt feare: that he letteth hym selfe be dryuen forth like a greshopper, wher as the stoute neyeng that he maketh, is fearful? he breaketh the ground with the hoffes of his fete chearfully in his strength, & runneth to mete the harnest men. He layeth a syde all feare, hys stomack is not abated, neyther
D starteth he a back for any swerd. Though the quyuers rattle vppon him, though the speare & shylde glystere: yet rusheth he in fearcely, and beateth vpon the ground. He feareth not the noyse of the trõpettes, but as soone as he heareth the shawmes blow tushe (sayth he) for he smelleth the battel a farre of, the noyse, the Captaynes and the shoutinge.

Commeth it thorow thy wysdom, ÿ the Goshauke flyeth to warde the South? Doth the Aegle mount vp, and make hys nest on hye at thy commaundement? He abydeth in the stony rockes, & vpon the hye toppes of harde mountaynes, wher nomā can come. From thence may he behold his praye, and loke farre about wyth his eyes Hys yonge ones are fedde wyth bloude, and where anye dead bodye lyeth, there is he immediatly.

Moreouer, God spake vnto Job & sayd: Can he ⁊ stryueth wyth the almyghtye, be at rest? Shuld not he whiche disputeth wt God, geue him an answere? Job āswered the Lord, saying: Beholde, I am to vyle a person to answere the, therfore wyll a a I laye my hād vpō my mouth. Once or twyse haue I spoke, but I wyll saye nomore,

The Notes.

aa. To put his hand vppon his mouth, is to holde his peace & to be styll & astonied at ÿ sodayn anger of God. Miche. vii. d

¶ Job humbleth hym self vnto god, the descripciō of an Elephant, Leuiathan.

The. xl. Chapter.

Then spake the Lord vnto Job out of ÿ storme, & sayd: Gyrd vp thy loynes lyke a mā, and tel me the thinges that I wyll aske the. Wilt thou disanull my iudgement? Or wilt thou condēne me that thou thy selfe mayest be made righteous? Is thyne a a arme then lyke the arme of God? Maketh thy voyce soch a sounde as his doth? Thē arme thy self with thine owne power, vp, decke the in thy joly aray poure out the indignaciō of thy wrath: se that thou caste downe all the proude, loke well, that thou makest all soche as be stubburne, to obeye: treade all the vngodly vnder thy fete, cast them downe into the myre and couer theyr faces wyth darknes. Then wyl I confesse also, that thyne owne right hand hath saued the.

Behold b b Behemoth (whō I made wt the) whiche eateth haye as an oxe: lo, howe stronge he is in hys loynes, & what power he hath in the nauel of his bodye. He spredeth out his tayle lyke a Cedar tree, al hys vaynes are styf. His shinnes ar like pipes of brasse, hys rygge bones are lyke staues of yron. Fyrst when God made him, he ordened the wyldernesse for hym, ÿ the moūtaynes shuld geue him grasse, wher all the beastes of the felde take their pastyme. He lyeth amonge the redes in the Mosses, the fennes hyde hym wyth their shadowe, and the wylowes of the broke couer hym round about. Lo, without any labour myghte he drinke out of the whole floude, & suppe of Jordan without any trauayl. Who darre laye hand vpō him openlye, & vndertake to catch hym? Or, who darre put a hooke thorowe hys nose, & laye a snare for hym?

Darrest thou draw out c c Leuiathā wt an angle, or binde his tonge with a snare? Cāst thou put a ring in the nose of him, or bore hys chaftes thorowe wyth a naule? Wyl he make many fayre wordes with ÿ (thinkest thou) or flatter the? Wyl he make a couenaūt with the? Or art thou able for to cōpel hym to do the continuall seruice

Wylte thou take thy pastyme wythe hym as with a byrd, or geue him vnto thy maydens, that thy cōpanions may hew him in peces to be parted amonge the marchaūte men? Canst thou fyll the net with his skin or the fysshe pannier with his head? Darest thou laye hand vpon hym? It is better for the to consydre what harme myght happen the ther thorow and not to touche hym. For when thou thinkest to haue hold vpon hym, he shal begyle the: Euery man also that seyth hym, shall go backe. And why? ther darre none be so bolde as to rayse hym vp.

The Notes.

a* Arme for power, strength or might: as in Psalm. liiii. a

b* The Hebrues vnderstād by Behemoth the greatest beast in the earth tha is an Elephant. Other vnderstand therby any earthly beaste that is great: but vnto an Elephant do al the properties here recyted right wel agre wherfore it seameth moost agreable to the truth, that by the worde be signified an Elephant.

c* Leuiathan as diuerse learned man expounde, signifieth the greatest fysshe that lyeth in the see, whych is a whalle.

¶ Of the same Leuiathan wherof is mencioned in the Chapter afore.

The. xli. Chapter.

A [illegible] Who is able to stande before me? Or, who hath geuen me anye thinge afore hand, that I am bounde to reward him agayne? All thynges vnder heauen are myne. I feare hym not, whether he threaten or speake fayre. Who lyfteth hym vppe, and stryppethe hym oute of hys clothes, or who taketh hym by the byt of hys brydle?

B Who openeth the dore of hys face? for he hath horrible teeth round about. Hys bodye is couered wythe scales as it were wythe shyldes, locked in, kepte, and well compacte together. One is so ioyned to another, that noo ayre can come in: Yea one hangethe so vppon another, and styckethe so together, that they cānot be sundered. Hys nesynge is lyke a glysteringe fyre, and hys eyes lyke the mornynge shyne. Oute of hys mouthe go torches and fyre brandes, out of hys nosetrels ther goeth a smoke, lyke as oute of an hote sethinge pott. Hys brethe maketh the coales

C burne, the flame goeth oute of hys mouth. In hys necke remaynethe strengthe, and before hys face goeth is turned to gladnes. The members of his body ar ioyned so strayte one to another, and cleue so fast to gether, that he can not be moued.

Hys herte is as harde as a stone, & as faste as the stythye that the hammer man smiteth vpon. When he goeth: the myghtiest of all are afrayed, & the knees bow. If he drawe out the swearde, there maye nether speare, ner brest plate, abide hym. He setteth as moche by a strawe as by yrō, and as moche by a rotten stocke as by metall. He starteth not away for him that bendeth the bowe: and as for slyng stones he careth as moche for stubble as for the. He counteth the hammer no better then a strawe, he laugheth hym to skorne that

D shaketh the speare. He treadethe the gold in the myre lyke the sharpe pottsherdes. He makethe thee depe too seethe and boyle lyke a potte, and stereth the see together lyke an oyntemente. The waye is light after hym, the depe is hys walkynge place. Vpon earthe is there no power lyke vnto hys, for he is so made that he feareth not. If a man wyll consydre all hye thynges, this same is a kynge ouer all the chyldre of pryde.

¶ The repētaūce of Job. He prayeth for his frēdes, & his goodes are restored double vnto hym.

The. xlii. Chapter.

Then Job answered the Lord, and sayd: I knowe that thou hast power ouer al thinges, & ỹ ther is no thought hyd vnto the. For who can kepe hys owne coūcell so secrete, but it shalbe knowne? Therfore haue I spoken vnwysely, seynge these thinges are so hie, & passe mine vnderstandyng. O herken thou vnto me also, and let me speake: answere vnto the thinge that I wyll aske the. I haue geuē dylygent eare vnto the, & now I se the with myne eyes. Wherfore I geue mine owne self ỹ blame, & take repentaūce in ỹ dust and asshes.

Now when the Lorde had spokē these wordes vnto Job, he sayde vnto Eliphas the Themanite: I am displeased with the and thy two frendes, for ye haue not spokē the thyng that is ryght before me, lyke as my seruaūt Job hath done. Therfore take. vii. oxen and. vii. rammes, and go to

A — Esa. xxviii. c / 1. Reg. xvi. b — B

my seruaunte Job, offre vp all for youre
selues a brentofferinge: and let my seruaũ
Matt.v.c te Job praye for you. Hym will I accept,
& not deale wythe you after youre folysh
nes: in that ye haue not spoken the thyng
which is ryght, lyke as my seruaunt Job
hathe done.

So Eliphas the Themanite, Baldad y^e
Suhite & Sophar the Naamathite went
their waye, & dyd accordyng as the Lorde
C cõmaunded thẽ. The lord also accepted y^e
persoune of Job, & the Lorde turned him
vnto Job, whẽ he prayed for hys frindes:
Yee the Lorde gaue Job twyse as moche
as he had afore.

And then came there vnto him all hys
brethren, all his sisters, with all them that
had bene of his acquayntaunce afore, and
ate bred with him in hys housse, wondryn
ge at hym, & comfortynge him ouer al the
trouble, that the Lorde had brought vp-
on him. Euery man gaue him a shepe and
a Jewell of golde.

And the Lorde made Job rycher then
D he was before: for he had.xiiii.M. shepe.
vi.M. camels, a.M. youck of oxen, and a
M. asshes. He had chyldren also. vii. son-
nes and.iii. daughters. The fyrste called
Daye, the second Pouertie: the thyrd All plen
teousnes. In al y^e land were none foũ
de so fayre, as y^e doughters of Job,
& their fathe gaue them enherytaunce amonge their brethren.
After this lyued Job.cl. yea
res, so y^t he saw his chyldrẽ,
& his chyldrẽs chyldren to
the fourth generacyõ.
And so he dyed, being
olde and of a per-
fecte age.

The fyrst psalme.

¶ Those that forsake the counsels and tradicions of the wicked, and wholy geue them selues to know the Lawe of God/and to shewe it in theyr lyuinge: doth this Psalme pronounce blessed/both here and in the worlde to come: & the contrary parte, in both the worldes/miserable and wretched

1 O Blessed is the manne that goeth not in the counsel of the vngodly: that abideth not in a * ÿ waye of synners b * and sitteth not i the seate of the scornefull.

But delyteth in the law of the Lord, and exerciseth hi selfe in his lawe, bothe day and night,

Suche a man is lyke a tree planted by the water syde, that bryngeth forthe hys frute in due season.

Hys leaues shall not fall of, & looke what soeuer he doth, it shall prosper.

B As for the vngodly, it is not so with them: but they are lyke the dust, whiche the wynde scatereth awaye from ÿ face of the grounde.

Therfore the vngodly shal not be able c * to stand in the iudgement, neither the synners in the congregation of the righteous.

For the Lord alloweth ÿ way of the righteous, but the waye of the vngodly shall perish.

The notes.

a * The waye of synners, is, their maners & ordinaunces, in which they walke as it were in a waye. Waye in the scrypture is take for whatsoeuer we do or go aboute, be it good or euyll, as in the laste verse of this Psalme.

b * To sytte in ÿ seate of ÿ scornefull, is, to cospire with them, and to become felowes of their mischefe as in the Psal. xxv. b.

c * To stande in iudgemente/is, to wynne the processe, and to haue sentence pronounced on theyr sydes: as to robbe iudgemente, is, to let the processe & to haue sentence pronounced agaynst ryght and truth. Esa. x. a. So then this text meaneth nomore but that the wycked shall haue suche a terrible sentence geuen vpon them, that they shall not be able to abyde, when the Lorde shal come to the general iudgement it meaneth not the wycked shal not appeare in the iudgement.

The. ii. Psalme.

¶ They that knowe not God, are moued agaynste the kyngdome of Christe wyth wonderful insentes, but in vayne yet runneth their rage thorow the whole worlde. The only waye to health, is to commit thy selfe to Christ.

1 * Why do the Heathen grudge? why do the people imagin vaine thinges? *The prophet.

The kinges of the earth stande vp, and the Rulers are come together, agaist ÿ Lord and against his anointed

Let vs breake their bondes asunder, & cast awaye their yocke from vs. *The Enemy.

* Neuerthelesse he that dwelleth in heauen, shal laugh them to scorne: yea euen the Lorde hym selfe shall haue them in derysyon. B *The Prophet

Then shall he a * speake vnto them in his wrath, & vexe them in hys sore dyspleasure.

‡ Yet haue I set my kynge vpon my holy hyll of Syon.

* As for me I wyll preache ÿ lawe wherof the Lord hath sayde vnto me: Thou art my sonne, this daye haue I begotten thee ‡God *The kinge Christ

Desyre of me, and I shal geue thee the Heathen for thyne enheritaunce, Yea the vttermost partes of the world for thy possession.

Thou shalt rule them with a b * rod of yron and breake them in peces lyke an earthen vessell.

‡ Be wyse now therfore, O ye kynges, be warned, ye that are Iudges of the earth. C ‡The Prophet

Serue the Lord with feare, and reioyse before him with reuerence.

c * Kysse the sonne, lest the Lorde be angrye, and so ye perysshe from ÿ right waye.

For his wrath shalbe kindled shortly: blessed are all they that put their trust in hym.

The Notes.

a * To speake vnto them in hys wrath/is, to order and determe to destroye them. Ieremy. xviii. a.

b * A rodde of yron for a sure and vnbowable dominyon, as it is sayde. Psalm. lxxxviii. c. and Esa. xiiii. b.

c * Kysse the sonne, so readeth the Hebr. It is a fyguratyue speache, in whych by the sygne, is vnderstande that, which is sygnifyed therby. For by the kysse of the kynges hande euen nowe adayes in many regyons, do the subiectes testyfy, that they wylbe in the faythe and power of the kynge. He calleth hym sonne because he before brought in the father sayinge, Thou art my sonne. The Greke readeth receaue instruccion or be learned: meanyng therby that they shulde submyt them selues vnto ÿ kinge Christ, & receaue hys instruction & chastenig

¶ The. iii. Psalme.

¶ Dauid speaking vnto the lorde/wondreth both at the numbre and cōfidence of his enemies/which came agaynst hym and committed hym selfe wyth greate safetie vnto hys helpe/although his enemies were at hande ready to steyhe hym/both because no Man els can saue hym: and because none can be partakers of health or saluacion but they that beleue in hym and trust to him

A a * Psalme of Dauid when he fledde from the face of Absalon.

a * Psalme in Hebr. Mizmor that is a songe: or as somme wil, the sounde of an harpe.

The story of this title is in the second of the kinges from the. xv. Chapitre vnto the. xx.

A Why are they so many, O Lord, that trouble me? a greate multytude are they, that ryse agaynste me.

Yee many one there be that saye of my soule: there is no helpe for hym in God. b* Selah.

But thou, O Lorde, art my defender, my worshyppe, and the lyfter vp of my head.

I call vpon the Lorde wyth my voyce, and he heareth me out of his holy hyll. Selah.

I layd me downe & slept, but I rose vp agayne, for the Lorde sustayned me.

B I am not afrayed for thousandes of the people, that compasse me round aboute.

Up Lord, and helpe me O my god: for thou smytest al myne enemies vpon the cheke bones, and c* breakest ye teeth of the vngodly.

Helpe belongeth vnto the lord, therfore let thy blessinge be vpon thy people.

The Notes

b* Selah. This worde after Rab. kim was a sygne or token of lyftinge vp the voyce, and also a monicions aduertisement to enforce the thoughtes & mynde earnestly to geue hede to the meaninge of the verse vnto which it is added. Some will that it singnifie perpetually or verely. c* To breake the teth of the vngodlye, is, to bringe to naught the blasphemy of them that withstande the truthe Psal. lviii. b

The. iiii. Psalme

¶ David prayseth the beniuolence & the ready help of God towarde hym in the conspiracye of Absalon. He reproueth the madnes of the heades & rulers of Israel that conspired agaynst hym, and calleth them agayne to amendement: and after he glorifieth of ye aboundaunce of goodes, peace, and safety restored agayne vnto him by the benefite of the Lorde

a* To the Chaunter in b* Neginoth A Psalme of David

a* That is here translate, To the Chaunter, is in Hebrue Lamnatsah: which word after the mynde of Abrah. Esra & David kimhi, expositours in hebrue, sygnifieth, To the cheafe of the syngers: which we comenly call in Englysh, setter of the queare or chaunter. This interpretacyon also do both the most & the best learned of the Latinistes best alowe, & therfore haue I folowed the same the whole Psalter thorow expressing it by this worde Chaunter. Notwithstandinge diuers Authoures do dyuersly interprete it. Some saie that it signefieth To the victory or ouercomer: some, to the victorye: which may thus agre and concord together yf thou take a Psalme to be a styrring & an exhortacion to put oure trust in God beinge sure to obtaine the victorye. And where som interpret vnto ye ende, vnderstand ... the same for therfore do we put oure truste in god, that we maye come to the ende of the victory. Som translate the tytle thus: A vehement and often made exhortation in instrumentes of musyke, a Psalme of David, that is as they them selues expound it a Psalme reuelate to David, for David is in Hebrue the datyue case not the genetyfe.

b* Neginoth sygnyfyeth the tune or note of ye instrumentes, wherafter the Psalmes before which it is prefixed, were songe: for the Psalme wer song certeyne instrumentes, but so that the swete tunes melody of the instrumetes prepared the mind more perfectly to perceaue the wordes of the holy spyrte.

Heare me when I call, O God A of my ryghtuousnes: thou that comfortest me in my trouble: haue mercye vppon me, and harkenne vnto my prayer.

O ye sonnes of men, how long wil ye blaspheme mine honour? why haue ye such pleasur in vaynite, and seke after lyes? Selah

Knowe thys that the Lord dealeth marueloustye wyth hys saynte: and when I call vpon the Lord he heareth me.

Be angrye, but synne not: comen with your owne hertes vpon your beddes, and remembre your selues. Selah.

Offer the sacryfyce of righteousnes B & put your trust in the Lord.

There be many that saye: who will do vs any good? Lord, c* lyft vpõ vs ye lyght of thy countenaunce.

Thou reioysest myne herte, though their encreace be greate bothe in corne and wyne.

Therfore wyll I laye me downe in peace, and take me reste: for thou Lorde onlye settest me in a sure dwellynge.

The Notes

c* That is loke louyngly vpon vs shewe vs thy goodnes towarde vs. For so such as we fauour loke we amyably and behold them with a countenaunce that wytnesseth frendshyppe.

The. v. Psalme.

¶ A prayer of hym that is oppressed of wycked enemyes, whom when he knoweth that they cannot but be hated of God, he taketh hart that after he is delyuered from al ieopardy he shall geue thankes to God his fauoure in the companye of the holy: Therfore beseketh he the Lorde to leade and conduct hym that he be not trapped with their wyles, & further, to ouerthrowe them and to cheare & incourage the godly

a* To the Chaunter by b* Nehiloth a Psalme of David

a* Loke in the tytle of the Psalme that goeth next before.

b* Nehiloth singnyfyeth by interpretacyon heritages: or as some wyll a certen Instrument of musyke.

Heare

A Heare my wordes (O Lorde) consydre my callynge.

O marke the voyce of my petycion, my kynge and my god, for vnto the wyll I make my prayer,

Heare my voyce c*by tymes (O Lorde) for early in the mornyng wil I get me vnto the, yee & that with diligence

For thou art not the god that hath pleasure in wickednesse, there may no vngodly personne dwell with the.

Soche as be cruell may not stand in thy syght, thou art an enemye vnto all wycked doers.

Thou destroyest the lyers: the lord abhorreth the bloude thurstye and dysceatfull.

But as for me, I wyl come into thy
B howse, euen vpō the multytude of thy mercy: and in thy feare wil I worshyp towarde thy holy temple.

Lede me (O Lord) in thy rightuousnesse because of mine enemyes, & make thy waye playne before me.

For there is no faithfulnes in ther mouthes: they dessemble i their hertes their throte is an open sepulchre: with their tonges they disceaue.

Punyshe them (O God) that they
C may perysh i theyr owne ymaginatiōs cast them out because of the multitude of their vngodlynesse, for they rebell agaynst the,

Againe, let al them that put their trust in the, reioyse: yee let them euer be geuing of thankes, because thou defendest thē: that thei which loue thi name, maye be ioyfull in the.

For thou Lorde geuest the blessynge vnto the ryghtuous: & with thy fauorable kyndnes: thou defendest him as with a shylde.

The Notes

c*He sayth betymes & early in the mornynge because the tyme is conuenient to praye and to heare the word of God in: at which tyme al so they customably came to gether bothe to the tabernacle and vnto the temple of God.

The.vi.Psalme

¶ The Psalme contayneth a feruent prayer of on that is oppressed with grefe, and that greatlye abhorreth death fearynge lest the glory of God shuld be any thynge darkened therwythe, and that also glorieth of the helth restored agayne vnto hym.

a*To ÿ chaunter, b*by Neginoth vpō c*Sheminith, a Psalme of Dauid.

a*b*Loke in ÿ title of ÿ fourth Psa. for the both c*Sheminith is as moche to saie as an eygh, or an instrument of musyke that hath eyght strynges.

O h Lord, d*rebuke me not in thine anger: Oh chasten me not in thy heuy dyspleasure. A

Haue mercy vpō me (O Lorde) for I am weake: O Lord heale me, for all e*my bones are vexed.

My soule also is in greate trouble, but Lorde how longe?

Turne the (O Lord) & deliuer my soule Oh saue me for thy mercyes sake.

For f*in death no man remembreth ÿ Oh who wil geue ÿ thankes in hele.

I am weery of groning: euery night wash I my bedde, and water my couche with my teares. B

My countenaunce is chaunged for very inward grefe, I consume away, I haue so many enemyes.

Awaye fro me al ye wycked doers, for the Lorde hath herde the voyce of my weppynge,

The Lorde hath hearde my humble petycion, the Lorde hath receaued my prayer.

All myne enemies shalbe confounded and sore vexed yee thei shalbe turned backe & put to shame, and that righte soone.

The Notes

d*Rebuke me not in thyne anger.&c. That is so heuely as one that were angred & moued with greate and venemouse indignacion. Some expoūde anger & heuy dyspleasure, or as the commen transl. readeth furie, to sygnyfie the dreadfull iugement of God, which no man auoydeth, but he that here seketh after mercye. And where god iudgeth w tranquylite & peasablenes, & hath nether anger or furi in hem yet cannot the scripture shew vnto vs what God shall appeare vnto them that shal feale his iudgement: but if it speake after our maner, of God as though it spake of a man as in the Psal. ii.c Loke after i the Psal. xxxviii.a.c e*My bones are vexed.&c. Of this ye haue Esaye xxxviii.c.
f*They be in the death and in hell that dispraise and blaspheme God, as it is sayde Psal.cxv.

¶ The.vii.Psalme

¶ He desyreth to be saued from the greate and greuouse persecucyon of Saul. He mencyoneth hys owne innocencie: He prayeth that he maye obtaine the kyngdome promised him to thintente that the people might be gethered to God, and the mischefe of the wycked expelled: Then saith he that the wycked shal perish with their owne swerd: he endeth the Psalm with the prays of god.

a*Sigaion of Dauid, which he sang for ÿ wordes of Cus the son of Iemini.

Reade the story in the.ii. of the kynges xvi.

a*Sigaion as some wyl, sygnifyeth an exercyse, ÿ is, a peyneful and heuy temptacyon of Dauid. O ther interprete it an ignoraunce, because he knew not the faute that was layde vnto him. Some say that it was one of the instrumentes whereat al the Psalmes before which it is set, were song. Some thincke that it is a certaine kynd of melodie.
That is here called Cus in the place of the kinges aboue rehersed is called Semei.

A O Lord my God, in the do I trust: saue me from all them that persecute me, & delyuer me.
Lest a he hauch vp my soule lyke a lyō, and teare it in peces, while there is none to helpe.
O Lord my God, yf I haue done anye suche thynge, yf there be anye vnrightuousnes in my handes,
If I haue rewarded euyll vnto the that dealt frendly with me, or hurt thē yt without any cause are myne enemyes.
c Then let myne enemye persecute my soule, & take me: ye let hym treade my life downe in the earth, and lay mine honour in the dust. d Selah.
B Stande vp (O Lorde) in thy wrath, lyft vp thy selfe ouer the furyous indygnatyon of myne enemies: arise vp (for me) in the vengeaunce that thou hast promysed.
That the congregacion of the people may come aboute the, for their sakes therfore lift vp thy selfe agayne.
C The Lord is iudge ouer the people: auenge me then (O Lord) accordyng to my rightuousnes & innocencye.
Oh let ye wyckednes of the vngodlye come to an ende: but mayntayn ye iust, ye rightuous god, that e tryest the veri hertes and the reynes.
My helpe cometh of God, which preserueth them that are true of hert.
Reg. xvi. b / Pro. xvi. a — God is a rightuous iudge, and God is euer threatenynge.
D If men wyl not turne, he hath whette his f swearde: he hath bent hys bowe and made it ready.
He hath prepared hym ye weapons of deth, & ordened hys arows to destroy.
Beholde, he trauayleth with myschefe, he hath cōceaued vnhappinesse, and brought forth a lye.
He hath grauē and digged vp a pitte, but he shall fall hym selfe into the pytte that he hath made.
g For his vnhappines shal come vp on hys owne head, & hys wyckednes shall fall vpon hys owne pate.
As for me, I wyll geue thākes vnto ye Lord for his righteousnes sake & wyl prayse ye name of ye Lord the most hyest.

The Notes.

b That is, Cus. After the Hebrues is Saul vnderstand therby.
c By these iii. is vnderstand an vtter destruction Esay. vii. a.
d Loke in the. iii. Psal. a.
e That is, examnest and lokest on the thoughtes, delectacions, desyres, & pleasures of man.
f Swerde. Loke Esaye, xxvii. a.
g That is: the euyl which he doth vnto other shal fall vpon him selfe. Ecclesiasti. xxvii. b

The. viii. Psalme.

He prayseth and greatly wondereth at the inestymable benefyte and lyberalytye of God maker of al thinges toward mankinde which euery wher with an vnspeakable glory sheweth his euerlasting power and strength.

a To the chaunter b vpon Githith a Psalme of Dauid.

a Loke in the Tytle of the fourth Psal.
b Githith after some signifyeth as moche as for the wyne persses. After some, concerninge the Gethites. After other it is an instrument of musyke.

O Lord our gouernor, how wonderfull is c thy name in all ye world how excellent is thy glory aboue the heauens. A
Out of the mouth of the very babes & suckinges yu haste ordeyned prayse, because of thyn enemyes, that yu myghtest destroy the enemye & the auenger.
For I consydre thy heauēs, euē the workes of thy fingers: the moone & the starres which thou hast made.
Oh what is mā, yt yu d art so mindful of hi ether ye sōne of mā yt yu visitest hi.
After thou haddest for a season made him lower thē the aungels, thou e crownedst him with honour and glorye. B
Thou hast set him aboue the workes of thi handes: and thou hast put al thinges in subiectyon vnder his fete.
All shepe and oxē, yee and the beastes of the felde.
The foules of the ayre, the fysh of ye see, and whatsoeuer walcketh thorow the wayes of the see.
O Lord oure gouernoure, how wonderfull is thy neme in all the worlde:

The Notes.

c What is signifyed by hys name: ye haue Psal. viii. e
d That is, that thou so knewest hym, carest and prouydest for hym. e To crowne him, & cete. is to make him a kinge which thyng was fulfylled in Chryste after his resurreccion Mat. xxviii. b. And of hym doth the epistle to the Hebrues expounde this verse. Hebrues. ii.

The. ix. Psalme

He geueth thankes for a great victory obtayned & for the fall of a greate enemy, suche as Goliath or some other Prynce of the Phylistines. He prayseth the ryghtewesnes of God which alwaies auengeth his. He prayeth God to pull vnder the wicked.

a To the chaunter vpon b Almuth Laben a Psalme of Dauid.

a Loke the tytle of the. iiii. Psalme.
b Almuth Laben, as some thinke, signifyeth a

certayne

certayne instrumente of musycke. Some saye, that Almuth signifyeth, of the deeth: which the same vnderstande by laben, Goliath or some other Phylistine. Some reade the tytle thus: A vehement & often made exhortacion of a secret or folysh sonne. They vnderstande therby the ryghtwesse which by fayth is the sonne of god, & the same is to the worlde folish, because he is contynually in deeth and secretes: for his lyfe is hydde in Christ til the hidde thinges be shewed agayne in y iugement of God, then shall it appeare y the deathe of this worlde is glory. Felix readeth the tytle thus: vnto the victor or ouercomer of the death of a fole, which ye maye wel vnderstand of the deth of folish Antychrist & of the ruyne of his kigdome: howbeit this title shuld seme more conuenient for the next Psalme, which after the Hebrus is a distinct Psalme from this where as the Latinystes make this and the nexte bothe one.

A I Wyll geue thankes vnto the (O Lorde with my whole hert, I wil speake of all thy merueilous workes.

I wyll be glad, and reioyse in the, yee my songes wil I make of thy name O thou moost hyest.

Because thou hast dryue myne enemyes abacke, they were dysconfyted, and perished at thy presence.

For thou hast mainteined my right and my cause: thou sittest in the throne that art the true iudge.

B Thou rebukest the Heythen, and destroyest the vngodly, thou puttest out their name for euer and euer.

The enemyes swerdes, are come to an ende, thou hast ouerthrowen their e* cities, their memorial is peryshed with them.

B But the Lord endureth for euer, he hath prepared his seate vnto iudgemēte.

He gouerneth the world with rightuousnes, and ministreth true iudgement vnto the people.

The Lorde is a defence for the poore, a defence in the tyme of trouble.

Therfore they that know thy name put their trust in the: for thou (Lord) neuer faylest them, that seke the.

O prayse the Lorde, which dwelleth in Sion, shew y people of his doinges.

And why? b* he maketh inquysycion for theyr bloude, and remembreth thē: he forgetteth not the c* complaynte of the poore.

Haue mercy vpō me (O Lord) cōsydre the trouble that I am in among mine enemyes, thou that liftest me vp frō y
C f* gates of death.

That I maie shew al thy praises within the g* portes of the daughter of Siō and reioyse in thy sauyng health.

As for the Heythē, they are sunken downe in the pitte that they made in the same nett whiche they spred out pryuely, is their owne fete taken.

D Thus the Lorde is knowne to execute true iudgemente when the vngodlye is trapped in the workes of his owne handes. Selah.

The wycked muste be turned vnto Hell, and all the Heythen that forgette God.

But the poore shall not alwayes be out of remembraunce, the pacient abydynge of suche as be in troble shall not perishe for euer.

Up Lorde: let no man haue the vpperhande, let the Heythen be condempned before the.

O Lorde set a scholmaster ouer thē, that the Heythen maye know them selves to be but men. h* Selah.

The notes

e* Cytyes here signifye the defences, succours, armoure wyly doctrine fayned ryghteousnes, and all that the worlde trusteth in agaynste y Lorde: as in Esaye, xxxiii. b.

b* Or as some wyll, he requyreth their bloude or slaughter that is, he leaueth not innocentes bloude vnauenged, nor forgetteth the crie of the afflycte, Gene. xlii. d.

c* The complaynte of the poore, is the feruent desyre and burnyng affeccyon wherwith they cry vnto the Lord, and be hearde. By the poore in the scripture are vnderstande the afflict which feale theyr neade and temptacion, and which sorowe and lamēt that the trueth is ouer troden, which put no truste at al in any thyng that is in thys worlde: yee which are despysed and forsake of the worlde and cleaue only to the lyuynge God assured that at his hande they shal fynde healp, though y world be neuer so extreame agaynst them, as in the next Psalme. d

f* The gates of death are the iudgemētes of death the councelles of y wicked y cōgregaciō of Sathā y doctrines of falsnes, and whatsoeuer leadeth to death.

g* The portes or gates of the daughter of Sion are the companies of the good and faithful in whiche are recyued the truthes of God and all that leadeth to lyfe, Psal. lxxxvii. a.

h* Of Selah loke the .iii. Psalme. a

¶ The .x. Psalme.

¶ A prayer agaynst frowarde, malicious & wicked men, which both with wyles and violence oppresse al that are poore & nd helpelesse, wherin also theyr intolerable pryde and vngodlynes, with their study and desyre to hurte other, ar described.

There is no tytle in Hebrewe.

Why arte thou gone so farre of, O Lorde, wylt thou hyde thy selfe in tyme of trouble? A

Whyle the vngodlye hath the ouerhande, the poore must suffre persecutiō

O that they were taken in the ymaginacion which they go aboute,

For the vngodlye maketh boost of hys owne hertes desyre, the Couetous blesseth hi self, & blasphemeth the Lord.
B The vngodlye is so proude and ful of indignacion, that he careth not: nyther is God before hys eyes.
Hys wayes are alwayes fylthye, thy iudgementes are farre out of his syght he deffieth all his enemyes.
For he sayth in hys harte: Tush, I shall neuer be cast downe, there shal no harme happen vnto me.
Hys mouth is full of cursinge, fraude and disceate: vndre his tong is a* trauayl and sorowe.
He sitteth lurkinge in the gardens, that he maye pryuely murther the innocente, hys eyes are set vppon the poore.
C He lyeth waytynge secretelye, as yt were a lyon in his denne.
He lurketh that he maye rauisshe the the pore ye to rauish the poore, when he hath gotten hym into his net.
Then smyteth he, then oppresseth he and casteth downe the poore, wyth hys aucthoritie.
For he sayth in hys harte: Tusshe, God hath forgotten, he hath turned awayhys b* face, so ÿ he wyll neuer se it.
Aryse, O Lorde God: lyft vp thyne hande, and forgett not the poore.
Wherfore should the wycked blasphemé God, and say in hys hert: Tush he careth not for it.
This thou sayst for thou considrest the mysery and sorowes.
The poore geueth hym selfe ouer in
D to thy hande, and commytteth hym vnto the, for ÿ art the helper of the frendlesse.
Breake thou the arme of the vngodly and malicious, search out the wickednesse which he hath don ÿ he mayperysh.
The Lorde is kinge for euer, the hethen shall perisshe out of hys lande.
Lorde thou hearest the c* desyrous longinge of the poore: theyr herte is sure, that thyne eare harkeneth therto.
Helpe the fatherlesse and poore vnto theyr right, that the vngodly be no more exalted vpon earth.

a. Trauel & sorowe in the Scripture are taken for wyckednes & malice, as in the Psal. cxl. c.
b. The face of god in ÿ scripture signifieth often the fauour grace or beneuolence of god, as in the Psal. lxxx. b. & xxxi. c.
c. Loke the Psalme next before. b.

The. xi. Psalme,

He reasoneth his wronge with them that thrust him forth of all the dominion of Israel, so that he founde no place to a byde in. He prayseth his confidence to god warde, & the iudgement of God bothe towarde the good and euel.

To the chaunter of Dauid
a* Loke: the tytle of the fourth Psalme.

IN the Lord put I my trust: how I
wyll ye then say to my soule: ÿ she should fle as a byrde vpon your hille?
For lo b* the vngodlye haue bent their bow, & made redy their arowes in ÿ quyuer, ÿ they maye pryuely shute at them, which are true of herte.
The very foūdaciō haue they caste doun what cā ÿ rightuos thē do? Wale
But the lord is in his holy temple B
the Lordes seate is in heauē: He considereth it with his eyes, his c* eye liddes beholde the chyldren of men.
The lord seeth both the rightuous & vngodly, but who so delyteth in wickednes him his soule abhorreth.
Vpon ÿ vngodly he shal rayne snares, fyre brimeston storme and tempest: thys reward shall they haue to drinke.
For the Lord is righteuous, and he loueth righteusnes. Hys countenaunce beholdeth the thinge that is iuste.

The notes
b. The vngodly haue bent theyr bowe &c. That is a borowed speche by which is signified ÿ wicked enemies of Dauid were most prest & redy to destroye him. For this Psalme as some suppose was made when he fled fro Saul, & hid him self fro him in dyuers & sondry places as ye rede. i Regū. fro the xviii. chap. to ÿ. xxvii where his persecucion was so greate ÿ at ÿ length he was faine to flee out of ÿ coastes of Israel vnto ÿ Felistynes. After like maner do our soules daily persecute ÿ cause Psal. xxvi. b. & c. Loke in the. xxxiiii. Psalme. c.

The. xii. Psalme.

He complaineth ÿ righteousnes & faith are clerely where decayed & ÿ wyly & gyleful flatterers rule al, & prayeth ÿ lorde to haue compassion on the afflicte, which they cruely vexe & also to helpe the accepting to his word, which only can not deceaue, and to deliuer him from the fylthy company of the wicked.

a* To the chaunter vpō b* Sheminith
a Psalme of Dauid
a* Loke ÿ tytle of the. iiii. Psal. b* Loke ÿ title of the vi. Psalme I

HElp lord for there is not one saint
more: very few faithful are ther amonge the chyldren of men.
Euery man telleth lies to his neighbour: they do but flatter with their lippes and dissemble in their hert.
O that the lorde wold rote out all dysseatfull lypes, and the tonge that speketh proude thynges
which say: our tōg shuld preuayl: we are they ÿ ought to speke, who is lord ouer vs? B
Now for the troubles sake of the op

pressed, & because of the cõplaynt of thee pore, I wyll vp (sayth the Lorde) I will helpe them, and set them at rest.

The wordes of ye Lord are pure wordes, euẽ as the syluer, which frõ earth is tried & purified c* vii tymes in the fyre.

Kepe b* thẽ therfor (O lord) & preserue vs from this generacion for euer.

And why? when vanitie and ydlenes getteth the ouerhand among the children of men, al are full of the vngodlye.

c* That is often times. b* that is, such & such men, after Kimhi. But after Abr. Ezra thy wordes

The. xiii. Psalme.

David being in a ieopardus case & in great perel doth ernestly w pitifulnes desyre gods helpe, to the ẽde ye his enemies shuld not reioyse at his deeth, but ye he rather might reioyce of his health obtayned, & worthelye magnifye and prayse his preseruer God.

a* To the chaunter, a psalme of Dauid.

B a* Loke the title of ye. iiii. Psalme.

How long wilt thou forget me, O Lorde? for euer? how longe wylte thou hyde thy face fro me?

Oh b* how longe shall I seke councel in my soule? how long shal I be so vexed in myne harte? how longe shall myne enemye triumphe ouer me?

Cõsidre, & heare me, O lord my God c* lightẽ mine eyes b* ye I slepe not in deth

D Lest myne enemye, say, I haue preuayled against hi, for if I be cast downe: they that trouble me wyll reioyse at it. But my trust is in thy mercy, & my hart is ioyful in thy sauing health. I wyll sig of ye lord, ye dealeth so louingly wt me (Yee I wyll prayse the name of the Lorde the moost hyest)

b* That is how longe shall I take deliberation. c* Lighten &c. That is, make me circũspect, & diligẽt ye I nether set lyght to do ye which ought to be done nor folyshly attẽpt ye which ought to be eschued, & so come vnwisely in ye hãdes of myne enemyes, & be oppressed of thẽ: & therfore do some reade: kepe me awake, for that which is here reade lyghten myne eyes. b* That I sleape not in death, that is that I sleape not the sleape of death, that I dye not and be ouercome of mine enemyes: & therfore foloweth it, least myn enemye saye: I haue preuayled. &c.

The. xiiii. Psalme.

He bewaileth that al places are ful of wycked & open sinners, & descrybeth theire most corrupte, fylthy and vyolente condicyon: and further, he prophecyeth vengaunce to them, and saluacyon to the innocent whom they oppresse and deuoure.

a* To the chaunter of Dauid
a* Loke the title of ye. iiii. Psalm.

A The folysh bodies say in theyr hertes thus there is no god

They are corrupt & becõe abomynable in ther doig ther is not one ye doth good

The lord loked doun from heauẽ vpõ ye childrẽ of mẽ, to se yf there were any that wold vnderstand & seke after God

But b* they are al gone out of the waye they are altogether become vnprofitable: ther is nõ ye dothe good, no not one.

How cã they haue vnderstãdig, that worke mischefe, eatig vp my peple, as B
it were bred, & cal not vpon the Lorde

Therfore shall they be brought in greate feare, for god standeth by the c* generacion of the rightuous.

As for you, b* ye haue made a mock at ye councell of the poore, because he putteth his trust in the Lorde.

Oh that the sauyng health were geuen vnto Israel out of Sion.

Oh that the Lord wold deliuer his people out of captyuyte.

Then shulde c* Jacob reioyse, and Israell shulde be ryght glad.

b* They are al gone out of ye way, ye is, they are al departed frõ the waye of God & haue set aside his lawe, & are falle to theyr owne inuencions counselles and prouysyons Psal. liii. a. Roma. iii. b. c* The generaciõ of ye ryghtwese are al these which by fayth are made the sonnes of god, iustifyed by the ryghtwysnes of Christ Psal. cxii. a. b* ye haue made a mock. &c. that is, ye haue cõtemned blasphemed & made derisyõ the councell of the poore, despysed, and ryghtwes man: because he forsoke al prouision for hym selfe but that only which he vnfaynedly beleued to haue of God, for his sauyng health sake Christ. c* By Jacob or Israell is vnderstande the stock progeny & offspryng of Jacob or Israel, as in the Psalm. xx. a

The. xv. Psalme.

This psal. descrybeth what maners cõdiciõs ye verteous of heuẽ & mẽbres of ye church of god must haue.

A Psalme of Dauid.

Lord, who shal dwel i thy tabernacle: who shal rest vpõ thy holy hyl A

Euẽ he that leadeth an vncorupt life that doth ye thing which is right & that a* speaketh the truth frõ his hert.

He that vseth no disceat in his tonge he ye doth no euell to his neighboure, & slaundreth not hys neyghbours

He ye setteth not bi ye vngodli, but maketh much of thẽ ye fere ye lord: he ye sweteth vnto his nebor & disapoyteth hi not B

He ye geueth not his money vpõ vsury & taketh no reward agaist the innocẽt

Who so doth these thinges, shal neuer be remoued

a* To speake ye truth frõ his hert is to meane good fayth & to do ye he promyseth so that he saine not in word another thing thẽ he thinketh i hert Psa. xxiii

The. xvi. Psalme.

He desyreth God to be hys defender. He professeth that he is geuen to the fauour of the sayntes & that he abhorreth Idolatrye, he loketh to haue the parfect and contynual ioye of the syght of god.

a* Michtam of Dauid,

A Preserue me (O God) for in the do I trust.

I haue sayde vnto the Lorde: thou art my God, my goodes are nothinge vnto the.

All my delyte is vpon the * b saintes that are in the earth, and vpō such lyke.

But they that runne after another shall haue greate trouble.

Their drinke offeringes of bloude wyll not I offer, nether make mencyō of their name in my mouth.

The Lorde hym selfe is my good & my porcyon, ŷ mayntaynest myne enhe
B rytaunce.

The lot is fallen vnto me in a faire ground: yee I haue a goodly heritage.

I wyll thancke the Lorde for geuig me warnyng: my reynes also haue chastened me in the nyght season.

Afore hande sawe I God al waies before me, for he c * is on my right hand that I shoulde not be moued.

Therfore did my hert reioyce, & my tounge was glad, my fleshe also shall rest in hope.

For why? d * thou shalt not leue my soule in hell, nether shalte thou suffre thy sainete to se corrupcyon.

Thou hast shewed me the waies of lyfe: thou shalt make me ful of ioy wt thy countenaunce.

At thy ryght hand there is pleasure and ioye for euer more.

The Notes

b * Here and in many other places, the scripture calleth the faithfull saynctes, as in the Psal. xu. a. and the Apostle in many places of his epystles. c * Is on my ryght hande, that is, helpeth, aydeth and souccureth me, and is prest and redye therto. Psal. cix. b d *. Thou shalt not leaue my soule in hell, that is, thou shalte not so forsake me that my soule shal dye: And that foloweth. Nether shalte thou suffer thy sayncte to se corrupcyon, signifieth: thou shalt not suffer my bodye to abyde in the graue tyl it corrupt. So doth peter expounde this place of Christe. Act. ii. & Paul. Act xiii.

¶ The. xvii. Psalme

¶ A vehement and feruente prayer of Dauid that he myghte be delyuered from the persecutions of Saul. He innocently prayseth his owne innocencye as he did in the vii. Psalme. He cryeth for helpe, descrybeth the proude condicions and vayne intencyons of his persecuters, and confesseth that hys felycyte consysteth in the knowledge of God

A prayer of Dauid.

Here the right (O Lorde) cōsider my cōplaynte: herken unto my prayer, that goeth not oute of a fayned mouth.

Let my sentence come forthe frō thy presentes: and loke vpon the thynge that is equall.

Thou hast proued and vysyted mine herte in the night season: thou hast tried me in the a * fyre and hast founde no wickednes in me: for I vtterly purposed that my mouth shulde not offende B

Because of the wordes of thy lippes. I haue kept me from the workes of men: in the waye of the mutherer.

Oh order thou my goynges in thy pathes: ŷ my fote steppes slyppe not.

For vnto the I b * crye: heare me O god: encline thine eares to me: & herken vnto my wordes.

Shewe thy meruelous louing kindnesse, thou that sauest them which put their trust in the, from such as resiste thy right hande. C

Kepe me as the apple of an eye: defend me vnder ŷ c * shadow of thy wynges

From the vngodly that trouble me fro myne enemyes which compasse mi soule rounde aboute.

Which mayntayne their owne welthynes with oppression, & their mouth speaketh proude thynges.

They lye waytyng in our waye on euerye side, turnyng their eyes down B to the grounde.

Like as a lyon that is gredy of his praye, and as it were a lyons whelpe lurkinge in his denne.

Up Lord, dysapoynt him and caste hym downe delyuer my soule with thy swerde from the vngodly.

From the man of thy hand (O lord) from the man of ŷ world whiche haue theyr porcyō in this lyfe: whose belyes thou fyllest with the tresure.

They haue chyldren at theyr desire and leaue the rest of theyr substaunce for theyr babes.

But as for me, I wil behold thy presence in rightuousnes: & when thy glory appeareth, I shall be satysfyed.

a *. The afflyccyō sent of god is the fyre that tryeth al the faithful, as in the Psal. lx. vi. c. & i. Peter. iiii. b. b *. To crye is not to rore in the queare, but to praye in stantly & affectuously and with the whole her, tas. Psal. xviii. a

c *. The shadow of his wynges here signifieth the protection & vnspeakable goodnes of god by which onlye we stande in safetie. It is a borowed speche of

agayne

nature of a henne, which nourisheth, fedeth and defendeth her chykens vnder her wynges ye fygheteth for the, & despiseth her owne lyfe to saue the. Christ boroweth a lyke speache in mathew, xxiii.

¶ The. xviii. Psalme.

¶ First he describeth ẏ greate and feruent confydece which he had in God, and then ẏ euilles wherwith he was ouer laden: after that the power of GOD and good wyll towarde hym: Then sheweth he his owne deliueraunce, his innocecy & the iudgement of God towarde al mē. And after these, the greate victory obtayned of his most myghty enemy and that the coastes of his kyngdome were marueilously enlarged and hys powar confyrmed for euer: at ẏ last he endeth the Psalme with prayses and with a prophesy of Christe

¶ *a To the chaunter of Dauid seruaunte of the Lord, which sayde vnto the Lorde the wordes of this song, on the daye in which the Lorde deliuered hym from the hand of al his enemies, and from the hande of Saull, & sayd.

I Will loue ẏ (O lord) my strength.
The Lorde is my succur my re
3 fuge, my Sauyour: my God, my
helpar in whome I trust: my buckler,
& *the horne of my health, and my protectyon.

I wyll prayse the Lorde, and call vpon hym, so shall I be safe fro myne enemyes.

c* The sorowes of deathe compassed me, and the brokes of vngodlines made me afrayed.

The paynes of hell came abut me, the snares of death toke hold vpō me.

Yet in my trouble I called vpon the Lorde and complayned vnto my God.

So he hearde my voyce out of hys holy temple, and my complaynte came before hym, yee euen into his eares.

Then the earthe trembled and qua
B ked, the very foundacyons of the hylles shoke and were remoued, because he was wrothe.

There wente a smoke oute of hys nostrels and a consumynge fyre out of hys mouth, so that b* coales were kyndeled at it.

He bowed the heauens c* and cam downe, and it was darcke vnder hys fete.

He rode vpon the c* Cherubins and dyd fleche came flyenge with the wynges of the wynde.

He made darckenesse hys pauylion rounde aboute hym, wyth darcke water and thycke cloudes tocouer hym.

At the brightnes of his presence the cloudes remoued, wt hayle stones and coales of fyre.

The Lorde also thondered out of the heauen, and the heygthe gaue his thonder whaile stones & coles of fyre.

He sent out his arowes and scatred them, he caste forth lyghtenynges, and destroyed them.

The springes of waters were sene, & the foundacyons of the round world were dyscouered at thy chydynge (O Lord) at the blasting and breth of thy dyspleasures.

He sent downe frō ẏ heygth to fetch me, & toke me out of s* greate waters.

He delyuered me fro my strong ene C
myes, and fro my foes whiche were to myghty for me.

They preuented me in ẏ tyme of my trouble, but the lorde was my defence.

He brought me forth also into lyberte: and delyuered me, because he had a fauour vnto me.

The Lorde shall rewarde me after my righteous dealing, and according to the clennesse of my handes shall he recompence me.

For I haue kepte the wayes of the Lorde: and haue not behaued my selfe wickedly agaynst my God

I haue an eye vnto all hys lawes & cast not out his cōmaūdemētes fro me

Uncorrupte wil I be before him, & will eschue myne owne wickednes.

Therfore shall the Lorde rewarde D
me after my ryghtuous dealyng, and according vnto the clennes of my hādes in his eyesighte.

With the holy thou shalt be holy, and wt the innocent thou shalt be innocent

With the cleane thou shalt be cleane and with the frowarde thou shalte be frowarde.

For thou shalte saue the poore oppressed, and bring downe the hye lokes of the proude.

Thou lyghtest my candle, O lorde my God: thou makest my darckenes to be lyght:

For in the I can discomforte an host of men: yee in my God I can leape ouer the wall

E The waye of god is a perfect waye: the wordes of the lorde are tryed in the fyre: he is a shylde of defence, for al thē that trust in hym,

For who is God but the Lord? Or who hath any strenght, but our God?

It is God that girded me with strēgth, and made my waye vncorrupte.

He hath made my fete lyke hertes fete & set me vpon hye.

He teacheth myne handes to fyght, & maketh myne armes to breake euen a bowe of stele.

Thou haste geuen me the defence of thy health, thy right hande vpholdeth me, and thy louynge correccyon maketh me greate.

Thou hast made [b] rowme ynough vnder me for to go, ẏ my fote steppes shoulde not slyde.

I wyl folowe vpon myne enemies and take thē: I will not turne tyl they be discomforted.

I wyll smyte them, they shall not be able to stand, but fal vnder mi fete.

F Thou hast girded me with strength vnto the battel: thou hast throwen thē all downe vnder me, ẏ rose vp against me.

Thou hast made myne enemies to tourne their backes vpō me, thou hast destroyed them that hated me.

They cried but there was none to helpe them: yet euen vnto the lord but he herde them not.

I wyll beate them as small as the dust claye in the winde. I will cast thē out as the claye in the stretes.

Thou shalte delyuer me from the strivinges of ẏ people: thou shalt make me the [i] heade of the heathen.

A people whom I haue not knowē shall serue me.

As sone as they heare of me, they shall obey me, but the [k] straunge chyldren dyssemble with me.

The straunge chyldren are waxen olde, and go haltynge out of theyr pathes.

G The Lorde lyueth: and blessed be my helper, praysed be the God of my health.

Euen the God whyche seyth that I be auenged and subdueth the people vnto me.

It is he that delyuereth me from my cruell enemyes: thou shalt lyft me vp from them that ryse agaynst me, ẏ shalt rydde me from the wycked man.

For thys cause I wyll geue thankes vnto the (O lord) among the gentiles, and singe prayses vnto thy name.

Greate prosperite geueth he vnto hys kyng, and sheweth louyng kyndnesse vnto Dauid hys anoynted, yet ẏ vnto hys sede for euermore.

The Notes

b He calleth GOD the horne of hys health, because by hym he had subdued hys enemyes, and obtayned health. It is a borowed speache of horned beastes, whiche with their hornes defende them selues and dryue awaye them that fyght agaynste them. Psalm. clxiiii. a. c By the sorowes of death And brokes of vngodlynes (by whyche is mente the obstynate multitude of the wicked and vngodlye) the paynes of hell, and the snares of death are singnifyed the ieopardous, and terryble feares which by the wickednes of hys enemyes happened vnto hym, and broughte hym verye often euen to deathes doore: so that by the iudgement of the flesh he thought hym selfe vtterly caste awaye.

d Coales after the vse of the scripture signifie (the stepinges) the anger or the indignacyon of god Psal. cxx. a. e Of this ye haue, Gene. ii. a. f Cherubin in Hebrue singnifieth in Englyshe swyft. [illegible] By all the thinges here reherced is described the power, myght and maiestye of almyghtye God, whyche he declareth in tempestes, of whiche the whole. xxix. Psal. entreateth, and in Job. xxxvii. are like thynges mencyoned to the settinge out of hys power. Often tymes we reade, that God when he woulde more openlye and more expresselye declare his power vnto men, caused thunder, lyghtenynge, and earthe quakes. &c. As in Exo. xix. when the law was geuen. And i. Regum. xii. when the people desyred a kinge. Mat. xxvii when Christe was on the crosse. Act. ii. when the holye gost came vpon the Apostles. Actuū. iiii. when they prayed. With such lyke wonders do som suppose that God dyd at one tyme or other shewe hys beneuolence to Dauid, and confyrmed hys promes, with shakynge of the earth, sendyng thonder, lyghtenynge, hayle, cloudes stormes and other terryble tokens, wherewith he holpe Dauid, and ouerthrue hys enemyes. Nethelesse it that the scripture mencioneth not therof in any place. For it mencioneth not the tempest whiche Esai prophecyed to come in the delyueraunce of Jerusalem from the Assirians, yet who wil deny but that it was in very deade so done.

g By the waters are signified, myghty and haboundaunte enemyes from whiche he sayth he was delyuered by the hande of god.

h Rowme ynough signifieth aboundaunce or plentye of all thynges. Psal. cxix. b. i Head signifieth ruler or gouernour. k Straunge chyldren are those that ought to be of the housholde of god, and that also auaunce them selues thereof, but be in dede vngodly, and walke not in the pathes of his commaundementes, as they haue promised to do. Wherof is spoken Esai. i. a.

The. xix. Psalme

He descrybeth the power of God, wonderfully declared by the workemanshyp of the heauens he sheweth the excellentnes of the lawe of god, desyreth to be saued from synne, and wissheth that [illegible]

[illegible]

feruet he ether thinketh in hert or speaketh wt mouth maye be good and acceptable to God.

a * To the chaunter a Psalme of dauid
a * Loke the tytle of the fourth Psalme.

A The very heauens declare the glo
rye of God. and the very firma-
mẽt sheweth hys handy worcke.
One daye telleth another, and one
nyght certyfyeth another.
There is nether speach nor lãgage,
but their voices are herde amõg them
Their sounde is gone out into al
landes, and their wordes in to the en-
des of the worlde.
In them hath he set a tabernacle for ÿ
Sunne, which cõmeth forth as a bry-
B degrome out of his chãbre, and reioy-
seth as a geaunt to runne his course.
It goeth forth frõ the one ende of the
heauen, and runneth aboute vnto the
same end. and ther may no man hyde
hym selfe from the heate therof.
b * The lawe of the Lorde is a per-
fecte lawe it quickenethe the soule.
The testimony of the lorde is true,
and geueth wisdome euẽ vnto babes
The statutes of the Lorde are right,
C and reioyce the herte: the commaunde
ment of the Lorde is pure and geueth
light vnto the eyes.
The feare of the lord is cleane, and
endureth for euer: the iudgementes of
the Lorde are true and ryghtuous al-
together,
More pleasaunt are they then golde,
yee then much fyne golde: sweter then
hony and the hony combe.
These thy seruaunt kepeth, & for ke-
ping of them there is greate rewarde.
Who can tel, how oft he offẽdeth: Oh
D clense thou me frõ my secrete fautes.
Kepe thy seruaũt also frõ presumptu-
ous sinnes, lest they get the dominion
ouer me: so shal I be vndefiled and in
nocent from the greate offence.
Yee the wordes of my mouth and
the meditacyon of my herte shalbe ac-
ceptable vnto the, O Lord, my helper
and my redemer.

b * The lawe of the Lorde is an introduction to ly-
ue well commaundynge ÿ whyche must be done, & for
byddynge the contrarie: vnto which the hert of mã
must fauour, & desyre to do it, & exercyse hymselfe
therin, as it is sayde Psal. i. a.

The. xx. Psalme.

[illegible] wherein the people desyre the helth to
kyng Dauid, goyng to a difficulte and ieoparduus
batell, & also a thankesgeuinge of health and vic-
tory geuen from aboue.

a * To ÿ chaunter, a psalme of Dauid
a * Loke the Tytle of the fourth. Psalm.

The Lord heare ÿ in the time A
of trouble, ÿ b * name of the
c * god of Iacob defende ÿ
Sende the helpe frõ ÿ Sã
ctuary, and strength the out of Sion.
Remembre all thy offerynges, and ac
cepte thy brent sacryfyce, b * Selah.
Graunte the thy hertes desyre, and
fulfyll all thy mynde.
We wyll reioyce in thy health, & triũ-
phe in the name of the Lord our God ÿ
lorde perfourme all thy peticyons:
Now knowe I, that the lorde helpeth
his anointed, and wil heare hym from
hys holye heauen: myghtye is the help B
of hys ryght hande.
Some put their trust in charets, and
some in horses but we wyll remembre
the name of the Lorde oure God.
They are brought downe and fallen,
but we are rysen and stand vp ryght.
Saue, Lorde, and helpe vs, O ki-
ge, when we call vpon the.

The Notes.

b * That is, the maiestye.
c * By the God of Iacob or Israel is vnderstande
the God of ÿ whole flock, progenye of sprynge of
Iacob or Israell, and further of the people of the
Lorde: as in Esa. xliiii. a. The cause why, is, that
Iacob, which as ye reade Genesis. xxxv. b. was af
ter called Israel, was father vnto the. xii. Patriar-
ches, of whom the. xii. trybes and the whole peo-
ple of Israel descendeth.
b * Loke the Psalm. iii. a.

The. xxi. Psalme.

A thankesgeuinge which the people vsed for ÿ
victory and other benefytes that Dauid abou[illegible]
dauntly receaued.

a * To ÿ chaunter a Psalme of Dauid
a * Loke the Tytle of the fourth Psalm.

Lord, how ioyful is ÿ kinge in thy
strẽgth: O how excedyng glad is A
he of thy sauynge health.
Thou hast geuẽ him his herts desyre,
and hast put hym from the requeste of
his lippes b * Selah.
For thou hast preuẽted him with ly
berall c * blessynges, and set a crowne
of golde vpon his heade.
He asked life of the, and thou gauest
him a longe lyfe, euen for euer & euer.
His honour is greate in thy sauyng
health, glory and great worshyp shalt
thou laye vpon him.
For thou shalt geue him euerlastinge
felycite, and make him glad with the
ioye of thy countenaunce,

And

And why? because the kynge putteth
his trust in the lorde and in the mercye
of the moost hyest he shall not myscary.
Let all thyne Ennemyes feele thy
hande: let thy righte hande fynde oute
all them that hate thee.
B Thou shalt make them lyke a fyry
ouen in tyme of thy wrathe: the Lorde
shall destroye them in hys displeasure,
and the fyre shall consume them.
Theyr frute shalt thou rote out of þ
earthe, and theyr sede from amonge the
chyldren of men.
For they intended mischefe against
thee, & ymagined suche deuises, as they
were not able to performe.
Therfore shalt thou put thē to flight
and with thy stringes thou shalt make
ready thine arrowes against þ faces of
them.
Be thou exalted Lorde in thyne owne
strength, so wyll we synge and prayse
thy power

The Notes

b * Loke the Psalme .iii. a.
c * Blessings for honours as in Gen. xii. I wyl bles them that blesse the. &c.
d * This is also an vsuall thyng in the scriptures to take the hand of God for the vengeaunce which he taketh on synners. Job xix a. Psal. x. c. & xxxii. c.

The .xxii. Psalme.

¶ Dauid declareth very euidently in this Psalme that he was a fygure of Chryste. First he declareth Chrystes deiection and small estimacion, & then the exaltacion and dilatacion of hys kingdom, euen to the coastes of the earth and ende of the worlde. And all vnder the fygure and shadowe of hym selfe.

☞ a * To the Chaunter vppon b * Aieleth c * of the dawning, A Psalme of Dauid.

a * Loke the tytle of the fourth Psalme.
b * Aieleth signifieth a certen instrument of musike or as some wyll a certen kynde of melodye. Diuers Authours do diuersely expounde it.
c * Of the dawning. This Psalm was made of our Sauiour Christ, and because it was not conuenient to describe him wythout a mistical word, he calleth hym the dawning, or (as some wyll) the mornynge starre.

A My God, my God: why hast thou
forsakē me? the wordes of my cō-
playnte are farre fro my healthe.
O my God I b * crye in the daye tyme,
but thou hearest not: & in the night sea-
son also I take no rest.
Yet dwellest thou in the sanctuarye, O
thou worshippe of Israell.
Our fathers hoped in thee, they tru-
sted in thee, and thou dyddest delyuer
them.
They called vpō thee, and were hel-
ped: they put their trust in thee and we-
re not confounded
But as for me, I am a worme & no
man, a very scorne of men, and the out-
caste of the people.
All they that se me, laugh me to scorne, B
they shote out theyr lyppes, and shake
theyr heades.
He trusted in God, let hym delyuer
hym: let hym helpe hym, if he wyll haue
hym.
But thou art he that toke me out of
my mothers wombe, thou wast my ho-
pe, when I hanged yet vppon my mo-
thers brestes.
I haue bene left vnto thee euer sence
I was borne, thou art my god, euen fro
my mothers wombe.
O, go not fro me then, for trouble is C
harde at hande, and here is none to hel-
pe me.
c * Greate bulles are comme aboute me,
fatte oxen close me in on euery syde.
They f * gape vppon me with theyr
mouthes, as it were a rāpyng and roa-
ringe lyon.
I am poured oute lyke water, all my bo-
nes are out of joynt, my hert in the mid-
dest of my bodye is euen lyke meltinge
ware.
My strength is dryed vp lyke a pot- D
sherd, my tounge cleueth to my gūmes
and thou hast brought me into the dust
of deathe.
g * For dogges are come aboute me,
the counsel of the wicked hath layde sia-
ge against me.
They pearced my handes and my fe-
te: I myght haue tolde al my bones, as
for them, they stode staring and loking
vpon me.
They haue parted my garmentes a-
monge them, and caste lottes vpon my
vesture.
But bee not thou farre from me, O
Lorde: thou art my succoure, haste thee
to helpe me.
Delyuer my soule from the swearde, E
my dearelynge, from the power of the
dogge.
Saue me from the Lions mouth, &
heare me from amonge the hornes of
the h * vnicornes.
So wyl I declare thy name vnto my
brethren

brethren, in the myddest of the cõgre-
gacion wyll I prayse the,

O prayse the Lord ye that feare him
Magnify him all ye sede of Jacob, &
let al the seade of Israel feare him.

F For he hath not despysed nor abhor
red the miserable estate of yͤ poore: he
hath not hid his face fro me, but when
I called vnto him, he herde me.

I wyll prayse the in the, l* greate con
gregacion, and perfourme my vowes
in yͤ syght of al them that feare the.

The poore shall eate & be satysfyed:
they that seke after the lord shal prayse
him our hert shall lyue for euer.

Al the endes of the world shal remẽbre
them selues, and be turned vnto yͤ lor
de, and all the generacyons of the Hey
then shal worshippe before him,

G For yͤ kyngdom is the lordes, & he
shall be the gouernour of the Heithen.

Al soch as be h* fat vpõ erth shal eat al
so & worshyp, i* All they that lye in yͤ
dust, and lyue so hardly, shal fal downe
before hym.

The sede shal serue hym, and preache
of the Lorde for euer.

They shal come, and declare hys rygh
tuousnes: vnto a people that shalbe bo
rne, whom the lorde hath made,

The notes

b* What is sygnyfyed by crying in the scrypture.
ye shall fynde in the Psal. xv. a
e* Under the name of beastes are vnderstãd the hea
des, rulars and myghty of power, which ar fatte
de with the ryches of thys world, Amos, iiii. a
f* To gape or opẽ their mouthes wide, is expoun
ded in Job, xvi. b.
g* By dogges are vnderstande the tyrannye & the
cruelty of the Jewes towarde christ. Like dogges
are thei at al tym, which Jewischly and hainously
persequute yͤ membres of Christ. that is: the faith-
full. h* By these vnicornes vnderstande the cõmen
people of the Jewes which cruelly & furyously put
them selues in preace agaynst Christ, crying, Cru-
cifye hi. Crucifye hi. Math, xxvii.
l* The greate congregacion is the whole compa-
ny & multytude of the that feare God, as wel of yͤ
Jewes as of the gentyles thorow oute the whole
worlde: yf they beleue to receaue the promeses of
God for Christes sake only as it is saide Joel. ii. g
And the time shall come that whosoeuer call. &c.
h* Loke in the Psal. lxxviii. d.
i* Ye vnderstãd this of yͤ deed: other of yͤ rych w
for their misery are like vnto yͤ deedes cannot pro-
longe their lyfe.

The. xxiii. Psalme.

The describeth the wonderful swetnes & great gra
ce of a faythful and sure confidence in God.

A Psalme of Dauid

The Lord is my shepherde, I can
want nothynge:
He fedeth me in a grene pasture
& ledeth me to a fresh, a* water.
He quickeneth my soule, & bringeth me
forth in the waye of ryghtuousnes
for hys names sake.

Though I should walke now in yͤ val
ley of yͤ b* shadow of death, yet I feare
no euel, for thou art with me: thy staffe
& thy shepe hoke comfort me:

Thou preparest a, c* table before me
agaynst myne enemies: thou anointest
my head with oyle, and fillest my cupp
full,

Oh let thy louynge kyndnes and mer
cy folowe me all the dayes of my lyfe,
that I may dwel in the house of the lor
de for euer.

a* The fresh water is the healthful water of the
worde of God, of which is saide Esai. lv. a
b* Shadowe for darknes & affliction, as it is said
Esai. ix. e
c* Loke the Psal. lxxviii. c,

The. xxiiii. Psalme.

When the Lord, had shewed vnto Dauid that yͤ
threshynge floure of Ornan yͤ Jebusite, which was
in the hyll Moria, was the place where he wolde ha
ue a temple buylded for hym, Dauid monisheth w
the singular goodnes of god toward the Israelites
amongest whom he had chosen hym a dwellyng pla
ce, descrybeth to whom the place of God doth verely
belonge, and whych is the very nacion of God, and
amongest whome he vouchsaueth to dwel. Then he
exhorteth them to the buylding of the temple.

A Psalme of Dauid.

The earth is the Lordes, and all yͤ A
therin is: the compasse of yͤ world,
and all that dwell therin.

For he hath foũded it vpon the sees
and buylded it vpon the floudes.

Who shall go vp vnto the hyll of yͤ
Lorde? Or, who shall remayne in hys
holye place?

Euen he that hath innocent handes
& a cleane hert: which a* lyfteth not vp
his mynde vnto vanitie, and sweareth
not to deceaue, he shall receaue the bles
synge from the, lord and mercy frõ god
his Sauiour.

This is the generacion of them that se B
ke hym, of them that seke thy b* face, O
Jacob. Selah.

Open youre gates (O ye prynces) let
the euerlasting dores be opened, that yͤ
kynge of glorye maye come in.

Who is thys kinge of glorye? It is
the Lorde, strong and myghtye, Euen
the lorde myghtie in battell.

Open your gates (O ye prynces) let
the euerlastinge dores be opened, that yͤ
kynge of glory maye come in.

Who is thys kinge of glorye? It is

the Lord of hoostes, he is the king of
glorye. c* Selah.

a * Which lyfteth not vp hys mynde vnto vanitie, That is, which glorifyeth not hym selfe nor esteameth or setteth by him self as though he were some what, but taketh hym selfe for nothynge. Gala. vi. a
b * That is the fauour of thy god.
c * Loke in y^e thyrd Psalm. a

The. xxv. Psalme.

A prayer of Dauid oppressed both with synne & with enemyes. He prayeth the lorde to delyuer him from his synnes to shewe him his wayes and to ryd him from the furye of his enemyes. In the ende he prayeth for all the people.

Of Dauid.

A Unto the (O lorde) I lyfte vp my
soule, My God, I truste in the:
Oh lett me not be confounded
lest mine enemies triumphe ouer me.
For al they that hope in the shal not be
ashamed: but soch as be scornful despisers without a cause, they shalbe put
to confucyon.
Shewe me thy wayes, O Lord, a
teach me thy pathes.
Lede me in thy trueth and lerne me,
for thou art the god of my health, & in
y^e is my hope all the daye longe.
B Call to remembraūce, O lorde, thy tender mercyes and thy louinge kindnesses which haue bene euer of olde.
Oh remēbre not the synnes & offences
of my youth, but accordynge vnto thy
mercy thinke vpō me, O Lord, for thy
goodnesse.
O how frendly & righteous is the
Lorde, therfore will he teach synners
in the waye.
He ledeth the symple aright, & soch as
be meke them lerneth he his wayes
All the wayes of the lorde are verye
C mercy & faithfulnesse, vnto such as kepe his b* testament and couenaunt.
For thy names sake, O lorde, be mercyfull vnto my synne, for it is greate,
Whatsoeuer he be that feareth y^e lorde, he shal shewe hym the waye that he
hath chosen.
His soule shal dwel at ease, and his
sede shal possese the lande.
The secrete of the Lorde is among
them that feare him, and he shewethe
them his couenaunt.
Myne eyes are euer lokynge vnto
the Lorde, for he shall plucke my fete
out of the net.
Turne the vnto me and haue mercye
vpō me, for I am desolate & in misery.
The sorowes of my hert are great, O
brynge me out of my troubles.
Loke vpō mine aduersite & mysery, &
and forgeue me al my synnes.
Cōsidre how mine enemies are many,
and bere a malicious hate against me.
O kepe my soule, and delyuer me: let
me not be confounded, for I haue put
my trust in the.
Let innocency and ryghtuous dealig
waite vp on me, for my hope is in the.
Deliuer Israell, O God, out of all
hys trouble.

a * To knowe the wayes of the lord, is to liue a life that pleaseth God, that is to lyue in his fayth & to let him leade vs by his goodnes: y^e same is the way of lyfe, before in the xvi. c
b * Loke after in the Psalme. xxxiiii. a.
c * A Testament is properly the last wil of him that dyeth, which may not be chaūged or altered. Wherfore the Testament of Christ is the promes and the word whereby we be elect and chosen the children of God thorow him, as he saith. Hebr. ix. d.

The. xxvi. Psalme.

He descrybeth to the ensample of the good, what endeueraunce he gaue to innocensye & howe warely he eschued the company of the euell: then prayeth he to eschape the vengeance that abideth y^e wicked, seyng he lyueth holely, and desyreth nothing more, the to set out the glory of God.

Of Dauid

Be thou my iudge, O Lorde, for I A
walke innocentlye: my truste is in
the lord, therfore shall I not fall.
Examen me, O lord: and proue me,
trie out my a* reynes and my harte.
For thy louing kindnesse is before
myne eyes, and I walke in thy trueth.
b* I sitte not amonge vayne parsones, and haue no fellowshypp with the B
deceatfull.
I hate the congregation of the wycked, and I wyll nott sytte amonge the
vngodlye.
I washe my handes with innocency, O Lord, and so go I to thyne alter.
That I maye shewe y^e voyce of thy
prayse, & tell all thy wonderous workes
Lorde, I loue the habitacion of thy
house, and the place where thy honoure
dwelleth
O destroy not my soule, with the synners, nor my lyfe w^t the bloudthursty. C
In whose c* handes is wickednesse,
and their ryght hand is ful of gyftes.
But as for me I wyl walke innocētly,
O delyuer me, and be mercyful vnto me.
My d* fote standethe ryght: I wyll
prayse

prayse ỹ (O Lord) in ỹ congregacions

The Notes

a* By the herte and reynes wyll he sygnefie the delectacions and affeccyons of the flesh, which let hi to folowe God. As aboue in the Psal. xvii. b.
b* To syt amonge vayne persones, is, to conspire with the vnbeleuing and to be a companion of their vnbeleife as aboue in the first Psal. a of ỹ scorneful
c* Of this lobe ỹ Psal. lxxvii. a
d* Fote in the Scriptures is taken for the affeccion desyre or wil of the hert as after in the Psa. xxxvi. b O let not the fote of pride ouertake me.

¶ The. xxvii. Psalme.

¶ This Psalme made Dauid vpon some greate & Jeopardous perell against which he hertened him selfe not alytel, with calling to remembraunce ỹ promes of god: and therby persuaded him selfe that he shoulde haue the victory, and after liue peaceablie in the trade of godly lyuing.

Of Dauid.

A The Lord is my lyght and my hel
th: whome then should I fere, the
Lorde is my strengthe of my lyfe, for
whome then shulde I be afrayde.
Therfore when the wycked, euen
myne enemies and my foes, come vpō
me to eate vp my flesh, thei stōble & fel
B Though an host of men were layd
against me, yet shall not my hert be afraied: & thoughe there rose vp warre
against me yet wil I put my trust i hi.
One thynge haue I desyred of the
lorde, which I wyll requyre: namely ỹ
I maye dwel in the house of the lorde
all the dayes of my lyfe, to beholde
the fayer bewtye of the Lorde, and to
vysit his temple.
For in the time of trouble he hath hid
me in his tabernacle, yee in the secrete
place of his dwelling hath he kept and
set me vp vpon a* rocke of stone
And now hath he b* lyft vp my hed a
boue myne enemyes that compassed
me round aboute.
C Therfore will I offer in hys dwelly
nge, the oblacyon of thankesgeuing:
I wyll synge and speake prayses vnto
the Lorde.
Herken vnto my voice O lorde whē
I crye vnto the: haue mercye vpon me
and heare me.
My hert speaketh vnto ỹ: my face se
keth ỹ, yee lord, thy face will I seke.
O c* hide not thou thy face fro me,
cast not thy seruaunt of in displasure:
Thou art my succour, leaue me not
nether forsake me, O god my saueoure.
For my father and my mother haue
forsaken me, but the Lord hath taken
me vp.
Shewe me thy waye O lorde and
leade me in the ryght path, because of
mine enemies.
Delyuer me not into ỹ wyles of mine
aduersaries, for there are false wytnes
ses rysen vp agaynst me, and they ima B
gin mischefe.
Neuerthelesse I beleue verely to se
the goodnesse of the lord in the b* lāde
of the lyuing.
O c* tary thou the lordes leasure, be
strōge, let thine herte be of good comfort, and waite thou still for the lord.

The notes

a* The scripture doth often take a rocke for strength and stablenesse fygured of Christ, which is the true & sure foundacion of the church Psal. xl a
b* That is vanquesshed mine enemies.
c* To hide his face from him, not to care for him to not to care for him to trouble him, and not to heare him: And on ỹ contrarye part not to hyde his face from him is to care for him to help him, and succor him and fauourably to heare him. Psal. xxviii. li. cii. cxliii.
b* This is expounded in the Psalme. cxlii. b
d* To tarye the Lordes leasure is not to determyn God a time when he should healpe vs, but paciently to abide assured ỹ help wil come. Psal. xxxvii f. & c

¶ The. xxviii Psalme

¶ He prayeth ỹ Lord not to forsake hi in his great necessite he desyreth that he beynge innocent be not auenged with the wicked and wissheth ỹ euen they also maye not haue such iudgement as they haue deserued. Then geueth he thanckes to god for the victorye and prayeth for the people.

¶ Of Dauid

Unto the wyll I a* crye, O my
stronge defence: thyncke no scor; A
ne of me, lest, yf thou make ỹ as
thoughe thou herdeste not, I be come
like them, ỹ go downe in to the b* pyt
Here the voyce of my humble petition, when I crye vnto the, and holde
vp my hands toward thi holy temple. B
O plucke me not awaie among the
vngodli & wicked doers, which speake
frendly to their neighboure, but ymagin mischefe in their hertes:
Rewarde them accordinge to their
dedes and wickednesse of their owne
inuencions.
Recompence them after ỹ workes
of their handes, paye them that they
haue deserued.
For they regarde not the workes
of the Lorde nor the operacyon of his
handes: therfore shall he breake them
downe, a not buylde them vp.
Praysed be the lord, for he hath herd
the voyce of my humble peticion.

 The

The lord is my strength and my shyl de: my hert hoped in him, and I am hel ped: therfore my hert daunseth for ioy, and I will synge prayses vnto hym.

The lord is the strength of his peo ple, he is the defender & Sauioure of his anoynted,

O helpe thy people, geue thy blessyng vnto thyne enheritaunce: fede them, & sett them vp for euer.

a * Loke in Exod. xiiii. d. i. Reg. vii b.
b * Pytt, for preson or graue in the earth. Psal. lxx viii. a.

¶ The. xxix. Psalme.

¶ He prayseth God by the power that he sheweth in thonder and other tempestes, and reioyseth of his goodnes towarde the people of Israel.

¶ A Psalme of Dauid.

A Ascribe vnto the lord, O ye migh tie, ascribe vnto the lord worship and strength.

Geue the lord the honour of his name bowe youre selues to the holy magesti of the lorde.

It is the lorde that commaundeth the waters: It is the gloryous God y maketh the thonder: it is the lord that ruleth the see.

The voyce of the lorde is mightye in operacyon, the voyce of the lord is a gloryous voyce.

The voice of the lorde breaketh the Cedre trees: yee the lorde breaketh the Ceders of Libanus.

He maketh them to skippe like a cal fe: Libanus and Sirion lyke a yonge vnycorne,

The voyce of the lorde deuydeth the

B flames of fyre: the voyce of the lord b * shaketh the wyldernesse, yee the lorde shaketh the wyldernesse of Cades.

The voyce of the lorde moueth the hyndes and discouereth the thicke bus shes: in his temple shal euery mā spea ke of his honoure.

The lord stilleth the water floude, & y lorde remayneth a kynge for euer.

The lorde shal geue power vnto hys people, the lorde shall geue his people the blessynge of peace.

b * That is maketh the hideouse and terrible beast es of the wyldernes to quake.

¶ The. xxx. Psalme.

¶ He geueth thanckes for the obtayninge of his health he greatly prayseth the goodnes of God, which sendeth not aduersytie vnto hys people but for the best, & protesteth, that he desyreth not y leng thening of his lyfe for any other cause, then to refl are and set forth the thinges that make for y glo rie of Gods profet of the loyners

¶ A Psalme and song of y dedicacyō of the house a * of Dauid.

a * Vnderstande of God.

I Wyl magnifye the, O lord, A
for thou hast set me vp, and not suffred my foes to try umphe ouer me.

O Lorde my God, I b * cryed vnto the, and thou hast healed me.

Thou Lorde hast brought my soule out of c * hell: thou haste kepte my life, wher as thei go downe to the pytte.

Singe prayses vnto y lord (O ye sai tes of hys) geue thankes vnto hym for a remembraunce of his holynesse.

For his wrath endureth but y twin B
cling of an eye, and his pleasure is in lyfe: heuynesse maye well endure for a night, but ioie commeth in the mornig

As for me, when I was in prosperite, I sayd: Tush, I shal neuer salmore.

And why? thou lord of thy goodnesse hadest made my hyll so stronge.

But as soone as thou turnedest thy face fro me, I was brought in feare,

Then cryed I vnto the, O Lord, yea C
vnto the Lorde made I my prayer.

What profyt is there in my bloude, yf I go downe in to corrupcyon?

May the dust geue thanckes vnto y? Or shal it declare thy faithfulnes?

Heare, O Lorde, and haue mercy vpō D
me: lorde be thou my helper,

And so thou hast turned my heuynesse in to ioye thou hast put of my d * sacke cloth, & gyrded me with gladnesse.

That myne honoure myght synge prayses vnto y without ceasynge. O lorde my God, I wyll geue thanckes vnto the for euer.

The Notes

b * Loke. Exo. xiiii. d, & i. Reg. vii, b.
c * Here is it manifest that hel is taken for the estate of the deed, as well of the good as of the euell, as it is sayde Gene, xxxvii. g
d * To put of his sackcloth is, to put away the sad nes of hys herte. be cause they vsed to cloth the sel ues with sackcloth in time of theyr gref reame & ad ues, as ye se in Esther & in many other places.

¶ The. xxxi. Psalme.

¶ He sheweth wherwith he strengthened his hope what he desyred for, what he cōplayned of, in what case he was, and how he was mynded, when he and his were beset rounde about in the wyldernes of Moab & sought a meane to eshape. he prayseth y great goodnes of God towarde all suche as feare him. And moueth men to the feare and loue of god which cannot forsake them that leane vnto him.

a * To y chaunter a psalme of Dauid

A In the, O Lorde, is my trust:let me
neuer be put to confusion, but de-
lyuer me in thy b* rightuousnes.
Bowe downe thyne eare to me,ma-
ke hast to delyuer me:be thou my strõg
rocke and a house of defence,that thou
mayest saue me.
For thou art my stronge holde and
my castel,O be thou my gyde,and leade
me for thy names sake.
Draw me out of the nett, that they
haue layde pryuely for me:for thou art
my strenght.
Into thy handes, I commende my
B spirite thou: hast delyuered me,O Lord
thou God of trueth.
I hate them that holde of vanyties,&
my trust is in the Lorde.
I wyl be glad and reioyse in thy mer
cye:for thou hast considered my trouble
thou hast knowen my soule in aduersi-
tie.
Thou hast not delivered me ouer in
to the handes of the enemye,but haste
set my fete in a large rowm,
Haue mercye on me,O Lorde:for I
C am in trouble,myne ey is consumed for
very heuinesse,ye my soule & my body
My lyfe is waxen olde with heui-
nes, and my yeares with mournynge.
My strenght fayleth me,because of
mine aduersite,& my bones are corupt
I am becom a very reprofe among
D all myne enemyes,my neyghbours and
they of myne own acquaintaunce are a
frayd of me they that se me in the stre-
te:conueye them selues from me.
I am cleane forgotten and oute of
mynde,as a dead man: I am become ly
ke a broken vessell.
D For I haue harde the blasphemy of
the multitude:euery mã abhorreth me
they haue gathered a counsel together
agaynst me, and are purposed to take
awaye my lyfe.
But my hope is in the Lorde,and I
saye thou art my God.
My tyme is in thy hand:deliuer me
from the hande of myne enemyes,and
from them that persecute me.
Shewe thy seruaunte the lyght of
thy countenaunce,helpe me for thy merc
es sake.
Let me not be confounded,O Lorde
for I call vpon the:let the vngodly ra E
ther be put to confusion, and brought
vnto the hell.
Let the lying lyps be put to silence,
which cruelly,disdaifully & despitful
ly,speake against the rightuous.
O how greate and manyfold is thy
good,which thou hast hyd for thẽ that
feare the?
O what thinges bringeste thou to
passe for them that put ther trust in ye,
euen before the sonnes of men?
Thou hidest them priuely by thine
owne presence from the proude men,
thou kepest them secretly in thy taber F
nacle,from the strife of tonges.
Thankes be to the lord,for he hath
shewed me meruelous greate kindnes
in a strange cytie.
For when the sodẽ feare came vpõ
me, I saide: I am cast out of thy syght
Neuertheles, yu herdst my humble
praier,when I c* cryed vnto the.
O loue the Lord(al ye his sainctes)
for the lorde preserueth the faithfull,&
plenteously rewarde he the proud doer
Be stronge therfore & take a good
hert vnto you,al ye that put your trust
in the Lorde.

The Notes

b* The rightousnes of God in the Psalmes.is his goodnes.mercye and kyndnes,wherby he redemeth vs from the bondage of Sathan and lyberallye geueth vs his kyngdome. Psalmes.xxxv.b.xl.b.&.c
c* Loke Exode.xiii.ex.i.Reg.vii.b.

The.xxxii.Psalme.

He sheweth that all aduersities come of synne,and that he therfore is happye,that hath hys synnes forgeuen:And further,that both forgeuenes of synnes & the protection and defence of God are obtayned by earnest acknowledgynge of oure offences & feruente prayer.

a* An instruction of Dauid.
a* Or intellygence.

Blessed are they whose vnrightu-
ousnesse is forgeuen and whose sin
nes are couered.
* Blessed is the man vnto whome *Rom.iiii.a
the Lorde imputeth no synne, in whose
spryte there is no gyle.
For while I helde my tonge,my bo
nes cõsumed awaye thorowe my dayly
complaynynges.
And because thy hande was so he
uy vpon me both day and nyghte, my
moisture was lyke the drouth in Sõ-
mer,b* Selah.

Therfore I cõfessed my sinne unto þ,
and hyd not myne unryghtuousnesse,
I sayde: I wyl knowledg myne offẽce,
& accuse my selfe unto the lord, and so
thou forgauest me the wickednesse of
my synne. Selah.

For thys shall euery saynete make
his prater unto þ i due seaseon, therfor
shall not the greate c* water floudes
come nye him,

Thou art my defence in the trouble
that is come aboute me, O compasse þ
me about also with the ioye of deliue-
raunce. Selah.

I wyll enforme the, & shewe the the
C wape wherin thou shalt go: d* I wyll
fasten myne eyes upon the.
Be not ye now lyke horses and mules,
which haue no understandynge.

Whose mouthes thou must hold w
bit and bridle, yf they wil not obeye þ.
Great plages shal the ungodly haue
but who so putteth his trust in the lord
mercy shal compasse him on euery side
Be glad, O ye rightuous, & reioyse in
the lorde, be ioyefull all ye that are e*
true of hert.

The Notes

b * Loke the thirde Psal. a.
c * Of these waters ye haue in the Psal. viii: cx of the floude, Gen: vi, c
d * I wyll fasten myne eyes upon the, that is I wil se to þ by my prouision, & be thy helper & counsoiler
e * Of this loke the Psal. lxiiii, b

The. xxxiii. Psalme.

He exhorteth and moueth men diligetly to praise God: And sheweth that all thynges are full of hys goodnes.

A Reioyce in the Lorde, O ye ryghtuous, for it becommeth wel the
iust to be thankfull.

Prayse the lorde with harpe: synge
psalmes unto him with the lute and in
strument of ten stringes,

Sing him a new song, yee sing luste
ly unto him, and with a good corage,

For the worde of the Lorde is true
& all his workes are faythfull.

He loueth mercy and iudgmẽt, þ ear-
B this ful of the goodnesse of the lorde,

By the worde of the lorde were the
heauens made and all the hoostes of
them by þ breth of his mouth.

He gathereth the waters together
as it were in a bottell, & layeth up the
depe in secrete.

Let all the earthe feare the Lorde
and lett all them that dwel in the world
de, stande in awe of him.

For loke what he saieth, it is done:
and loke what he cõmaundeth, it stan
deth fast.

The lorde bryngethe the councell C
of the heithen to naught, and turneth
the deuyces of the people.

But the councell of the lorde endu
rethe, and the thoughtes of his herte
from generacyon to generacyon.

Blessed are the people that hold þ
lorde for their God, and blessed are the
folcke whom he hath chosen to be hys
heritage.

The Lorde loketh downe from he-
uen, and beholdeth all the chyldern of
men: from hys a* stronge seate he con- D
sydereth all them that dwell in þ world.

He onelye hathe fasshioned all the
herts of thẽ, & knoweth al their workes.

A kynge is not helped by hys owne
greate hoost, neither is a giaunt saued
thorow the might of hys own strength

A horse is but a vayne thynge to sa-
ue a mã, it is not the power of his stren-
ght that can delyuer hym. Beholde, the C
eye of the Lorde loketh unto them that
feare hi & put their trust in hys mercye:

That he maye delyuer theyr soules
frõ death & delyuer thẽ in the dere time

Let oure soule paciently abyde the
Lorde, for he is oure helpe and shylde.

So shall oue herte reioyse in hym.
because we haue hoped i hys holy name.
Let thy mercyfull kindnesse O Lorde,
be upõ us lyke as we put our trust in þe

The Notes

a * Heauē is called the strõg seate abitacle or dwel lynge place of God, because it is perpetuall & peris sheth not, but dureth euer, Psal. ii.

The. xxxiiii. Psalme.

David prayseth the lorde because he prouydeth for his chosen in tyme of neade: and moueth al me to endeuer them selues to innocencye & godlynes, because soch as ar endued therwith, ar rid forthe of al parels & aboundãtly rewarded with all goodnes.

* Of David, when he fayned him selfe
to be madde before Abimelech, which
droue him awaye and he departed.

I Wil alwaye geue thanckes unto A
the lorde, his prayse shall euer be
in my mouth.

My soule shall make her boast in
the lorde: the a* humble shal heare ther
of and be glad,

O praise

10

O prayse the Lord wyth me, and let vs magnifie his name to gether.

I sought the Lord, and he herd me, yee he deliuered me, out of al my feare

They that haue an eye vnto hym, shalbe lightened, and their faces shall not be ashamed.

C This poore manne cryed vnto the lord, and he herd him, yee and delyuered him, out of all his troubles.

The Aungell of the lorde pytcheth his tent rounde aboute him that feare him, and delyuer them.

O taste, and se, how frendly ẏ lorde is, blessed is ẏ man ẏ trusteth in hym

O feare the Lorde, ye that be hys sayntes: for they that feare him lacke nothinge.

The [b] *ryche shall want, and suffer hūger, but they which seke ẏ lord: shal want no maner of thinge that is good

Come hyther, O ye children, herkē vnto me, I will teach you the feare of the Lorde.

Who so lysteth to lyue, and wolde fayne [c] *see good dayes.

Let him refraine his tonge from euell, & his lippes ẏ they speake no gile

Let him eschue euell, and do good: let him seke peace and ensue it.

For the [d] *eyes of the Lord are ouer ẏ rightuousnes, and his eares are open vnto their prayers.

But the [e] *face of the lord beholdeth them that do euel, to destroy the remembraunce of them out of ẏ earth.

When the righteous crye, the lord heareth them: and delyuereth them, out of all their troubles.

The Lord is nye vnto them that are cōtryte in hert, and wyll helpe such as be of an humble spryte.

Greate are the troubles of the rightuous, but the Lorde delyuereth them out of all.

He kepeth al their bones, so that not one of them is broken.

But myffortune shall slaye the vngodlye, and they that hate the ryghteuse, shalbe giltye,

The lorde delyuereth the soules of his seruauntes, and all they that put their trust him, shal not offende.

a * The humble or meake are al such as haue determined with them selues to beare the crosse, which are euel intreated of the worlde because they be not of ẏ world. Joh. xv. c. All suche are displeased with their owne euilles, & christ rightwesnes & in renouncing of them selues do wholly cōmyt them into the hande of God, as before in the Psal. xv. b.

b * By the the riche are vnderstande the cruel, rauyners vsurers & such as lyue of the swete and labour of other. Psal. x. e

c * To se good dayes is, to lyue in peace to liue quietly in trāquylitie, & to leade a peasable life i. Pet. iii.

d * The eyes of the lorde do comenly signifie his fauour Psal. xi. b.

e * Loke after in the Psal. li b.

The. xxxv. Psalme.

He desyreth ẏ lord to fight for him agaīst Saul & his adherētes, & to deliuer him forth of their hādes,

Of Dauid.

Stryue thou with thē, O Lord, that striue with me, fight thou a- A
gainst them that fight againste me.

Laie hand vpon the shyld & speare, and * [a] stande vp to helpe me.

Drawe out thy swerde, and stoppe the waye agaynst them that persecute me, saye vnto my soul: I am thy help.

Let them be confounded & put to shame, that seke after my soule: let thē be turned back, and brought to cōfusiō, that ymagin myschefe for me.

Let them be as the dust before the winde, and the aungel of the lord scatteringe them.

Let their waye be darcke and slyppery, and the aungell of the lorde to persecute them.

For they haue pryuely layed their nett, to destroy me without a cause, yee and made a pytt for my soule, whiche I neuer deserued.

Let a soden destructyon com vpon
him vnwarres, and ẏ nett that he hath B
layde pryuely, catche him selfe, that he maye fall into his owne myschefe.

But let my soule be ioyfull in the lord, and reioyse in hys helpe.

All my bones shal say: Lord, who is lyke vnto the, which delyuerest ẏ pore frō those ẏ are to strong for him, ye the poore and the nedy from his robbers.

False witnesses are risen vp, & layed to my charge things that I know not.

They reward me euel for good, to the greate discomfort of my soule.

Neuerthelesse, whē they were sicke, C
I put on a sacke cloth: I humbled my soul with [b] *fastig, & my prayer turned into myne owne bosome.

I behaued my self as though it had bene my frend or my brother I wente heuely,

heuely, as one that mourneth foz hys mother.

But in myne aduersite they reioyse, & gather them to gather: Yee the very same come together agaiſt me vnwar tes, makinge mowes at me, and ceasse not.

With the gredy and scorneful ypo crytes they gnasshed vpon me wyth their teeth.

Lozde, whan wilte thou loke vpon thys?

O restoze my soule from the wicked rumour of them, my dearlyng from the lyons?.

So wyl I geue the thanckes in the greate cōgregacion and prayse the a monge much people.

O let them not triumphe ouer me ẏ ar mine enemies foz naught: O let thē not wincke wt their eyes, that hate me without a cause.

And why? their comening is not of peace, but they imagyn false wordes a gaynste the outcastes of the lande.

D They gape vpō me with their mou thes sayinge, there, there: we se it with oure eyes.

This thou seist, O Lozde: holde not thy tonge then, go not farre from me, O Lozde.

A wake lozde, and stand vp: auenge thou my cause, my God, and my Lozd.

Judge me O Lozd my God, accoz dinge to thy rightuousnesse, that they trvmphe not ouer me.

O let them not saye in their hertes: there there, so wolde we haue it: O let them not saye: we haue ouer come him

Let them be put to confucion and shame, that reioyce at my trouble: let them be clothed with rebuk and dish onoure, ẏ boost them selues agaiſt me.

Let them also be glad and reioyse, ẏ fauour my righteous dealing: yee let them saye alwaye: blessed be the lozde, which hath pleasure in the prosperitie of his seruaunte.

And as foz my tonge it shalbe tal kinge of thy ryghtuousnes and of thy prayse al the daye long.

The Notes

a * What the standing vp oz ẏ raisinge of god sig nifieth ye shal finde after in the Psalm. lxviii. a

b * By this fast in the scripture is vnderstāde all maner of chastening of ẏ body & moztificació of ẏ flesh. Nu. xxx. c. iii. Reg. xxi. c. Tob. xii. c. Judit. iiii. c.

The. xxxvi. Psalme.

He prayseth the goodnes of God excedingly, in that, he shutteth not vp hys mercy from the vngod ly, when they haue greuously offēded him. He shew eth also, that the chosē receaue his goodnes befoze other, and prayeth hym moze largely to destrybute hys benefytes vnto them that know hym: and to de liuer hym from the violence of the wycked: whose fal & ruyne he also prophecyeth.

I * To ẏ chaunter, of Dauid ẏ seruaūt of the lozde.

I * Loke the title of the iiii. Psalme.

My hert sheweth me the wicked- I
nesse of ẏ vngodly, that, there is no feare of god befoze his eyes.

Foz he dyssembleth befoze his face, so long tyll his abhomynable synne be founde out.

The wordes of his mouth are vn rightuousnes and deceate, he will not be lerned to do good.

He ymagyneth mischefe vpon his a * bedd, he wil come in no good waye, noz refuse ẏ thinge that is euell.

Thy mercy O lozde, reacheth vnto the heauen, and thy faythfulnes vnto the cloudes.

Thy rightuousnes standeth like ẏ strong mountaines, and thy iudgemēt like the greate depe.

Thou Lozde preseruest both men and beestes.

How precious is thy mercy, o god B
ẏ ẏ childzē of men maie put their trust vnder the shadow of thy winges.

They shalbe satisfied wt ẏ plenteous nesse of thy house, & ẏ shalt geue them drynke of the ryuer of thy pleasures.

Foz by the is the b * well of lyfe, and in thy lygt, shall we se lyhgt.

O sprede fozth thy louing kindnes vnto thē ẏ knowe the, & thy rightuous nesse vnto them that are true of herte.

O let not the c * fote of pride ouer take me, O let not the * hande of the vngodly cast me dowe.

As foz wicked doers, they fall they are cast downe, & are not able to stand.

a * Bedde after ẏ scripture signifieth ẏ secretes of ẏ herte, as in ẏ Psal. iiii. b. a. Eccle. x. d.

b * By welles floudes, ryuers & sprynges are vnder stāde ẏ helpes, consolacions, & comfortes of god & ẏ fertylite & fruitfulnes of the holy goost. Esai. xii. a.

c * By ẏ fote of pride & hand of vngodlines, beīg ment ẏ vyolēce, oppressiō & tyranny of ẏ euel. Ex. xxiii.

The. xxxvii. Psalme.

Leste the prosperite of the euel shulde greue the good, he saith: that vnto such as fere god and lyue rightuously, all thinges shall happen well and that they

they shal in verye deade be happy where as the vngodly althoughe the seme to florish for a time shall at the last be roted, & wiped cleane out of the waye

A Psalme of Dauid,

Fret not thy selfe at the vngodly,
A be not thou enuious against the
euell doers.

For they shall sone be cut downe lyke the grasse, and be wytherede euen as the grene herbe.

Put thou thy truste in the Lorde, & bee doyng good: so shalt thou dwell in the lande, and verily it shall fede the.

Delyte thou in the Lorde, and he shall geue the thy hertes desyre.

Committe thy waye vnto the lorde, set thy hope in hym, and he shall bryng it to passe.

He shall make thy rightuousnes as cleare as the lyght, and thi iust dealing as the none daye,

Holde the styll in the Lorde, and abyde pacientlye vppon him: but greue not thy selfe at one that hath prosperitie and lyueth in abhominacon.

Leaue of from wrath, let go displea
B sure, let not thy gelousye moue the also to do euell.

For wicked doers shal be roted out, but they that pacyentlye abyde the lorde shall inherite the lande.

B Suffre yet a litle whyle, and the vngodly shalbe cleane gone: thou shalt loke after his place, and he shalbe away.

But the b* meke spryted c* shall possesse the earth, & haue pleasur and much rest.

The vngodlye layeth wayte for the iust, and gnassheth vpō him wt his teth

But the Lord laugheth hym to scorne, for he seyth that his day is commig.

The vngolye a* draw out the swerd and bende theyr bow, to cast downe the symple and pore, and to slay such as go the right waye,

Neuertheles, theyr swerde shall goo
C thorow theyr owne hert, and theyr bowe shalbe broken.

A smal thyng that the rightuous hath is better then the great riches of the vngodly.

For the c* armes of ye vngodly shall be broken, but the Lorde vpholdeth the ryghtuous.

The Lord knoweth the dayes of the godly, and theyr enheritaunce endureth for euer.

They shall not be confounded in the perpilous time, & in the dayes of derth they shall haue ynough.

As for the vngodly, they shal perysh: and when the enemyes of the Lord are D
in theyr floures, they shall cousume, ye eu ē as ye smoke shal they cōsume away

The vngodly* boroweth & payeth not agayne, but the rightuous is mercyfull and lyberall.

Such as be blessed of hym, shal possesse the lande: and they whome he curseth: shalbe roted oute.

The Lord ordereth a good mannes goynge, and hath pleasure in hys way.

Though he fall he shall not be hurt for ye lord vpholdeth hym with his hād.

I haue bene yung, and now am olde: yet saw I neuer the rightuous forsakē nor hys sede to seke theyr breade:

The rightuous is euer mercyfull, &
lendeth gently, therfore shal his sede be E
blessed,

Flee from euell. and doo the thynge yt is good so shalte thou dwell for euer,

For the Lord loueth the thing that is ryght he forsaketh not hys saynctes, but they shal be preserued for euermore: as for the sede of vngodlye, it shall bee roted out.

Yee the rightuous shall possesse the lande and dwell therin for euer.

The mouth of the rightuous, is exercised in wisdome, and hys tonge talketh of iudgemente.

The Law of his God is in his hert, therfor shal not hys fotesteppes slyde.

The vngodly seyth the rightuous, F
and goeth aboute to slaye hym.

But the Lorde wyll not leaue hym in hys handes, nor condempne hym when he is iudged.

Hope thou in the Lorde, and keape his waye, and he shall so promote the that thou shalt haue the lande by enheritaunce, and se, when the vngodlye shall perisshe.

I my selfe haue sene the vngodly in greate power, and flourishynge lyke a grene bay tre, but when I went by, lo, he was goone: I soughte hym, but he
could no where be founde. G

Kepe innocencye, & take hede vnto ye

thyng

thynge that is ryght, for that shal bring a man peace at the last.

As for the transgressors, they shal perishe together, and the ungodlye shal be roted out at the last.

The helpe of the ryghtuous commeth of the Lorde, he is their strength in the tyme of trouble.

The Lorde shal stande by them, and save them: he shall delyver the from the ungodly, and helpe them, because they put their trust in hym.

The Notes

a. This is the true honour and seruyce of God, as it is sayde. Exo. x. c.
b. Thys is expounded before in the Psalme. xxxiiii. a.
c. Not that they shalbe lordes of the earth: but shal continue longer than these that desire vengaunce and shall haue the fruycyon of all good thynges, as moche as shall suffice them.
d. These are borowed speaches, by which is signified that the wycked are prest and readye to destroy the godly, as before in the Psal. xi. a
e. That is, the power of the ungodly. Psal. xliiii. f
a. Some reade thus. The ungodly lendeth upon usury and not for naught.

The. xxxviii. Psalme.

David taken with a feruent dysease, desyreth to be ryd therof, although hys synnes haue deserued so to be chastened. He complayneth wonderfully of the intollerable violence of his syckenes, of the feyntnes of his freyndes which forsoke hym and of the cruelnes of his enemyes: Then requireth he the healp of god, unto whome he wholly committeth him selfe.

To the chaunter, to bringe to remembraunce.

a. Loke the tytle of the. liii. Psalme.
b. Understande, the benefyte of God in to the hertes of the people, because he had delyuered him from so painful a disease, and restored him to his health Howbeit some thincke that, thys whole Psalm intreateth of the sicknes of the soule, that is, of the synnes, wherwith david was exercysed. And they understand the tytle thus. To bryng to remembraunce and to know our corrupcion and frailnes, take awai by Christ so as many as repent and beleue.

A Put me not to rebuke (Oh Lord) in thine anger: Oh chasten me not in thy heuy dysplesure.

For thyne arowes sticke fast in me, and thy hande presseth me sore.

Ther is no whole parte in my body, because of thy displeasure: there is no rest in my bones, by reason of my synnes.

For my wyckednesses ar gone ouer my heade, and are lyke a sore burthen to heuy for me to beare.

My woundes stincke and are corrupt, thorow my folyshnesse.

I am broughte in to so great trouble and mysery, that I go mourninge B
all the daye longe.
For my loines are cleane dryed up, and
there is no whole parte in my bodie.
I am feble and sore smytten, I roare for
the very dysquyetnes of my hert. C
Lorde, thou knowest all my desyre, and
my gronynge is not hyd from the.
My hert panteth, my strength hath
fayled me, and the lyght of myne eyes is
gone fro me.
My louers and freyndes stand lokynge upon my trouble, and my kinsmen are gone a farre of.
They that sought after my lyfe, and to do me euell, spake of lyes and ymagined disceate all the day longe.
As for me, I was like a deafe man and herde not: and as one that were dome, not openinge his mouth.
I am become as a mā that heareth not and that can make no resistaunce wyth hys mouth.
For in the, O Lorde, is my trust, thou shalt heare me, O Lorde my God.
My desire is, that mine enemyes triumphe not ouer me, for yf my fote slip D
pe, they reioyce greatly agaynst me.
I am redy to suffre trouble, and my heuinesse is euer in my syght.
For I confesse my wickednesse, and my synne greueth me.
But mine enemies lyue, and are myghtie: and they that hate me without a cause, are many in nombre.
They that rewarde me euell for good, speake euell of me, because I folow the thynge that good is.
Forsake me not (O Lord my God) O go not farre fro me.
Haste the to helpe me. O Lorde my succoure.

The Notes

c. Put me not. &c. Some suppose that thys Psalme and the. vi. and the. xxx. and xxxii. do descrybe some great and feruēt syckenes, wherwith David was soare troubled and vexed: And that he in this and the other aboue recyted Psalmes complayneth upon the greuouse paynes, which he suffered by the meanes of that syckenes: Which paines (saye they) he here calleth a chasteninge in anger, and heuy displeasure, and the arrowes and hande, that is, the plages of God Loke before in the Psalme. vi. a

The. xxxix. Psalme.

He

¶ He sheweth that although he were vexed wt ẏ greuouse paynes of his sycknes, yet he kept hi selfe so within his boundes, that he let no vnsyttynge wordes eshape him in the time of his complaynyng: chefely whyle the wicked hearde him.

a* To the chaunter for[b]* Iduthun, a Psalme of Dauid.

a* Loke the tytle of the .iiii. Psalme.
b* Iduthun is the name of a chaunter. i Paralip. xvi. d. and xxv. a. Kimhi thinketh that Dauid made this Psalme: and that it was wont to be song of ẏ kynde of syngars ouer which Iduthun bare rule. Some thincke it to be a certen songe, after whose tyme the Psalme was songe.

A I sayde: I wyll kepe my wayes ẏ
I offended not in my tonge.
And so shut my mouth, while ẏ
vngodly layed wayte for me.
I helde my tonge, I was domme, I
kepte sylence, yee euen from good wor
des, but it was payne and grefe to me
My hart was hote with i me, & while
I was thus musing, the fyre kyndled:
so that I spake with my tonge.
Lord let me knowe myne ende, and
the nombre of my dayes: ẏ I maye be
certyfied what I want.
Beholde, thou hast made my dayes
B a spanne long, and my life is as it were
nothing before the.
O how vayne are al men liuinge:
c* Selah.
Yee euerye mā walketh as it were a
shadow, and disquieteth hym selfe in
vayne: he heapeth vp ryches, and can
not tel to whom he gathereth them.
And now Lord wherin shall I cō
forte me: my hope is in the.
Delyuer me from al mine offences &
make me not a scorne vnto the foolish.
I kepe sylence, and opē not my mouth
for thou hast done it.
Turne thy plages awaye fro me,
C for I am consumed thorow the feare of
thy[b]* hande.
When thou punishest man for sinne,
ẏ chastenest him: so ẏ his bewtye con
sumeth away like as it were a moth.
O how vayne are al men: Selah.
Heare my prayer O Lorde, and cō
syder my callynge: shewe not thy selfe
as though thou sawest not my teares.
For I am a straunger and pylgrym
wyth the, as al my forefathers were.
Oh spare me a lytell that I maye
refreshe my selfe, before I goo hence &
be no more sene.

c* Loke the third Psalme. a
b* Of this is spoken before in the Psalme. xxi

¶ The .xl. Psalme.

¶ He reioyseth that he is ryd the forth of his greate ieoparody by ẏ helpe of god, & wondereth at his vnspeakable goodnes towarde them that feare him: & for it, syth he setteth not by sacrifices, but requireth the whole man, he cōmitteth him selfe vnto hym: & sayth that he wyll prayse his rightwesnes & goodnes contynually: The sheweth he ẏ greuousnes of ẏ ieopardy where in he was, and ẏ cause therof, which was his synnes. At the last he beseceheth god to ouerthrow his enemies, & to glad ẏ herts of ẏ good

a* To ẏ chaunter, a Psalme of Dauid

a* Loke the tytle of the .iiii. Psalme.

I Wayted paciently for the A
lord which enclined hi self
vnto me: & herd my callig:
He brought me out of
ẏ horrible pytte, out of the myre & clay:
he sett my fete vpon the rocke, and or
dred my goynges.
He hathe put a newe songe in my
mouth, euen a thanckesgeuinge vnto
oure God.
Many men seynge this, shall feare
the lord, and put their trust in him.
Blessed is the mā ẏ setteth his hope
in ẏ lord, & turneth not vnto ẏ proude
and to such as go aboute wyth lyes.
O Lorde my God, greate are thy
wonderous workes which thou hast
done: and in thy thoughtes towarde
vs ther maie none be lykened vnto ẏ. B
I wolde declare them, and speake
of thē: but they are so manye, that they
can not be tolde.
Sacryfice and offeringe ẏ woldest
not haue[b]* but a body hast ẏ ordeined
me: burntofferinges and sacrifyce for
synne thou hast not alowed.
Then sayde I: lo, I come. In ẏ be
ginning of the boke as it is written of
me ẏ I shuld fulfil thy wil O my god
and that am I not contente to do: yee
thy lawe is within my hert.
I wil preach of thy rightuousnes
in the greate cōgregacion: Lo, I wyll
not refraine my lyppes, O lord, and ẏ
thou knowest.
I do not hyde thy rightuousnes in
my hert, my talkinge is of thy treuthe
and sauing helth: I kepe not thy louig
mercye and faithfulnesse backe from
the greate congregacion.
Turne not thou thy mercy fro me
O lord, but let thy louinge kyndnes & C
truth alwaye preserue me.
For innumerable troubles are come
about

aboute me: my synnes haue taken such holde vpon me, that I am not able to loke vp: yee they are mo in nõbre then the heares of my heade and my herte hath fayled me.

O Lord let it be thy pleasure to deliuer me, make hast (O lord) to help me

Let them be ashamed and cõfounded that seke after my c*soule) to destroye
D it: let them fall backwarde and be put to confusyon, ÿ wish me euyll.

Let thẽ soone be brought to shame, that crye ouer me: there there

But let al those that seke the, be ioyfull and glad in the: and let all such as delite in thy sauing health, say alway the Lorde be praysed.

As for me, I am poore and in mysery, but the lorde careth for me.

Thou art my helper and redemer, make no longer taryeng, O my god.

The Notes

b * Some reade thus: but myne eares hast thou opened, vnderstand to heare roundly and to obeye.
c * Soule for lyfe as in Mat. vi. r. xvi. and Luk. xi.

The. xli. Psalme.

In this Psalme also speketh he of a disease wher in whyle he was holde his enemyes were greately reioysed, hopyng that he shuld be made away with ÿ violẽce of his disease. And in which also his frindes had forsaken him, but god holpe him which alwayes wolde preserue him And therfore in ÿ beginning, he pronounceth him happi which perceaueth ÿ councel of god concerning him.

a* To ÿ chaunter, a Psalme of Dauid
a * Loke the tytle of the. iiii. Psalme.

A Blessed is he, that consydereth the b*poore, the lord shall delyuer him in the tyme of trouble.

The lord shall preserue him, and kepe him aliue: he shall make hym to prospere vpon earthe, and shall not delyuer hym into the hyll of hys enemyes.

The Lorde shall refresh him when he lyeth sicke vpon his bedde yee thou makest his bedd in al his sicknesse.

I sayde. Lorde be mercyfull vnto me, heale my soule, for I haue synned agaynst the.

Myne enemyes speake euell vpon me: when shall he dye, and hys name perysshe?

B Though he come in to se, yet meaned he falshed in his herte, heapynge mischefe vpon him selfe.

All they that hate me, runne together agaynste me, and ymagyn euel agaynst me.

They haue geuen a wicked sentence vpon me: when he lyeth, he shal rise vp no more.

Yee euẽ myne owne famylyer frend
whõ I trusted which dyd eate my bred C
hath lyft vp his hele agaynst me.

But be thou mercyfull vnto me (O Lorde) rayse thou me vp, and I shall rewarde them.

By thys I knowe thou fauourest me, that my enemye shal not tryumph ouer me.

Thou haste vpholden me because of my innocency, and set me before thy face for euer.

O blessed be the Lorde God of Israell, from hence forthe and for euer more. Amen. Amen.

The Notes

b * Poore in the scripture sygnifyeth not only hi ÿ hath no money, or goodes, of this world: but also hi that hath a sorowful hert and him in whom ther is no hye minde, but onlye meakenes & louinge lowlynes.

The second treatyse

The. xlii. Psalme

He sheweth how sorowfull he was, because he was let from the holy assemble & fest of the lord by ÿ cõspiratye of his sonne Absolon & howe he was disquyeted with the voyces of the wicked, which blasphemed the desyre of godlynes where vnto he was geuen for a vayne & vnprofitab le thynge

a* To the chaunter, a monicyon of the sonnes of Corah.
a * Loke the tytle of the. iiii. Psalme.

Like as the herte desyreth the water brokes, so longeth my soule A
after the, O God?

My soule is a thurst for God, yee euen for the lyuing god: when I shall come and beholde the face of God.

My teares are my meate day and night, while it is dayly sayd vnto me, where is now thy god?

Now when I thincke there vpon, I poure out my hert by my selfe: for I wold fayne go hence w the multitude
and passe ouer with them vnto the hou B
se of God, in the voyce of prayse and thankesgeuinge, amonge soch as kepe holydaye.

Why art thou so full of heuynes (O my soule) and why art thou so vnquiet within me?

O put thy truste in God, for I wil yet geue hym thankes, for the helpe of his

his contenaunce.
My god, my soule is vexed within me therfore I remembre the lāde of Jordane, and the lytle hyl of Hermonim.
One depe calleth another with the voyce of thy whystles, al thy waues & water floudes are gone ouer me.
The lord hath promised hys louyng kyndnesse dayly therfore wil I prayse him in the night seasō, & make mi prayer vnto the god of my lyfe.
D I wyl say vnto God my stony rock why hast ẏ forgottē me: why go I thus heuely, while ẏ enemy oppresseth me:
Whyle my bones are brokē, & while mine enemies cast me ī the teth, daily saying vnto me: wher is now thy god.
Why art thou so heuy (O my soule) & whi art ẏ so disquieted within me?
O put thi trust ī god, for I wil yet thāke hym for the helpe of his coūtenaūce & because he is my God.

The .xliii. Psalme.

He desyreth to be delivered frō the cōspiters w Absolon, that he maye worthely prayse god in his holy temple.

A a* Geue sentēce vpō me (O god) & defende my cause agaynste the vnholye people: Oh delyuer me frō ẏ deceatful, and wycked man.
For thou (O god) art my strength: why hast thou shot me from the? Whi go I then so heuely, whyle the enemye oppresseth me?
Oh sende out thy light and thy truth, ẏ they may leade me and bring me vn
B to thy holy hil, and to thy dwellynge.
That I may go in to the aulter of god, euen vnto the god whyche is my ioye & pleasure & vpon the harpe to geue thākes vnto the, O god, my God.
Why art thou so heuy (O my soule) & whi art thou so disquieted withi me?
O put thy trust in God, for I wil yet geue hi thākes for ẏ help of his coūtenaunce, and because he is my God.

The Notes
a* Some reade. Reuenge me.

The .xliiii, Psalme.

He complayneth that Israell suffereth so greuous persecucion for the honoure of God and his lyuynges sake. and that yet god is not presente with ẏ in myracles doing as he in times past was And prayeth him to put forth his power, & delyuer him from ẏ iniuryes of the wycked.

a* To the, chaunter an instruccyon of the Sonnes of corage,
a* Loke the tytle of the, iiii. Psalme.

A We haue herde with oure eares (O God) oure fathers haue told vs, what thou hast done in theyr tyme of olde.
How thou hast driuen out the Heythen with thy hande, and planted b* thē in: how thou hast destroyed the nacions and cast them out.
For they gat not the land in possessiō thorow theyr owne swerde, neyther was it their owne c* arme that helped them:
But thy ryghte hande, thyne arme and the lyght of thy countenaunce: because thou haddest a fauour vnto them
Thou arte the kynge and my God, thou sendest helpe vnto Jacob.
Thorowe the, wyll we ouerthrowe oure ennemies, and in thy name wyll we tread them vnder, ẏ ryse vp against vs.
For I wyll not truste in my bowe, it is not my swearde, that shall helpe me.
B But it is thou that sauest vs from our enemyes, and puttest them to confusion that hate vs.
We wyll alwaye make our boast of God, & prayse thy name for euer. Selah
But now thou forsakest vs, and puttest vs to confusion, and goest not forth wyth our Hostes.
Thou makest vs to turne oure backes vppon oure enemyes so that theye whiche hate vs spoyle our goodes,
Thou lettest vs be eatē vp lyke shepe, and scaterest vs amonge the hethen.
C Thou sellest thy people for naught, and takest no moneye for them,
Thou makeste vs to bee rebuked of oure neyghbours, to be laughed to scorne and had in derision, of them, that ar rounde about vs.
Thou hast made vs a very byworde among the Heythen. and that the people shake theyr heades at vs.
My confusyon is dayly before me, and the shame of my face couereth me.
For the voyce of the selanderer and blasphemer, for the enemye and auenger.
All thys is come vpon vs and yet haue we not forgotten the, nor behaued oure selues vnfaythfully in thy couenaunte
Our herte is not turned backe, neyther, our steppes gone out of thy waye.

For thou hast c* smitten us in y place of dragons, and covered us wyth the shadowe of death.

D If we had forgotten the name of oure god and holden up oure handes to eny straunge god.

Shoulde not god fynde it out? for he knoweth y very secretes of the hert.

But for thy sake we are kiled all y daye longe, and are counted as shepe apointed to be slayne.

Up lord why slepest thou? I wake, and cast us not of for ever.

Wherfore f* hydest thou thy face? wylt thou cleane forget our mysery & oppression?

For our soule is brought lowe even unto the dust and oure bely cleveth unto the grounde.

Aryse O Lord, help us and delyver us for thy mercy sake.

The Notes.

b* That is oure fathers.
c* armeis generally taken for anye thynge wherunto we leane & trust, as here for fleshly and worldly power, and in the Psal. x.v. It followeth, But thy right hande, &c. that is thy strenghth, thy helpe, thyne ayde &c.
d* Loke the thyrd Psalme.
e* That is thou hast condempned us, to the place of serpents or dragons, or, thou hast dryven us into the place of serpentes or dragons.
By the place of serpêtes is understâd, their bondage amonge the Heythen which in cruelnes are lyke unto serpentes: The same calleth he the shadowe of death, for it is worse then death, & moare to be feared, to be put in all thynges to the arbytrement, and pleasure of the ungodly, to heare continually the name of God blasphemed, and all Godlynes despised, and all maner of iniuries and wronges done unto the favorers therof. Therfor sayth he Thou hast covered us with the shadowe of deathe, that is: with the very darckenes of death. Esay. xv. c.
f* God is said to hide his face, when he suffreth the good to be persecuted of the evill, as it is sayde of hys awakyng Psalme. lxxviii.

The. xlv. Psalme.

☞ The sonnys of Corah prayse Salomon for the bewtie, eloquence, strenght, power & noblenes both of hym and of hys wyfe: & also for the nobylytie of their chyldren. In them do they also fygure Christe and the power and nobilytie of hys kingdome.

a* To the chaunter, upon b* Sosanim an instruccion of the childrê of Corah a songe of love.

a* Loke the title of the iiii. Psalme.
b* It is a certaine instrument of musycke.

A My hert is enditîg of a good matter I speake of that whiche I have made of the king: My tong is the penne of a redy writer.

Thou art y fayrest among the children of men ful of grace are thi lippes, therfore god blesseth the for ever.

Gyrde the with thy swerd upon thy thyghe (O thou mighty) with worship and renowne.

Good lucke have thou with thyne honoure, ryde on with y truthe, mekenesse and rightuousnes: and thy ryght hand shal teach y wonderful thinges.

Thy c* arowes are sharpe, y people shalbe subdued unto the, even in y myddest among the kinges enemyes.

Thy seate (O god) endureth for ever: the scepter of thy kyngdom is a ryght scepter.

Thou hast loved rightousnes, and hated iniquite: wherfore God (whych is thy god) hath anoynted the with the oyle of gladnes above thy felowes.

All thy garmentes are like myrre, Aloes and Cassia, when thou commest out of thine yverye palaces in thy beutifull glory.

Kynges doughters in thy godly araye, and upon thy right hande standeth the quene in a vestur of most fine golde.

Herken (O dougeter) consyder, and encline thine eare: forget thyne owne people, and thy fathers house. C

So shal the kinge have pleasure i thy bewty, for he is the Lord and thou shalt worshippe him.

The daughters of tire shal be there with gyftes, the riche among y people shal make their supplicacion before y.

The kinges daughter is all glorious wythin, her clothynge is full of wrought gold.

She shalbe brought unto the king in rayment of nedle worcke, and maydens after her: such as be next her shal be brought unto the. D

With ioye and gladnes shall they be brougt & go in to the kynges palace.

In steade of thy fathers thou haste gotten d* children, whome y shalt make princes in all landes.

I wyll remêbre thy name from one generacion to another therefore shall the people geve thanckes unto the, worlde with out ende.

c* The arrowes of God maye signifye the wordes wherwith the côscience is prycked throw y feare of the iust iudgement of God: Job. vi. a
d* By these chyldren ar fygured the Apostles, which some tyme are called prynces or iudges Esa. i Math. xx.

¶ The .xlvi. Psalme.

¶ The suerty wherin the godlye be in all maner of ieopardies, by the helpe of god.

a* To the chaunter, a songe of ẏ children of Corah vpon b* almuth.

a* Loke the tytle of the .iiii. Psalme.
b* Loke the tytle of the .ix. Psalme.

A In oure troubles & aduersyte, we haue foūde, ẏ God is our refuge, oure strenght and helpe.

Therfore wyl we not feare, though ẏ erth fell, and though the hilles were caryed into the myddest of the see.

Though the waters of ẏ see raged & were neuer so troublous, & thoughe the mountaines shoke at the tempeste of the same. Selah.

For there is a floude, which wt his ryuers reioyseth ẏ cytie of God, ẏ holy dwellynge of the most hyeste.

God is in the myddest of her, therfore shal she not be remoued: for God helpeth her and that right earlye.

B The Heithen are madd, the kyngdomes make much a doo: but when he sheweth his voyce, the earth melteth awaye.

The Lorde of Hostes is with vs, ẏ god of Jacob is our defence. c* Selah

O come hither, and beholde the workes of the lord, what destruccions he hath brought vpon the earth.

He hath made warres to ceasse in al the worlde: he hath broken the bow, he hath knapped the speare in sonder and brent the charettes in the fyre.

Be still thē and confesse that I am God: I wyll be exalted among ẏ Heithen, and I wyl be exalted vpō earth.

The Lold of Hostes is wt vs, ẏ d* god of Jacab is our defence. Selah.

b* Loke the thirde Psal. a.
c* Of this ye haue in the .ix. Psalme

¶ The .xlvii. Psalme.

Of the excellente glorye of god declared thorow the whole world. Of ẏ conuersion of kinges and people vnto God,

To the chaunter, a Psalme of the children of Corah.

A O Clappe youre handes together) all ye people) O singe vnto god wt the voyce of thanckes geuig.

For the Lord ẏ most hyest is to be feared, and he is the greate king vpon al the earth.

He shal subdu the people vnder vs, and the Heithen vnder our fete,

He choseth vs for an heretage, ẏ beutie of Jacob, whom he loued. b* Selah

God is gone vp with a mery noise, & the Lord wt ẏ sownd of the trompet.

O singe prayses, syng prayses vnto god: O synge prayses, singe prayses vnto oure kinge. B

For God is kyng of al the earth O synge prayses vnto hym wyth vnderstadinge.

God is kinge ouer the heithen, god sytteth in his holy seate.

The princes of the people are gathered to gather vnto the god of Abraham c* for god is farre hier exalted, thē the mightye lordes of the earth.

b* Loke the third Psalme.

The Notes

c* Some reade. The protectoures or defenders of he earth belong to god, Roma. xiii. a

¶ The .xlviii. Psalme.

¶ The greate glorie & felicite of the Church & congregacion, in that they haue God euer present with them to be their defender: described vnder the fygure of Jerusalem.

A songe & a Psalme of the childrē of Corah.

Greate is the Lorde & hyelie to be praysed, in the cytie of oure god, euen vpon his holy hyl. A

The a* hyll of Sion is like a faire plante, wherof al the lande reioyseth: vpon the northe syde lieth the cytie of the greate kynge.

God is well knowen in her palaces, ẏ he is the defence of the same.

For lo, kynges are gathered, & gon by together.

They marueled, to se such thynges: they were astonied, & sodēly cast doune, B

Feare came there vpon them, & sorowe as vpon a woman ī her trauail.

Thou shalte breake the shippes of ẏ see, thorow the east winde.

Lyke as we haue herd, so se we in ẏ citie of the Lord of Hostes, in ẏ citi of our god. god vpholdeth the same for euer. b* Selah.

We wayte for thy louing kyndnes (O god) in the middest of the temple.

O God, according vnto thy c* name so is thy prayse vnto ẏ worldes ende C thy right hand is ful of rightuousnes

Oh let the mount Sion reioyse, & the daughters of Juda be glad becase of iudgementes.

Walke aboute Sion, go rounde a-

 boute

aboute her, and tel her ‡ towres.

Marcke wel her walles, set vp her houses, that it may be told them, that come after.

For this god is oure god for euer & euer, & he shal alwaye be oure gyde

a ✻ By the hill of Sion is vnderstande the churche as aboue in the ii. Psalme b. and, lxxviii. g
b ✻ Loke the thirde Psalme. a.
c ✻ By the name of god, is sygnifyed hys maiestye, hys power wysdom, & goodnes aboue in the. viii. a and xxi. b, xx viii. a & ye same in the. liiii. b. cxiii. a cx. iiii. b
b ✻ That is, that which thou doest is rightwes:
c ✻ Loke the Psalme. cxxii. b

The. xlix. Psalme.

¶ The mysery and madnes of them that sete very chefe, which receaue their felicytie in this worlde, & shal after contynually remayne in hel: wher as the vertuous shall haue euerlastynge ioye.

a ✻ To the chaunter, a Psalme of ÿ chyldren of Corah,

a ✻ Loke the tytle of the. iiii Psalme.

A O Heare this, all ye people: pounder it wel, all ye ÿ dwell vpon ÿ earth hye and lowe, ryche and poore, one wyth an other.

My mouth shal speake of wysdom, & my hert shal muse of vnderstandyng.

I wyll enclene mine eare to the parable and shewe my darke speache vpon ÿ harpe.

Wherfore shoulde I feare the euill days, when the wickednes of my heles compasseth me rounde aboute?

They that put theyr truste in the God and boaste them selues in the multitude of theyr riches.

B No man maye delyuer his brother, nor make agrement vnto him for God.

For it costeth more to redeme theyr soules so ÿ he must let that alone for euer,

Yee though he lyue longe, and see not the graue.

For it shalbe sene, that such wyse mē shal dye and perysh together, as well as the ignoraunte and folyshe, and leaue theyr goodes for other.

Loke what is in theyr howses: it contineuth styll: theyr dwellyng places endure from one generation to another, & are called after theyr owne names vpō the earth.

Neuertheles manne abydethe not in such honour, But is compared vnto the brute beastes and becometh lyke vnto

C them.

This waye of theirs is very folysh nesse, and yet theyr posterytye prayse it with their mouth. b ✻ Selah.

They ly in the hel like shepe, death shall gnawe vpon them, and the ryghtuous shall haue dominacion of them in the morning by times: their strēgth shal cōsume, & hel shalbe their dwellīg

But god shal deliuer my soule from ÿ c ✻ power of hel, when he receaueth me. Selah.

O be not thou afraied, whē he is made riche, & ÿ glory of his house increased.

D ✻ For he shall cary nothynge away with him when he dyethe, nether shall hys pompe folowe him.

While he liueth, he is couted an happie mā: and so long as he is in prosperitie, men speake good of him.

But when he foloweth his fathers generatyon, he shal neuer se lyght eny more.

When a man is in honoure & hath no vnderstaundinge, he is compared vnto the brute beastes, and becōmeth like vnto them,

The Notes
b ✻ Loke the thirde Psal. a
c ✻ That is from perdicyon & eternall damnacion

¶ The. l. Psalme.

¶ He prophecieth, that god wil call all nacions of the earth vnto him, by the gospell: And that he will requyre the confession & praysing of his name & not sacrifice. And how greatly he wil abhorre the which beast them selues to be religious and holy & are in deade nothyng lesse.

¶ A Psalme of Asaph.

A THe Lorde euen the mightye God hath spokē, & called the worlde frō the rising vp of the sonne, vnto ÿ goinge downe of the same.

Out of Sion appeareth the glorious beutye of God.

Oure god shall come, & not kepe silence: there goeth before him a consumynge fyre, and a mightie tempest roūde aboute him.

He shal cal the heauēs from aboue, & ÿ earth, that he may iudge his people.

Gather my sainctes together vnto me, those that set more by the counaūt then by eny offerynge.

And the heauens shal declare his rightuousnesse, for god is iudge him selfe. a ✻ Selah.

Heare, O my people: let me speake, let me testefye amonge you, O Israell B

I am God, euen thy god.

I reproue the not because of thy sacrifice, thy burntofferinges are alway before me.

I wyll take no bullockes of thy house, ner gotes out of thy foldes.

For all the beastes of the felde are myne, and thousandes of catell vpon the hylles.

I knowe all the foules vpon the mountaynes, and the wilde beastes of the feld are in my syght.

If I be hongrye, I wyl not tel the: for ye whole worlde is myne, & all that therin is.

Thynkest, thou that I wyll eate ye flesh of oxen, or drynke the bloude of goates?

C Offre vnto God prayse and thankesgeuing, and paie the vowes b. vnto the most hyest.

And call vpõ me in the tyme of trouble, so wil I heare the, yt thou shalt thãke me.

But vnto the vngodly sayeth god: Whi doest thou preach my lawes, and takest my couenaunt in thy mouth.

Where as thou hatest to be reformed, and castest my woordes behynde the?

If thou seist a thefe, thou runnest wyth hym, and art partaker with the aduouterers.

Thou lettest thy mouth speake wyckednesse, and thy tong paynteth disceate.

D Thou syttest and speakest agaynste thy brother yee sclaunderest thyne owne mothers sonne.

This thow doest whyle I holde my tounge: and thinkest me to be euen such one as thy selfe. but I wyll reproue the and set my selfe agaynst the.

O consider God ye that forget God least I plucke you awaye, and there be none to deliuer you.

Who so offreth me thankes and prayse, he honoureth me: and this is the way wherby I wyll shewe hym the sauinge helth of God.

The Notes

a. Of thys Psalme. iii. a

b. That is after the wyll of God.

¶ The. li. Psalme.

¶ A prayer of Dauid wher in he earnestly acknoledgeth hys sinnes, he desyreth the holy ghoost, & prayeth, for the church in the true Jerusalem

a. To ye chaunter, a Psalme of Dauid whẽ ye Prophet Nathã came vnto him, after he b. was gone into Bethsa be.

a. Loke the Tytle of the iiii. Psalme.

b. That is, had companied with.

Haue mercy vpon me (O God) after thy goodnes, & according vnto thy greate mercyes, do a waye myne offences. A

Wash me wel fro my wickednesse, and clense me fro my synne.

For I knowledge my fautes, & my synne is euer before me.

Agaynst the only, against the haue I synned, and done euel in thy syght: that thou mightest be iustyfyed in thy sayinges, & shuldest ouer come when ye art iudged.

Beholde, I was borne in wyckednesse, & in synne hath my mother cõceaued me. B

But lo, thou hast a pleasure in ye trueth and hast shewed me secrete wysdome.

O pourge me with c. Isope and I shalbe cleane: washe ye me, & I shalbe whyter then snow. Oh let me heare of ioye & gladnesse, that the bones which ye hast broké, maye reioyse.

Turne thy face from my sinnes, & put oute al mysdedes.

Make me a cleane hert, O God, & renue a ryght sprete with in me,

Cast me not away from thy presence & take not thy holy sprete from me. C

O geue me ye cõfort of thy help againe and stablish me with thy fre sprete.

Then shal I teach thy waies vnto the wycked, ye synners maye be conuerted vnto the.

Deliuer me from bloude giltinesse O God thou art the god of my healthe, ye my tõg may prayse thy righteousnesse

Open my lyppes, O Lorde, that my mouth maye shewe thy prayse.

For yf thou hadest pleasure in sacrifice, I wolde geue it the: but thou delitest not in burntofferinges.

The sacrifyce of god is a troubled sprit a broken and acontrite herte. O god, shalt thou not despyse. D

O be fauorable & gracyous vnto Sion, ye the walles of Jerusalem may be buylded.

For then shalt thou be pleased with ye d. sacrifice of ryghteousnesse, with the

burnt offeringes & oblacions the shal they lay bullockes upon thyne aulter.

The Notes

c* In the solempne sacrifice for sinne, of which Nu xix, & * in the cleansinge of the lepre, of which Leui. xiiii. ther was ysope annexed & ioyned to. By that sprinckling was sygnifyed right purenes of herte: for that prayeth he here, that is, for full remyssion of his synne: which ones had, & the fauour of god obtained, the mind reioyseth w unspekable ioy, & becometh moche whiter to the eye of the soule than doth any snowe to the bodely eye. Some understande by the ysope, the passiō of Christ by which onely we are puryfied from our synnes.

d* The sacrifice of ryghtwesnes is the mortifyeng of the fleshe and the meakenynge of the herte, the prayesynge of God and knowledgynge oure selues synners. Psal. iiii. b.

¶ The. lii. Psalme

¶ He describeth the frowarde mynde and intente of Doeg, and after that, his banyshmente, and the reioysinge that the ryghtwes had therof.

a* To the chaunter, an erortacyon of David whē Doeg the Edomyte came to Saul, & shewed him, sayng: David is come to the house of Abimelech.

a* Loke the tytle of the. iiii. Psalme.
The story of thys Tytle is in .i. Reg. xxii. b.

A Why boastest thou thy self, thou Tyrant, that thou canst do mischefe,

Wher as the goodnes of God endureth yet dayly.

Thy tong imagineth wickednes, and with lyes it cutteth lyke a sharpe rasour.

Thou louest ungraciousnes more then good, to talke of lyes more then ryghtuousnes. Selah.

Thou louest to speake all wordes that maye do hurte: O thou false tong

Therfore shall god cleane destroye the, smyte the in peces, plucke the oute of thy dwellynge, and roote the out of the lande of the lyuinge. Selah.

B The rightuouse shall se thys and feare and laugh hym to scorne.

Lo, this is the man, that toke not God for his strenghte, but trusted unto the multitude of hys riches: & was mightie in hys wickednes,

As for me, I am lyke a grene olyue tree in the house of God, my trust is in the tender mercye of God for euer, and euer.

I wyll alwayes geue thankes unto thee, for that thou hast done, and wyll hope in thy name, for thy sainctes lyke it well.

¶ The. liii. Psalme.

¶ He complaineth that al places are ful of the wicked and ungodly, as before in the. xiiii. Psalme.

a* To the chaunter upō b* Mahalath an instruccion of David.

a* Loke the tytle of the fourth Psal.
b* It is a certayne songe or instrument of musicke signifyeng dysease, or heritage.

The folyshe bodyes saye in theire hertes Tush, their is no God. A

Corrupt are they and become abhominable, in theyr wyckednesses: ther is not one that doth good,

God loked downe from heauen upon the childeren of men, to se if there were anye that woulde understande, or c* seke after God.

But they are all b* gone oute of the waye, they are all become unprofitable. ther is none that doth good no not one,

How can they haue understanding that are the workers of wickednes: eatinge up my people as it were breade B and e* call not upon God?

They are afrayde where no feare is for God breaketh the bones of them y besege the: thou puttest them to confusion, for God despyseth them.

Oh that the sauing health were geuen unto Israel out of Sion Oh that the Lorde woulde delyuer his People out of captiuitie,

Then shoulde Jacob reioyse and Israell shoulde be ryght glad.

The Notes

c* To seke after God is, at no hand to seke our awne in any thinge: but both to do and suffre al thynges to the glory of God and prophet of oure neighbour, to renye oure selues & all oures & become the seruauntes of al men: And this is the especyal poit of godlynes, agaynst which no men striue more stifly, then y bloud thursty and deceitful, which thicke they seke God, and seke them selues.

d* The meanig her of shal ye fide in y Psal. xiiii

e* Of this ye haue in Esai. lxiiii. c.

¶ The. liiii. Psalme

¶ He sheweth how he desyreth helpe of the lorde & was heard, when he was brought into greate Jeopardye, by the treason of the zephites: & howe God toke vengeaunce of his enemyes.

a* To the chaūter in Neginoth, an instruction of David, when the zephites came and sayd unto Saul. David is hid amongest us.

a* Loke the tytle of the. iiii. Psalme.
The story of this tytle is in .i. Reg. xxiii. b

A Help me (O God) for b* thy names sake, & delyuer me in thy strēgth Heare my prayer O God. consider the wordes of my mouth.

For straungers are risen up against me,

me, and y mightie (which haue not god
before their eyes) seke after my soule.
Selah.
B But lo, god is my helpar: it is he y
upholdeth my soule.
He shal rewarde euell unto myne e-
nemyes: and in thy truth shalt thou de
stroye them.
A fre wyl offering wyll I geue the,
and prayse thy [b]* name O Lorde, be-
cause it is so comfortable.
For thou hast delyuered me out of
al mi trouble so that mine eye seyth his
desyre upon mine enemies.

The Notes
b* These wordes of y Hebrues for thi names sake
i thine name, for thy name, or by thy name, sygnify
as moch to us, as i, for or bi thy maiesti glori good
nes, magnificence, power wisdome &c. psa.xxv.c
c* This is expounded i y Psa.iii.a d* The psa.xvii

The.lv. Psalme.

The complayneth y he was brought into a great
strayte, through most wycked and crafty men, whō
he toke for his cheafe frendes.
a* To the chaunter in Neginoth, an in
struction of David.
a* Loke the Tytle of the iiii. Psalme.
3 Here my prayer, O God, & hyde
not thy self fro my protectyon.
Take hede unto me and here
me, howe pyteously I morne and com
playne.
The enemie cryeth so, and the un-
godly commeth on so fast: for they are
mynded to do me some myschef, so ma
lycyously are they set againste me.
My herte is heuye within me, and
the feare of death is fallen upon me.
B Fearefulnes and trembling at cōe
upon me, and an horryble drede hathe
ouerwhelmed me.
And I said: O that I had winges
lyke a doue, that I myghte flee som-
where, and be at rest.
Lo, then woulde I get me awaye
farre of, and remayne in the wilder-
nesse. [c]* Selah.
I wolde make haist to escape from
the stormy wynde and tempest.
Destroye their tonges (O Lorde)
and deuid them for I se unrightuouse-
nesse, and strife in the citie.
This goeth daye and night about
the walles, myschefe and vice are in y
C myddest of it.
Wikednesse is therein, deseate and
gile go not out of her stretes.
If it were mine enemye that reuiled
me I cold beare it: or if one that ought
me euel wyll dyd threaten me I wolde
hide my selfe from him.
But it is thou my companyon my
gyde and myne owne familiar frende.
We had swete and secreate com-
munycacyon together in the howse of
God.
Let death come hastily upon them,
and let them go downe quick into hel
for wikednes is amonge them in their
dwellyngs.
As for me I wyll cal unto God, &
the Lorde shall helpe me.
In the euenyng, mornynge and at
noone day wil I mourn and complain
and he shall heare my voyce.
It is he that delyuereth my soule i
peace from them that lay waite for me
for they are many against me.
Yee euē God that endureth for euer D
shall heare me, and bryng them doune
Selah.
For they wyl not turne: and why?
they feare not god.
Yea they laye handes upon such as
be at peace with him, and so thei breke
his couenaunte.
Their mouthes are softer then but-
ter, and yet haue they battell in theyr
mynde: theyr wordes are smother, then
oyle, and yet be they very swerdes.
O caste thy burthen, or care, upon
the Lorde, he shal norishe the, and not
leaue the rightuous in unquietnesse.
But as for them, thou (O GOD)
shalt caste downe into the pytte of des
truccyon.
The bloud thirsty and disceatful
shall not lyue out halfe theyr days. Ne
uerthelesse my truste is in the

The.lvi. Psalme.

The sheweth how he called on the helpe of y lord,
when he was in ieopardy befor Achis king of Geth
and how he accused the wiles and violenc of Saul
and his adherentes, which had dryuen him into y
perell.
a* To the chaunter, upon [b]* the domme
stocke dowue: which flieth ferre of. [c]*
Michtam of David, when the Philisti
nes toke him in Geth.
a* Loke the tytle of the.iiii. Psalme.
b* Abra. Esra thincheth that y domē stocke dowue
was the begynnynge of a songe, after whose tune
the Psalme was songe, Kimhi and other suppose
y David called him selfe domē stock dowue which
flewe farre because he cōmytted him selfe wholye
unto

unto god, and geuing none answere to his aduersaryes fled farre from his owne nacion unto the Philistines, which were not only straungers, but also enemies. The storie here of is reade, i Reg. xxi.
A c* Loke before in the title of the. xvi. Psalme

BE mercyful unto me (O God) for men wil treade me downe they ar daily fighting and troubling me.

Myne enemies treade me dayly under their fete for they be many ỳ proudly fight agaynst me.

Neuerthelesse, when I am afrayde, I put my trust in the.

I wil comfort my self i gods word yee I will hope in god, and not feare: What can b* flesh do unto me.

They vex me daily in their wordes all that they imagin is to do me euel.

They hold all to-gether, & kepe thẽ
B selues close: they marke my steppes, how they maye catch my soule.

But in vaine for it shall escape thẽ: and why: thou (O god) in thy displeasure shall cast downe suche people.

Thou tellest my flyttinges, thou puttest my teares in thy bottell, and nombrest them.

When soeuer I cal upon the, mine enemies are put to flight: wherby I know that thou art my god.

In godes worde will I reioyce, in the Lordes word wil I comfort me.

Yee i God wil I trust, and am not afrayed what can mã then do unto me

Unto the (O god) will I paye my vowes unto the wil I geue thanckes and prayse.

For thou haste delyuered my soule from death, and my fete from falling, that I maye walke before god in the light of the liuinge.

The Notes

b* Flesh doth oftẽ signify as much as mã Rom. iii For by the dedes of the lawe shal no flesshe be iustyfied, that is no man and like wise here.

The. lvii. Psalme.

☞ He sheweth how he committed hym self to the lorde, and escaped al ieopardye when he was in the caue and his souldiers wᵗ him, & wᵗ what affection
* D he gaue thankes unto the Lord therfore: with a descripcyon of the malyce and hate of his enemies toward him.

a* To ỳ Chaunter, b* destroye not c* Michtam of Dauid, when he fled for Saul into the caue.

a* Loke the tytle of the. iiii. Psalme.
b* Or Thou shalt not destroye or make awaye (as some wyl.) By thys he signifieth, after the mind of Kimhi: that he twyse with stode and stilled his souldiers which moued him to destroye and kil Saule Ezra thincketh it to be a certẽ tune & maner of singing * Of this, in the title of the. xvi. Psalme

BE mercyfull unto me, O God, be mercyfull unto mee, for my soule A
trusteth in the: and under the shadowe of thy wynges shalbe my refuge, untyll wickednes be ouer past.

I call unto God the moste hyest, euẽ the God that shal help me up agayne,

He shall sende from heauen and saue me from reprofe of hym that wold swalow me up. Selah.

Thys shall God sende for his mercy and faythfulnes sake.

I lye wyth my soule among the cruell lyons: euen amonge the chyldren of men, whose teeth are speares and arrowes, and their tonge a sherpe swerde.

Set up thy self e, O god, aboue the heauens, and thy glory aboue al ỳ erth

They haue layde a net for my fete and pressed downe my soule: they haue dygged a pytte before me, and are fallẽ into it them selues. Selah.

My hert is ready, O God, my herte B
is ready to synge and geue prayse.

Awake, O myᶠ* glorye, awake lute & harpe, I my selfe wil awake righterly

I wyll geue thankes unto the, O Lorde, amonge the people I will singe prayses unto the among ỳ Heythẽ

For the greatnes of thy mercye reacheth unto the heauens, and the faythfulnes unto the cloudes.

Set up thy selfe, O GOD, aboue the heauens, and thy glory aboue al the earthe.

d* Loke the thyrd Psalme a.
e* Of thys is sayde Prouer. xxx. b.
f* Glory here signifieth the psalm by which he prayseth God: or after some: the soule of hym that prayseth.

The lviii. psalme.

✠ An inuectiue agaynst the flaterers and adherents of Saul with whose punishment he prophesieth ỳ the righteous shalbe wonderfully reioyseth.

a* To the chaunter b* Destroye not Michtam of Dauid.

a* Loke the. iiii. Psalme,
b* Of thys in the tytle of the psalme next before.
c* The significatiõ here of, ye haue in the tytle of ỳ xvi. Psalme,

Id* F your myndes be upon righteousnesse in deade, then iudge the thyng ỳ is right, O ye sons of mẽ A

But ye ymagyne mischefe in youre hartes & your handes deal wᵗ weckednes

The ungodlye are frowarde, euen from theyr mothers wombe: as sone as they be borne they go astraye and speake lyes.

They are as furious as the serpēt euen lyke the deaf Adder that stoppeth her eares.

That she shoulde not here y voice of y charmer, charme he neuer so wisely.

c* Breake their teth (O God) i their mouthes, smyte the chafe bones of the lyones whelpes in sonder, O Lorde.

B That they maye fal awaye, like water y runneth apace: & that when they shote their arowes, they may be brokē.

Let thē consume awaie like a snaile & like the vntimely frute of a womā, & let them not se the sunne.

Or euer youre thornes be sharpe, y wrath shal take thē awaye quicke, like a stormy wind.

The rightuous shall reioyce, when he seith y vengaunce, & shall wash his fete in the bloude of the vngodly.

So that men shal saye, verely there is a reward for the rightuous: doutles there is a god that iudgeth the earth.

The Notes

b* Or, Is the iustice in dede domme that ye oght to pronounce, & the rightwes thingges y ye oughte to iudge, O ye sonnes of men. Or ye y hold the coūcel pronounce ye in dede, y which is rightwes: ye sōnes of men, iudge ye after the thinges that right are.

c* That is bringe to naught the blaspemy of them which cal me a seducer. Psal. ii. b

The lix. Psalme. 59.

The desireth help against his enemies. He boasteth his innocency. He describeth the maners of his enemyes, and prophecieth their auengment.

a* To the chaunter, b* destroye not, c* Michtam of Dauid, when Saul send to watch y house to thintent to kil hi.

a* Loke the tytle of the iiii. Psalme

b* Of this in the lvii. Psalme

c* The signification herof is shewed before in y xvi. Psal. The story of this tytle shal ye fynde in the first of the kinges the. xix. Chapter.

A Delyuer me fro mine enemies (O my God) and defende me frō thē that rise vp against me.

O delyuer me from the wycked doers, and saue me from y bloudthursty men.

For lo, they lye waiting for my soule, the mighty men are gathered together against me, without ani offence or faute of me, O Lorde,

They runne, and prepare them selues, with out my faute: Arise, come y helpe me, and beholde.

B Stand vp, O Lord, God of hostes thou God of Israel b* to vyset al Heythen: be not merciful vnto them that offend of malycyous wyckednes Selah

Let them go to and fro, and runne about the cytie, houlyng like dogges.

Beholde, they speake (againg me) with their mouth, swerdes are vnder their lippes, for who reproueth them?

But thou (O Lorde) shalt haue thē in derision, thou shalt laugh al Heithē to scorne.

My strength do I ascribe vnto y, for thou (O god) art my defender.

God sheweth me his goodnes plenteously, god letteth me se my desire vp on mine enemies. C

Slaye them not, lest my people forget it: but scater them abrode w thy power, & put thē down, O lord my defēce.

For the synne of their mouth, for y wordes of their lyppes, and because of their pride, let them be taken and why their preaching is of cursing and lies,

Consume them in thy wrath, consume them that they maie perish, and knowe that it is god, which ruleth in Iacob and in al the worlde. * Selah.

Let them go to and fro, and runne about the citye houlyng lyke dogges.

Let them runne here and there for meate, and grudg when they haue not ynough.

As for me I wyll synge of thy power, and prayse thy mercy bytymes in y morninge: for thou art my defence and refuge in the time of my trouble.

Unto y (O my strength) wyl I singe for thou (O god) art my defence, & my merciful god,

The Notes

b* To visite for to chasten: as in the Psal. lxxxix. c

c* Loke the Psalme. iii. a

The lx. Psalme.

He sheweth how God being displesed had in times past geuen the people of Israel vnto the handes of their enemyes, but did yet mercyfully helpe them agayne: He sheweth also the power and dominyō of the Israelytes vnto whom now ar subdued y Moabytes & the Philistines: and hopeth by the power of god to haue the vyctorye of the Amonytes.

* To the chaunter, vpō the rose of witnesse, b* Michtam of Dauid, for to teache when he fought againste c* Siria of Mesopotamia, and Siria of zoba: and when Ioab turned back, and slue xii. thousand Edomytes in the valley of Salt.

a* Loke the tytle of the iiii. Psalme.

b* What is signifyed herby ye shall fynde in the tytle of the. xvi. Psalme

c* That is, that part of Syria which is called Mesopotamia: that which is called Soba.

A O God, y that hast cast vs out & scatered vs abrode, thou y hast bee so sore displeased at vs, cöfort vs agayne.
Thou y hast remoued y läd & deuy ded it, hele y sores therof, for it shaketh.
Thou hast shewed thy people heuy thinges, thou hast geuë vs a b* drynke of wine, that we slombre wyth all.
Yet hast thou geuen a token for soch as feare the, that they may cast it vp in the trueth. c* Selah.
That thy beloued myght be delyuered, helpe thë with thy ryght hande, & heare me.
God hath spokë in his Sanctuary
B (which thinge reioyseth me) I wyl deuyde Sichë, & meate oute the valleye of Suchoth.
Galaad is myne, Manasses is myne, Ephraim is the strength of myne heade, Iuda is my Captayne.
Moab is my washpotte, ouer Edom will I stretche out my shoue, Phylistea shalbe glad of me.
C Who wil leade me into the strög citie
Who wyll brynge me into Edom?
Shalt not thou do it: O God, thou that hast cast vs out: thou god, that wet est not out with oure hostes?
O be thou oure helpe in trouble, for vayne is the helpe of man.
Thorow god we shal do great actes, for it is he y shal tread downe our enemyes.

b* This drinke of wyne, &c. signifieth the anger of the lord or y sufferaunce of som plage, or the cuppe of anger. Apoca. xiiii. b

The lxi. Psalme.

He desyreth to be delyuered from perell, & strayght wayes, with a promes of thankesgeuing boasteth, that his desyre is hearde. He maketh him selfe a fygure of Christ, reioysynge of his kingdome, which lasteth euer.

a* To the chaunter vpon b* Neginoth, of Dauid.

a* b* Loke the tytle of the. iiii. Psal for them both

A Heare my cryinge (O god) geue hede vnto my prayer.
c* From the endes of y earth wil I cal vnto the, whë my hert is in trouble: Oh set me vp vpon an hye rocke.
For thou art my hope, a strong tower for me agaynst the enemye.
I wyl dwel in thy tabernacle for euer, that I may be safe vnder the couerynge of thy wynges. Selah.
For thou, O lord, hast harde my de- B
syres, thou haste geuen and heritage vnto those that feare thy name.
Thou shalt graunte the kinge a lög lyfe, that his yeres may endure thorow out all generacyons,
That he maye dwel before god for euer. Oh let thy louing mercy & faythfulnesse preserue hym:
So wyll I alway synge prayses vnto thy name, that I may daily perfourme my vowes,

The Notes

c* To crye from the endes of the earthe, is, beynge in a farre contrey, to syghe with affection and pray wyth feruent desyre to come out of the tribulacyon and aduersitie wherin we are oppressed in those contres and to be brought agayn to the place where we wolde wysshe vs. Reade the. iii. of the kynges / the. viii. Chapter. a. Dauid was dryuen into y vttermost coastes of all Israell, both when Saule and Absolon persecuted hym. And therfore sayth he, how farre soeuer I be outlawed, yet wyll I call vpon the Lord and trust surely to obteyn my request

The lxii. Psalme.

He teacheth to trust to God onelye, and not to men, nether to any of theyre strenghthes or armyes And descrybeth theyr frowardnesse and vanitie, & the vengeaunce that abydeth it from aboue.

a* To the chaunter, for b* Iduthun, A psalme of dauid.

a* Loke the tytle of the. iiii. Psalme
b* Of this ye sayde in the tytle of the. xxxix. Psal

My soule waiteth only vpon god, for of him commeth my helpe. A
He only is my strength, my saluacyon, my defence, so that I shal not greatly c* fall.
How long wyll ye ymagyn mischefe against euery man? ye shalbe slayne al y sort of you: yee as a torring wal shal ye be, and lyke a broken hedge.
Their deuyce is only howe to put
him out, their delite is in lyes: thei ge B
ue good wordes with their mouth, but curse w their herte. Selah.
Neuerthelesse, my soule abideth onli vpon god, for he is my god.
He only is my strëgth, my saluaciö, & my defence: so that I shal not fall.
In god is my health, my glori, my might, and in god is my trust.
O put your trust in him alway (ye people) poure out youre hertes before him, for god is oure hope. b* Selah.
As for men, they are but vaine, men ar C
disceatful: vpon y weighers thei are al together lygter than vanite it selfe.

O trust not in wronge and robbery
geue not youre selues vnto vanyte, yf
ryches encrease, set not your hert vpõ
them.

God spake once a worde, twyse haue
I heard the same: that power belõgeth
vnto God.

That thou Lord art mercyfull, and
that thou rewardest euery man accor-
dynge to his workes.

c* To fall or be remoued in the scripture is, to be
confounded, troubled, & to haue a quakinge & trẽbling
D conscience. Before in the Psal. xv. b and xx. b
b* Loke the thirde Psalme. a

The. lxiii. Psalme.

He sheweth how he gaue his mynde to the con-
templacion of the goodnes and power of god, and
was therwith wonderfully cõforted, when he was
absẽt from the holy feast in the wildernes of Juda,
throughe the persecution of Saul: and how he saw
by the spyrete, both his exaltacion and the destruc-
tion of his enemies: wherin he also figureth Christ
vnder the person of hym selfe.

A Psalme of Dauid, when he was in
the a* wyldernes of Juda.

a* He meaneth the wildernes of Ziph, which fell to
the lott of Juda.

O God, thou art my god: early wil
A I seke the.
My soule thrusteth for the, my
flesh longeth after the in a baren and
drye lande, where no water is.
Thus do I loke for the in thy Sãc-
tuary, that I might beholde thy power
and glory.
For thy louinge kindnesse is better
then lyfe my lyppes shall prayse the.
B As long as I lyue wyll I magnify yͤ,
and lyft vp my handes in thy name.
My soule is satisfied euẽ as it were
wt marie & fatnesse, whẽ my mouth prai
seth the with ioyfull lyppes.
In my bedde wyl I remembre the,
and when I wake my talkinge shalbe
of the.
For thou hast bene my helper, and
C vnder the shadow of thy winges wyll
I reioyse:
My soule hangeth vpon the, thy rig
ht hande vpholdeth me.
They seke after my soule, but i vai
ne, for they shall go vnder the earth.
b* They shall fall into thy swerde,
and be a porcion for foxes,
But the kyng shall reioyse in God,
all they that sweare by him, shalbe cõ-
demned, for the mouth of lyers shalbe
stopped.

b* He meaneth Saul & his hoste.

The. lxiiii. Psalme.

A prayer agaynst betrayers whose dyspocy-
cyon he discribeth, & prophecyeth their augmente

a* To yͤ chaunter, a Psalme of Dauid

a* Loke the tytle of the. iiii. Psalme.

Heare my voyce, O God, in my
complaynte, preserue my lyfe frõ A
feare of the enemye:
Hyde me from the gatheryng to ge
ther of the frowarde, from the heape of
wycked doers.
Whych whet theyr tounges lyke a
swerde, & shute with theire venimouse
wordes lyke as with arrowes,
That they may pryuely hurt the inno-
cẽt, & sodenly to hyt hi wtout any feare.
They haue diuised mischefe, and cõ
muned among thẽ selues, how they may
lay snares: tush (say they) who shal se thẽ
They ymagyn wickednes, and kepe it
secrete among them selues, euery man
in the depe of hys herte.
But God shall sodenly shute wyth
an arrowe, that they shal be wounded: B
Yee theyr owne tonges shall make
them fall, in so much that who so seyth
them, shall laugh them to scorne:
And all men that se it, shal say, this
hath God done, for they shall perceaue
that it is hys worke,
The rightuous shall reioyse in the
Lord, & put his trust in hym, & all they
yͤ are b* tru of hert, shalbe glad therof,

b* The true of herte, are those that nether for the
prosperite of the vnfaithful, nor pouerti of yͤ good
are seduced: but alwayse iudging well of God, are
pleased wt that he doeth, contented only with ye
promes contayned in his worde Psal. lxxiii. a

The. lxv Psalme,

He sheweth that god which principally & proprely
ruleth in Sion (by which is signified yͤ congrega
ciõ of the faythfull) ought to be knowen and wor-
shipped of al men: because he geueth aboundaunce,
both of thinges perteininge to this life, & of heuẽli
thinges also.

a* To the chaunter, a Psalme & songe
of Dauid.

a* Loke the title, of the. iiii Psalme

Thou, O God art praised in Siõ,
& vnto the is yͤ vowe performed. A
Thou hearest the prayer therfor
commeth al fleshe vnto the.
Oure misdedes preuaile agaist vs
Oh be thou mercyful vnto our sinnes
Blessed is the mã whome yͤ chosest
and receauest vnto the that he maye
dwel in thy courte: he shalbe satisfied
wyth the pleasures of thy house, euen
of thy holy temple.

Heare

B Heare vs, according vnto thy won-
derful rightuousnes, O God our sal-
uacion: thou that art the hope of all ỹ
endes of ỹ earth, and of the brode see.
Which in his strength setteth fast
ỹ mountaynes and is gyrded about wt
power.
Which stylleth the raginge of the
see, ỹ roaringe of his waues, and the
woodnes of the people.
They that dwell in the vttermoste
partes are afrayed at thy tokens, thou
makest both the mornyng and euenig
starres to prayse the.
C Thou visitest the earthe, thou wa-
terest it, and makest it very plēteous.
The ryuer of God is full of wa-
ters, thou preparest man his corne, and
thus thou prouidest for the earth.
Thou waterest her forowes, ỹ brea
kest the harde clottes therof, thou ma-
kest it soft with the droppes of rayne,
and blessest the increase of it.
Thou crownest the yeare with thy
good and thy b* fotesteps drop fatnes.
The dwellynges of ỹ wyldernes ar
fat also, that they droppe with all: & ỹ
lytle hylles ar pleasaunt on euery syde.
The foldes are ful of shepe, ỹ val-
leyes stand so thycke with corne ỹ they
laugh and synge.

The Notes.

b* Rab. Kim. vnderstandeth thys of the cloudes. Rab. Ezra of rūning waters.

¶ The .lxvi. Psalme

¶ A thanckesgeuinge for the delyueraunce of the people of Israel, wherin ỹ Psalmyst moueth all me to the praising of the lorde.

a* To ỹ chaunter, a Psalme of Dauid

a* Loke the title of the iiii. Psalme.

A O Be ioyfull in God, al ye landes,
singe prayses vnto the honor of
his name, make his prayse to be
glorious.
Saye vnto God: O how wonder-
ful are thy workes: thorow the great
nesse of thy power shal thine enemyes
be confounded.
O that all the worlde wolde wor-
shippe the, singe of the, and prayse thy
name. Selah.
O come hither and beholde ỹ wor-
kes of god, wherb is so wonderful in
his doinges amōge ỹ children of men.
B He turned the see into drye lande, so
that they wente thorowe the water on
fote: therfore will we reioyse in him.
He ruleth with his power for euer,
his eyes beholde the people: the renega
tes shall not be able to exalte themsel-
ues. b* Selah.
O magnifie oure God, ye people,
make the voyce of his prayse to be herd
Which holdeth oure soule in life, &
suffereth not our fete to slyppe.
For thou, O God hast proued vs, ỹ
hast tryed vs like as siluer is tried.
Thou hast brought vs into capti-
uyte, & layed trouble vpon our loynes. C
Thou hast suffred men to ryde ouer
our heades, we wēt thorow fire & water
but ỹ hast broght vs out, & refreshed vs
Therfore will I go into thy house
with brentofferynges, to paye the my
vowes, which I promised with my lip
pes, and spake with my mouthe, when
I was in trouble.
I wyll offer vnto the fatt brent sa-
crifices wt ỹ smoke of rammes, I will
offer bullockes & goates. Selah.
O come hither & herken, all ye that
feare god, I wyl tel you, what he hath
done for my soule,
I called vnto him with my mouth,
and gaue him prayses with my tunge.
If I encline vnto wickednes with
my hert, the lord will not heare me.
Therfore God hath herd me, & con
sydred the voyce of my prayer.
Praysed be God, which hath not cast
out my prayer, nor turned hys mercye
fro me.

The Notes.

b* Loke the Psal. iii. a

¶ The .lxvii. Psalme.

¶ He wyssheth the fauour of God to the people of Israel, to thyntent ỹ therby the knowledg & prayse of his godly goodnes maye be spred thorow ỹ hole worlde.

a* To the chaunter, in b* Nephinoth, a Psalme & songe.

a* b* Loke the title of the .iiii. Psalme for the both

God be mercyfull vnto vs, blesse
vs & shewe the lyght of his coun
tenaunce vpon vs. Selah A
That we maye knowe thy waye vp
on earth, thy sauing health amonge al
heathen.
Let the people prayse the, O God,
yee let all people prayse the.
O let the peple reioyse and be glad
that thou iudgeste the folke righteu-
ously

ouslye, and gouernest the nacyns vpon earth.

Let the people prayse the, O god, let all people prayse the.

God, euen oure owne god, geue vs his blessinge, that ẏ earthe maye bring forth her encrease.

God blesse vs, and let the endes of the worlde feare him.

The Notes

c In the Psal.iiii.a,iii the meaning of thys word Selah.

The.lxviii. Psalme,

The sheweth ẏ great goodnes & wonderful power which the Lorde exercised toward his people & ẏ holy citie Jerusalem, in geuing them the victory (as some expounde) of the Syrians, the Edomytes, & the Ammonytes: fyguryng openly therein the kyngdome of Christ, vnto whom he sawe by the sprete that the hole worlde shulde obey: wherfore he exhorteth all men to geue prayse vnto the lorde.

a To the chaunter, a Psalme and sõg of Dauid.

a Loke the tytle of the.iiii. Psalm

A Let[b] God, arise so shal his enemies be scattered, and they that hate him, shall flee before him.

Like as ẏ smoke vanisheth, so shalt thou driue them a waye: and lyke as ware melteth at the fire, so shall ẏ vngodly perish at the presence of god.

But the ryghtuous shalbe glad and reioyse before god, they shalbe mery & ioyful.

Oh singe vnto god, sing prayses vnto his name: magnifie hym that rideth aboute the heuens (whose name is the Lord) and reioyse before him.

B He is a father of the fatherlesse, he is a defender of widdowes: euen god in his holy habitacion.

He is the God that maketh men to be of one mynde in a house, and bryngeth the presoners out of captyuite in due season, but letteth the runagates continue in scarcenesse.

O God, whẽ thou wentest forth before the people, when thou wentest thorow the wyldernes. Selah.

The earthe shoke, and the heauens dropped at the presẽce of god: Sinai, at the presence of god which is the god of Israel.

Thou O god sendest a gracious raine vpon thine enheritaunce, and refreshest it, when it is drie.

That thy beastes maye dwel therin which thou of thy goodnes hast prepared for the poore.

The Lord shal geue the word, with greate hostes of Euangelystes. C

Kinges with ther armies shall flee, and they of the housholde shall deuide the spoyle.

If so be, that ye lie among the pales, the doues fethers shall be couered wt syluer, and her wynges of the colour of golde.

When the almighty setteth kinges vpon the earth, it shalbe cleare euen in the darckenes.

The hyll of Basan is gods hyll, the hyl of Basan is a plenteous hyll.

Why hope ye so, ye[d] greate hiles? It pleaseth god to dwell vpon this hyll, yee the lorde wyll abyde in it for euer.

The charettes of god are many M. tyme a thousande, the lord is amonge them in the holy Sinai. D

Thou arte gone vp an hie, thou haste led captiuitie captiue, and receaued gyftes for men: Yee euen for thine enemies, that they might dwell with ẏ Lorde God.

Praised be the lorde dayly euen the god which helpeth vs, ãd poureth his benefites vpon vs. c Selah.

The god that is our Sauiour euẽ God the Lorde by whome we escaped death. E

The God that smiteth the enemies vpõ the heades & vpon ẏ heary scalpes such as go on stil i their wickednes.

The Lord hath saide: some will I bringe againe frõ Basan, some will I bringe againe from the depe of the see.

That thy fote maye be dipped in ẏ bloude of thine enemyes, & ẏ thy dogges maye lycke it vp.

It is wel sene, O god, how ẏ goest, how thou my god and king, goest in ẏ Sanctuary.

The singers go before and then the mynstrels amonge the maydens with the tymbrels.

O geue thankes vnto god the lord, in the congregacion, for the welles of Israel. F

There lyeth Beniamin, the Princes of Juda, the Princes of zabulon, and

the Prynces of Nephthaly beare rule amonge them.

The God hathe committed stregth unto the, stablysh the thing, O god, þ thou hast wrought in us.

For thy temples sake at Jerusalem shal kinges bringe presentes unto the

Reprove the beastes amonge the reedes, the heape of bulles with the calves: those that drive for money.

Oh scatter the people that delite in batayle.

The Princes shal come out of Egypt, the moriás land shal stretch out her handes unto God.

Synge unto god, O ye kingdome of the earth: O sing praises unto the lorde * Selah.

Which sitteth in the heavens over al from the beginnig: Lo, he shal send out his voice, yee & þ a mightie voice.

Ascribe ye the power unto god, his glorye is in Israell and his mighte in the cloudes.

God is wonderful in his Sanctuary, he is þ god of Israell, he wil geue strengthe and power unto his people. Blessed be god.

The Notes

b * God ariseth when he showeth þ he hath a wil to help & to save Psal. xii. b, xxxv. a, xliiii. d & c.

c * By this gracious raine is signified the worde gospel which is the law of the spirite & of life Psalme. cxlviii. b.

d * That is mighty kinges.

e * Loke the Psalme. iii. a

The. lxix: Psalme.

A complaynt of þ great adversitye of David, beyng the figure of Christe, & of the sayncte & Christ in his membres. And after a prayer for deliveráce therfrom: Then a ioyfull reioysing for help geven, with a prophecy of the encrese of the church ioyned therunto.

a * To the chaunter upon b * Sosanim of David.

a * Loke the tytle of the. iiii. Psalm

b * Of Sosanim ye haue in the tytle of the. xlv. Psalme.

A Helpe me O god, for the c * waters are come in even unto my soule.

I sticke faste in the depe myre, where no grúd is I am come into depe waters, and þ floudes wyl drowne me.

I am wery of cryenge, my throte is drye, my syght faileth me, for wayting so longe upon my god.

They that hate me without a cause are mo then þ heares of my head they that are mine enemies & wold destroy me giltlesse are mightie I am faine to paye the thinges that I never toke.

God thou knowest my simplenesse, D
and my fautes are not hyd from the.

Let not thé that trust in þ, O Lord god of hostes be ashamed for my cause let not those that seke me, be confounded thorow me O god of Israel,

And why? for thy sake do I suffer reproke, shame covereth my face.

I am become a straunger unto my brethren, and an alyaunt unto my mothers chyldren.

For the d * zele of thine house hath even eaten me, and the rebukes of them that rebuke the, is fallen upon me.

I wepte and chastened my selfe E
with fastinge, and that was turned to my reproke.

I put on a sacke cloth, and therfore they iested upon me.

They that sate in the gate, spake agaynst me, and the dronkerdes made songes upon me.

But Lord I made my prayer unto the in an acceptable time:

Heare me, O God, with thy greate mercye and sure helpe.

Take me out of the myre, þ I sincke F
not: Oh let me be delivered from thé þ hate me, and out of the depe waters.

Lest the water floud drowne me þ the depe swalowe me not up, and that the pytte shut not her mouth upó me.

Heare me, O Lord, for thy lovinge kindnesse is comfortable: turne the unto me acordinge unto thy great mercy.

Hyde not thy face from thy servaút, for I am in trouble: O haste the to helpe me:

Drawe nye unto my soule, & save it Oh delyver me because of mine enemies.

Thou knowest my reproke my shame and my dyshonour: myne adversaries are all in thy sight.

The rebuke breaketh my hert & maketh me hevy: I loke for some to have pytye upó me, but there is no má: & for some to comfort me but I finde none.

They gave me gall to eate, & when I was thursty they gave me vynegre to drinke.

Let their (c) table be made a snare to take them selues with all, an occasyon to fall & a rewarde vn'to them.

Let their eyes be blinded, that they se not: and euer bow down their backes.

Powre out thine indignacion vpō thē, and let thy wrathfull dyspleasure take holde of them.

Let their habitacyon be voyde, & no
f man to dwell in their tentes.

For they persecute him whom thou hast smyten, and besyde thy woundes they haue geuen him moo.

Let them fal from one wickednesse to another, and not come into thy righteousnesse.

(e) Let thē be wyped out of the boke of the liuing, and not be wryttē amōg the righteous.

As for me, I am poore and in heuinesse, let thy helpe defend me O God.

That I may prayse ÿ name of god with a song, and magnify it with thākesgeuinge.

G This shal please the lord better then a bullocke, that hath hornes & hoofes

O consydre this and be glad (ye ÿ be in aduersyte) seke after God, and youre soule shal lyue.

For the Lorde heareth the poore & dispyseth not his prisoners.

Let heauen and earth prayse him, the see and all that moueth therin.

For God wil saue Syon, & bylde the cytyes of Juda, that men may dwel there, and haue them in possession.

The sede of his seruauntes shal inherete it, and they ÿ loue his name shall dwell therin.

a Waters here signyfye the greafes and panges of death.

b Of this zeale or Ielousy ye haue i Exo.xx. Deu iiii.b. and iii.Reg.xix b

c Let their table be made a snare &c. That is, Let their opinion & doctrine be the cause of their faylnes & destruccion as it is come to the Jewes. Roma xi.b.

The hebru Paraphras saith thus: Let soche a diner be set before thē wherunto they may be so bounde that they cā not escape. The scripture is a snare to ÿ vngodly, wherwith they be traped: although they be neuer so wel lerned. For only the spirituall perceaueth the meaning therof. One the other syde vnto the godly, though they haue neuer so litel lerning or non at all, it is the ryuer of the water of life John.vii.f

(e) That is let thē be wiped out of ÿ nombre of thē whome thou hast chosen to lyfe. The boke of the lyuing is no nother thing, than the euerlasting eleccion & predestinacion of god, the which vndoubted foloweth vocacyon & iustificaciō. Daniel.xii.a. Philip.iiii.a. & Apocal.iii.a

The.lxx.Psalme.

He desyreth helpe, & ÿ auengeaunce of his enemies, that the faythfull maye reioyce of his ayde.

a To the chaunter, of Dauid to bryng to remembraunce.

a Loke the tytle of the.iiii, Psalme.

HAste the, O God, to delyuer me, A
& to helpe me, O Lorde.

Let them be shamed & confounded that seke after my soule: let them be turned backwarde, and put to confusyon, that wish me euill.

Let thē sone be brought to shame, ÿ crye ouer me, there there.

But let all those that seke ÿ, be ioyfull & glad in the: and let al soch as delite in thy sauyng health, say alwaye: ÿ Lorde be praysed.

As for me, I am poore and in mysery, haste the god for to helpe me.

Thou art my helpe, my redeamer and my god: Oh make no longe taryinge.

The.lxxi.Psalme.

He sheweth how he was conforted of the Lorde, which as he had preserued hī sence he was a chylde, so he wold not forsak hī in his age, whē he desyred helpe agaynst them (as it is supposed) that conspired with Absalom: & how he gaue prayse and thankes to him. A

IN the, O Lord, is my trust, let me neuer be put to confusyō, but ryd de me, & delyuer me thorowe thy ryghteousnesse: encline thine eare vnto me, and helpe me.

Be thou my strong holde (where vnto I maye alwaye fle) thou that hast promised to helpe me: for thou art my house of defence and my castell.

Delyuer me, O my god, out of the hand of the vngodly, out of the hande of ÿ vnrighteous and cruell man.

For thou, O Lord god, art ÿ thing ÿ I longe for, thou art my hope euen fro my youth.

I haue leaned vpon the euer sence I was borne, ÿ art he that toke me out of my mothers wōbe, therfore my prayse alwaye of the. B

I am become a wōder vnto the multytude, but my sure trust is in the.

Oh let my mouth be fylled wt ÿ prayse and honour all the daye longe.

Cast me not away in min old age, forsake me not whē my strēgth fayleth me

For myne enemyes speake against me, & they that lay wayte for my soule, take theyr councell together, sayenge:

God hath forsaken him, persecute him, take hym, for there is none to helpe hi.

So not farre from me, O God: me God haste the to helpe me.

Let them be confounded and peryshe, that are agaynste my Soule: let them be couered with shame and dishonour, that seke to do me euell.

C As for me, I will pacientlye abyde alwaye, and wyl euer encrease thy prayse.

My mouth shall speake of thy rightuousnes and sauing health a* all the daye loange, for I knowe no ende thereof.

Let me go in (O Lorde God) and I wyll make mencion of thy power and rightuousnes onely.

Thou, O God, hast lerned me from my youthe vp vntyll nowe, therfore wyll I tell of thy wonderous workes.

Forsake me not, O God, in mine old age when I am gray headed: vntyll I haue shewed thyn arme vnto chylders chylderen, and thy power to al thē that are yet for to come.

Thy reghtuousnes O God, is verye hygh, thou that dost great thynges: O God, who is lyke vnto the?

D O what great troubles and aduersities haste thou shewed mee: and yet dyddest thou turne and refresh me: yee and broughtest me from the depe of the earth agayne.

Thou hast brought me to great honour, and comforted me on euery syde.

Therfore wyll I prayse the and thy faythfulnes, O God, playing vpon the lute, vnto the wyll I synge vppon the harpe, O thou b* holy one of Israell.

My lypps wolde faine singe prayses vnto the: and so wolde my soule whome thou hast delyuered.

My tonge talketh of thy rightuousnesse all the daye longe, for they are cōfounded and brought vnto shame that soughtt to do me euell.

The Notes

a* All the dayelonge is often taken for continually and without ceassinge, as in the Prouerb, xxi.d. Esai.lj.d.

b* The holy one of Israell signifyeth Chryste Psalme.lxxxix.c.

The lxxii. Psalme.

The prayeth that the kingdome of God maye come thorow Christ, and prophecieth of the noblenes, rightousnenes plenteoulnes and durablenes of this kingdome but al vnder the shaddowe of the kyngdome of Salomon.

Of Salomon,

Geue the kynge thy iudgementes, O God, and thy rightuousnesse vnto the kinges sonne. I

That he maye gouerne thy People acording vnto right, & defend thy poore

That the a* mountaynes maye bringe peace, and the lyttle hylles rightuousnes vnto the people.

He shall kepe the symple folke by theyr righte, defende the children of ye poore, and punish the wrong doers.

Thou shalt be feared as long as ye sunne and mone endureth, from one generacion to an other.

He shal come downe lyke the rayne into a flese of wolle, and lyke the droppes that water the earthe.

In his tyme shall ryghteousnesse florish, yee and aboundaunce of peace so longe as the mone endureth.

His domynion shalbe from the one see to the other, and from the floud vnto the worldes ende. B

They that dwell in the wildernesse shall knele before hym, and his enemyes shall b* lyke the dust.

The kyngs of the se and of ye Iles shall brynge presentes, the kynges of Araby and Saba shall offre gyftes.

All kinges shall worshippe hym, & all heathen shall do hym seruice.

For he shall delyuer the poore whē he cryeth, & the nedy yt hath noo helpe. C

He shalbe fauourable to the simple and poore, he shall preserue the soules of suche as be in aduersitie.

He shall delyuer theyre soules from extorcion and wronge, and deare shall there bloude be in his syght.

c* He shall lyue, and vnto him shal be geuen of the golde of Arabya: prayer shalbe made euer vnto him, and dayly shall he be praysed.

There shalbe an heape of corne in the earth hye vpon the hylles, his frut shal shake like libanus, & shal begreene in the citie lyke grasse vpon the earth.

His name shal endure for euer, his name shal remayne vnder the sunne amonge the posterities, which shall bee blessed thorow hym, & al the hethē shal

prayse

prayse hym.

Blessed be the Lorde God,euen the God of Israell,which onely doth wonderous thynges.

And blessed be the name of his maiestie for euer,and all landes be fulfylled w hys glorye.Amen,Amen.

The Notes

a* By the mountaynes are vnderstande the great men and rulers,that receaue the word of peace:and by the lytle hylles,theyr subiectes. Psalme,cxxiii.a. cxlix.b.Luke.iii.b.

b* That is,shalbe humbled euen to the hyllynge of the grounde,Esa.xlix.g.

c* That is to wete the kinge.after Rab.Sal.Or the poore,after some.

Here endeth the prayers of Dauid the sonne of Iesse.

The thyrd treatise.

The.lxxiii.Psalme.

He sheweth vnto the cōsolaciō of the Godly,which are greued and offended with the prosperitie of the wicked,how vngracious an ende it shall haue. And agayne how fortunate and happy an ende the myserye wherwyth the godlye seame here to be exercised shalbe rewarded wyth.

A Psalme of Asaph.

B O How louing is God vnto Israell,to suche as are cleane of hert?

Neuerthelesse my fete were almoost gone,my treadinges had wel nye slypt.

And why?I was greued at the wycked,to se the vngodly in such prosperite.

For they are in no parell of deathe,but stande fast lyke a palace.

They come in no mysfortune lyke other folke,nether are they plaged lyke other men.

And thys is the cause that they bee so putt vp in pryde,and ouerwhelmed with crueltie and vnrightuousnes.

Theyr eyes swell for fatnes,they do euen what they lyste.

Corrupt are they,and speake blasphe- B
mies maliciously,proud and presumptuous are theyr wordes,

They stretche forth theyr mouth vnto the heauen,and theyr tong goeth thorow the world.

Therfore fal the people vnto them,and there out sucke they no small auantage.

Tush(saye they)howe shulde god perceaue it?is ther knowledge in the most hyghest?

Lo,these are the vngodlye,these prospere in the worlde,these haue riches in possession.

Shoulde I then clense my herte in vayne(thought I)and a* wash my handes in innocencye?

Wherfore shulde I be then punished daily,and be chastened euery mornyng?

Yea I had almoost also sayde euen
as they,but lo,then should I haue con C
dempned the generacion of thy childrē.

Then thought I to vnderstād this,but it was to herde for me.

Untyll I wente into the sanctuary of god,and considered the ende of these menne.

Namely,how thou hast set them in a slyppery place,that thou mayst cast the downe headlynges and destroye them.

O how sodenly do they consume,perish and come to a fearful ende?

yea euen lyke as a dreame when one awaketh.so makest thou there b* image to vanish out of the citie.

Thus my herte was greued, and it we- D
te euen thorow my reines.

So folysshe was I and ignoraunte,and as it were a beest before the.

Neuerthelesse I am always by the,thou holdest me,by me ryght hande.

Thou leadest me with thy councel,and afterwarde receauest me vnto glory.

O what is there prepared for me in heauen?there is nothynge vpon earth,that I desyre in comparison of the.

My fleshe and my hert fayleth,but God is the strenghte of my herte,and my porcion for euer.

For lo,they that forsoke the shall perish,thou destroyest all them that c* cōmitte fornicacion against the.

But it is good for me,to holde me fast by God,to put me trust in the Lorde God,and to speke of al thy workes,

The Notes

a* To washe his handes in innocencye,is,to shewe his lyfe to be pure and without reprofe,as it is sayde Psalme.xxvi.

b* that is their estimacion or glorye.

c* They committe fornicacion agaynst hi,that put theyr trust in any other than in him alone.

The.lxxiiii.Psalme

He complayneth of the destruction of the temple and of the blasphemy of the wicked people agaynst God and his holy thynges.And after he hath menciôned in the power of God in the principall thinges of this world,to the strengthening and confirmig of hope,he prayeth,that the sainctes and godly persones maye be auenged,and the hethen brought vnder worthy punishement.

An instruccion of Asaph.

A O God, wherfor doest thou cast vs so cleane awaye: why is thi a* wrath so hote agaist the shepe of thy pasture?

O thynke vpon thy congregacion, whom thou hast purchased from ÿ beginning: the stafe of thyne enheritaũce whom thou hast redemed, euẽ this hyl of Sion wherin thou dwellest.

Treade vpon them with thy fete, and cast them downe to the grounde, for ÿ enemye hath destroyed all to gether in the Sanctuarye.

Thine aduersaries roare in thy howses, & set vp theyr banners for tokens.

B Men may se the axes glyster aboue, like as those that hewe in the wodd

They cut downe all the silyng worcke of ÿ Sanctuary with billes and axes.

They haue set fyre vpõ ÿ Sanctuary, they haue defyled the dwellyng place of thy name euen vnto the grounde.

Yee they saye in their hertes: let vs spoile them altogether, thus haue thei brent vp all the houses of God in the lande.

We se oure tokens no more, ther is not one Prophet more, no not one that vnderstandeth any more.

O god, how longe shall the aduersary do thys dyshonour: how long shal ÿ enemy blasphem thy name? for euer?

Why withdrawest thou thin hande? why pluckest thou not thy righthande

C out of thy bosome, to consume thyne enemyes?

But god is my kynge of olde, the helpe that is done vpon earth, he doth it hym selfe.

Thou deuydest the see thorow thy power, thou breakest the heades of ÿ dragons in the waters.

Thou smytest the heades of Leuiathã in peces, & geuest him to be meate for ÿ people in the wildernesse.

Thou diggest vp welles and brokes, thou dryest vp mightye waters.

The day is thyne, and the night is thyne: thou hast prepared the lyghtes and the sunne.

Thou hast set al the borders of the earthe thou hast made bothe sommer and wynter.

Remember this, O Lorde, how the enemye rebuketh, and howe the folyshe people blaspheme thy name.

O delyuer not the soule of thy turtle doue vnto the beastes, & forgat not ÿ congregacion of thi b* poore for euer.

Loke vpon the couenaunt, for the darcke howses of the earthe are full of wyckednes. C

O let not the simple go awaye ashamed: for the poore and nedy geue prayses vnto thy name.

Aryse, O god, and mainteine thine owne cause, remembre how the folyshe man blasphemeth the dayly.

Forget not ÿ voyce of thine enemies, for the presumpcion of them that hate the, increaseth euer more and more.

The Notes

a* The wrath of God is some time taken for the vengaunce wherwith he punisheth synners, as in ÿ Psal. xviii. a But here it signifieth the punishmẽt wherwith he chasteneth his. Psal. lx. a.
b* Loke the Psalme. ix. b.

The. lxxv: Psalme.

¶ Oure sauioure here vnder the shadow of Dauid glorieth of ÿ power geuen vnto him, wherwith he wil restore the world now drawing to an ende: and warneth that no mã be so hardy as to withstãd his kingdom: and also prophesieth greuous vengaunce vnto al that go therabout, and al maner of prosperite to them that beleue in hym.

a* To the chaunter, b* destroye not, a Psalme & songe of Asaph.

b* Of this ye haue in ÿ Psal. lvii. Here it happely signifieth that the wycked goo aboute to destroye Christ & those that beleue in him, but that it cã not be when the Lord forbiddeth.

Vnto the, O God, wyll we geue thanckes, yee vnto the wyll we geue thanckes, and seinge thy name is so nye, we wyll tel of thy wonderous workes. A

When I may get a conuenient time, I shall iudge according vnto ryght.

The earth is weake and all that is therin, but I beare vp her pylers.

I sayde vnto the madde people, deale not so madly: and to the vngodlye, c* set not vp your hornes:

Set not vp your hornes on hye, & speake not with a styf necke.

For promocyon commeth nether from the East ner frõ the west, ner yet from the b* wyldernesse.

And why? god is the Iudge: he putteth downe one, & setteth vp another. B

For in the hand of the Lorde there is a c* cup ful of stronge wyne, and he poureth out of the same:

as for

As for the dregges therof, al y vngodly of the earth shall dryncke them, and sucke them out.

But I wyll talke of the God of Jacob, and prayse him foreuer.

All the hornes of the vngodly wyll I breake, and the hornes of the righteous shalbe exalted.

The notes

a* To set vp the hornes here is, by pryde to shewe their power. Amos. vi. d.
b* That is, the South: because Iewry, hath a wyldernesse toward the South.
c* Cuppe in the scripture signifieth afflyctyon and all that is offered vs by the wyll of god.

¶ The. lxxvi. Psalme

¶ He sheweth that Jerusalem was marueloustye & hyghly defended of the Lorde, & therby his exceadig and terryble power.

a* To the chaunter, in b* Negynoth, a Psalme and songe of Asaph.

a & b* These are both expounded in the title of the iiii. Psalme.

A In Juda is god knowē, his name is grate in Israel.

At c* Salem is his tabernacle, and his dwellyng in Sion.

There breaketh he the arowes of y bowe, the shylde, the swerd, & the whole battayle. d* Selah.

Thou art of more honoure & might then the hylles of robbers.

The proude shall be robbed & slepe their slepe, and the mighty shalbe able to do nothyng with their handes.

B When thou rebukest them, O god of Jacob, both the charettes and horsemen shal fal on slepe.

Thou art fearcful, for who maye abide in thy sight, whē thou art angry.

e* When thou lettest thy iudgemēt be herde from heauen, the earth trembleth and is styll.

Yee whē God aryseth to geue iudgment, and to helpe all them y be in aduersite vpon earth. Selah

When thou punyshest one man, he must knowledge that thou art redy to punyshe other mo.

Loke what ye promyse vnto y lord your god, se that ye kepe it, al ye that be rounde about him: bring presentes vnto him that ought to be feared.

Which taketh awaye the brethe of Princes, and is wonderfull amonge y kinges of thē earth.

The Notes
c* That is, Jerusalem.
d* Loke the iii. Psalme.
e* This is spoken of the godly and heauenly power, wherby he dothe maruelles, suche as was that of Sennaherib. iiii. Reg. xix And. ii. Paral. xx. against the sonnes of Amon.

¶ The. lxxvii, Psalme.

¶ He sayeth that he was greued aboue measure for y misery of y holy people, & with sorowfle thoughtes euen almost myndlesse: And againe that he came to himselfe, and was comforted, by the remembraūce of the wonders and maruelles, which the lorde had done for his people.

a* To the chaūter, for b* Iduthun. a Psalme of Asaph.

a* Loke the tytle of the iiii. Psalme.
b* Of this ye haue in the tytle of the xxxix. Psalme

I Cried vnto god with my voice, ye vnto God cried I with my voice, and he herde me. A

In the time of my trouble I sought the Lord, I helde vp mine handes vnto him in the nyght ceason, for my soul refused all other comforte.

Whē I was in heuinesse, I thought vpon God: when my hert was vexed, then dyd I speake. Selah.

Thou heldest myne eyes wakinge, I was so feble, y I coulde not speake.

Thē remembred I the times of old, and the yeares that were past.

I called to remembraunce my song in y night, I cōmuned with mine owne B
hert, and sought out my spirete.

Wyll the Lord cast out for euer?
Wyll he be no more intreated?
Is his mercy cleane gone?
Is his promyse come vtterly to an ende for euermore?

Hath y lord forgottē to be gracious?
Or, hathe he shut vp his louynge kindnesse in dyspleasure? b* Selah. C

At the last, I came to this poynte, y I thought: O why art thou so folyshe: the right hande of the most hyest can chaunge all.

Therfore wil I remembre the worckes of the lorde, and call to mynde thy wonders of olde tyme.

I wyll speake of all thy worckes, and my talking shalbe of thy doings.

Thy waye, O God, is holy: who is so greate and mighty as God?

Thou art the God that doth wonders, thou haste declared thy power amonge the people.

Thou with thine c* arme haste deli

uered

uered the people, euen the sõnes of Ja
cob and Joseph. Selah.
The waters sawe the, O God, the
waters sawe the, and were afrayed, the
depthes were moued.
The thicke cloudes poured out wa
ter, the cloudes thondered, and thine a
rowes went abrode.
Thy thunder was hearde rounde a
boute, the lighteninges shone vpon ẏ
grounde, the earth was moued and sho
ke with all.
Thy way was in the see, and thy pa
thes in the grate waters, yet coude no
man knowe thy ᶠ* fotesteppes.
Thou ledest thy people like a flock
of shepe, by ẏ hande of Moses ⁊ Aarõ.

The Notes

d* Loke the Psalme.iiii.a.
e* Arme for strength ⁊ power. As in Job.xl.a:
f* The fotesteppes of the Lord signifie the know
ledg and perceuerance of his workes.i.Peter.ii.d

The.lxxviii.Psalme

¶ He sheweth that it is the commaundemẽt of god and a special good thing, perfectly to remembre the actes and deades of ẏ lord done to his people. Thẽ saith he, that all though they were vnfaithfull, yet dyd he wonders in Egipte, and broughte them frõ thence, and though they prouoked hym to anger i the wyldernesse, gaue them abondantlye hys benefytes. And after that, when they were destroyed which came forth of Egipt, for their wickednes: yet brought he their sõnes (although thei folowed ther fathers vnfaithfulnes, ⁊ despised the wonders done in the wildernes for their fathers) in to the land promessed, ⁊ drove out ẏ inhabiters: in which, althogh he often punyshed them greuously, whẽ they prouoked and tempted him, ⁊ at the last in toke of a grate feruent wrath, byside their great slaughter suffered also the Arche to be taken from them in the time of Ely the Prest: yet behild he thẽ fauorablye againe, geuing them Dauid to their king, and restoaring godlynes againe at Jerusalẽ. in which thig he also prophecyeth of Christ vnder the shadow of Dauid.

An instruccyon of Asaph.

A Here my lawe, O my people, en-
cline your eares vnto the wordes
of my mouth.
I wyl open my mouth in parables,
and speake of thinges of olde.
Which we haue herd and knowẽ, ⁊
such as our fathers haue tolde vs.
That we should not hyde them frõ
the childrẽ of the generacions to come.
but to shewe the honour of the Lorde,
his myghte and wonderfull workes ẏ
he hath done.
He made a couenaunt wyth Jacob,
and gaue Israel a lawe, which he com
maunded oure forefathers, to teache
their children.
That their posteritie myght knowe
it, ⁊ ẏ children which were yet vnborn.
To thintent that when they came,
vp, they myght shew their children the
same.
That they also might put their trust i
god, ⁊ not to forget what he had done
but to kepe his commaundementes.
And not to be as their forefathers,
a ᵃ* frowarde and ouerthwarte gene-
racion, a generacyon that set not their
hert a right, and whose sprete was not
true towarde God.
Lyke as the childrẽ of ᵇ* Ephraim, B
which beyng harnessed and caryeng bow
es, turned them selues, back in the tim,
of battayll.
They kept not the couenaunt of god
⁊ wolde not walke in his lawe.
They forgate what he had done, and
the wõderful wordes that he had shew
ed for them.
Maruelous thynges dyd he in the
syght of our fathers in the lande of E
gipte, euen in the felde of ᶜ* Zoan.
He deuided the see and let them go
thorow it, and made ẏ waters to stand
lyke a wall.
In the day tyme he led them with a
cloude, and all the nyght thorow with
a lyght of fyre.
He claue the hard rockes in ẏ wilder
nesse, ⁊ gaue them drinke therof, as it
hath bene out of the greate deaphe,
He brought waters out of the stony
rocke, so that they gusshed out lyke the
ryuers.
Yet for al this they sined agaist him,
and prouoked the moost hyeste in the
wyldernes,
They tempted god in theyr herts, and
requyred meate for theyr lust.
For they spake agaynst god, ⁊ said: C
yee yee, god shal prepare a ᵈ* table in ẏ
wildernesse, shal he?
Lo, he smote the stony rocke, that the
watery streames gusshed out, ⁊ ẏ strea
mes flowed wᵗ all: but how cã he geue
bred ⁊ prouide flesh for his people?
When ẏ Lord hearde this, he was
wroth: so ẏ fyre was kindled in Jacob
⁊ heuy dyspleasure agaynste Israell:
Because they beleued not in God, ⁊
put not their trust in hys helpe.
So he commaunded the cloudes abo
ue

ne & opened the dores of heauen.
He rayned downe Manna vpon them for to eate, and gaue thē bred frō heauen.
Then ate the angels, * fode, for he sent them meate ynoughe.
He caused the East wynde to blowe vnder the heauē, & thorow his power he brought in the south wynde.
He made flesh to rayne vpon thē as thicke as dust, and fethered foules like as the sande of the see.
He let it fall amonge theyr tentes rounde aboute their habytacions.
B So they ate and were fylled, for he gaue them their owne desyre.
They were not dysapoited of their luste.
D But while ÿ meate was yet i their mouthes: the heuy wrath of god came vpō thē, slew the * welthtest of thē, & smote downe the chosen men of Israel.
But for al this they sinned yet more, & beleued not his wonderous workes.
Therfore their dayes were consumed in vanite, and sodenly their yeares were gone.
Whē he slew them they sought him, & turned them early vnto God.
They thought then that god was their succoure, & that the hye god was their redemer.
Neuertheless they dyd but flatter him in their mouthes, and dyssembled with him in their tonges.
For their herte was not whole with him, nether continued they in this couenaunt.
But he was so mercyful, ÿ he forgaue their mysdedes, and destroyed thē not.
Yee many a tyme turned he his wrath awai, and wold not suffre his whole dyspleasure to aryse.
C For he consydered ÿ they were but * flesh euen a wynd that passeth away and commeth not agayne.
E O how oft haue they greued him in the wildernesse?
How many a tyme haue they prouoked hym in the deserte?
They turned backe, and tempted god & moued the holy one in Israel.
They thought not of his hand, in the day when he delyuered them from the hande of the enemye,
How he had wrought his miracles in Egypte, and his wonders in ÿ land of Zoan.
Howe he turned their waters in to bloude, so that they might not drincke of the ryuers.
How he sent lice amōg them, to eate thē vp, & frogges to destroy them.
How he gaue their frutes vnto the catyrpyller, and their labours vnto ÿ greshopper.
How he bett downe their vyneyardes wt hayle stones, and their molbery trees with the frost.
How he smote their catel wt haylestones, and their flockes with hote thōder boltes.
How he set vpon them ÿ furiousnesse of his wrathe, anger and dyspleasure: with trouble and sallingi of euel Aungels.
When he made a waye to his fearful indignaciō, and spared not * their soules frō death, yet & gaue their * catell ouer to the pestylence.
When he smote all the fyrstborne in Egypt, the most pryncypall and myghtyest in ÿ dwellynges of * Ham.
But as for his owne peeple, he lead them forth like shepe, and caried them in ÿ wildernesse lyke a flocke. F
He brought them out safely ÿ they shuld not feare, & ouerwhelmed their enemyes with the see.
He caryed them * vnto the borders of his Sanctuary: euen into thys hil. which he purchased with his righthād
He dyd cast out the heathen before thē, caused their lande to be deuyded amonge them for an heritage, & made ÿ tribes of Israel to dwel in their tentes
For al this they tempted & displeased the most hye god, and kept not his couenaunt.
But turned their backes, and fell awaye lyke the forefathers, starttynge asyde lyke a broken bowe.
And so they greued him wt their hyplaces, and prouoked hym with theyr ymages.
When god heard this, he was wroth, & toke sore dyspleasure at Israel.
So that he forsoke the Tabernacle
in

in Silo, euen his habytacyon wherin he dwelt amonge men.

He delyuered their power in to captyuite, and their glory into the enemies hãd

He gaue his people ouer to ŷ swerd,
G for he was wrath wt h his herytage.

The fire consumed their yonge mẽ, and their maydens were not geuen to mariage.

Their prestes were slaine with the swerde, and there were no wyddowes to make lamentacion.

So the Lord[m]* awaked as one out of slepe, and lyke a graunte refresshed with wyne.

He smot his enemies in ŷ hinder partes, and put them to a perpetual shame.

He refused the tabernacle of Joseph, & chose not the tribe of Ephraim.

Neuerthelesse, he chose the tribe of Juda, euen the[n]* hyll of sion which he loued.

And there he buylded his temple on hye, & layed ŷ foũdacyon of it like the groũd, ŷ it might perpetually endure.

He chose Dauid also his seruaunt, & toke him awaye frõ the shepe fouldes.

As he was folowynge the yowes greate with yong, he toke him, that he might fede Jacob his people, and Israel his enherytaunce.

So he fed them with a faithfull & true herte, and ruled them wyth all the dilygence of his power.

The Notes

a* Of a froward generation lohe Mat. xii. c
b Although Ephraim in Josue. xiii. signifie but one tribe of the children of Israel: neverthelesse for the most part, in the prophetes by Ephraim are vnderstand the. x. tribes, which were vnder Jerobo ã: as it appereth Ose. iiii. b. & v. a. b.
* Or Canis
b*. By the table is vnderstãd al sortes of vytailes necessary for mã: yet is it often taken for the bredde and water of the wisdome of the worde of God, as in the Psalme. xxiii. b
c* Manna is called the fode of angels, not that ŷ angels vse such fode, but because it came doune frõ heauen, which is the dwelling place of the angelles: And therfore do some reade here, the bredde of the cloudes, because it came from the cloudes: some the bredde of the mightye, because it came from the almyghtye. Exo. xvi. d. Sapien. xvi. c. & Joan. vi. d
f* By the welthy, or fat in the Scriptur, and by the chosen are signified the noble and mighty princes and Prelates: and al those that are most estemed & honoured in this worlde. Psal. xxii.
g* Flesh fosman, as the Psal. lvi
h. That is, to put them to deeth.
i* Some reade hyues.
k* Ham for Egypt: because Mizraim of whome the Egiptians came was the sonne of Ham. Genesis. x.
l. That is to the lande of promesse: where his sanctuary and holy place was.
m* The Lord awaketh when he ouerthroweth the wycked and seteth vp the Godly.
n* Before in the psal. xlviii. a.

The. lxxix. Psalme

The complaineth of ŷ misery done to Jerusalẽ by Antiochus, & desireth ŷ helpe of God agaynst him.

A Psalme of Asaph. A

O God, the Heathen are fallẽ in to thyne heritage: the holye temple haue they defilid, and made Jerusalem an heape of stones,

* The deed bodyes of thy seruauntes haue they geuen vnto ŷ foules of ŷ ayre to be deuoured, and ŷ flesh of thy saynctes vnto the beastes of the land,

Their bloude haue they shed lyke water on euerysyde of Jerusalem, and there was no man to bury them. B

We are become an opẽ shame vnto our enemies, a very scorne and derisiõ vnto them that are round about vs.

Lorde, how longe wilt thou be angrye shall thy gelousy burne lyke fyre for euer?

Poure out thyne indignacyõ vpõ the Heathẽ ŷ know the not, and vpõ ŷ kingdomes ŷ call not vpõ thy name:

* For they haue deuoured Jacob, & layed waste his dwelling place.

O[a]* remembre not our old synnes, but haue mercy vpõ vs, and that sone, for we are come to greate mysery.

Helpe vs, O God our sauiour, for ŷ glory of thy name: o deliuer vs, & forgeue vs our sinnes for thy names sak. C

Wherfore shall the Heathen saye: where is now their god?

O let the vengaunce of thy seruauntes bloud that is shed be openly shewed vpõ the Heathen in oure syght.

O let the sorowfull syghyng of the presoners come before the, and accordyng vnto the power of thine[b]* arme, preserue those ŷ are appoynted to dy.

And for the blasphemy wherwith our neybours haue blasphemed the, rewarde them, O Lorde, seuen foulde in to their bosome.

So we that be the people & shepe of thy pasture, shal geue the thanckes for euer, and wyl al way be shewyng forth thy prayse more and more.

The Notes

a * God remembreth not our synnes when he forgeueth the, and punissheth them not as they haue deserued, as he sayth Ezech. xviii. f. & Esa. lxiiii, b

The. lxxx. Psalme.

¶ The people of God committed to the handes of the wicked desireth to be ridde out of their bondage and sheweth the former benefytes of god vnder a borowed speache of a vine yarde conferred to their present misery, to the fortifying and streangthenige of their hope.

a * To the chaunter, vpon b * Sosanim, a Psalme of Asaph.

a * Loke in the title of the iiii. Psalme.
b * It is expounded in the tytle of ẏ. xlv. Psalme.

A Heare O thou shepherde of Israel, thou ẏ leadest Jacob lyke a flocke of shepe: shew thy self, thou that sittest vpon the Cherubyns.

Before Ephraim, Beniamin, and Manasses: stere vp thy power, & come helpe vs.

Turne vs againe, O God, shewe ẏ lyght of ẏ countenaunce, and we shall be whole.

O Lord God of Hostes, how long wylt thou be angry ouer the prayer of thy people?

Thou hast fed them with the bred of teares, yee thou hast geuen them plenteousnes of teares to drynke.

Thou haste made vs a very stryfe vnto oure neyghbours, and oure enemyes laugh vs to scorne.

B Turne vs agayne, thou god of hostes, shew the light of thy countenaũce, and we shalbe whole.

C Thou hast brought a vineyarde out of Egipt, thou dydest cast out the Heathen, and plante it.

Thou madest rowme for it, & caused it to take rote, so that it fylled the lande.

The hylles were couered with the shadow of it, also were the strõg Cedre trees ẇ the bowes therof.

She stretched out her braũches vnto the see, and her bowes vnto the water.

Why hast thou then broken downe her hedge, that all they whiche go by, plucke of her grappes?

The wylde bore out of the wod hath roted it vp, and the beastes of the feld haue deuoured it.

C Turne the agayne, thou god of hostes, loke downe from heauen, beholde and vyset this vineyarde.

Mayntayne it, that thy ryght hande hath plãted, and the sonne whom thou madest so moche of for thy selfe:

For why? It is brent with the fyre, and lyeth waste: O let them perish at the rebuke of thy wrath.

Let thy c * hand be vpon the d * man of thy ryght hande, and vpon the man whome thou madeste so moche of for thyne owne selfe.

And will not we go back from thee: Oh let vs lyue, & we shal cal vpon thy name

Turne vs agayne, O Lord God of Hostes, shewe the lyght of thy countenaunce, & we shalbe whole.

The Notes

c * Hande here is take for auctorite, maiestye, strength and ayde. Psalme lxxxix, f
d * That is Christ, which after ẏ maner of speakig of the scripture, sytteth on the ryght hande.

¶ The. lxxxi. Psalme.

¶ He exhorteth to serue and worship god ernestlye and mencyoneth his benefites done vnto Israel the recyteth he brefelie what aduersitye they receaued for their setyng lighe by god, and how much felicitie they might haue hadde, if they had bene obedient vnto hym.

a * To the chaunter vpon b * Githith, of Asaph.

a * Loke the tytle of the. iiii. Psalme.
b * Of this ye haue before in the title of ẏ viii. Psa

Sing merely vnto god which is our strength, make a chearfull A
noyse vnto the god of Jacob:

Take the Psalme, bryng hyther the tabret, the mery harpe and lute.

Blowe vp the trompettes in ẏ new mone, vpon oure solempne feast daye.

For this is the vse in Israel, and a lawe of the god of Jacob.

This he ordened in Joseph for a testemony, when he came out of Egipt, and had hearde a straunge language. B

When he eased his sholder from the burthen, and when his handes were delyuered from the pottes.

When thou calledst vpon me i trouble, I helped the, and hearde the, what tyme as the storme fel vpõ the, a I proued ẏ also at ẏ water of strife. b Selah

Heare, O my people for I assure the O Israel, yf thou wilt herkẽ vnto me

There shall no straunge god be in C
the, nether shalt thou worshyppe any other god,

I am the lord thy God, which brought the out of ẏ lande of Egypt, c * ope thy

mouth

mouth wyde, and I shall fyll it.

But my people wold not heare my voice, and Israell wold not obey me.

C So I gaue them vp unto their owne hertes lust, and let them folow their owne ymagynacions.

O that my people wold obey me, for yf Israel wolde walke in my wayes:

I shulde soone put downe their enemyes, & turne myne hād against their aduersaryes.

The haters of the Lord shuld mysse Israell, but their time shulde endure for euer.

He shuld feade thē with the fynest wheate floure, and satisfye them with hony out of the stony rocke.

The Notes

b * Loke the Psalme iii. a

c * That is a maner of speakynge of the Hebrues for that we say: Aske what thou wilt, and I wil geue it the John. xiiii. b

The. lxxxii. Psalme.

He monyssheth Prynces to endeuer them selues to ryghtuousnes, and accuseth the most of them of iniustice. He beseketh God that he wil vouchsafe to iudge the worlde by Christ vnto whose inherytaunce he also prophecyeth that al the gentils shal fal

A Psalme of Asaph.

A God standeth in the congregacyō of the * * goddes, and is a iudg amonge the Iudges.

How long wyl ye geue wronge iudgmente, and accepte the personnes of y ungodlye Selah.

Defende the poore and fatherlesse, se y soch as be in nede and necessite, haue ryght.

Delyuer the outcaste & poore, & saue hym, from the hande of the ungodly.

B Neuertheless, they wyl not be learned and understande, but walcke on styll in * darcknesse: therfore must al y foundacions of the lande be moued.

I haue saide: * c ye are goddes, ye are al the chyldren of the most hyest.

But ye shall dye lyke men, and fall lyke one of the tyrauntes.

d * Aryse, O God, & iudg thou the earth, for al Heathen are thyne by enheritaunce.

c * Christ expoundeth thys in John. x. f.

d * The rysyng of God is the declaring of hys power agaynst his enemyes. Aryse, O God That is, steppe forth, and shewe thy power agaynst myne enemies to my delyuerauunce, as in the Psal. iii. b. Up Lorde and helpe me.

The. lxxxiii. Psalme,

The holy peple cōplayneth that al the borderers aboute them had conspired to destroye thē, & prayeth y they may utterly be consumed & wasted, euen as their olde enemyes were consumed and wasted.

A song and Psalme of Asaph.

Hold not thy tonge, O God, kepe not styll sylence, refrayne not thy selfe, O God. A

For lo, thyne enemies make a murmuring, and they that hate the lyfte up their heade.

They ymagine craftely against thy people, and take councel agaynst thy secret ones.

Com (say they) let us rote them out fro among the people, that the name of Israell maye be put out of remembraunce.

For they haue cast they heades together with one consēt, and are confederate agaynst the. B

The tabernacles of the Edomites and Ismaelytes, the Moabites, and Hagarenes:

Gibal, Ammon. Amalech: the Philistines with them that dwell at Tyre,

Assur also is ioyned unto them, And helpe the Chyldren of Loth * * Selah.

But do thou so to them as unto the Madianytes, unto Sisera, and unto Iabin by the broke of Kyson.

Whych perished at Endor, and became as the donge of the earthe.

* Make theyr princes lyke Oreb, & zeb. Ye make all theyr princes lyk as zebea and Salmana.

Which saye, we wyl haue the houses of God in possession. C

Oh my God, make them lyke unto a whele, & as the stuble before the wynd

Lyke as a fyer that burneth up the wood, and as the flame y consumeth y moungtaynes

Persecute them euen so wyth thy tempeste, and make them afrayde with thy storme.

Make theyr faces ashamed, O Lord, that they maye seke thy name.

Let thē be confounded, and vexed euer more and more, let them be putt to shame

perishe.
That they may know that thou art alone, that thy name is the Lorde, and that thou only art the most hyest ouer all the earth.
a* Of this ye haue in the Psalme.iii.a

¶ The.lxxxiiii. Psalme.

¶ Here is descrybed the exceadyng feruent desire of Dauid to come vnto the holy assemble, and the felicitie of them that come vnto it, & that prayse god in it.
Vpon a* Githith, a Psal. of the sonnes of Corah.
a* Of this ye haue in the title of the.viii. Psal

A O howe amyable are thy b* dwellynges, thou Lord of hostes?
My soule hath a desyre and longyng for the courte of the lord, my hert and my flesh reioyce in the liuing god.
For the sparow hath founde her an house, and the swalow a nest, wher she may laye her yong: euē thy aulters O lord of Hostes, my king and my God.
O how blessed are they that dwel i thy house, they are all waye praysinge the Selah.
B Blessed are the mē whose strength is in the, in whose herte are thy wayes.
Which goinge thorow the vale of mysery vse it for a well, and the poles are filled with water.
They go from strength to strength, and so the God of goddes apereth vnto them in Sion.
O Lorde God of hostes, heare my prayer: herken O c* god of Jacob.
Beholde O god our defence, d* loke
C vpon the face of thine anoynted.
For one daye in thy court is better then a thousande.
I had rather be a dore keper in the house of my God, then to dwell in the tentes of the vngodly.
For the Lord god is a lyght and defence, the lord wil geue grace & worship and no good thinge shal he with hold from them that lyue a godly lyfe.
O Lord god of Hostes, blessed is the man that putteth hys truste in the.

The Notes

b* Dwellynges here signifie the congregacions of the faithful people as in Nu.xxiiii.a Howe goodly are the tentes of Jacob.&c. wherby tentes are signified their dwellyng places: for at that time had they no nother thing to dwel in.
c* This is expounded in the Psalme,xx.a.
d* To loke vpon the face, is, to heare gracyously, and to shewe a token of beneuolence, as vi. Num.vi.d.

¶ The.lxxxv. Psalme.

¶ A prophecye of the kingdome of Christ, & a prayer for hys commynge: with a descrypcyon of the felycitie wherwith al thinges shalbe ful, when it shal happen.
a* To the chaunter, a Psalme of the sonnes of Corah.
Loke in the tytle of.iiii. Psalme.

LOrde, thou barest a loue vnto thy land, thou dydest brynge agayne the captiuite of Jacob. A
Thou diddest forgeue the offence of thy people, and couerdest al their synnes. b* Selah.
Thou tokest away all thy dyspleasure, and turnedeste thy selfe from thy wrathful indignacion.
Turn vs then, O god our Sauiour, and let thine anger ceasse from vs.
Wylt thou be displeased at vs for euer? wylt thou stretch out thy wrathe frō one generacion to another?
Wylt thou not turne agayne and quicken vs, that thy people may reioyce in the?
I wyll herken what the lorde god wyl saye, c* for he shall speake peace vnto B
his people & to his saintes, that they turne not them selues vnto folyshnes.
For his saluacion is nye them that feare hym, so that glory shall dwell in our lande.
Mercy & trueth are met together, ryghtuousnesse and peace kysse ech other.
Trueth shall ryse out of the earth, and ryghtuousnesse shall loke downe from heauen.
And why? the Lorde shal shewe lovynge kyndnesse, and oure lande shal geue her encrease.
d* Ryghtuousnes shal go before hym, and prepare the waye for his coming.

The notes.

b* Loke the Psalme.iii.a
c* The speaking of the lorde is a manyfest shewing and euydent declaringe of his wyll in the hertes of men: as ye maye se by the Worde of Micheach, iii. Regum.xxii Bodely speach vseth he nōe, for he is a spirite. John.iiii.
d* Oy Karth & fydilitie.

¶ The.lxxxvi. Psalme.

¶ A prayer wherein he fyrste prayeth that he maye lyue innocently, & then fortunatly & in safetie from his enemyes. He mencyoneth also the power and goodnes of god, that hath & shalbe moost aboundātly shewed, both vnto him & to other.
A prayer of Dauid.

BOwe downe thyne eare, O lorde, and heare me, for I am comfortles & poore.
O kepe my soule, for I am holy

my God, helpe thy seruaunte that putteth his trust in the.

Be mercifull vnto me, O Lord, for I [a] call dayly vpon the.

Comfort the soule of thy seruaunt for vnto the, O lord, do I lift vp my soule

For thou Lord art good and gracious, and of greate mercy vnto all them that call vpon the.

Geue eare Lorde vnto my prayer, and pounder my humble desire.

B In the tyme of my trouble I cal vpon the, for thou hearest me.

Amonge the Goddes there is none lyke vnto the, O Lord, there is not one that can do as thou doest.

All nacions whom thou hast made shall come and worshyppe before the, O Lord, and shall glorify thy name.

For thou art greate, thou dost wonderous thinges thou art god alone.

Leade me in thy way, O Lord, that I may walke in thy trueth: O let my hert delyte in fearinge thy name.

I thanck the, O Lord my god, and wyll prayse thy name for euer.

For great is thy mercy toward me, thou hast delyuered my soule from the [b] nether moste hel.

C O God the proude are rysen agaynste me, and the congregacion of the myghtye seketh after my soule, and set not the before their eyes.

But thou, O Lorde God, art ful of compassion, and mercy, long sufferinge, greate in goodnes and trueth.

O turne the then vnto me, haue mercy vpon me: geue thy strength vnto thy seruaunte, and helpe the sonne of thine handmayde.

Shew some token vpon me for good, that they whych hate me, maye se it, & be ashamed: because thou lorde haste helped me, and comforted me.

The notes

a What to call or crye signifieth in the scripture is sayde in Exo. xiiii. d. & i. Reg. vii. & Psal. xv. a

b that is, out of extreme Ioperdyes.

The. lxxxvii. Psalme.

He prayseth the heuenly Ierusalem, that is the congregacion of the faithfull, vnto which he prophecieth that very many shal come of al nacions.

A Psalme and songe of the sonnes of Corah.

A Her foundacions are vpon the holy hilles the lord loueth the [a] gates of Sion more then all the dwellynges of Iacob.

Very excellent thinges are spoken of the thou [b] cytie of god. Selah

I wyll thyncke vpon [1] Rahab & Babylon, so that they shall knowe me.

Yee the Phelystines also, and they of Tyre with the Morians. Lo there was he borne.

And of Sion it shalbe reported, that he was borne in her euen the most hiest which hath buylded her.

C The lord shall cause it to be preached and wrytten amonge the people, that [c] he was borne there. Selah.

Therfore the dwellynge of all synnes and dauncers is in the.

The Notes

a The gates of sion signifieth the congregacions of the faithful, as before in the Psalme ix. c.

b The citie of God signifieth the church of God, as in the Psal. xlvi a For there is a floude which with his ryuers reioyseth the citie of god.

1 That is Egipt: which is so called in Esa. li.

c Some vnderstand this of Salmon, bearing the figure of Christ.

The. lxxxviii. Psalme.

A vehement complaynte wherin he complayneth that he is oppressed, and euen allmost deed, wyth extreme aduersitees that as it semeth, as well of some greuouse syckenesse, as of persecucyon of his enemies.

A Psalme and songe of the sonnes of Corah to the chaunter vpon [a] Mahelath, for [b] affliccion, an instruccyon of [c] Hemen the Ezrahyte.

a What this signifieth is before sayd in the tytle of the liii. Psal. Some reade, as touchynge dysease for afflicciyons.

b The Grekes do answer, or synge

c Of that Heman, which was one of the chefe singers. i Par. vi. e. xxvi.

O Lorde God my sauioure, I crye daye and nyght before the: O let my prayer enter into thy presence, enclyne thyne eare vnto my callynge. A

For my soule is full of trouble, and my lyfe draweth nye vnto hel.

I am counted as one of them that go downe vnto the pytte. I am euen as a man that hath no strengte.

Fre amonge the deed, lyke vnto them that lye in the graue, whyche be oute of remembraunce, and are cut awaye from thy hande.

Thou hast layed me in the lowest pytte in the darcknesse and in the depe B

Thine indignacion lyeth hard vpon me, & thou vexest me wt al thy floudes.
Selah.

Selah.
Thou hast put awaye myn acquayntaūce farre fro me, and made me to be abhorred of them: I am so fast in preson, that I can not get forth.
My syght fayleth for very trouble: Lorde I call dayly vpon the, & stretch out myne handes vnto the.
Doest thou shewe wonders, amōg the deede?
Can the Physycions rayse thē vp agayne, that they may prayse the?
C Maye thy louyng kyndnes be shewed in the graue, or thy faythfulnesse in destruccion?
Mat thy wōderous workes be known in the darcke, or thy rightuousnes in ŷ lāde wher al thynges are forgotten?
Unto the I cry, O Lord, and early cōmeth my prayer before the.
Lord, why puttest thou away my soule, wherfore hidest thou thy face fro me?
My strength is gone for very sorow & myserye, wt fearfulnesse do I beare thy burthens.
Thy wrathful displeasure goeth ouer me, the feare of the oppresseth me:
They come rounde about me daily lyke water, and compasse me together on euerye syde.
My louers and frindes, haste thou put awaye fro me, and turned awaye myne acquaintaunce.

The Notes
a* Loke the third Psalme.

The. lxxxix. Psalme.

The elegantly ād copiously declareth, that ŷ new and euerlasting couenaunt, which is made by christ the sonne of Dauid, betwixt god and ŷ chosen, shal neuer be broken, & that vnder the fygure of Dauid & his posteritie. In ŷ begynnynge of the Psalme he extolleth the goodnes of god, by which he vouchesafed to make a couenaunt with his saincetes.

An instruccion of Ethan the Ezrabite
3 My songe shalbe alway of the louing kyndnesse of the lorde, wt my mouth wil I euer be shewig thy faithfulnesse, from one generacyon to another.
For I haue sayde: mercy shalbe set vp for euer, thy faythfulnesse shalte ŷ stablysh in the heauens.
2.Re.vii. *I haue made a couenaunt with my chosen, I haue sworne vnto Dauid my seruaunte.
Thy sede wyll I stablish for euer, & set vp thy trone from one generacyon to another. a* Selah.
O Lorde, the very heauens shal prayse thy wonderous workes, yee and thy faythfulnes in the congregacyon of the sayncetes.
For who is he among the cloudes, B
ŷ may be compared vnto the Lorde?
Yee what is he among the goddes that is lyke vnto the Lorde?
God is greatly to be feared in the coūcell of the saintes & to be had in reuerence of al them that are aboute hym.
O Lord god of hostes who is lyke vnto the in power? thy truethe is roūde aboute the.
Thou rulest ŷ pride of the see, thou stillest the waues therof, when they aryse.
Thou breakest the proude, like on that is wounded, thou scaterest thine enemyes abrode wythe thy myghtye arme.
The heauēs are thine, ŷ earth is thine thou hast layed the foundacion of the rounde worlde, and all that therin is.
Thou hast made the north and the C
south, Tabor and Hermon shal reioyse in thy name.
Thou hast a myghtye arme. strong is thy b* hand, and hye is thi right hand.
Ryghtuousnes and equitie is the habytacion of thy seate, mercy and truth go before thy face.
Blessed is thy people, O Lord, that can reioyse in the, & walketh in the lyght of thy countenaunce.
Their delite is in thy name c* al the day longe, and thorow thy rightuousnesse they shalbe exalted.
For thou art the glory of their strength, & thorow thy fauour shalt thou lyft vp our hornes.
The Lord is our defence, and the d* holy one of Israel is oure kynge.
Thou spakest somtyme in visyons D
vnto thy sayncetes, and saydest: I haue layed helpe vpon one ŷ is mightye, I haue exalted one chosen out of ŷ people
I haue founde Dauid my seruaunte, wt my e* holy oyle haue I anointed hī.
My hand shal holde hym fast, and myne arme shall strengthen him.
The enemye shall not ouercome hym f* the sonne of wyckednesse shall not hurte hym.

I shall smyte downe his foes before
his face, ãd plage them that hate him.
My trueth also & my mercy shalbe
with him and in my name shall his f*
horne be exalted.
I wyll set his hand in the see, and his
right hande in the floudes.
He shall cal me: thou art my father, my
god, and the strength of my saluacion.
And I wyll make him my first borne
hyer then the kynges of the earth.
C My mercy wyll I kepe for him for
euermore, and my couenaunt shall stãd
fast with hym.
His sede wyll I make to endure for
euer, ye & his trone as the dais of heuē
But yf hys chyldren forsak my law,
& walke not in my iudgmentes.
If they breake mine ordinaunces, and
kepe not my commaundementes,
g* I wyll vyset their offences wyth
ȳ rodde, & their synnes with scourges:
Neuerthelesse, my louing kindnesse,
will I not vtterly take from him, nor
suffre my trueth to fayle.
My couenaunt wyll I not breake,
nor dysanulle the thynge that is gone
out of my lyppes.
I haue sworne once by my holinesse
F that I wyll not fayle Dauid.
Hys sede shall endure for euer, and
his seate also like as ȳ sunne before me
He shal stande fast for euermore as
the moone, and as the faythful witnes
in heauen. h* Selah,
But now ȳ forsakest & abhorreste thine
anointed, and art displeased at him.
Thou hast turned backe the coue-
naunt of thy seruaũt, and cast his crow
ne to the grounde.
Thou hast ouerthrowne al his hed
ges, & broke downe his strong holdes
Al they that goo by spoile him, he isbe
come a rebuke vnto his neyghbours.
Thou settest vp the ryghthande of
his enemyes, and makest al his aduer
saryes to reioyse:
Thou hast taken awaye the strength
of his swerde, and geuest him not vic-
tory in the battayle.
Thou hast put out his glory, & cast
G hys Trone downe to the grounde,
The dayes of hys youth hast thou shor
tend, and couered hym wyth dysho-
noure. Selah:
Lord, how longe wylt thou hid thy
selfe? For euer? shall thy wrath burne
lyke fire?
O remembre how short my time is:
haste thou made all men for naught?
What man is he that lyueth, and shal C
not se death?
Maye a mã delyuer his owne soule
from the haude of hell? Selah.
* Lorde, where are thy olde louige
kyndnesses, whiche thou sworest vn-
to Dauid in thy treuthe?
Remembre lorde the rebuke that ȳ
multitud of the people do vnto thy ser
uauntes, and howe I haue borne it in
my bosome.
Where wyth thyne enemyes blas-
pheme the, and sclaunder the fotestep-
pes of thine anoynted.
Thanckes be to the lorde for euer-
more: Amen: Amen.

The Notes

a* Loke the thirde Psalme a
b* Hande, loke before in the Psal. lxxx. c,
I* That is cõtynually, as in the Psal. lxxi. c
c* By ȳ holy one of Israel is alwais signified christ
d* By the holy one is vnderstande the holy goost ȳ
grace, mercy, & word of God: by the which the soule
is refresshed & delyuered from payn to spiritual ioye
Psal. xlv. b John. iii. d. & i. John ii. d
e* That is, wickednes.
f* That is, hys power, glory, & maiesty shalbe encre
sed Psal. cxii b & cxlix b,
g* That ys, I wyl punysh as in Exo. xx:
h* Of Selah ys spoken in the iii. Psalme a

The fourth treatyse.

The. xc. Psalme.

He complayneth of the vanitie of this presente
lyfe & desireth ȳ fauour of god, that he wyl vouch-
safe to prospere the thinges which he goeth about.

A prayer of Moses the man of God

LOrde ȳ art our refuge frõ A
one generaciõ to another.
Before the mountains
were broughte forthe, or e
uer the earth & the worlde
were made, thou arte God from euer-
lastyng and world without ende.
Thou turnest man to destructyon,
Agayne, thou saiest: come agaie ye chil
dren of men a*.
For a thousand yeares in thy sight B
are but as yesterdaye that is past, and
lyke as it were a nyght watch.
As sone as thou scatterest the, they
are euen as a slepe, and fade awaye so
denly like the grasse.

In the mornyng it is grene and grow
eth vp, but in ẏ euenyng it is cut dow
ne and wythered.

For we consume awaye in thy dys-
pleasure, and are afrayed at thy wrath
full indignacion.

C Thou settest oure misdedes before the,
& oure secrete sinnes in the light of thy
C counten aunce.

For when thou art angry, al our daies
are gone, we bringe oure yeares to an
ende, as it were a tale that is tolde.

b* The daies of our age are .iii. score
yeares and ten: and though men be so
strong ẏ they come to .iiii. score yeares,
yet is their strength then but laboure
& sorow: so soone passeth it away, and
we are gone.

But who regardeth ẏ power of thy
wrathe, thy fearfull and terryble dys-
pleasure?

O teach vs to nombre oure dayes,
that we may applye oure hertes vnto
wysdome.

Turne ẏ agayne (O Lord) at the last,
D and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and ẏ
soone: so shall we reioyce and be glad
al the dayes of oure lyfe.

Comforte vs againe, now after the
tyme that thou haste plaged vs, and
for the yeares wherin we haue suffred
aduersyte.

Shewe thy seruauntes thy worcke, &
their chyldren thy glory.

And the glorryous maiesty of the lord
oure god be vpō vs: O prospere thou
the worcke of our handes vpon vs, O
prospere thou our handy worcke.

The Notes

a* Understād: to life & welfare. Some, to repētaūce.
b* The dayes of our age, for the dayes of our life.

The .xci. Psalme.

He declareth how safe and fre from al euel as he
is, which w̄ asure faith cōmitteth himselfe to god.

Who so dwelleth vnder ẏ defēce
A of ẏ most hyest, and abydeth vn
der ẏ shadow of ẏ Almightye.

He shal saye vnto the lord: O my hope
and my stronge holde, my God, in who
me I wyll trust.

For he shal delyuer the from the a*
snare of the hunter, and from the noy-
some pestylence.

b* He shall couer the vnder hys win
ges, that thou maiest be safe vnder his
fethers: his faythfulnesse & trueth shal
be thy shylde and buckler.

So that thou shalt not nede to be a-
frayed for eny bugges by nyghte, nor
for the arowe that flyeth by daye.

For the pestilence that crepeth in ẏ
darcknesse, ner for ẏ sicknesse ẏ destroy
eth in the noone daye.

A thousande shall fal besyde the, and
ten thousande at the ryght hande, but B
it shal not come nye the.

Yee with thyne eyes shalt thou be
holde, and se ẏ rewarde of ẏ vngodly.

For thou lord art my hope, thou hast
set thyne house of defēce very hye.

There shall no euell happen vnto
the, nether shal eny plage come nye thy
dwellynge. C

For he shal geue his angels charge
ouer the, to kepe ẏ in al thy wayes.

They shal beare the in their handes, ẏ
thou hurt not thy fote against a stone.

Thou shalt go vpon the Lion & Ad
der, the yonge Lyon and the Dragon
shalt thou treade vnder thy fete.

Because he hath sete his loue vpon
me, I shal delyuer hym: I shal defend
hym, for he hath knowne my name

when he callethe vpon me, I shall
heare him: yee I am with him i his trou
ble, wher out I wil deliuer hym, & brig
him to honoure.

With longe lyfe wil I satisfye him,
and shewe him my saluacion.

a* This snare here signifieth all naughtye doctri
ne, wher it be taken of the scripture euil expounded
or of the euel intencions, of men, as it is saide before
in the Psal. lxix. c. & cxix. o. b* He shall couer the vn
der his winges: &c. That is he shall succoure and
defende the by his protection & kepe the in safety.
They be speaches borowed of the nature of a hene,
which wt her wīges & fethers defēdeth & saueth her
chekyns.

The .xcii. Psalme

The sabboth day is a mete and cōuenient tyme
to prayse the Lorde, because ther is then leasure to
thincke of hys benefites & to geue hym thanckes
therfore.

A Psalme of ẏ sōg for ẏ sabboth day

It is a good thig to geue thāckes A
vnto ẏ Lord, & to synge prayses
vnto thy name, O most hyest.

To tell of thy louing kyndnesse earli
in the morninge, and of thy truethe in
the night season.

Vpō an instrument of ten striges, vpō
the lute & with a songe vpon the harp.

For thou lord hast made me glad thorow thy workes, and I wyl reioyse over ye operacyon of thy handes.

O lord how glorious are thy workes, thy thoughtes are very depe.

An[a] * unwyse mã wil not know this, and a foole wyl not understande it.

That the ungodly are grene as ye grasse, & that al the workers of wickednes do floryshe, to be destroyed for ever.

But thou lord O most hyest, abydest worlde without ende.

For lo, thyne enemyes, O Lord, lo, thyne enemies shall perishe, and al the workers of wickednesse shalbe scattered abroade.

But my horne shall be exalted lyke ye horne of an[b] * Unicorne, & shalbe anointed with fresh oyle.

C Mine eye also shal se his lust of mine enemyes and myne eare shal heare his desyre of the wycked that ryse up agaiste me.

The ryghtuous shall floryshe lyke a palme tree, and growe lyke a Cedre of Libanus.

Such as be planted in the house of the lord, be fruteful, plenteous and grene.

That they maye shew, how true ye Lord my strength is, and that their is no unrightuousnesse in him.

The notes

a * An unwyse mã is he that is unfaithful, an hypocrite, or one that mistrusteth god, Pro. xii. & Esa. xxxii.
b * An unicorne in the scripture is some tymes alowed and praysed, as in the Psal. lxxviii. & some tyme despraysed, as in the Psalm. xxii.

The. xciii. Psalme.

He prayseth the maiestye of god for the creacyon of the worlde, and overthrowynge of fearfull and mightie people.

The lorde is kyng, & hathe put on glorious apparel, ye lord hath put on his apparel, & girded him self w strength: he hath made the rounde world so sure, ye it cannot be moued.

From ye tyme forth, hath thy seate bene prepared, thou art from everlastynge.

The floudes arise (O lord) the floudes lyft up their noyse, the floudes lyft up their waues.

The waues of the see are mightye, & rage horriblye: but yet the lorde that dwelleth on hye, is myghtier.

Thy testimonies, O Lord, are very sure, holynesse becommeth thyne house forever.

The. xciiii. Psalme.

He calleth for ye iudgmẽt of god agaynst the wicked oppressours of the innocent & afflict persones.

O Lord god, to whom vengeaunce belongeth: ye god to whom vengeaũce belõgeth, shew thy self. A

Aryse thou iudge of the world, & rewarde the proude after their deservynge.

Lord how long shal the ungodly, how longe shall the ungodly triumphe?

How long shal al wicked doers speke so disdainfully, & make soch proude boastinge?

They smyte downe the people, O lorde, and trouble thyne heritage. B

They murther the wydow & the straunger, and put the[a] * fatherlesse to death.

And yet they say: Tushe, the lord seith not, ye god of Jacob regardeth it not.

Take hede, ye unwyse amonge the people: O ye fooles, when will ye understande?

He ye planted the eare, shal he not heare? he ye made the eye, shal not he se?

He that nurtureth the Heathẽ, and teacheth a man knowledge, shall not he punishe?

The lord knoweth ye thoughtes of men, that they are but vayne.

Blessed is the mã, whome thou lernest (O lord) & teachest him in thy law, C

That thou mayest geve him pacience in tyme of adversyte, untyll the pytte be dygged up for the ungodly.

For the ye lord wil not fail his people, nether wil he forsake his enherıtaunce

And why? iudgmẽt shalbe turned againe unto rightuousnesse, and al such as be true of herte shall folowe it.

Who ryseth up with me agaynst ye wycked? who taketh my parte agaynst the euell doers? If the lord had not helped me, my soule had almost bene put to sylence.

When I sayde my fote hath slipped thy mercy (O Lord) helpe me up.

In the multitude of the sorowes ye I had in my hert, thy comfortes haue refreshed my soule.

Wylt thou haue eny thynge to do w ye stoole of wickednesse. which ymagyneth myschefe in the law.

They gather them together agaynste the soule of the ryghtuous, and cõdemne the innocent bloude.

But

But the lord is my refuge, my God is the strength of my confydence.

He shal recompence them their wickednesse, and destroy them in their owne malice: yee the Lord oure God shal destroye them.

¶ The.xcv.Psalme.

¶ An exhortacion to the earnest praysing of God.

A O Come let vs prayse the Lord, let vs hertely reioice in the strength of our saluacion.

Let vs come before his presence wt thanckesgeuyng, and shewe our selfe glad in him with psalmes.

B For the Lord is a greate God, and a greate kynge aboue all goddes.

In his handes are al the corners of the earth, and the strength of the hilles is his also.

The see is his, for he made it, and his handes prepared the drye lande.

O come, let vs worshype and bowe downe our selues: Lett vs knele before the lorde oure maker.

B For he is oure god: and we are the people of his pasture, and the shepe of hys handes.

To daye yf ye wyl heare his voice, harden not youre hertes, as whe ye prouoked in tyme of a* temptacion in the wyldernes.

Where youre fathers tempted me, proued me, and sawe my workes.

Fourty yeares longe was I greued wt the generacion: and said, they euer erre in theyr hertes, they verelye haue not knowen my wayes.

Therfore I sayd vnto them in my wrath that they shulde not enter in to my rest.

The Notes

a* This temptacion was at the water of strife: of which reade. Num.xx.

¶ The.xcvi.Psalme.

¶ He moueth all creatures to the prayse of God. A prophesie of the kyngdome of Christ and of the increase therof.

A O Synge vnto the Lorde a newe songe synge vnto the Lorde all the whole earth.

Synge vnto the lorde, and prayse his name, be tellyng of his saluacion from daye to daye.

Declare his honour amõg ye Heathẽ, and his wonders amonge all people.

*For ye lorde is great, & cã not worthely be praised: he is more to be feared then all goddes.

As for al the goddes of the Heathen they be but Idols, but it is the lorde yt made the heauens. B

Thanckesgeuinge and worshipe are before him, power and honoure are in hys Sanctuary.

Ascribe vnto the Lord (O ye kynredes of the Heathen) ascribe vnto the lorde worshipe and strength.

Ascribe vnto the lorde the honoure of his name, bryng presentes, and com in to hys courte.

O worshipe the lorde in the beutye of holynesse, let the whole earth stand in awe of hym. C

Tel it out among ye Heathẽ, that ye Lord is kinge: and that it is he which hath made the round world so fast, that it can not be moued, and howe that he shal iudge the people rightuously.

Let the heauens reioyce, and let the earth be glad: let the sea make a noyse & all that therin is.

Let the felde be ioyfull and all that is in it, let al the trees of the wood leape for ioye.

Before the lord, for he commeth: for he commeth to iudg the earth: ye with rightuousnesse shal he iudge ye worlde and the people with his trueth.

¶ The.xcvii.Psalme.

¶ Here prophesyeth he also of Christ, in whome et wonderfully shewed his power vnto the saluacion of his chosen, & to the ouerthrowing of their enemies and of vaine superstitions: vnto ye knowledging of whome he also exhorteth.

THe lord is king, the earth maye be glad therof: yee the multitude of the Iles maye be glad therof. A

Cloudes and darcknes are rounde about him rigtuousnes and iudgemẽt are the habitaciõs of his seate.

There goeth a fyre before hym, to burne vp his enemyes on euery syde.

His lyghtenynges geue shine vnto the worlde, the earth seeth it and is afrayed. B

The hilles melt like ware at the presence of the lorde of the whole earth.

The very heauens declare his rightuousnes, and al the people se his glory.

Confounded be all they that worshyp ymages, and delyt therin Idols: worshyp hym al ye goddes.

B Sion heareth of it & reioyseth: ye &
all the a* daughters of Iuda are glad
because of thy iudgmentes, O Lorde.
For thou Lord art the most hyest o
uer all the earth, thou art exalted farre
aboue all goddes.
O ye that loue the Lord, se that yee
hate the thinge which is euell: the lord
preserueth the soules of hys saynctes,
he shall deliuer them from the handes
of the vngodly.
There is spronge vp a lyght for the
ryghtuous, and a ioyfull gladnes for
such as be b* truehertted.
Reioyce therfore in ŷ Lord, ye righ
tuous: and geue thanckes for a remem
braunce of his holynesse.

The notes

a* That is, Townes & vylages.
b* What the true herted sygnifieth in the Scrip
ture is said in the psalme. lxxiii. b.

The xcviii. Psalme.

He here declareth the same ŷ he dyd in the Psal
next befor and in the. xcvi.

A Psalme.

A O Synge vnto the Lorde a newe
songe, for he hath done merue-
lous thinges.
With his owne right hand and w
a* his holye arme hathe he gotten the
vyctory.
The Lord hath declared his sauig
health, & his rightuousnes hath be o-
penly shewed in the sight of the Hethē.
He hath remembred his mercy and
truth toward the house of Israel: so
that all the endes of the worlde se the
sauing health of our god.
B Shewe your selues ioyfull vnto ŷ
Lorde all ye landes, synge, reioyse, and
geue thanckes.
Prayse the Lorde vpon the harpe
syng to the harpe with a Psalme of thā
ckes geuinge.
With trompets also and shawmes:
O shewe youre selues ioyfull before ŷ
Lorde the kinge.
Let the see make a noyse and all that
therin is, yee the whole worlde, and all
that dwell therin.
Let the floudes clappe their handes
and let al the hilles be ioyful together:
Before the Lord, for he is come to
iudge the earth.
Ye with rigtuousnes shal he iudge
the world, and the people with equite.

The Notes

a* Christe is called ŷ arme of god, because that in
hi are al thinges cōtained Esa. liii. c * Esa. lii. c

The. xcix. Psalme.

This Psalme declareth the goodnes & power
of god for the benefites & wonders done to Israel.

A The Lorde is king, be the people
neuer so vnpacient: he sytteth vp
on the Cherubins, be the earthe
neuer so vnquiet.
The Lorde is greate in Sion, and
hye aboue all people.
O let men geue thanckes vnto thy
great & wonderful name, for it is holy
The kinges power loueth iudgmēt,
thou preparest equite, thou executest
iudgment & rightousnes in a* Iacob.
O magnifye the Lorde oure God,
fal downe before his b* fote stole, for he
is holy.
B Moses and Aron amonge his pre-
stes, and Samuel amonge such as cal
vpon his name: these called vpon the
lorde, and he heared them.
He spake vnto them out of the clou
dy pyler, for they kept his testimonies,
and the lawe that he gaue them.
Thou heardest them (O Lorde our
God) thou forgauest them O god, and
punishest their owne inuencions.
O magnifie the lorde oure God, &
worshippe him vpon his holy hyl, for
the lorde our god is holy.

The notes

a* What is sygnyfied by Iacob ye haue in the
Psalme xliii. b. xxx a.
b* Thys fote stole was the mercye seate of God,
wher at he wold be worshipped, as it appereth Exo
xxv. b a. Psal. c. xxxii. b.

The. c. Psalme.

A mocyon to the prayse of God i the holy assēble.

A Psalme of prayse.

A O Be ioyfull in God (all yee
landes) serue the Lord w
gladnes, come before hys
presence with ioye.
Be ye sure that the lord
he is God: It is he that hath made vs,
and not we our selues: we are but hys
people, and the shepe of his pasture.
O go your waie into his gates the
with thanckesgeuing, and into his co-
urtes with prayse, be thanckefull vnto
him, and speake good of his name.
For the lord is gracious, his mercy
is euerlasting, and his truth endureth
from generacion to generacion.

The

¶ The .Ci. Psalme.

¶ He promiseth that he wyll execute the office of a godly holy prynce, that is to say, that he wyll both lyue innocently, and also oppresse the euell and saue the good.

A Psalme of Dauid.

My songe shalbe of merci and iug
A gemente, ye vnto the, O Lorde,
wyll I synge.

O lett mee haue vnderstandinge in the waye of Godlynes, vntill the time that thou come vnto me: and so shall I walcke in my house wt an innocēt hert.

I wil take no wicked thing in hand I hate ye sinne of vnfayth fulnesse, it
B shall not cleue vnto me.

a* A froward herte shall departe fro me I wyll not knowe a wicked parson

Whoo so pryuely sclaundereth hys neyghboure, him wyl I destroye: who so hath a proude loke and an hy stomacke, I maye not away with him.

Myne eyes shal loke for such as be faythfull in the lande, that they maye dwell wythe me: and who soo leadeth a godly lyfe, shalbe my seruaunt.

There shall no deceatfull personne dwell in my house, he that telleth lyes shall not tary in my sighte.

I shall sone destroye all the vngodlye of the lande, that all wicked doers may be roted out of the citie of the lord.

The Notes

a* That is a frowarde hert which fayneth to seke the honoure of god, and yet in dede seke nothynge lesse, as he sayth Prouer. vi. b

The .cii. Psalme.

¶ A vehement bewayling of the misery of the holy people, in which they were almost oppressed wt innumerable iniuries of the borderers and people that dwelt next vnto them, at their returne from Babilon, when they came to repayre the temple & citie of Hierusalem.

¶ A prayer of the afflict, when he was in woo, and poured oute his complainte before the Lorde.

A Heare my a* prayer, O Lorde, and let my criengcome vnto the.

Hyde not thy face fro me in ye time of my trouble enclyne thine eares vnto me when I call, O heare me, and that ryght sone.

For my dayes are consumed awaye lyke smoke, and my boones are brente vp as it were a fyre brande.

My hert is smyten downe and wethered lyke grasse, so that I forget to eate my b* breade.

For the voyce of my groninge, my bones will scarce cleue to my flesh

I am become lyke a pellican in the wyldernes, and lyke an hole in a broken wall.

I wake, and am euen as it were a sparow, sittinge alone vppon the house toppe.

Myne ennemies reuyle me all the daye longe, they laugh me to scorne, ād are sworne together againste me. B

I eate asshes with my breade, and mēgle my drinke with wepinge.

And that because of thine indignacion & wrath, for thou hast takē me vp and cast me awaye.

My days are gone lyke a shadowe and I am wethered lyke grasse.

But thou, O lorde, endurest for euer and thy remembraunce thorow al generations.

Aryse therfore and haue mercye vpon Sion, for it is tyme to haue mercy vpō her, yea the time is come.

And why? thy seruauntes haue a loue to her c* stones, and it pitieth them to see her in the dust. C

The hethen shall fere thy name, O Lorde, and all the kinges of the earth thy maiestie.

For the Lorde shall builde vp Sion & shall appeare in his glorye.

b* He turneth hym vnto the prayer of the pore destitute, and despiseth not their desyre.

This shalbe written for those that come after, that the people which shall be borne, maye prayse the lorde:

For he loketh downe from hys sanctuary, out of heauen doth the lorde beholde the earth.

That he may heare the mourning of suche as be in captiuitie, and delyuer the chyldren of deathe.

That they may preach ye name of ye lord in Siō, and his worshippe at Jerusalem.

When the people are gathered together and the kigdomes also to serue the lorde. D

He hath brought downe my strength in my iurney, and shortened my dayes.

Yet wil I say: O my God, take me not awaye in the myddest of myne age: as for thy yeares, they endure thorow out all

all generacions.

Thou Lord in the beginnyng, hast layed the foundacion of the earthe & ye heauẽs are the workes of thy handes.

*Hebre. i. b * They shall perishe, but thou shalt endure: they al shall ware olde as doth a garment, and as a vesture shalt thou chaung them, & they shalbe chaunged.

But thou art the same, and thy yea res shall not fayle.

The childrẽ of thy seruauntes shal contynue, and their sede shall prospere in thy sight.

The Notes

a * True prayer is an earnest and affectuous cõmu nication of the hert with God, and a dilygent con syderacion of the thinges, that want in vs, concer ning the seakyng of his glory, and doyng his wil: & a burninge and feruent desire of the spirete, that re quyreth him to repayre and amende y, which wan teth in vs. Psalme. v. a Prouer. xv. d. Euery godly wysh, is also, a good prayer.

b * Bredde for any waner of sede.

c * Stones here sygnifye, the men vpon whome the Churche of God is edyfied and buylded, as in ye i. Pet. ii. a. And ye as lyuinge stones are made a spyre tuall house. a c.

d * God is counted to loke or to turne him, to whatsoeuer he approueth and aloweth, and to what soeuer he is pleased with. Jerem v a Thou. O Lord lokest only on faith & truth.

The ciii. Psalme.

The prayseth ye goodnes of god toward mẽ, which doth forgeueth them their sinnes and abundauntly destributeth vnto them worldly goodes.

Of Dauid.

A Prayse the Lorde, O my soule, and al that is within me prayse his ho ly name:

Prayse the Lorde O my soule, and forget not all his benefites.

Which forgeueth all thy synnes, & healeth al thine infirmities.

Which saueth thy life from destruc cyon, & crowneth wt the mercy, and lo uynge kyndnesse.

Which satisfieth the desyre with good thynges, makyng the yonge and lustye as an Aegle.

The Lord executeth ryghtuousnes and iudgement, for al them that suffer wronge.

B He shewed his wayes vnto Moses & his workes, vnto ye childrẽ of Israel.

The Lorde is ful of compassyon and mercy, a * longe sufferinge, and of greate goodnesse.

He wyll not alwaye be chyding, ne ther wyll he kepe hys anger for euer.

He hath not dealt with vs after our sinnes, nether rewarded vs accordig to oure wickednesse.

For loke howe hie the heauẽ is in cõ parison of the earthe, so greate is his mercy also toward them that fere him.

Loke how wyde ye east is frõ ye west, so farre hath he set our sines from vs.

Yee like as a father pitieth his owne chyldren, euen soo is the Lorde mer cyful vnto them that feare him. C

For he knoweth wherof we be made, he remembreth that we are but dust.

That a mã in his time is but as is grasse, & florisheth as a flour of ye feld.

For as sone as the wind goeth ouer it, it is gone, and ye place therof know eth it no more.

But the mercyfull goodnesse of the Lorde endureth for euer and euer, vpõ them ye feare him, & his rightuousnesse vppon their chylders children.

Such as kepe his couenaunte and thincke, vpon his commaundements to do them.

The Lorde hath prepared hys seate in heauen, and his kingdome ruleth ouer all.

O prayse the Lorde, ye aungels of his, ye that be the mightie in strength fulfillynge his cõmaundements that men may heare ye voyce of his wordes.

O prayse the Lorde all, ye hys ho stes, ye seruauntes of hys, that do his pleasure.

O speake good of the Lorde, all ye workes of his in euery place of domi niõ: praise thou the Lord, O my soule.

The Notes

a * The Lord is long suffering, which is more then pacyent: for he not onely suffereth but also differeth vengeaunce, desyrynge the amendement of the sinner louing better to pardon and forgeue thẽ to punish Rom. ii. a Ether despisest thou the ryches of his goodnes, pacience & longe sufferaunce. &c.

The. ciiii: Psalme.

The prayseth God for the creacyon of al things, & for his godly gouernaunce therof.

Prayse ye Lord O my soule: O lord my God, thou art become exceadig glorious, thou art clothed wt ma iesty and honoure. A

Thou deckest thy self with light as it were with a garment, thou spredest out the heauen lyke a curtayne.

Thou voltest it aboue with waters thou makest the cloudes thy charet, & goest vpon the wynges of the wynde.

thou

*Thou makest thine angels spretes, and thy ministers flammes of fyre.

Thou hast layed the earth vpon her foundacion, that it neuer moueth at eny tyme.

Thou coueredst it with the depe like as with a garment, so that the waters stande aboue the hylles.

But at thy rebuke they fle, at y voice of thy thonder they are afrayed.

B (Then are the hylles sene alofte, and the valleys beneth i their place which thou hast appointed for them.)

Thou hast set the their boundes, which they maye not passe, that they turne not agayne to couer the earth.

Thou causest the welles to springe vp among the valleis, & the waters to runne amonge the hylles.

That all beastes of the felde maye haue drynke, & y the wilde asses may quench their thyrste.

Aboue vpo y hylles haue the foules of the ayre their habitacion, and syng amonge the braunches.

Thou waterest the hylles from aboue, the earth is fylled with the frutes of thy workes.

Thou bringest forth grasse for y catel and gren herbes for the seruyce of me.

Thou bryngest fode out of y earth: wine to make glad y hert of man, oile to make hym a chearful countenaunce
C and bred to strength mans herte.

The trees a* of the Lorde are full of sappe, euen y trees of Libanus whiche he hath planted.

There make the byrdes their nestes, and the fyre hylles are a dwellyng for the storke.

The hilles are a refuge for the wild goates, and so are the stony rockes for the conyes.

Thou hast appointed the Moone for certaine seasons, the Sunne knoweth hys goinge downe.

Thou makeste darcknesse, that it may be night, wherin al the beastes of the forest do moue.

Yee and the yonge lions which rore after their pray, and seke their meat at God.

But whe the sune ariseth, they get the awaye together, and lye them downe in their dennes.

Then goeth man forth to his worcke, & to tyl his lande vntyll the eueninge.

*O Lord, how manifold are thy workes, rightwisely hast thou made the al: yee y earth is full of thy riches.

So is this greate & wyde see also,
wherin are thinges crepinge innumerable, both small & greate beastes. D

There go the shippes ouer, and there is that b* Leuiatha, whome thou haste made, to take his pastime therin.

They wayte al vpo the, that thou mayest geue them meate in due season.

When thou geuest it them, they gather it: when thou openest thyne hand, they are filled with good.

But when thou hidest thy face they are sorouful: yf thou takest away their breth, they dye, & are turned agayne to their dust.

Againe, when thou lettest thy breth goo forthe, they are made, and so thou renuest the face of the earth.

The glorious maiesty of the Lorde endurethe for euer, and the Lorde c* reioysethe in hys worckes.

The earthe trembleth at the loke of him, he doth but touch the hylles & they smoke.

I wyll synge vnto the lorde as longe as I lyue, I wyl prayse my god while I haue my beynge.

O that my wordes myght please hi, for my ioye is in the lorde.

As for siners, they shalbe cosumed out of the earth, and the vngodly shal come to an ende: but prayse thou y lorde, O my soule. Prayse the euerlastig.

The notes.

a* That is, that growe of them selues and are not graffed of men.

b* Of this ye haue in Iob. xl. d.

c* What is signified by the reioysynge of the lord is sayd Esa. lxv. d.

The. cv. Psalme.

He moueth to prayse god in the holy assemble at the Arche of wytnes, and reciteth his benefites done to the holy people.

O Geue thanckes vnto the lorde, &
cal vpo his name: tel the people A
what thinges he hath done.

O let your songes be of him: prayse hi, and let youre talkynge be of al hys wonderous worckes.

Geue his holy name a good report, let their hertes reioyse that seke the lord.

Seke

Seke the lorde, and his strength se-
ke his face euermore.

Remembre the marueilous workes
that he hath done, hys wounders and
the iudgementes of his mouth.

O ye sede of Abraham his seruaunt,
ye chylderen of Jacob his chosen.

He is the Lorde our God, whose pu
nisshementes are thorowe oute all the
worlde.

He is alway myndfull of his coue-
naunte, and promyse that he made to a
thousand generacions.

Yea the couenaunte that he made
wyth Abraham, and the oothe that he
sware vnto Isaac.

And appoynted the same vnto **
Jacob for a lawe, and to Israel for an
euerlasting testamente

Saying vnto the wyll I geue the
lande of Canaan, the lot of youre heri
tage.

When there was yet but a fewe of
them, and the straungers therin.

B What tyme as they wente from o-
ne nacion to an other, from one king-
dome to an other.

He suffred no mā to hurt them, but
*Gene. xx. *reproued euē kings for theyr sakes.

Touche not myne annoynted, doo
my prophetes no harme.

Moreouer he ** called for a derthe
vpon the land, and destroyed ** all the
prouision of breade.

But he had sent a man before them:
euen Joseph which was solde to be a
bound seruaunt.

They ** hurte his fete in the stoc-
kes, the yron pearsed hys herte.

Untyll the time that his worde ca-
me and tyll the worde of the Lord had
tryed hym.

Then sent the king and caused him
to be delyuered, the prince of the people
bad let him go.

he made him Lorde of his house, and
ruler of all his substaunce.

That he myght enforme his princes
after his wyl, and teach his senatours
C wisdome.

Israell also came into Egipte, and
Jacob was a straunger in the land of
Ham.

But he encreased his people excea-
dingly, and made them stronger then
their enemyes.

Whose hert turned, so that they ha
ted hys people, and dealt vntruly w
his seruauntes.

* Then sent he moses hys seruaunt
and Aaron whome he had chosen.

These did his tokens amonge thē,
and wonders in the lande of Ham.

* He sent darkenes, and it was dar
ke, for they were not obedient vnto his
woorde.

* He turned their waters into blod,
and slewe theyre fyshe.

* Their lande brought forth frog-
ges, ye euen in their kings chambres.

* He spake the worde and there ca-
me all manner of flyes and lyce in all
their quarters.

He gaue them hayle stones for ray-
ne, and flammes of fyre in their land.

He smote their vineyardes and fig
trees and destroyed the trees that wer
in their coastes.

* He spake the worde, and there we-
re Greshoppers and caterpillers innu-
merable.

These ate vp al the grasse in their
lande, and deuoured theyre frutes of
the grounde.

* He smote all the fyrst borne in the
land euen the chefe of al their substan
ce.

D * He brought them forth with syluer
and golde, there was not one feble per
son amonge theyr trybes.

Egipte was gladd of theyr departing
for they were afrayde of them.

* He spred oute a cloud to be a cou
erynge, and fyre to geue lyght in the
nyght season.

* At their desire there cam quayles, a
he fylled them wyth the bread of heauē.

* He opened the rocke of stone, and
the waters flowed out: so that ryuers
ranne in the wyldernesse.

For why he remembred his holy pro
mes which he hath made vnto Abrahā
his seruaunte.

Thus he brought forth his people
w ioye, and his chosyn with gladnes.

And geue them the landes of the he
athen: where they toke the laboures of
the peple in possession.

That they might kepe his statutes & obserue his lawes. Prayse the euerlasting.

The Notes

a. that is caused a darth to come &c.
b. That is all their vytailes.
c. By the hurting of his fete in the stocks is mēt his imprysonement, of which Gene. xxxix. d.
By the yron perchynge hys herte is signifyed his greate greafes sorowe and carefulnesse of mynde: whiche are often sygnifyed by yron as, after in the Psalme. b, fast bounde in mysery, and yron.

The. cvi Psalme.

¶ The people of God, sparpled abroade for theyr offences in diuers and straunge contreyes, exhorte them selues to prayse the goodnes of God, which is euer redy for them that seke him: & do also recite ÿ synnes of theyr elders and forefathers: and agayne, the benefites of God, which he shewed them, both in the wildernes, and after in ÿ lande of Canaan.

Prayse the euerlastinge.

O Geue thankes vnto the Lord, for he is gracious, and his merci endureth for euer.

Who can expresse the noble actes of the Lorde, or shewe forth al his prayse,

Blessed are they that alwaye keape iudgement, and do righteousnes.

Remembre vs, O Lorde, accordinge to the fauour that thou bearest vnto thy people: O visite vs withe thy sauinge health.

That we myghte see the pleasure of thy chosen, that we myght reioyce in ÿ gladnes of thy people, and geue thankes with* thyne enherittaunce.

We haue sinned with oure fathers, we haue done amisse, we haue delt wickedlye.

B Our fathers regarded not thy wonders in Egypte, they kepte not thy gret goodnesse in remembraunce: but were disobedient at the see, euen at the redd sea.

Neuertheles he helped them for his names sake, that he might make his power to be knowen.

He rebuked the red seea, and it was dried vp: so he led them thorow the depeas in the wyldernes.

Thus he saued them from the hand of the hater, and delyuered them from the hande of the enemye.

*As for those that troubled them the waters ouerwhelmed them, there was not one of them lefte.

Then beleued they in his word, and songe prayse vnto him.

But within a whyle they forgat his workes, & wold not abyde his coūsel.

A lust came vpon them in the wyldernesse, so that they tempted God in C
the deserte.

Yet he gaue them their desyre, and sent them ynough at their wylles.

They angred Moses in the tentes, and Aron the saynete of the lorde.

So the earth opened and swalowed vp Dathan, and coucred the congregacion of Abraham.

The fyre was kynled in their company, the flame brent vp the vngodly.

*They made a calfe in Horeb, and worshipped the molten ymage.

Thus they turned their b* glorye into ÿ similitud of a calfe, ÿ eateth haye.

They forgat God their Sauiour. which had done so grete thīges ī egypt. D

Wonderous workes in ÿ lād of c* Ham, & feareful thinges in ÿ reed see.

So he sayde he wolde haue destroyed thē, had not Moses his chosē stād before him in that gap: to turne away his wrathful indignacion, lest he shold destroye them.

Yee they thoughte scorne of that pleasaunt land, and gaue no credence vnto his worde.

But murmured in their tentes, and herkened not vnto ÿ voice of the lord.

Thē lyft he vp his hand agaynst thē to ouerthrow them in the wyldernesse.

To cast out their sede amōge the nacions, and to scatter them in the landes.

They ioyned thē selues vnto Baal Peor, and ate the offeringes of ÿ deed. E

Thus they prouocked him vnto anger wt their owne inuencyons, and the plage was greate amonge them.

*Then stode vp Phinehes and executed iustice, and so the plage ceased.

And that was coūted vnto him for ryghtuousnes, amonge all posterites for euermore.

They angeryd hym also at the waters of stryfe, so that Moses was punysshed for their sackes.

Because they prouocked his spryte: & he told them playnely wt his lippes:

Nether destroyed they the Heathē as the Lord cōmaunded them.

But were mengled among the Heathen

then, and lerned their worckes.

In so moch ẏ they worshipped their ymages, whyche turned to their owne decaye.

Yee they offred their sonnes ⁊ their
F daughters vnto deuels.

And shed ẏ innocēt bloude of their sōnes ⁊ of their daughters, whom they offred vnto ẏ ymages of Canaan, so ẏ ẏ londe was defyled with bloude.

Thus were they stained with their owne worckes, and wente a whorynge w their owne inuencyons.

Therfore was the wrath of ẏ Lord kyled against his people, in so moch ẏ he abhored his owne inheritaunce:

And gaue them ouer into ẏ hãde of the Heathē, ⁊ they that hated thē, were lordes ouer them.

G Their enemyes oppressed thē, and had them in subieccyon.

Many a tyme dyd he delyuer thē, but they prouoked hī with their owne inuencyons, and were brought downe for their wickeenesse.

Neuerthelesse when he sawe their aduersite, he herde their complaynt.

He thought vpon his couenaunt, ⁊ pytied them, accordyng vnto the multitude of his mercy es.

Yee he made al those that had led them awaye captyue, to pytie them.

Delyuer vs, O Lord our god, and gather vs from amonge the Heathen: ẏ we may geue thãckes to thy holi name, ⁊ make oure boast of thy prayse:

Blessed be the Lord God of Israel frō euerlasting, ⁊ world without ende, ⁊ let all people sai: Amen, Amē. Prayse the euerlastynge.

The Notes

a * The lordes enheritaunce are the Christen, who se hertes the holy gost possesseth: which gouerneth them by ẏ vertu of ẏ word, after his wyll pleasure.
b * That is God: which was their glorye.
c * That is, Egipt: as before in the Psal. lxxviii. c.

The fyfth treatyse.

The .cvii. Psalme.

He sheweth that al euels and aduersyties ar both sent and taken awaye of God.

A O Geue thanckes vnto the Lorde, for he is gracyous, and hys mercy endureth for euer.

Let them geue thanckes whom the lorde hath redemed, and delyuered frō the hand of the enemye.

And gathere them out of the landes, from the East, from the west, from the North and from the * Southe.

They wente astraye in the wildernesse in an vntroden waye, and found no citie to dwel in.

Hongrie and thirsty, and their soule faynted in them.

So they b * cryed vnto the Lord in their trouble, and he delyuered thē frō their distresse.

He led them forth by the right waye, that they might go to the cytie where they dwelt.

O that men wolde prayse the goodnesse of the lord, and the wonders that he doth for the children of men.

For he satisfied the emptye soule, ⁊ fylled the hongrie soule with good.

Such as sate in darcknesse and in the shadowe of death, being fast bound in mysery and c * yron.

Because they were not obedient to ẏ cōmaundemētes of God, but lightly regarded ẏ councel of the most highest.

Their hert was vexed with labour, they fell downe, and there was non to helpe them.

So they cryed vnto the Lorde in their trouble, and he delyuered thē out of their dystresse.

He brought them out of darcknes and out of the shadowe of deathe, and brake their bondes in sonder.

O that men wold prayse the goodnesse of the lord, and the wonders that he doth for the children of men.

For he hath broken the d * gates of brasse, and smitten the e * barres of yrō in sonder.

Folyshe men were plaged for their offence, and because of ther wickednes.

Their soule abhorreth al maner of mete, they wer euē hard at dethes dore. C

So they cryed vnto ẏ lord ī their trouble ⁊ he deliuered thē out of thir distres.

He sent his word and healed them, and saued them from destruccion.

O that men wolde prayse the goodnesse of the lord, and the wonders that he doth for the children of men.

That they wolde offre vnto him ẏ sacrifice of thanckesgeuinge, and tel out

his

workes with gladnes.

They that go downe to the see in shippes, and occupye their busynes in greate waters.

These men se the workes of ÿ lord, and his wonders in the deape.

For at his word, the stormy wind ariseth, and lifteth vp the waues therof.

They are caryed vp to the heauen, and downe agayne to the deapth, their soule melteth awaye in the trouble.

They rele to and fro, they stacker lyke a dronkẽ mã, & are at their wyttes end.

So they crye vnto the Lorde in their trouble, and he delyuereth them out of their distresse.

He maketh the storme to ceasse, so ÿ the waues are styl.

Then are they glad because they be at rest, and so he bryngeth them vnto the hauen where they wold be.

D O that men wolde prayse the goodnes of the lorde, and the wonders that he doth for the children of men.

That they wold exalt him in ÿ congregacyon of the people, and loue hym in the seate of the elders.

Which turneth ÿ floudes in to dry land, and dryeth vp ÿ water springes.

A frut ful land maketh he bare, for ÿ wickednes of them that dwel therin.

Agayne, he maketh the e * wyldernes a standing water, and water springes of a drye grounde.

Ther he setteth ÿ hongry, that they maye buyld them a cytie to dwel in

That they may sowe their groũde, plant vineyardes, to yelde them frutes of increase.

He f * blesseth thẽ, so that they multiplye excedingly, & suffreth not their catel to decrease.

When they are mynished and brought lowe thorow oppression, thorowe eny plage or trouble.

Though he suffer them to be euell intreated thorow tyrauntes, or let thẽ wander out of the waye in the wildernesse.

Yet helpeth he the poore out of mysery (at ÿ last) and maketh him an howsholde lyke a flocke of shepe.

The righteous wil considre this & reioyse, the mouthe of all wickednesse shalbe stopped.

Who is so wyse, & pondreth these thinges wel, shal vnderstand ÿ louing kyndnesses of the Lord.

The notes

a * Hebr. Ner: that is to saye, towarde Arabia which is in the South parties.
b * What is meant herby, ye shal fynd in the Psal. cv.b. and Exodi.xiiii.b
c * Loke the Psalme.cv.b
d * By the gates and barres are vnderstand all instrumentes of helpe for warre, which (how many or strong so euer they be) profit nothing against ÿ lord. In lyke maner of speache vseth Christ of ÿ gates of hel, for the strengthes & powers of the ÿ be in hell. Math.xvi.c. The gates of hel shal not preuaile. &c.
e * What the wildernes here signifieth is shewed Esa.xxxv.a
f * That is, he maketh the to encreate.

The.cviii.Psalme.

The shewerh ÿ he feruently desireth to prayse God, & reciteth the noblenes of his kyngdom, and in him as in a shadow ÿ nobylite of Christes kingdom.

A song of a Psalme of Dauid.

O * God, my hert is ready to synge, and to geue prayse.

Awake, O my glorye, awake A
lute and harp, I my selfe wyll awake right early.

I wyll geue thanckes vnto the, O Lord among the people, I wyl synge prayses vnto the among the heathen.

For the greatnesse of thy mercye is biger then the heauens, and thy faythfulnes reacheth vnto the cloudes.

* Set vp thy selfe, O God, aboue the heauens, and thy glorye aboue all
the earth. B

* That thy beloued maye be delyuered: help them with thy right hand, and heare me.

God hath spoken in his Sanctuary, which thinge reioyseth me.

I wyl deuyd Sichem, and meate out the valey of Suchoth.

Galaad is myn, Manasses is mine, Ephraim is ÿ strength of my hed, Juda is my captaine.

Moab is my washpot, ouer Edom
wyll I stretch oute my shue, Philistea C
shal be glad of me.

Who wyl leade me into the strong citie? Who wil bring me in to Edom?

Shalt not thou do it (O God) which hast cast vs out: thou god, that wetest not forth with our hostes.

O be thou our helpe in trouble, for vaine is the help of man.

Thorow god we shall do greate actes

for it is he that shal treade downe our enemyes.

The.cix.Psalme.

¶ Against Doeg & other flatterers of Saul, which with their lies provoked him against David: And under the shadow of them against Judas & al such as after ÿ maner trouble the sonnes of God: Then bewayleth he his miserie, and prayeth for helpe.

a* To ÿ chaunter, a Psalme of David.

a Loke the title of the.iiii.Psalme.

A Holdnot thy tong, O God of mi prayse.

For the mouth of the ungodly, yee and the mouth of the disceatful is opened upon me, and speake agaist me with false tonges.

They compasse me about with wordes of hatred, and fight against me wout a cause.

For the loue that I had unto them, they take nowe my contrary parte, but I geue my selfe unto prayer.

Thus they reward me euel for good, and hatred for my good wyl.

Set an ungodlye man to be ruler ouer hym, and let Satan stand at his ryght hande.

Whē sentence is geuen upon him, let him be condēpned, and let his praier be turned in to synne.

*Let his dayes be fewe, and his bishopricke let another take.

* John.xvii Actu.i.b

a*Let his children be fatherlesse, & his wyfe a wydowe.

Let hys childrē be vagabunnes, & beg their bred: let them seke it, as they

B that be destroyed.

Let the extorcioner consume al that he hath, and let straungers spoyle hys laboure.

Let there be no man to pitye, nor to haue compassion upon hys fatherlesse children.

Let his ende be destrucion, and in ÿ next generacion let his name be cleane put out.

Let the wyckednes of hys fathers be had in remembraunce in the syghte of the lorde, and let not the synne of his mother be done awaye.

Let them alway be before the lord, but as for the memorialle of thē selues, let it perish from out of the earth.

And that because his mind was not to do good, but persecuted ÿ poore helplesse, and him ÿ was vexed at the hert, to slaye hym.

His delyte was in cursynge, and therfore shall it happen unto hym: he C

loued not blessinge, and that shall be farr from him.

He clothed him selfe with cursinge lyke as with a rayment: yee it went in to his bowels lyke water, and like oyle in to his bones.

Let it be unto him as the clocke ÿ he hath upon hym, and as the girdel ÿ he is gyrded with all.

Let it thus happen from the Lord, unto myne enemyes, and to those that speake euel agaynst my soule.

But deale thou with me, O lorde God, accordynge unto thy name, for swete is thy mercy.

O delyuer me, for I am helplesse & poore, & my hert is woūded within me.

I go hence lyke the shadowe that departeth, and am driuen awaye as ÿ D

greshoppers.

My knees are weake, thorow b* fasting: mi flesh is dried up for wante of fatnes.

I am become a rebuke unto thē, they loke upon me and shake their heades.

Helpe me, O lord my God, oh saue me for thy mercyes sake.

That they maye knowe, how ÿ this is thy hand, and that thou hast don it.

Thoughe they curse, yet blesse thou: and let thē be confounded, that rise up agaynst me, but let thy seruaūt reioice.

Let myne aduersaries be clothed wt their owne shame, as with a clocke.

As for me, I wyl geue thanckes unto the lord wyth my mouth, and praise him among the multitude.

For c* he standeth at the right hand of the poore, to saue hym from such as condempne his soule.

The notes

a* The wordes which in the prophetes are spoken after ÿ maner of desiring wisshing or prayig ought often to be understand as prophesies ÿ shal indede come to passe: as, let his children be vagabounes, for, his children shalbe vagabounder: and so forth of the other that folowe. So in the psal, xl.c. But let al those that seke the be ioyful. &c.

b* By fasting here is understand al bodily afflictiōs as it is sayde before in the Psal.xxxv.c.

c* He standeth at the ryght hande of the poor, that is, he is prest and redy to helpe the poore. As before in the Psal.xvi.b

¶ The.cx.Psalme.

¶ He describeth ÿ kingdom of Christ which begā in Siō & is cōm thorough ÿ whole world, & shal haue ye ouerhand tyl his enemies be made his fotestole.

I

A Psalme of Dauid.

A The Lord said vnto my lord, a * Syt thou on my righte hand, b * vntyl I make thy ne enemies thy fotstole.

The lord shal sende the rodde of thi power out of Sion, be thou ruler, eue in the myddest among thine enemies.

In the daye of thy power shall thy people offer the fre wyl offeringes, w an holy worship, the dewe of thy byrth is of the wombe of the morninge.

B The lord sware, and wyl not repete: Thou art a preste for euer after the order of Melchisedec.

The lord vpon the right hande, shal smyte euen kynges, in the daye of hys wrath.

He shal be iudge amonge the Heathen, he shall fyl them with deed bodyes, and smite in sonder the heades ouer diuers countres.

He shal drincke of the broke in the waie, therfore shal he c * lift vp his hed.

The Notes

a * To syt on his right hande, is, to haue the same glory of the Godly maiesty that he hath, to rule & gouerne as largely as he doth Ephe. ii. d, whom he set on his righte hande in heauenly thinges, aboue all rule, &c. that is made him equal with him selfe and ruler ouer al thinges.

b * Loke Mat. xx. ii. d.

c * Of this ye haue iiii. Reg. xxv. g

The. cxi. Psalme.

The power, wysdom, & goodnes of God are praised, which are euidente to se by hys workes & acts don among the peple of Israell.

Prayse the euerlastinge.

A I Wyll geue thanckes vnto ye lord with my whole herte: secretly amonge the faithfull, and in the congregacion.

The workes of the lord are great, sought out of al them that haue pleasure therin.

His worcke is worthy to be praysed and had in honoure, and his ryghtuousnesse endureth for euer.

The mercyful and gracious lorde hath so don hys marueilous worckes, ye they ought to be had i remembraunce.

He geueth meate vnto them, that feare him, he is euer myndfull of hys couenaunt.

B He sheweth his people the power of hys worckes, that he maye geue the the * herytage of the heathen.

The worckes of his handes are veritie and iudgement, all his commaundementes are true.

They standefast for euer and euer, and are done in treuth and equitie.

He sent redemption vnto his people, he hath commaunded his couenaunt for euer, holy and reuerent is hys name.

* The feare of the Lorde is the beginnynge of wisdome, a good vnderstandinge haue al they ye do therafter; the prayse of it endureth for euer. * Iob. xxviii. Prouer. i. a and ix. Eccli. i. b

The cxii. Psalme.

He declareth ye perpetual prosperite of the which feare and worship God, and confesse his goodnes

Prayse the euerlastinge.

Blessed is the man that feareth the Lorde, and hathe greate delyte in his commaundementes. A

His sede shalbe mighty vpon earth, the generacion of the faythfull shall be blessed.

Riches and plenteousnes shalbe in hys house, and hys rightuousnes endureth for euer.

Unto the godly ther ariseth vp light, in the darkenes: he is mercifull, louing and rightuous.

Well is he that is mercyfull, and lendeth gladly, and pondreth hys wordes with discretion.

For he shall neuer be moued, the rightuous shalbe had in a euerlasting remembraunce. B

He wyll not be afrayd for any euell tydynges, his hert standeth fast, and beleueth in the Lorde.

Hys herte is stablyshed, he wyll not shrynke, vntyl he see his a * desyre vpon his enemyes.

* He hath sparsed abroade, & geue to ye pore, his rightcosnes remaineth for euer his horne shalbe exalted with honour. * ii. Co. ix. b

The vngodly shal see it, and it shal greue him: he shal gnash with his teth, and consume awaye, and the desyre of the vngodlye shal perysh.

The Notes

a * That is vengeaunce and destruction.

The cxiii. Psalme.

He moueth to the prayse of God, because he seith all thynges, and ruleth and gouerneth them after hys wyll and pleasure.

Prayse the euerlastinge.

A PRaise the Lord (O ye seruauntes) O prayse the[a]* name of the Lorde. Blessed be the name of the lorde, from this tyme forth for euermore.

The Lordes name is worthy to be praysed, from the rysyng vp of ẏ Sun ne vnto the going downe of the same.

The lord is hye aboue al Heathen, & his glory aboue the heauens.

B Who is lyke vnto the Lorde oure god, that hath his dwellig so hy, which humbleth him selfe to beholde that is in heauen and earth?

Which taketh vp the simple out of ẏ dust, & lyfteth the pore out of the mire.

That he maye sett him amonge the prynces, euen amonge the prynces of his people.

Whiche maketh the baren wom[b]* to kepe house, and to be a ioyfull mother of chyldren.

Prayse the euerlastynge.

The notes

a* Name: for fame, renowne & glorye: as in John. xvii. a.

b* That is, to be frutful & to haue a whole houshold of the frute of her body, where as in the time of her barenes she sate alone. It signifieth not to hold house of her own for ẏ no mans barte, which neuer haue chylde.

The. cxiiii. Psalme.

He briefly recyteth the greatest and chease myracles which the lord did for Israel, when he brought them out of Egypt.

A WHen Israel came out of Egipt & ẏ[a]* house of Jacob fro among that straunge people.

[b]* Juda was his Sanctuary, Israell hys dominion.

The see sawe that, and fled, Jordan turned backe.

The mountaines skipped like rammes, & lytle hylles lyke yong shepe.

B What ayled the, O thou see, ẏ thou fleddest? and thou Jordan, that thou turnedest backe?

[b]* Ye mountaynes, that ye skypped lyke rammes: & ye lytle hilles, lyke yong shepe?

The earth trembled at the presence of the Lorde, at the presence of the God of Jacob.

[c]* Whych turned the harde rocke in to a standynge water, and the flynte stone into a sprynginge well.

The Notes

a* That is ẏ stock, seder of spryng of Jacob or Israel: as before in the Psal. xxiii. b. &c. a. Reade the xiii. & xiiii. of Exodus, & the iii. Josue, & this Psalme shalbe easye to the.

b* By Juda is also vnderstand the whole nombre of ẏ people of Israell.

c* That is, the holy people of the Lorde.

d* This is expounded in the psal. lxviii. a. How be it some & those excellently lerned, vnderstand it of ẏ shaking, trembling & leapping of the hyl Sion whe the Lord came doune to geue the lawe Exodus xix. c. & d. which shaking (say they) was not onely sene in ẏ hyl alone, but also in al the hilles nye vnto hi

e* Of the rock turned into water, reade Exo. xvii & Num. xx.

The. cxv. Psalme.

He prayeth god for ẏ glory of his names sake to forther his people, to thintent ẏ it maye be euidently knowen that he alone is god, and the Idoles of the heathen but vaine thinges. A

NOt vnto vs, O lorde, not vnto vs, but vnto thy[a]* name geue ẏ prayse, for thy louinge mercy and faithfulnes.

Wherfore shall the Heathen saye: where is now their god?

As for our god, he is in heauen, he doth whatsoeuer it pleaseth him.

*Their ymages are but syluer and golde, euē the worcke of mens hands.

They haue mouthes, & speake not: eyes haue they, but they se not. B

They haue eares and heare not: noses haue they but they smel not.

They haue handes and handle not, fete haue they but they can not go, nether cā thei speke thorow their throte.

They that made them, are like vnto them and so are al such as put their trust in them.

But let Israel trust in the lord, for he is their succure and defence.

Let the house of Arō put their trust in the lorde, for he is their succour and defence.

They that feare the lord let thē put their truste in the lorde, for he is their succoure and defence. C

The lord is myndful of vs, and[b]* blesseth vs: he blesseth the house of Israel, he blesseth the house of Aaron.

Ye he blesseth all them that feare ẏ lorde, both smal and greate.

The lorde encreas you more and more: you, and your children.

For ye are blessed of the lord, whych made heauen and earth.

Al the whole heauens are the lordes, but the earth hath he geuen vnto the children of men. D

[c]* The deed prayse not the (O lorde) neyther al they that go downe into ẏ

lence.

But we wyll prayse ÿ lorde, frõ this tyme forthe for euermore. Prayse the euerlastynge.

The notes.

a* What is here sygnified by his nam, is sayd Psa. xlviii. c.
b* That is, doth good to vs, fauoreth & multiplieth vs, maketh vs fortunat & lucky. Gene. xii. a.
c* The deed prayse not the. &c. Some vnderstande here by the deed, those that dyed in the wildernes. Nume. xvi. g. and. xxv. a b. And the Jewes which the Romaynes slue. Also, those ÿ dye in their infydelite, & suche as beyng yet alyue, are deed thorow synne. i. Timoth. v. a

The. cxvi. Psalme.

¶ A thanckesgeuinge for the healpe of the Lorde wherby he escaped whẽ he was compassed a bout wt the hoste of Saul. He recyteth the greate ieopardy & feare wherin he then was: & prayseth ÿ goodnes of god, by whose benefyte he was preserued.

A I am well pleased, that the Lorde hath herde ÿ voyce of my prayer.

That he hath enclyned his eare vnto me, therfore wyl I cal vpon him as longe as I lyue.

* The snares of death cõpased me roũde aboute, the paines of hel gat holde vpõ me, I founde trouble & heuinesse.

Then called I vpon the name of the lord: O Lorde: delyuer my soule.

Gracious is the lord, & a* righteous, yee oure god is mercyfull.

B The lorde preserueth the symple, I was brought down and he helped me.

Turne agayne then vnto thy reste, O my soule, for the lorde hath geuẽ ÿ thy desyre.

And why thou hast delyuered my soule from death, myne eyes from teares, and my fete from fawlynge.

I wyll walcke before the lorde, in the b* lande of thy lyuinge:

C * I beleued, and therfore haue I spoken, but I was sore troubled.

I sayde in my hast: Al men are lyers.

What rewarde shal I geue vnto ÿ lorde, for al the benefytes that he hath done vnto me?

I wyll receaue the c* cuppe of saluacyon, and cal vpon the name of the lord.

I wyl paie my vowes in the presence of al his people, right deare in ÿ sight of ÿ lorde is the death of his sainctes:

D O Lord, I am thy seruaunt, I am thy seruaunte, and thy sonne and thy handmayde thou haste broken my bondes in sonder.

I wil offre to the, the sacryfice of thanckesgeuinge, and will call vpon ÿ name of the lorde.

I wyll paye my vowes vnto ÿ lord in the syght of al his people, in the courtes of the lordes house, euẽ in the myddest of the, O Jerusalem. Prayse the euerlastinge.

The Notes

a* The Lorde is not called righteous alonly because he is perfet of hym selfe in all thynges, but also because he maketh vs rightuous by hys sonne Christ, Rom. iii. d. whome God hath made a seate of mercy & c. to shewe the rightuousnes which before hym, is of value. & c.
b* Of the lande of the lyuing, what it sygnifyeth, loke in Esai. liii. c.
c* The cuppe of saluation do many expounde to be affliction, vexation and tribulation.

¶ The. cxvii. Psalme.

¶ He prophecieth ÿ the benefyte of the Gospel shal come vnto the gentyles and Heythen. A

O Prayse the lord al ye a* gentyles laude hym all ye people.

For his mercifull kindnes is euer more and more towardes vs, and the truth of the lord endureth for euer Prayse the euerlastinge.

The Notes

a* By the Gentyles or Heathen are vnderstande, ÿ vnfaythfull that beleue not in God, and by ÿ people the faithfull, and beleuers. Psalm. xlv. b. There is ye shal the people geue thanckes.

¶ The cxviii. Psalme.

¶ A song, whe with David delyuered from his aduersities, and promoted to the kyngdome of all Israell, gaue thanckes to God openly in the tabernacle: In which he also beareth the fygure of Christ.

O * Geue thanckes vnto the Lord, for he is gracious, and his mercy endureth for euer. A * Psal. cv. a cvi. a. cxvi. a. i. Parali. xvi.

Let Israell now confesse, that hys mercy endureth for euer:

Ye let them now that feare the lord confesse ÿ his mercy endureth for euer.

I called vpon the lorde in trouble, and the lorde herde me at large.

* The lord is my helper I wyl not feare what man doth vnto me. B * He. xiii. b

The lorde is my helper, and I shall see my desyre vpon myne enemyes.

It is better to truste in the lord the to put any confidence in man.

It is better to trust in the lorde then to put any confidence in princes.

All the heathen compassed me rounde about, but in ÿ name of the lorde wil I destroye them.

They kept me in on euery syde, but in the name of the lorde, I wyll destroy them.

They came about me lyke bees and

wate

were as hote as the fyre in the thornes, but in the name of the Lord I wyll destroye them.

They thrust at me, that I myght fal, but the Lorde was my helpe.

*Exo. xv. a [illegible] *The Lord is my strength, and my songe, and is become my saluation.

The voyce of ioye and myrth is in ye dwellynges of the rightuous, for the right hand of the lord, hath gotten the victory.

The ryght hand of the Lord, hathe the preeminence, the right hande of the Lord, hath gotten the victory.

I wyl not dye, but lyue: and declare the workes of the Lorde.

The Lorde hath chastened and correct me, but he hath not geuen me ouer vnto deathe.

a* Open me the gates of rightuousnes, that I maye goe in there thorowe, and geue thanckes vnto the Lorde.

This is the doore of the Lorde, the ryghtuous shall enter in thorowe it.

I thancke the, that thou hast heard me, and art become my saluacion.

The same b* stone whych the buylders refused, is become the head stoone in the corner.

This was the Lordes doynge, and it is maruelous in oure eyes.

This is the c* daye, which the Lord
D hath made, let vs reioyse and be gladd
in it.

Helpe now O Lorde, O Lord sende vs now prosperitie.

Blessed be he that cometh in the name of the lord, we wysh you good luck: ye that be of the house of the lorde.

God is the lord, and hath shewed vs lyght: O garnishe the solempne feaste with greane braunches, euen vnto the hornes of the aulter.

Thou art my God, & I wyll thank the: thou art my God, and I wyl prayse the.

O geue thanckes vnto the lorde, for he is gracious, and his mercye endureth for euer.

The Notes.

a* To open the gates of rightuousnes, is, to open vnto the worlde the grace and rightuousnes that cometh of God. So Esay. [illegible] a. Open the gates that the good people may go in, &c.

b* the stone is Christ, and the buylders, suche teachers as taught that he was vnprofytable. Math. xxi. d. Suche buylders remayne yet, and shal, to the worldes ende.

c* By daye here, vnderstand the tyme of preachinge the Gospell and gladde tydinges of Christ, which contynueth as longe as the true faith in Christ remayneth. Of this daye also speaketh Paul ii. Corint. vi. a. Beholde nowe is the daye of saluacion, &c.

The. cxix. Psalme.

This Psalme declareth how moch the faythful & Christen set by the lawes of god, and how greatly they endeuour them selues vnto them, in so moch they sorowe them to be transgressed & withstanded of the wicked: And howe they pray to be taught them aboue, & to be accustomed with them: [illegible] as transgresse & wythstande them, to be destroyed and made awaye.

Aleph.

A
Blessed are those that a* be vndefyled in the waye: whiche walcke in the lawe of the Lorde.

Blessed are they that kepe his testimonies, & seke him with their whole herte.

Which walcke in his wayes, & do no wyckednesse.

Thou hast geuen strayte charge to kepe thy commaundementes.

O that my wayes were stablyshed, to kepe thy statutes.

So shulde I not be cōfoūded, while I haue respect vnto al thy commaūdementes.

I wyl thancke the with an vnfained herte, because I am learned in the iudgmentes of thy ryghtuousnesse.

I wyl kepe thy statutes, O forsake me not vtterly.

Beth.

Where withall shall a yonge man clense his waye? Euen by rulyng hym selfe after thy worde. B

With my whole herte do I seke ye, O let me not go wronge oute of thy commaundementes.

Thy wordes haue I hyd within my hert, that I shuld not sinne against ye.

Praysed be thou O Lord, O teach me thy statutes.

With my lyppes wyl I be telling out all thy iudgmentes of thy mouth.

I haue as greate delite in ye waye of thy testimonyes, as in al maner of ryches.

I wyll exercyse my selfe in thy cōmaūdementes, & haue respect vnto thy pathes.

My delyte shalbe in thy statutes, I wyll not forget thy wordes.

Gimel.

O do well vnto thy seruaunte, that I maye lyue and kepe thy wordes. C

Open thou myne eyes, and so shal I
se the wonderous thiges in thy law.
I am a straunger vpon earth, O hyde
not thy commaundementes fro me.
My soule breaketh oute, for the very
feruent desyre y I haue alwaye vnto
thy iudgmentes.
Thou rebukest the proude, cursed
are they that departe frome thy com-
maundementes.
O turne fro me shame and rebuke,
for I kepe thy testymonyes.
b* Prynces also syt & speake against
me, but thy seruaunt is occupied in thy
statutes.
In thy testimonyes is my delyte,
they are my councelers

Daleth.

D My soule cleaueth to the dust, O quic-
ken thou me, accordyng to thy worde.
I knowledged my wayes, & thou her-
dest me, O teach me then thy statutes.
Make me to vnderstande the way of
thy commaundementes, and so shall I
talcke of thy wonderous workes.
My soule melteth awaie for very
heuynesse, O set me vp accordynge vn
to thy worde.
Take fro me y way of lyeng, & gra
unte of me thy lawe.
I haue chosen the c* way of trueth,
B thy iudgmētes haue I layed before me.
I stycke vnto thy testymonie O
Lorde, confounde me not.
I wyll runne the waye of the com-
maundementes, when thou hast com-
forted my herte.

He.

E Teach me O Lorde the waye of thy
statutes, & I shal kepe it vnto the end.
O d* geue me vnderstandinge, and
I shall kepe thy lawe, yee I shal kepe
it wyth my whole herte.
Leade me in thy pathe of thy com-
maundementes, for that is my desyre.
Enclyne myne herte vnto thy testy
monies, and not to couetousnes.
O turn away myn eyes, lest they be
hold vanite, & quycke me in thy way.
O stablyshe thy worde in thy seruaūt
that I maye feare the.
Take away y rebuke that I am afray
ed of, for thy iudgmentes are amiable.
Beholde, my delyte is in thy cōmaun
dementes, O quicken me in the rightu
ousnes.

Vau.

Let thy louynge mercye come vnto
me, O Lord, and thy sauing healthe, ac
cordinge vnto thy worde.
That I may geue answer vnto my
blasphemers, for my trust is in thy word
O take not the worde of trueth vt-
terlye out of my mouthe, for my hope is
in thy iudgementes.
So shall I alwayes kepe thy lawe
ye for euer and euer.
And I wyll walke at lyberte, for I
seke thy commaundementes.
I wyll speake of thy testimonies e
uen before kinges, and wyl not be asha
med.
My delyte shalbe in thy commaun
dementes, which I loue.
My handes also wyl I lyfte vp vn
to thy commaundementes, which I lo
ue, and my talkynge shall be of thy sta-
tutes.

Zain.

O thincke vpon thy seruaunt as cō
cernynge thy worde, wherin thou hast G
caused me to put my truste.
For it is my comfort in my trouble
ye thy worde quickeneth me.
The proude haue me greatly in de-
rision, yet shryke not I from thy law.
I remember thyne euerlastinge iud
gementes: O Lord, and am comforted.
I am horrible afrayde for the vn-
godly, that forsake thy lawe.
Thy statutes are my songes in the
house of thy pylgrymage.
I thinke vpon thy name, O Lord
in the nyght season and kepe thy lawe.
It is myne owne, for I kepe thy cō
maundementes.

Heth.

Thou art my porcion, O Lorde, I
am purposed to kepe thy lawe. H
I make my humble petitiō in thy pre
sence, with my whole hert, O be mercy-
full vnto me, according vnto thy word.
I call myne owne ways to remēbraū
ce, & turne my fete into thy testimonies.
I make haste, and prolong no time,
to kepe thy commaundementes.
The congregations of y vngodly ha
ue robbed me, but I forget not thy law

At mydnight stande I vp, to geue thanckes vnto the, for the iudgmentes of thy ryghtuousnesse.
I am a companyon of al them that feare the, & kepe thy cōmaundemētes.
* The earth, O Lorde, is ful of thy mercy. O teach me thy statutes.

Teth.

I O lord, thou hast dealt frendly wt thy seruaunt, accordinge vnto thy worde.
O learne me thy kyndnesse, nourtoure & knowledge, for I beleue thy commaundementes.
Before I was troubled, I went wronge, but now I kepe thy worde.
Thou art good & frendly, O teach me thy statutes.
The proude ymagin lyes vpon me, but I kepe thy commaundemētes with my whole herte.
Their herte is as fat as brawne, but my delyte is in thy lawe.
It is good for me y I haue bene in trouble, y I maye learne thy statutes.
The law of thy mouth is dearer vnto me, then thousandes of golde and syluer.

Iod.

K * Thy hādes haue made me & fashioned me. O geue me vnderstanding, y I may learne thy commaundemētes.
They y feare the, wil be glad when they se me, because I put my trust i thy worde.
I knowe, O lord, that thy iudgmētes are ryght, & that thou of very faithfulnesse hast caused me to be troubled.
O let thy mercyful kindnesse be my cōforte, accordynge to the promes that y hast made vnto thy seruaunt.
O let thy louing mercies come vnto me, that I may lyue, for thy law is my delyte.
Let the proude be cōfounded, which handle me so falslye.
But let soch as feare the, and know thy testimonies, be turned vnto me.
O lett my herte be vndefyled in thy statutes that I be not ashamed.

Caph.

L My soule longeth for thy sauinge health, for my trust is in thy word.
Myne eyes longe sore for thy worde, saying: O whē wilt thou comforte mee.
For I am become lyke a botell in y smoke, yet do not I forget thi statutes.
How many are the dayes of thy seruaunt? when wylt thou be auenged of myne aduersaryes?
The proude haue digged pyttes for me, which are not after thy lawe.
Al thy cōmaundementes are true, they persecute me falsli, O be thou my helpe.
They haue almost made an ende of me vpon earthe, but I forsake not thy commaundementes.
O quicken me after thy louing kidnes, & so shall I kepe the testimonyes of thy mouth.

Lamed.

O lord, thy word endureth for euer in heauen.
The trueth also remaineth frō one generation to another: thou hast layed y M
foūdacion of the earth, and it abideth.
They continue this daye according to thine ordinaunce, for al thiges serue y.
If my delyte were not in thy lawe, I shulde peryshe in my trouble.
I wyll neuer forget thy commaundements, for with them y quickenest me.
I am thyne, Oh helpe me, for I se be thy commaundementes.
The vngodly laye wayte for me to destroy me, but I cōsidre thi testimonies.
I se y al thinges come to an ende, but thy cōmaundement is exceadig brode.

Mem.

O What loue haue I vnto thy lawe: al the day longe is my talkynge of it. N
Thou thorow thy commaundemēt hast made me wiser thē mine enemies, for it is euer by me.
I haue more vnderstādig thē al my teachers, for thy testimonies ar my studi.
Yee I am wyser then the aged, for I kepe thy commaundementes.
I refrayne my fete from euery euyl waye, that I maye kepe thy wordes.
I shryncke not from thy iudgementes, for thou teachest me.
O howe swete are thy wordes vnto my throte: yee more then hony vnto my mouthe.
Thorow thy cōmaūdemētes I get vnderstādig, therfor I hate al false wais. O

Nun.

Thy word is a * lanterne vnto my fete

O fete and a lyght vnto my pathes.
I haue sworne and am steadfastly purposed, to kepe the iudgementes of thy righteousnes.
I am troubled aboue measur, quicken me, O Lorde, accordinge vnto thy worde.
Let the free wyll offerynges of my mouth please the, O Lorde, and teach me thy iudgementes.
14 My soule is alway in my hand, yet do not I forget thy lawe.
The vngodlye haue layede a snare for me, but yet swarue not I from thy commaundementes.
Thy testimonies haue I claymed as myne herritage for euer: and whye they are the very ioye of my herte.
I applye myne herte to fulfyll thy statutes alwaye, euen vnto the ende.

Samech.

p I hate the vngodly, but thy lawe do I loue.
Thou arte my defence and shylde, my trust is in thy woorde.
Awaye fro me, ye wicked, I wyl kepe the commaundementes of my God.
O stablysh me according vnto thy worde, that I may lyue and let me not be disapointed of my hope.
Holde thou me vp, and I shalbe safe: yee I shall euer be talkinge of thy statutes.
Thou treadest downe al them that depart from thy statutes, for they ymagyn but disceate.
Thou puttest awaye al the vngodlye of the earth lyke drosse, therfor I loue thy testimonies.
My flesh trembleth for feare of the, and I am a frayd of thy iudgementes

Ain.

Q I deale with the thing that is lauful and righte, O geue me not ouer vnto myne oppressours.
Be thou suertye for thy sarnaunte, to do hym good, that the proude doo me no wronge.
Myne eyes are wasted awaye with lokyng for thy health, and for the worde of thy ryghtuousnes.
O deale with thy seruaunte according vnto thy louing mercy, and teache my thy statutes.
I am thy seruaunt, O graunte mee vnderstandinge, that I maye knowe thy testimonyes.
It is time for the (O Lorde) to laye to thyne hand, for they haue destroyed thy lawe.
For I loue thy commaundements aboue gold and precious stone.
Ther fore holde I streyght all thy commaundementes, and all false wayes I vtterly abhorre.

Phe.

Thy testimonies are woonderfull, therfore doth my soule kepe them. R
When thy worde goeth forth, it geueth lyght and vnderstandynge, euen vnto babes.
I open my mouth and drawe in my breth, for I desyre thy commaundementes.
O loke thou vpon me, and be mercyful, as thou vsest to do vnto those ŷ loue thy name.
Ordre my goinges after thy woorde that no wickednes raygne in me.
O delyuer me from the wrongeous dealynges of menne, and so shall I kepe thy commaundements.
Shew the lyght of thy countenaunce vnto thy seruaunt and lerne me thy statutes.
Myne eyes guishe out with water because men kepe not thy lawe.

Zade

Righteous arte thou, O Lorde, ād true is thy iudgemente. S
Thy testimonies that thou hast comaunded are exceadinge, righteouse and true.
My zele hath euen consumed me, because myne enemyes haue forgotten thy woordes.
Thy worde is tryed to the vttermoast, and thy seruaunte loueth it.
I am small and of noo reputacion yet do not I forgett thy commaundmentes.
Thy rigtuousnes is an euerlastinge rightuousnes, and thy law is true.
Trouble and heuynesse haue taken holde vppon me, yet is my delyght in thy commaundementes.
The rightuousnes of thy testimonies is euerlastinge, O graunte mee vnderstan

derstandinge, and I shall lyue.

Koph.

C I call with my whole herte, heare me, O Lorde, I wyl kepe thy statutes.

Yee euen vpon the do I call, helpe me and I shal kepe thy testimonies.

Early in the morninge do I crye vnto the, for in thy worde is my trust

Myne yes preuente the night watches, that I might bee occupyed in thy wordes.

Heare my voyce, O Lord, accordig vnto thy louinge kindnes, quicken me according as thou art wonte.

They drawe nye that of malice persecute me, and are farre from thy lawe.

Be thou nye at hand also, O Lord, for thy promises are faythfull.

As concernynge thy testimonies, I haue knowen euerlins the beginning, that thou hast grounded them for euer.

Res.

O considre myne aduersitie, and delyuer me, for I do not forgett thy la-
a we.

Mainteine thou my cause and defe de me, quicken me accordinge vnto thi worde.

Health is farre from the vngodlye for they regarde not thy statutes.

Greate is thy mercye, O Lord, quicken me as thou art wonte.

Many there are that trouble me, & persecute me, yet do not I swarue from thy testimonyes.

It greueth me, when I see, that the transgressours kepe not thy lawe.

Considre, O Lorde, how I loue the commaundementes, O quicken mee wt thy louinge kindnesse.

Thy worde is true from euerlastinge, al the iudgementes of thy righteou snes endure for euer more.

Sin.

b The Prynces persecute me with
x outcause, but my herte standeth in awe of thy wordes.

I am as glad of thy worde, as one that findeth great spoyles.

As for lyes, I hate and abhorre the, but thy lawe do I loue.

i Seuen times a day do I prayse the because of thy rightuous iugmentes.

Greate is the peace that they haue whiche loue the lawe, and they are not offended at it.

Lorde I loke for thy sauyng helth, and do after thy commaundementes.

My soule kepeth thy testymonies, and loueth them exceadyngly.

I kepe thy commaundementes and testymonyes, for all my wayes are before the.

Thau.

Let my complaynt come before the,
O Lorde, geue me vnderstanding, acy cordyng vnto thy worde.

Oh let my supplicacyon come before the, deliuer me according to thy promes.

My lippes shal speake of thy prayse, seynge thou hast taught me thy statutes.

Yee my tonge shal syng of thy word, for al thy commaundementes ar right.

Let thyne hande helpe me, for I haue chosen thy commaundementes.

I long for thy sauinge health, O lord, and in thy lawe is my delyte.

Oh let my soule lyue and prayse the, that thy iudgmentes may helpe me.

I go astray, like a shep that is lost: Oh seke thy seruaunt, for I do not forget thy commaundementes.

Notes

a To be vndefiled in the waye, is, to lyue in faith that worketh by charitie: and to walke, in the lawe, is to be conuersant in it, & lyue after it.

b Prynces for al maner of rulers, be they temporal or spiritual (as they cal thē) whiche after the outward apperaunce of this world seme most sage & wyse. Such withstode him & spake agaynst hym.

c The waie of trueth is the life yt is ordered after the worde of trueth, which is ordeined in the scripture. Therin sayth Dauid that he hathe walked & not in fayned tradicions & holynes ymagined by him selfe, or by any mortal man. In the same signification useth S. Peter this word. ii. Pet. ii. or ther shalbe false teachers &c. by which ye waye of trueth shalbe euel spoken of &c. d He desyreth to haue an other vnderstanding then that whiche is but manly, which is ignorant of god and of his wil, power, mercy and anger: ye thought it were neuer so well instructed, and taught yet wolde it neuer vnderstāde of it selfe, wout ye spirite of god, yt god is mercyfull righteous & forgeueth sinnes freely wout any deseruinges. Psal. cxiii b.

C
e The worde of god is called a lanterne and light because that without it, al that ther is, is darckenes & because that he which foloweth it, cannot fall in to any erroure, as it is sayd. ii. Pe. i. b. we haue also & c.

f To haue his soul in his hand, is, to be apointed and ready to offer his life to daunger: as ye haue in Iob. xiii c wher it is expounded more at large.

g What is signifyed by cryinge, ye haue in the Psalme. cv. a.

h Of the prynces is said aboue in the Psalme i i i. Thau, oft tymes.

the

¶ The .cxx. Psalme.

¶ An affectuous complaynte of yͤ prophet, beinge banisht out of the lande, & abydyng amõg the wicked that dyd al thinges by fraude and violence.

*‡ The songe of the steares.

*‡ In Hebr. Mahaloth. Abr. Ezra thinketh it to be the beginning of some songe, after whose tune the Psalmes that haue this tytle were song. Other expound it to signifie in a highe place. Some there be which say, yͤ the Leuites sang al these Psalmes in Dauids house, vpon the steares which went frõ yͤ chambre where the men assembled, to the chamber where the Women commenly abode.

When I am in trouble I cal vpon the Lord, and he answereth me.

a Deliuer my soule, O lord, from lyeng lippes and frõ a deceatful tonges.

What reward shalbe geuen or don vnto the, thou false tonges.

Euen myghty and sharpe arowes, with hot e burning a* coales.

Woo is me that my banishment enduteth so longe: I dwel in the tabernacles of the sorowful.

My soule hath long dwelt among them that be enemyes vnto peace.

I labour for peace, but whẽ I spake therof, they made them to battayle,

The Notes

a* Coales, what they sygnifi, loke yͤ Psal. xviii. b

The .cxxi. Psalme.

¶ He sheweth that yͤ godly must loke for their help of god only that he geueth it very redely.

The song of the steares.

a I Lyft vp mine eyes vnto the a* hilles, frõ whence cõmeth my helpe.

My helpe commeth euen from the lorde which hath made heauen and earthe.

He wyl not suffer thy fote to be moued, and he that kepeth the slepeth not

* Beholde, he yͤ kepeth Israel, doth nether slomber nor slepe.

The lorde hym selfe is thy keper the lord is thy defence vpõ the right hand

c So that the sunne shal not burne yͤ by day, nether the moone by night.

The lorde preserueth the from all euel, yee it is yͤ lorde yͤ keape thy soule: The lorde preserueth thy goynge out and thy comminge in from thys tyme forth for euermore.

The notes.

a* Hylles for heauen.

The .cxxii. Psalme.

¶ Under the shadow and fygure of Ierusalẽ he describeth the felicyte of the congregacion of Christe, the delites of the sayntes, wyshinge euer the furtheraunce of it.

The songe of the steares.

I Was glad, when they saide vnto me: we wyll go into the house of the Lorde. a

Oure fete shall stande in thy gates, O Ierusalem.

Ierusalem is buylded as a cytye, yͤ is at vnytie in it selfe.

For there the tribes go vp, euen the tribes of the Lorde: to testefy vnto Israel, to geue thanckes vnto the name of the Lorde.

For there is thy seate of iudgment, euen the seate of the house of Dauid.

O praye for the peace of Ierusalem, they shal prospere that loue the:

Peace be wtin thy walles, & plenteousnes within thy palaces. b

For my brethren and companions sakes, I wyll wysh the prosperitie.

Yee because of the house of the lord our god, I wyl seke to do the good.

The .cxxiii. Psalme.

¶ The godly subdued to the wicked, do affectuously desyre god to deliuer thẽ, for vnto him they wholy commyt them selues.

The songe of the steares.

Unto the lyft I vp myne a* eyes, thou that dwellest in yͤ heauens

Beholde, euẽ as the eyes of seruauntes loke vnto the handes of their masters: & as the eyes of a mayden vnto the handes of their mastresse euenso oure eyes waite vpon the lord our god vntyll he haue mercy vpon vs.

Haue mercy vpõ vs, O lord, haue mercy vpon vs, for we are vtterly despised

Oure soule is filled with the scornful reprofe of the welthy, and with the despitefulnesse of the proude.

The notes.

a* By the eye do the Hebrues almost continually vnderstand yͤ hert & minde, as before in the Psal. cxxi. a. & in many other places.

The .cxxiiii. Psalme.

¶ The godly reioyce that they are ridde, by yͤ help of god frõ a ieoperdi wherunto they were brought.

* The songe of the steares.

* Of this spoke before in the tytle of yͤ cxx Psalm.

If the lorde had not bene of oure syde (now maye Israel say) If the Lorde had not bene of oure syde a

when men rose agaynst vs.

They had swalowed vs vp quicke, whẽ they wer so wrathfuly displeased at vs

Yee the waters had drowned vs, & stream had gone ouer oure soule.

The depe waters of the proud had gone euen vnto our soule.

But praysed be ẏ lord, which hath not geuē vs ouer for a pray vnto their teth.

Our soule is escaped, euē as a bird out of the snare of the fouler: the snare is broken and we are delyuered.

Our helpe standeth in the name of ẏ lord, which hath made heauen & earth.

The .cxxv. Psalme.

¶ The church or congregacion is in safetie when the Lord defēdeth it and shal be prosperous whē he fauoreth it, and purgeth the wicked ther out.

The songe of the steare.

A They that put their trust in ẏ lord, are euen as the mount of Sion, which maye not be remoued, but stādeth fast for euer.

The hylles stand aboute Jerusalem euen so standeth the lorde rounde about his people, from this tyme forth for euer more.

That the rodd of the vngodly com not into ẏ lot of ẏ ryghtuous, leste the righteous put their hande vnto wickednes.

Do wel, O lord vnto those that be good and * true of hert.

As for such as turne backe vnto their owne wyckednes, ẏ lord shal lede them forth wyth the euell doars but peace be upon Israel.

* What is signified by the true of hert, is sayd before in the .lxxiii. Psalme.

¶ The cxxvi. Psalme.

¶ He descrybeth the gladnes of the peple returnig againe from Babilon, & vnder the figure her of the reioysing of the Christen, whom the sunne of God hath made fre from the captiuite of synne and death.

The song of the steares.

A When the Lord turneth againe ẏ captiue of Sion then shal we be lyke vnto them that dreame.

Then shal our mouth be filled with laughter, and our tong with ioye.

Then shal it be saide amonge the heathē the lord hath don greate thinges for them.

Yee the lord hath done greate thinges for vs al ready, wherof we reioyce

Turne oure captiuite, O lord, as the ryuers in the south.

They that sow i teares, shal reape i ioye.

He that now goeth in his way wepyng and beareth forth good sede, shal come agayne with ioye and bring his sheaues with him.

The .cxxvii. Psalme.

¶ By the onely lyberalyte & gyfte of God ys the house and houshold geue[n] ẏ citie defended, meat ministred, chyldern & those towardes thryfty obtayned

* The songe of the steares.

* Of this ye haue before in the tytle of the .cxx. psal

Except the lord de buylde the house Theyr labour is but loste that bulde it. A

Excepte the Lorde kepe the cytie, the watchman waketh but in vane.

It is but lost labour that ye ryse vp early, & take no rest, but eate the breade of carefulnesse: for loke to whom it pleaseth him, he geueth it in slepe.

Lo, childeren and the frut of thy womb are an heritage and gyfte, ẏ commethe of the Lorde.

Lyke as the Arrowes in the hande of the Gyaunte, euen so are the young chylderen.

Happy is the manne that hath hys quyuer full of them: they shall not be ashamed, when they speake wyth theyr enemyes in the gate.

The notes

g * That is, fylled wyth thy welth and prosperitie.

The .cxxviii. Psalme.

¶ He that fearyth God shall do well and fortunately at all season.

The songe of the steares.

Blessed are all they, that feare the Lorde and walke in hys wayes: A

For thou shalt eate ẏ labours of thyne owne handes: O well is the, happy art thou.

Thy wyfe shalbe as a frutefull vyne vppon the walles of thy houses.

Thy chyldern lyke the Olyue braūches rounde about thy table.

Lo, thus shal the man be a * blessed, that feareth the lorde.

The lorde shall so blesse the oute of Sion that thou shalt se Jherusalem in prosperitie al thy lyfe longe.

Yea that thou shalt se the childers childeren, and peace vpon Israell.

¶ The .cxxix. Psalme.

¶ Althoug[h] the wicked do longe and greatly persecute the Godlye, yet shal they not preuayle ouer the[m]: yea they shal at the length perishe when the godly shall be in safetie.

The songe of the steares.

Many a time haue they fought agaynst me fro my youth vp (mai Israell now saye.) A

Ye, many a tyme haue they fought agaynste me from my youth vppe, but they

they haue not ouercome me.

The plowers plowed vp ȏ my backe, and made longe forowes.

But the righteous lorde hath hewen the yocke of the vngodlye in peces.

Let them be confounded & turned backward, as many as haue euil will at ᵃ* Sion.

Let them be euen as the haye vpon the house toppes, whiche wythered afore it be plucked vp,

Wherof the mower fylleth not his hande, nether he that byndeth vp the sheaues, hys bosome.

So ẏ they which go by, saye not so moch as: ẏ Lord prospere you, we wish you good luck in the name of the lord.

The Notes

a* Sion in the scripture sygnifieth the whole churche congregaciō of god, & euery faithful soule that hath his whol intēt, affecciō & desire toward God.

The.cxxx. Psalme.

¶ An earnest prayer of hym that is oppressed with aduersytie for his synnes, & that surely hoptthe to optayne of god, both forgeuenes of hys synnes & deliueraunce from his aduersytyes.

The songe of the steares.

A Out of the ᵃ* depe cal I vnto the O Lord, Lord heare my voyce.

A O let thyn eares consydre well the voyce of my complaynte.

If thou lord wylt be extreme to marke what is done amisse, Oh lord who may abyde it?

But ther is mercy with the, that thou mayest be feared,

I loke for the lord, my soule doth waite for him, and in his worde is my trust.

My soule doth paciently abide ẏ lord, frome the one mornynge to the other.

Let Israel trust in the lord, for with the lorde ther is mercy & plenteous redempcyon;

And he shal redēme Israel from al hys synnes.

The Notes

a* By the depe vnderstand the aduersite Wherin ẏ people of Israel where When they were scatered among ẏ Chaldees. Vnto vs Christen it signifyeth ẏ aduersity, trouble misery & which happeneth to vs for our offences & synnes.

¶ The.cxxxi. Psalme.

he sheweth ẏ he was not proud, but meake slowly.

The songe of the steares.

A LOrd. I am not hye mynded, I haue no proude lokes.

I do not encrease my selfe in great matters, which are to hye for me

But I refrayne my soule and kepe it lowe, lyke as a chyld that is weened from his mother: yee my soule is euen as a weened childe.

Let Israell trust in the lord, from this time forth & for euermore.

The.cxxxii. Psalme.

¶ He sheweth that the prosperiti of Christes kyngdome dureth euer, & that god is alway present with his churche and congregation: This doth he vnder the fygure of Dauid & of the arche abyding in Siō.

The songe of the steares.

LOrde remembre Dauid & all hys trouble. A

How he swore vnto the lorde, and vowed a vowe vnto the almighty one of Jacob: I wyl not come within the tabernacle of my house, nor clyme vp in my bedde,

I wyll not suffre myne eyes to slepe, nor myne eye liddes to slomber.

Untyll I finde oute a place for the lorde, an habitacion for the mightie one of Jacob.

Lo, we herd of the sam at Ephrata, and founde it in the wood.

We wyll go into hys tabernacle, & fall downe before his fote stole.

Aryse, O lord, vnto thy ᵃ* restingplace, thou and the arke of thy strength. B

Let thy preastes be clothed wt ryghtuousnesse, & let thy sainctes reioyse.

For thy seruaunt Dauids sake ᵇ* turne not awaye the presence of thine anoynted.

The lord hath made a faythful oeth vnto Dauid, & he shall not shrynke frō it: Of the frute of thy body shall I set vpon the seate.

If thy chyldrē wyl kepe my couenaūt, and my testimony ẏ I shal lerne them C their chyldren also syt vpon thy seate for euermore.

For the lord hath chosen Sion, to be an habytacyon for hym selfe hathe he chosen her.

This shalbe my rest, here wyl I dwel, for I haue a delyte therin.

I wyll blesse her vytailes with encreace, and wyl satisfye her pore with bred.

I wil decke her Preastes with health, & her sainctes shall reioyse & be glad.

There shall I make the ᶜ* horne of Dauid to florish, I haue ordened a lā

 terne

terne for myne anoynted.

As for hys enemyes, I shall clothe them wyth shame, but upon hym selfe shal his crowne floryshe.

The notes.

a ✱ His restynge place was the mercy seate, as before in the Psal. xcix. b

b ✱ Turne not awaye the presence. &c. that is, forsake not or disdaine not the presence of thine anointed

c ✱ Horne for power, as in ẏ Psalme. xviii.

¶ The cxxxiii. Psalme.

¶ He prayseth the unyte & concord of brethren.

The songe of the steares.

of David.

A Beholde, howe good and ioyfull a thing it is, brethren to dwel together in unitye.

It is lyke the precyous a ✱ oyntemēt upon the heade, that rann downe unto the berd: even unto Aarons beerd, & wente downe to the skyrtes of his clothyng e.

Like the dewe of Hermon, which fel upon the hyl of Sion.

For there the lord promysed his blessyng, and lyfe for evermore.

a ✱ Of this oyntement is spoken Exod. xxx. c

¶ The. cxxxiiii. Psalme.

¶ He exhorteth to prayer and prayse God: yee & that also in the nyght.

The songe of the steares.

A Behold, O prayse the lord, al ye servauntes of ẏ lord, yee ẏ by nyght stande in the house of the lorde.

O lyft up your handes in the Sāctuary, and prayse the lorde.

The lord that made heaven and earth blesse the out of Sion.

¶ The. cxxxv. Psalme.

¶ He moveth men to the prayse of god and declareth his power by his workes, as wel by those whiche he every where doeth, as by those wherwith he peculyarly avaunced Israel.

Prayse the everlasting.

A ✱ Psal. cxiii. a. cxxxiii. i. a. O ✱ Prayse ẏ name of ẏ lord, prayse it O ye servauntes of the lord.

Ye that stand in the house of the lord, in the churtes of the house of our God.

O prayse the lord, for the lord is gracyous: O syng prayses unto his name for, it is lovely.

For why the lord hath chosen a ✱ Iacob unto hym selfe, and Israel for hys owne possession.

For I know that ẏ lord is greate, and ẏ our lord is above al goddes.

B Whatsoever the lord pleaseth that doth he in heaven and in earth, in the see, and in al depe places.

He bryngeth forth the cloudes frō the endes of ẏ world, he turneth ẏ lightenynges unto rayne, bryngyng ẏ windes out of their treasures.

✱ Which smote the first borne of Egypte, both of man and beast.

He hath sent tokens and wonders into ẏ middest of the, O thou lande of Egipt, upō Pharao & al his servauntes.

Which smote divers nacions, and slewe myghty kynges.

✱ Sehon kynge of the Amorytes, Og the kynge of Basan, and all the kyngdomes of Canaan.

✱ And geve their lande for an herytage, for an heritage unto Israell his people.

Thy name, O Lord, endureth for ever, so doth thy memorial O Lord frō one generacion to another.

For the lord wyll avenge his people and be gracyous unto his servauntes.

C ✱ As for the ymages of the heathen they are but sylver and golde, the worcke of mens handes.

They have mouthes, and speake not: eyes have they but they se nat.

They have eares, and yet they here not, nether is there any breth in their mouthes.

They that make them, are lyke unto them, & so are al they that put their trust in them.

Prayse ẏ Lord ye house of Israel, prayse the lord ye house of Aaron.

Prayse the lord ye house of Levi, ye ẏ feare the lord, prayse the lorde.

Praysed be the Lord out of Sion, which dwelleth at Ierusalem. Prayse the everlasting.

The Notes

a ✱ What is understande by Iacob and Israel is shewed in the Psal. xiiii. b. & xx. a.

The. cxxxvi. Psalme.

¶ To styrre men to gyve thankes to god he reherseth the myracles of the creacyon, & also those which he after dyd in the deliverynge of Israel.

O ✱ Geve thanckes unto the lorde, for he is gracyous, and his mercy endureth for ever. A

O geve thanckes unto the God of al goddes for his merci endureth for ever.

O thancke the lord of al lordes for his mercy endureth for ever.

which

Which only doth greate wonders,for
hys mercy endureth for euer.
Which by his wysdome made the he
uēs,for his mercy endureth for euer.
Which laied out the earth aboue ÿ
waters,for his merci ēdureth for euer.
which hath made greate lyghtes,
for his mercy endureth for euer.
The sunne to rule the daye,for his
mercy endureth for euer.
The moone & ÿ starres to gouerne ÿ
B night,for his merci endureth for euer.
...xii.c *Which smote Egipt wt their first
borne,for his mercy endureth for euer.
And brought out Israel frō amōg
them,for his mercy endureth for euer.
With a myghty hand & stretched out
arm e, for his mercy endureth for euer.
which deuyded the reed see in to par
tes,for his mercy endureth for euer.
...xiiii. *And made Israel to go thorow ÿ myd
dest of it,for his merci ēdurethfor euer,
But as for Pharao and his hoost,
he ouer threwe them in the reed see, for
his mercy endureth for euer.
*Which led his people thorow ÿ wil
dernes:for his mercy ēdureth for euer.
C *which smote grete kynges,for his
mercy endureth for euer.
Yee,and slue myghtye kynges for
hys mercy endureth for euer.
*Sehon Kyng of the Amorytes,for
his mercy endureth for euer.
And Og the Kinge of of Basā,for
his mercy endureth for euer.
And gaue awaye their lande for an
heritag,for his mercy ēdureth for euer.
Euē for an heritag vnto Israel his ser
uaunt , for his mercyēdureth for euer.
Which remembreth vs,whē we ar in
troble,for his mercy endureth for euer.
*Which geueth fode vnto al flesh,
for his mercy endureth for euer.
O geue thanckes vnto the God of
heuē ,for his mercy endureth for euer.

The.cxxxvii.Psalme.

The Babylonyans required of Israel songes, but they perpetually bewailed ÿ destrucciō of Jerusalē.

A BY the waters of Babylon we sat
downe and weapte,when we re-
membred Sion.
As for our harpes we hanged thē
vp vpon the trees,that are therin.
Then they that led vs awaye cap-
tyue,requyred of vs a songe and Me-
lody in our heuynes:syng vs one of ÿ
songes of Sion.
How shal we sing the lordes sōge
in a straunge lande?
If I forget the,O Jerusalē,let mi B
right hande be forgotten.
If I do not remēbre ÿ,let my tong
cleaue to ÿ rofe of my mouth : ye yf I
preferre not Jerusalem in my myrth.
Remembre the chilren of Edom,O
lord,in the daye of Jerusalē.how they
saide:downe with it,downe withit:euē
to the grounde.
**O daughter of Babilō,ÿ shalt cōe
to misery thy selfe:yee.happy shall he
be,ÿ rewardeth ÿ as ÿ hast serued vs.
*Blessed shal he be,ÿ taketh thy chil
drē,& throweth thē agaynst ÿ stones. *Esa.xiii.c

The Notes

a*Daughter of babilō for citie people of babilō.

The.cxxxviii.Psalme.

He prayseth the goodnes of God towarde hym, which hath delyuered him forth of al Jeopardyes,& promoted him vnto the dygnite of a Kinge.

Of Dauid.

I Wil geue thākes vnto ÿ,O lord,
wt my whole hert,euē before ÿ god A
des,wil I singe prayses vnto the.
I wil worship toward thy holy tē-
ple,and prayse thy name, because of
thy louynge kyndnesse and trueth,for
thou hast magnified thy worde accor-
dinge vnto thy great name.
When I cal vpon ÿ,ÿ hearest me,&
endewed my soule wt much strength.
Al the kinges of ÿ earth shal praise
the,O Lord, when they heare the wor
des of thy mouth.
Yee they shal synge in the wayes of B
ÿ lord,ÿ greate is ÿ glory of ÿ lorde.
For though ÿ lorde be hye,yet hath
he respect vnto ÿ lowly:as for ÿ proud,
he beholdeth him a farre of.
Though I walke in the myddeste
of trouble,yet shalt thou refresh me,ÿ
shalt stretch forth thyne hand vpon the
furyousnes of myne enemyes,and thy
ryght hande shal saue me.
The lord shal make good for me,ye thi
mercy,O lord,ēdureth for euer:despise
not then ÿ worke of thine owne hādes.

The.cxxxix.Psalme.

He sheweth that al thinges are euident & opē vn to god which made him,& that he is euery where,& seyth al thinges.

a* To ŷ chaunter, a Psalme of Dauid.
a* Loke the tytle of the iiii. Psalme.

A O Lord, thou searchest me out, and
knowest me.
Thou knowest my downe sittyng and myne vprisyng, thou vnderstandest my thoughtes a farre of.
Thou art about my path & aboute my bedd, & spyest out al my wayes.
For lo, there is not a word i my tõge, but ŷ, O Lord knowest it altogether.
Thou hast facioned me behind & before, and layed thine hande vpon me.
Such knowledge is to wonderfull and excellent for me, I can not attaine vnto it.
Whether shall I go then from thy
B spirite? or whyther shall I go then frõ
thy presence?
If I clime vp into heauẽ, ŷ art there: yf I go downe to hel, ŷ art there also.
If I take the wynges of the mornynge, and remayne in the vttermoste parte of the see:
Euen there also shal thy hand leade me, and thy right hande shal hold me.
If I saye: peraduenture the darckenesse shal couer me, then shal my night be turned to daye.
Yee ŷ darcknesse is no darcknes wt ŷ, but the night is as cleare as ŷ daye, ŷ darcknesse & lyght are both alyke.
C For my reynes are thine, thou hast
couered me in my mothers wombe.
I wyll geue thankes vnto the, for I am wõderously made: marueilous are thy workes, and that my soule knoweth right well.
My bones are not hyd from the, though I be made secretely, and facyoned be neth in the earth.
Thyne eyes se myne vnparfectnes, they stande al written in the boke: my dayes were fasshioned, whẽ as yet there was not one of them.
How deare are thy councels vnto
D me O God? O how greate is the sume
of them.
If I tel them they are mo in nomber then the sande: when I wake vp, I am present with the.
Wylt thou not slaye the wycked (Oh god) that the bloudthirsty might departe fro me.
For they speake vnright of ŷ, thine enemies exalt thẽ selues presumptuously.
I hate them, O Lord, that hate the: and I maye not awaye with those that ryse vp agaynst the.
Yee I hate them right sore, therfore are they mine enemyes.
Trye me, O God, and seke the grounde of myne herte: proue me, and examen my thoughtes.
Loke well yf there be any waye of wickednesse in me, b* and leade me in ŷ waye euerlasting.

The notes.

b* Some reade: then leade me by the waye of the world, that is destroye me.

¶ The .cxl. Psalme.

¶ He desireth to be delyuered from the dysceates lyes of Doeg, and his companyons.
a* To ŷ chaunter a Psalme of Dauid.
a* Loke the title of the iiii. Psalme.

Delyuer me, O Lord, frõ ŷ euell men, Oh preserue me from the wicked men.
Which ymagyn myscheefe in their hartes, and stere A
vp stryfe al the daye longe.
They sharpẽ their tonges like a serpẽt: adders poyson is vnder their lyppes. Selah.
Kepe me, O Lord, from the handes of the vngodly: preserue me from the wicked men, whych are purposed to ouer throwe my goinges.
The proud haue layed a snare for me: & spred a net abrode wt cordes, yet and set trappes in my waye. b* Selah.
But my saying is vnto the Lord: ŷ B
art my God, heare the voyce of my prayer O Lorde.
O Lorde God, thou strength of my health, thou hast couered my head in ŷ daye of battayle.
Let not the vngodly haue his desire, O lord, let hym not haue hys purpose, lest they be to proude. Selah.
Let the myschefe of their owne lippes fal vpon the head of them, that cõpase me about.
Let hote burning c* coales fal vpõ them, let them be cast in to the fyre, & in to the pyt, ŷ they neuer rise vp agayne.
A man ful of wordes shal not prosper vpon the earth: a malycyous and wycked person shalbe hunted awaye, and destroyed.

Sure

Sure I am, that the Lord wyl auē
ge the poore, and maynteyne the cause
of the helplesse.

The ryghtuous also shal geue thā
kes vnto thy name, and the iuste shall
contynue in thy sight.

The notes.

b* Loke the Psalme iii.a
c* Cotes: here of is sayd in the Psalme.xviii.b

¶ The cxli. Psalme.

¶ Fyrst he prayeth for the spyrte wherwith he may
preserve the sharp frendship of the ryghtuous before
the prosperite of þ wicked: and after that, for wo:
the augement of his enemies & for his delyueraūce.

A Psalme of Dauid.

A LOrd, I cal vpon the: haste the vn
to me, and consider my voice, whē
I crye vnto the.

Let my prayer be set forth i thy sight
as the incense, and let the lifting vp of
my handes be an euening sacrifyce.

Set a watch, O lord, before my mou
th, yee a watche at the doore of my lyp
pes.

O let not myne hert be enclined to
any euel thing, to be minded as the vn
godli or wicked men, lest I eate of such
thinges as please them.

B Let the rightuous rather smite me
frindely, and reproue me so wel I take
it, as though he had poured oyle vpō
my head: it shal not hurt my heade, yee
I wyl praye yet for their wickednesse.

Their iudges stomble at þ ston, yet
heare they my wordes, that they be ioy
full.

Our bones lye scattered before þ
pyt, like as when one graueth and dig
geth vp the grounde.

But myne eyes loke vnto the, O
Lord God in the is my trust, Oh cast
not out my soule.

Kepe me from the snare which they
haue layed for me, and from the trap
pes of the wycked doers.

Let þ vngodly fal into their own e
nettes together vntil I be gon by thē.

The cxlii. Psalme

He sheweth how he prayed vnto the Lord when he
fled frō Saul in to the caue, & thought that he shuld
there haue bene taken.

The instruccion of Dauid, a prayer
wehn he was in the caue.

A I a* Crye vnto the Lorde wyth my
voyce, yee euen vnto the lorde do
I make my supplycacion.

I poure out my complaynt before
him, and shewe him of my trouble.

Whē my spret is in heuynes, for þ
knowest my path: I þ wale wherī I wa
lke haue they preuely layed a snere for
me.

I loke vpon my right hand, and se: B
there is no man that wyl kno we me.

I haue no place to fle vnto, no man
careth for my soule.

Therfore do I cry vnto the, O lord
and saye: thou art my hope & my porcy
on in the b* land of the lyuyng.

Considre my complaynte, for I am
brought very lowe.

O delyuer me fro my persecuters,
for they are to strong for me.

Bring my soule out of preson þ, I
maie geue thāckes vnto thi name: whi *Esa.viii.
ch thīg if þ wilte graūt me, thē shal the
rightuous resort vnto mi companye.

The Notes

a* Of this ye haue in þ Psa.lv. Ex.xiiii.b i.i.Reg
vii.b.
b* Here it is manyfest, that the land of the lyuyng
signifieth þ estate of the saintes & Chryste, which
yet remaine in this life as aboue in þ Psal.xxvii.b

¶ The cxliii. Psalme.

¶ This Psalme & the Psalme next before are both
of one tenour, & made both of one thinge.

A Psalme of Dauid.

A HEare my prayer, O Lord, consy
dre my desyre, answere me for thy
treuthe & rightuousnes sake.

And entre not into iudgement with
thy seruaunt, for in thy syght shall no
man lyuynge be iustyfyed.

For the enemye persecuteth my soule,
he smyteth my lyfe downe to the groūd
he laith me in the darckues, as þ deed,
men of the worlde.

Therfore is my sprete vexed within
me, and my hert within me is desolate.

Yet do I remembre the tymes past,
I muse vpon al thy workes, ye I exer
cise my self in the works of thy hādes.

I stretche forth myne handes vnto
the my soule cryeth vnto the out of the
thyrstye land. Selah.

Heare me, O Lord, & that soone, for
my sprete wareth faynte: hyde not thy
face fro me, lest I be lyke vnto them þ
go downe into the graue.

O let me heare thy louynge kyndnesse by tymes in the a* mornyng, for in the is my trust: shew thou me the way that I shuld walke in, for I lift vp my soul vnto the.

Delyuer me, O Lord, fro mine enemyes, for I resorte vnto the.

Teache me to do the thing that pleaseth the, for thou art my god: let thy louing spryte leade me forth vnto the lande of ryghtuousnes.

Quycke me, O Lord, for thy names sake, and for thy ryghtuousnesse sake brynge my soule out of trouble.

And of thy goodnesse scater mine enemyes abrode, & destroye al men that vexe my soule, for I am thy seruaunt.

The Notes.

a* Of this loke the Psalme.vi.a.

The.cxliiii.Psalme.

The prayseth and thancketh God, because he had delyuered hym from all Jeopardyes and persuing of his enemyes, and promoted hime to be a Kyng, & also made his kyngdome to florishe with aboundaunce of all thynges.

Of Dauid.

A Blessed be the lord my refuge, which teacheth my handes to warre, and my fyngers to fight.

My hope and my castell, my defence and my delyuerer, my shylde in whom I trust, which gouerneth the people that is vnder me.

*Lorde what is man, that thou hast soch respect vnto hime? Or the sonne of man, that thou so regardest hime?

*Psal.viii.a

Man is like a thing of naught, his tyme passeth awaye lyke a shadowe.

Bowe thy heauens, O Lord, & a* come downe touche the mountaynes, that they may smoke withall.

Sende forth the lyghtenyng & scater them, shute out thyne b* arowes and consume them.

B Sende downe thyne hande from a boue, delyuer me, and take me out of the greate waters, from the hand of c* straunge chyldren.

Whose mouth talketh of vanite, & their right hand is a right hand of falsed.

That I may synge a new songe vnto the, O god, and synge prayses vnto the vppon a tenstrynged lute.

Thou that geuest vyctory vnto kinges & hast delyuered Dauid thy seruaunt from the parel of the swerde.

C Saue me, & delyuer me from the hande of straunge chyldren, whose mouth talketh of vanite, and their right hand is a right hande of falsede.

That oure sonnes maye growe vp as the yong plantes, & that our daughters may be as the polyshed corners of the temple.

That oure garners may be full and plenteous with al maner of stoare: that our shepe may brynge forth thousandes & hundreth thousandes in our villages.

That our oxe may be strong to labour, that ther be no mischaunce, no decay, & no complaynynge in our stretes.

Happy are the people that be in soch a case: yee blessed are the people, which haue the lorde for their God.

a* What is signifyed by the comming downe of the Lorde, is sayd Gene.xi.a.

b* Of these arowes is spoken Job.vi.a.

c* Of straunge children ye haue Psal.xviii.g. But it somme thinke, that straunge children signifye all straung nations, that is, al nations besyde the Jewes them selues.

The.cxlv.Psalme

The goodnes of god is so aboundauntly geuen vnto al men, that al thynges prayse it: cheafely the godly, which are largely endued therwith.

A prayse of Dauid.

A I Wyll magnifye the, O God my kynge, I wyll prayse thy name for euer and euer.

Euery day wyl I geue thanckes vnto the, & prayse thy name for euer and euer.

Greate is the Lord, & marueulous worthy to be praised, ther is no ende of his greatnesse.

One generacion shal prayse thy workes vnto another, and declare thy power.

As for me I wylbe talkinge of thy worshyp, thy glory, thy prayse, and wonderous workes.

So that men shal speake of the might of thy marueulous actes, & tell of thy greatnesse.

B The memorial of thine aboundaunte kyndnes shalbe shewed, & men shal sing of thy ryghteousnesse.

The Lorde is gracyous & mercyful, long sufferyng, and of great goodnesse.

The Lorde is louyng vnto euery man, & his mercy is ouer all hys workes.

Al thy workes prayse the, O lord, and thy saynctes geue thankes vnto the.

They shewe the glory of thy kyngdome, & talke of thy power

That thy power, thy glory & myghtinesse of the kigdome myght be knowne unto men.

Thy kyngdome is an everlasting kyngdome, and thy dominiō endureth thorow out al ages.

The Lorde upholdethe al soche as shulde fail and lyftethe up al those yt be doune.

The eyes of all wayte upon the, and yu geuest them their meate in due season.

Thou openest thyne hande, and fyl
D lest al thynges lyvyng wt plenteosnes

The Lorde is rightuous in al his wayes, and holy in al hys workes.

The Lorde is nye unto them that cal upon hym, yee al soche as cal upō him faitfully.

He fulfylleth the desyre of them that feare him, he heareth their crie, and helpeth them.

The Lorde preserveth al thē yt loue hi, but scatereth abrode al ye ungodlye.

My mouth shall speake the prayse of the Lord, and let al flesh thākes unto his holy name for ever and ever.

Prayse the everlastinge.

The.cxlvi.Chapter.

¶ As in the Psalme next before so dothe he here, sauing that he here peculiarly moveth from putting trust or confidence in men.

Prayse the everlastynge.

A Prayse the Lord O my soule: while I lyve wyl I prayse the Lorde: yee as longe as I haue any beinge, I wyll synge prayses unto my god.

*O put not youre trust in Princes, nor in any chylde of mā, for there is no helpe in them.

For when the breth of mā goeth forth, he shal turne agayne to his earth, and so all his thoughtes peryshe.

Blessed is he that hath the god of Jacob for his helpe, *and whose hope is in the lorde hys God.

Which made heauen and earth, ye see and al that therin is, which kepeth his promyse for euer.

Which helpeth thē to ryght yt suffer
B wronge, which fedeth the hongrye.

The lord lowseth men out of preson, ye Lord geueth syght to the blynde:

The Lord helpethe thē up that are fallen, the lorde loueth the ryghtuous.

The lord careth for the straungers, he defendeth the fatherles and widdowe: as for the waye of the ungodly, he turneth it upsyde down.

The lorde thy God, O syon, is kig for euermore, and thorowe oute all generations.

Prayse the everlastynge.

¶ The.cxlvii.Psalme.

¶ He moveth all men to the prayse of god, cheafely Israell and the citesens of Jerusalem.

Prayse the everlasting.

O Prayse ye lorde, for it is a good A
thyng to syng prayses unto our God: yee a joyful and pleasaunt thynge is it to be thanckful.

The Lorde shall buylde up Jerusalem, and gather to gether the out castes of Israell.

He healeth the contrite in herte, and byndeth up theyr woundes.

He telleth the noumbre of the starres, and calleth thē al by theyr names.

Greate is our lorde and greate is hys power: yee hys wysdomme is infinite.

The lorde setteth up the meke, and bryngeth the ungodlye downe to the grounde.

O synge unto the Lorde wyth thā B
kesgeuinge, synge prayses upon the ye harpe unto oure God.

Which covereth the heauen with cloudes prepareth rayne for the earth, *and maketh the grasse to growe upon the mountaynes.

Whych geueth fodre unto the castell, and fedeth the yonge rauens that call upon hym.

He hath no pleasur in the strenght of an horse, neyther delyghteth he in any mans legges.

But the Lordes delyte is in them yt feare hym, and put theyr truste in hys mercy.

Prayse the lorde O, Jerusalē, prayse the God O Sion.

For he maketh fast the barres of ye gates, and blesseth the chylderen within the.

He maketh peace in thy borders, and fylleth the with the floure of wheate.

He sendeth forthe hys commaundemente upon earth hys worde runneth swyftelye,

He

He geueth snow lyke wolle, and scattereth the hore frost lyke asshes.

He casteth forth his a* yse like morsels, who is able to abyde his frost?

He sendeth out his word and mealteth them, he bloweth with his wynde, and the waters flowe.

He sheweth hys word vnto Jacob, his statutes & ordenaunces vnto Israel.

He hath not dealt so with al ye Heathen, nether haue they knowledg of his lawes. Prayse the euerlastinge.

The notes.

a* That is haile, which is no nother thynge then froſen yse

The.cxlviii.Psalme.

He moueth al creatures to the prayse of god, as wel heauenly as earthly: & therin warneth the saintes and godly to consyder the greate and meruelous power, wysdome and goodnes of god.

A Prayse the euerlastynge.

O Prayse the Lord of heauē, prayse hym in the heygth.

Prayse him al ye angels of his, prayse hym al his hoost.

Prayse hym Sunne and Moone, prayse hym al ye starres and light.

Prayse hym al ye heauens, and ye waters that be vnder the heauens.

Let them prayse the name of the Lorde, for he commaunded, and they were made.

He hath made them fast for euer & euer, he hath geuen them a lawe whych shal not be broken.

Prayse the lord vpon earth, ye whal
B fyshes, and al depes.

Fyre and hayle, snow and vapors, wynd and storme, fulfilling his word.

Mountaines and al hilles, frutful trees and al Cedres.

Beastes and catel, wormes and fethered foules.

Kynges of ye earth & al people, princes and al iudges of the worlde.

Yonge men and maydens, olde mē and children: let them prayse the name of ye lord, for his name onlye is excelēt & his prayse aboue heauen and earth.

He a* exalteth ye horne of his people, al hys sayntes shal prayse him, the children of Israel, euen the people that serueth him.

Prayse the euerlastige.

The notes.

a* What is meant here by is shewed in ye Psalme. lxxxix.b

The.cxlix.Psalme.

He peculiarely moueth Israel to prayse God, because he not onely had delyuered them from theyr bondage but also had made them victors and chastisers of the Gentyles and heythen.

Prayse the euerlastinge. 1

O Synge vnto the lord a new songe, let the congregation of sayntes prayse him.

Let Israell reioyce in him that made hym and let the childeren of Syon be ioyfull in theyr kynge.

Let them Prayse hys Name in the daunce, let them synge prayses vnto him with tabrettes and harpes.

For the lorde hathe pleasure in hys people, and helpeth the meke harted.

Let the saintes be ioyfull with glo- B
ry, let them reioyse in theyr beddes.

Let the prayses of God be in theyr mouthe, and sharpe swerdes in theyr handes.

To be auenged of the Heithen, and to rebuke the people.

To bind theyr kinges in chaynes, and theyr nobles with linckes of yron.

That they maye be auenged of thē, as it is written, suche honoure haue all hys saintes.

Prayse the euerlasting.

The.cl.Psalme.

He moueth al men to prayse God, & that most feruently, not only with ye voyce but also with al kyndes of instrumentes: by which he signifieth gladnes of mind and holy conuersaciō: or (as som wil) the blessed ioyfulnes and great gladnes i ye prayses of god which we shal haue in the lyfe to come.

Prayse the euerlastinge. 3

O Prayse the Lord * in his sanctuary, prayse him in the fyrmamēt of his power.

Prayse him in his noble actes, prayse him in his excellent greatnes.

Prayse him in the sound of his trompet, prayse him vpon the lute & harpe.

Prayse him in the cymbales and daunse, prayse hym vpon the strynges & pype.

Praise him vpon the weltuned cimbales, prayse him vpō ye loud simbales.

Let euerye thynge that hath breth prayse the lorde.

Prayse the euerlasting.

The Notes

* Or that is in the Sanctuary, or holy place. He dyd eftsoone readeth prayse the Lorde in hys holy on, meanyng Christ.

The ende of the Psalter.

¶ The prayse of wysdome. We maye not herkē vn to the voluptuous prouocaciō & intiseges of sinners Wisdome complaineth her to be despised of al mē and prophecieth destruccion vnto her despysers.

¶ The fyrst Chapter.

A 1 THe Prouerbes of Salomon y sonne of Dauid kynge of Israel: to lerne wisdome a * instruccion, vnderstanding prudence, ryghtuousnesse, iudgment & equite. That the very babes myght haue wyt, and that yonge men might haue knowledge and vnderstā dynge. By hearynge, the wyse man shall come by more wysdom: and by experiēce heshalbe more apt to vnderstād
B a parable, & the interpretacion therof, the wordes of the wyse, and the darcke speaches of the same. The feare of y Lord is y begynninge of wysdome. But b * fooles despyse wysdome & instruccion. My sone, heare thy fathers doctrine, & forsake not the lawe of the mother: for that shall brynge c * grace vnto thy heade, & shalbe a cheine about thy necke. My sonne, consent not vn
B to sinners, yf they entyse the, & say: co me with vs, let vs d * ley waite for bloude, and lurcke pryuely for the innocēt without a cause: let vs swalow thē vp lyke the hell, let vs deuoure thē quicke & whole as those that go downe into y pyt. So shall we fynde all maner of costely ryches, & fyll oure houses with spoyles. Cast in thy lot among vs, we shall haue all one purse.

My sonne, walcke not thou wyth thē, refraine thy fote from their waies. For their fete rūne to euel, & are haste to shede bloude. But e * in vaine is the net layed forth before the byrdes eyes.
C Yee they them selues leye wayte one for anothers bloud, & on of them wold sleye another. These are the wayes of all soche as be couetous, that one wold rauyshe anothers lyfe.

Wisdome crieth without, & putteth forth her voyce in the stretes. She calleth before the congregacion in the open gates, & sheweth her wordes thorow the cytye sayinge: O ye chyldren how longe wyll ye loue chyldyshnesse how longe wyll the f * scorners delyte in scornynge, and the vnwyse be enemyes vnto knowledge. O turne you vnto my correccion: lo, I wyll expresse my minde vnto you, & make you vnderstand my wordes. Seing then that I haue called, & ye refused it: I haue stretched out my hand, & no man regarded it. but al my councels haue ye despysed and set my correcciōs at naught. Ther fore shall I also laugh in your destruc D
cion, & mocke you, when the thing that ye feare commeth vpon you: euen whē the thinge that ye be afrayed of, falleth in sodenly lyke a storme, & our mysery lyke a tempest: yee whē trouble & heuynesse commeth vpon you. Then shall they cal vpon me, but I will not heare they shall seke me early, but they shall not finde me: And y because they hated knowledg, & receaued not the feare of y lorde but abhorred me my councell, & despised my correccon. Therfore shall they eate y frutes of their owne waye, & be fylled wt their owne coūcels. for y turnig awaye of y vnwise shal sley thē & y prosperite of foles shalbe their owne destrucciō. But who so herkeneth vnto me, shal dwel safely, & haue ynough wtout any feare of euyll.

The Notes.

a * Instruccion is that which the scoler lerneth vnder his master, whether it be knowledg or maners.
b * What cōmēly foole signifieth in y Prouerbes loke after in the. xii. Chap. b.
c * Grace for crowne.
d * Of this in. Mith. vii. a.
e * In vayne is net layed. &c. That is, it is a vayne thing to lay in wayte for them whom god defēdeth for the liers, in waite shal rather perish then they.
f * How and in what significacyon scorners are taken i the Prouerbes, is after shewed in the. ix. b

¶ Wysdome is to be embraced & set by. An aduoutrous Woman is to be eschued.

The. ii. Chapter.

A MY sonne, yf thou wylt receaue my wordes, & kepe mi cōmaundemētes by y, y thyne eare maye herkē vnto wysdome applye thyne a * herte then to vnderstandynge. For yf thou cryest after wysdome, & callest for knowledge: yf thou sekeste after her as after money, & dyggest for her as for a treasure: then shalte thou vnderstande the feare of the Lorde, and fynde the knowledge of God. For it is the Lorde y geueth wysdome, oute of his mouth cōmeth knowledge & vnderstandynge.

He

B He preserueth the welfare of the rightu
ous, and defendeth the ȳ walke innocē
tly: he kepeth thē in the right path, and
preserueth the waye of hys sayncte.
Then shalt thou vnderstande ryghtu=
ousnes, iudgement and equitie, ye and
euery good pathe. If wisdom entre in=
to thyne hert, & thy soule delyte in kno
weledge, then shall counsell preserue ȳ
and vnderstanding shall kepe ȳ. That
thou mayst be delyuered from the euell
waye, and from the man that speaketh
frowarde thynges. From such as leaue
the hyghe streate, and walcke in the
C wayes of darckenesse which reioyce in
doyng euel, & delite in wicked thinges:
b* whose wayes are croked, and theyr
pathes sclaunderous. That thou may
est be delyuered also from the straunge
woman and from her that is not thyn
own: which geueth swet wordes, & for=
saketh the husbande of her youthe, and
forgetteth the couenaunte of her God.
For her house is enclyned vnto death,
D and her pathes vnto hell. Al they that
go vnto her, come not agayne, nether ta
ke they holde of the way of lyfe. That
thou mayest walcke in the good waye
and kepe the pathes of the rightuous.
For the iust shall c* dwell in the land,
and the innocentes shall remayne in it:
but the vngodly shalbe roted oute of ȳ
lande, and the wicked doers shalbe ta=
ken out of it.

The Notes.

a* Herte in the scriptures signifyeth the counsell, en deuoure, intellygence, opinion, affection, thought, and other lyke operacions of the soule, as ye maye perceaue in many places of the scrypture.

b* Whose ways are croked. &c. ȳ is, whome their very lyfe proueth to be offenders.

c* Dwell in the lande. The signification herof is shewed in the Psal. xxxvii.

A The commaundementes of God muste be dilygentlye regarded and obserued.

The .iii. Chapter.

My Sonne, for gette
3 not my lawe, but se that thi
ne herte kepe my commaū=
dementes. For they shal pro
longe the days and yeares
of thy lyfe, & bringe the peace. Let mer
cy and faythfulnes neuer go from thee:
bynde them about thy necke, and wryte
thē in ȳ tables of thyne hert. So shalt
ȳ fynde fauour & good vnderstandyng
in the syghte of God and men. Put thy
trust in the Lord with all thyne hert, &
leane not vnto thyne owne vnderstan=
dyng. In al thy ways haue respect vn= B
to hym, & he shall ordre thy goynges.
Be not wyse in thyne owne conceate,
but feare the Lorde, and departe from
euell: so shall a* thy nauell be whole, &
thy bones stronge.

Honour the Lord wyth thy substaun=
ce, and with the firstlinges of all thyn
encrease: so shal thy barnes be fylled wyth
plenteousnes, and thy presses shall flo=
we ouer with swet wyne. My sonne, de
spyse not the chastenynge of the Lord,
neyther fainte when thou art rebuked
of hym. *For whome the Lorde loueth
hym he chasteneth: and yet delyteth in
him, euen as a father in hys owne son=
ne. Well is him that findeth wysdom,
and obteyneth vnderstandinge, for the
gettinge of it is better then anye mar
chaūdyse of syluer, and the profyt of it
is better then golde. Wysdome is mo=
re worth then precious stones, and all C
the thinges that thou canst desyre, are
not to be compared vnto her. Vpō her
ryght hand is long lyfe, and vpon her
lefte hande is riches and honour. Her
wayes are pleasaunt ways, and all her
pathes are peceable. She is a tre of ly=
fe to them that laye holde vpō her, and
blessed are they that kepe her fast.

Wyth wisdome hath the lorde layd
the foundaciō of the earth, and thorow
vnderstandinge hath he stablished the
heauens. Thorowe his wisdomme
the deapthes breake vp, & the cloudes
droppe downe of the dew. My son=
ne, let not these thynges departe from
thyne eyes, but kepe my lawe and my
counsel: so shall it be lyfe vnto thy sou
le, and grace vnto thy mouthe. Then
shalt thou walke safely in thy waye, &
thy fote shall not stomble. If thou sle=
pest, thou shalt not be afrayd but shalt
take thy rest and slepe swetelye.
Thou nedest not to be afrayde of anye
sodeyne feare, neyther for the violent
pusshing in of the vngodly, when it cō
meth. For the Lorde shall besege the,
and kepe thy fot that thou be not takē D
Refuse not to doo good vnto him that
shoulde haue it, so long as thyne hand
is able to do it. Say not vnto thy ney
boure: go thy waye and come agayn to

morow wil I geue the: whet as ÿ hast
nowe to geue him.

Intend no hurt vnto thy neigbour
seing he hopeth to dwell in rest by the.
Striue not lightly wt any man, where
as he hath done the no harme. Folow
not a wycked man, and chose none of
his wayes: for the lorde abhorreth the
froward, but his secrete is amonge the
ryghtuous. The curse of the Lorde
is in the house of the vngodlye, but he
blesseth ÿ dwellynges of ÿ rightuous.
As for the scorneful, he shal lough the
to scorne, but he shall geue grace vnto
the lowlye. The wyse shall haue ho-
nour in possession, but shame is ÿ pro-
mocion, that foles shal haue.

The notes.

a* What is signified by nauel ye shal find in, Eze. chi xvi. a.

¶ Wysdome and her frutes and weys ought to be serued,

The. iiii, Chapter.

A Eare, O ye children, the fa-
therly exhortacyon, & take
good hede, that ye maie ler-
ne wysdome. Yee I shal
geue you a good rewarde
yf ye wyll not forsake my lawe. For
when I my selfe was my fathers deare
sonne, and tenderly beloued of my mo-
ther, he taught me also, sayenge: Let
thyne hert receaue mi wordes, kepe mi
commaundemẽts, and thou shalt liue.
Get the wisdom, get the vnderstandig
forget not the wordes of my mouth, &
B shrynke not from them. Forsake her
not, and she shal preserue the: loue her,
and she shal kepe the. The chefe po-
ynte of wysdome is, that thou be wyl-
ling to obtayne wysdom, and before al
thy goodes to get the vnderstanding:
Make muche of her and she shal pro-
mote the: Yee yf thou embrace her, she
shal brynge the vnto honoure.

She shal make the a gracious head
and garnysh ÿ a* wt a crowne of glory.

Here me sonne and receaue my wor-
des, that the yeares of thy lyf maye be
many. I wyll shew the, the wayes of wis-
dome, and lede the in the right pathes
So that yf thou goest therin, there shal
no straytnesse hynder the: and when ÿ
runnest thou shalt not fal. Take fast
hold of doctrin, let her not go kepe her
for she is thy lyfe. Come not in the C
path of the vngodly, and walke not in
the waye of the wycked. Eschue it, &
go not therin: departe asyde, and passe
ouer by it: For they can not slepe,
except they haue fyrst done some mis-
chefe: nether take they any rest, excepte
they haue fyrst done some harme. For
they eate the bred of wyckednesse, and
drincke the wyne of robbery: The
path of the ryghtuous shyneth as the
lyghte, and is euer brighter and brigh-
ter vnto the parfect day. But the way
of ÿ vngodly is as ÿ darcknes, wherin D
men fal, or they be a warre. My sonne,
marcke my wordes, & enclyne thyne ea-
re vnto my sayinges. Let them not de-
parte from thyne eyes, kepe them euen
in the myddest of thyne herte. For
they are lyfe vnto all those that fynde
them, & health vnto all their bodyes.
Kepe thyne herte with all dilygẽce, for
there vpon hangeth life. Put away
from the a frowarde mouth, and let the
lyppes of sclaunder be farre from the.
Let thyne eyes beholde the thynge ÿ
is ryghte, & let thyne eye liddes loke
straight before ÿ. Pondre the path
of thy fete, so shal al thy ways be sure.
Turne not a syde, nether to the b* right
hand nor to the left, but with hold thy
fote from euell.

The notes

a* That is, with great and syngular honoure, as after in the. xii. a. b* By the right hand is vnderstande the false & wycked confidence in workes, & by ÿ left, desperacio. To turne aside or adde to the right hãd is, to adde ÿ to ÿ word of god, which god neuer cõmaunded. To turne asyde or bow to the left hande is, to take away from the worde of god, or to do that which is forbidde. As it is written in Deuter. xxviii. b. & Iosue. xxiii. b.

¶ He warneth to eschue & fle whordom. He forbyd-deth prodigalitye & wastfull spendyng. He willeth vs to lyue of oure owne laboures. Men must loue their wyues.

¶ The. v. Chapter.

My sonne, geue hede vnto
my wysdome, and bowe E
thyne Eare vnto my pru-
dence: that thow mayeste
regarde good councell, & ÿ
thy lyppes maye kepe nourtoure.
For the lyppes of an harlot are a drop-
pynge honye combe, and her throte is
softer then oile. But at ÿ last she is as
bytter as worm wod, and as sharp as

a two edged swerde. Her fete goo dow
ne vnto deth, and her steppes perse tho
row vnto hell. She regardeth not the
B path of lyfe, so vnstedfast are her wais,
that thou canst not knowe them. Hea
re me therfore (O my sonne) and depar
te not from the wordes of my mouthe.
Kepe thy waye farre from her, and com
not nye the doores of her house. That
thou geue not a* thyn honor vnto an other
and thy yeres to the cruell. That other
men be not fylled wyth thy goodes, &
that thy labours com not in a straung
house. Ye that thou mourne not at the
last (when thou hast spente thy bodye &
goodes) and then saye: Alas, why ha-
ted I nourtoure? why dyd my hert de
C spyse correccion? wherfor, was not I
obedient vnto the voyce of my techers,
and herkned not vnto them that infor
med me? I am comme almoost into all
mysfortune, in the myddest of the mul-
titude and congregation. b* Drinke of
the water of thine owne wel, and of the ri
uers that runne out of thine owne spri
ges. c* Let thy welles flowe out abroa
de, that there maye be ryuers of water
in the streates: but let them be only thy
ne owne, and not straungers wyth the.

Let thy well be blessed, and be glad
D with the wyfe of thy youth. Louynge
is the hynde, and frendly is the Ro: let
her brestes alwaye satisfye the, and hol
de the euer content wyth her loue. My
sonne, why wylt thou haue pleasure in
an harlott, and embrase the bosome of
Iob.xxxiiii. xxxiiii.c. another woman? *For euery mans wai
es are open in the syght of the Lorde, &
he pondereth all theyr goynges. The
wyckednes of the vngodly shall catch
hym self, and with the snares of his ow
ne synnes shall he be trapped. Becau-
se he woulde not be refourmed, he shall
dye: & for hys greate folyshnes he shal
be destroyed.

The notes.

a* That is, thy substaunce.
b* That is holde thy onelye to thyne owne
wyfe.
c* That is, let thy chyldren come out of thy howse
wyth honour and not as bastardes.

¶ The slouthfull and sluggish is prycked and styr-
red to worke: The scismatike is reproued. Aduou-
trye ought to be earnestly auoyded.

¶ The vi. Chapter.

My sonne, yf thou be suertye for A
thy neyghboure, yf hast fast-
ned thyne hand wyth a nother
man: ye thou arte bounde with thyne
owne wordes, & take with thine owne
speache. Therfore, my sonne, do thys:
dyscharge thy selfe, for thou art come i
to thy neyghboures daunger. Goo
thy waye then soone, and intreate thy
neighbour: let not thine eyes slepe nor
thyne eye lyddes slomber. Saue thy
selfe as a doue from the hand, and as a
byrd from the hand of the fouler. Go to
the Emmet (thou slogard) concider her
wayes, and lerne to be wyse. She
hath no gyde, no teacher, no leder: yet i
the Sommer she prouydeth her meate
and gathereth her fode together in the
haruest. *How longe wilt thou slepe, thou slo B
gysh man? whē Wilt thou aryse out of thy
slepe? Yee slepe on styl a lytel, slomber
a lytle, fold thyne handes to gether yet
a lytle that thou mayest slepe: so shal po-
uerty come vnto the as one that trauay-
leth by the waye, and necessyte lyke a
weapened man. A dissembling person,
a wycked man goeth wyth a frowarde
mouth, he wyncketh wt his eyes, he to
keneth wt his fete, he poynteth wt hys
fyngers he is euer ymagenynge mys-
chef and frowardnesse in his hert, and
causeth discord. Therfore shal his des
truccion come hastely vpon him, sodely
shal he be al to broken, & not be healed.

There be sixe thinges which the
Lord hateth, and the seuenth he vtter-
ly abhorreth: A proude loke, a dyssem-
blyng tong, handes that shed innocent
bloud, an hert that goeth about wt wic
kede ymagynacions, fete that be swyft
in rennyng to do myschefe, a false wyt-
nesse that bryngeth vp lyes, & such one
as soweth dyscord among brethrē. My C
sonne kepe thi fathers cōmaundementes,
and forsake not the lawe of thy mother.
Put thē vp together in thine hert, and
bynd thē about thy necke. That they
maye leade the where thou goest, pre-
serue the whē thou art a slepe, and that
whē thou awakest, thou mayst talk of thē. For
the cōmaundemēt is a lanterne, & the lawe a
lyght: ye chastenyng & nourtoure is the
waye of lyfe: that they may kepe the fro
euel woman, & from the flatteryng tong
of

of the harlot: y thou lust not after her
beuty in thyne hert, & lest thou be takẽ
w her fayre lokes. An harlot wil make
a man to begge his bred, but a maried
womã wyll hunt for y precyous lyfe.
Maye a man take fyre in his bosome,
& his clothes not be brẽt? Or cãone go
vpõ hoate coales, & his fete not be hur
te? Euen so, whosoeuer goeth in to his
neyghbours wyfe, and toucheth her can
not be vngiltye. Men do not vtterli de
spise a thefe that stealeth to satisfie his
soule, when he is hongre: but if he may
be gottẽ, he restoreth agayne seuen ty
mes as moche, or els he maketh recõp
ense with all y good of his house. But
who so cõmitteth aduoutri w a womã,
he is a foole, and bringeth his life to de
B struccyon. He getteth him selfe also
shame and dishonoure, such as shal ne
uer be put out. For y gelousy & wrath
of the man wyl not be intreated, no tho
ugh thou woldest offer hym greate gyf
tes to make amẽdes, he wil not receaue
them.

¶ God ought to be feared and honoured: his commaundementes ought to be kept: Wanton appetytes and desyres ought to be shonned.

¶ The. vii. Chapter.

A My sonne, kepe my wordes, and
laye vp my commaundemẽtes
by the. Kepe my commaunde
mẽtes and my lawe, euen as the apple
of thyne eye, and thou shalt lyue. Bind
them vpon thy fyngers, and wryte thẽ
in the table of thine hert. Saye vn
to wysdome: thou art my syster, & call
vnderstondyng thy kynswoman: * y
she maye kepe the from the straunge
woman, and from the harlot which ge
B neth swete wordes. For out of y wyn
dowe of my house I loked thorow the
trealesse, and beheld the simple people,
and among other yonge folkes I spy
ed one yonge foole goyng ouer y stre
tes, by the corner in the waye towarde
the harlottes house in the twylight of
the euenyng, when it be ganne now to
be nyght and darcke. * And beholde
there met him a woman in an harlot
tes apparell (a dysceatfull, waton & an
vnstedfast womã: whose fete coud not
abyde in y house, now is she without,
now in the stretes, and lurketh i euery
corner) she caught y yonge man, kyssed
hym, and was not a shamed, saying: I C
had a vowe to paye, and thys daye I
perfourme it. Therfore came I forth
to mete the, that I myght seke thy face
and so haue I founde the. I haue dec
ket my bed with coueringes & clothes
of Egypt. My bed haue I made to
smel of Myrre, Aloes, and Cynamon.
Come, let vs lye togther, and take our
pleasure tyl it be daye lyght. For the
good man is not at home, he is gonne
farre of. He hath taken the bagge of
mony w him: who cã tell when he com
meth home? Thus with many swete
wordes she ouercame hym, and wyth D
her flatterynge lyppes she wann hym.
Immedyatly he folowed her, as it
were an oxe led to the slauter (and like
as it were to the stockes, where folcs ar
punished) so long tyl she had wounded
hys lyuer with her dart: lyke as if a bir
de hasted to the snare, not knowyng y
the parell of his lyfe lyeth there vpon.
Heare me now therfore, O my sonne, &
marcke the wordes of my mouth. Let
not thine hert wander in her wayes. &
be not thou dysceaued in her pathes.
For many one hath she wounded and
cast dowue, ye many a strong mã hath
she slayne. Her houses is the waye
vnto hel, where men go downe into y
chambers of death.

☞ The prayse of the wisdom of god.

¶ The. viii. Chapter

Doth not wisdom crie? doth I
not vnderstanding put for
th her voice? Stãdeth she
not in the hye places in the
stretes and wayes? doth
she not crye before the whole cytie, and
in the gates where men go out & in?
It is you, O ye mẽ (sayeth she) whome
I cal, Unto you (O ye children of mẽ)
lyft I vp my voyce. Take hede vnto
knowledge, O ye ignorauunt, be wyse in
hert, O ye foles. Geue eare, for I wyll
speake of greate matters, and opẽ my
lyppes to tel thinges that be right. For
my throte shalbe talking of the trueth,
& my lyppes abhorre vngodlynesse. All
the wordes of my mouth are ryghtu
ous, there is no frowardnesse nor fal
sede therin. They are all playne to
such as wyll vnderstande, and ryghte

to them that fynde knowledge.
Receaue my doctrine therfore, and not
syluer: and my knowledg, more thẽ fine
golde. For wysdome is more worth thẽ
precous stones, ye al ẏ thīges ẏ ẏ canst
desyre, are not to be compared vnto it.
I wysdome haue my dwellynge wt
knowledge, & prudent councel is mine
owne. With me is the feare of the
Lord, and the eschuuyng of euel. As
for pryde, dysdayne, & euell waye, and
B a mouth that speketh wicked thinges,
I vtterly abhorre them. I can geue
councell, and be a gyde: I haue vnder
standing, I haue strength. Thorow
me, kinges reygne: thorow me, prīces
make iust lawes. Thorow me, Lordes
beare rule, and all iudges of the earth
execute iudgement. I am louynge
vnto thosse that loue me, and they that
seke me early shal fynde me. Riches &
honoure are with me, yee excellent goo
des and ryghtuousnes. My frute is
better then golde and precious stone,
and myne encrease more worth thẽ fine
syluer. I walke in the waye of ryghtu
ousnes, and in the strete of iudgement.
That I maye send prosperite to those
C that loue me, and to encrease their trea
sure. * The Lorde him selfe had me in
possessyon in the beginnyng of his wa
yes, or euer he beganne his workes a
fore tyme. I haue bene ordened frō
euerlasting, and from the begynninge
or euer the earth was made. When
I was borne, there were nether depth-
es nor springes of water. Before ẏ
foundacions of the mountaynes were
layed, ye before al hylles was I borne
The earth and al that is vpon ẏ earth
was not yet made, no not the groūd it
selfe. For when he made the heauens,
I was present: when he set vp the dep-
thes in order: whē he hanged the clou
D des about: when he fastened ẏ springes
of the depe: When he shut the see with
in certayne boundes, that the waters
shuld not go ouer their marckes. Whē
he layed the foundacions of the earthe.
I was wt him, ordring al things, dely
ting dayly, & reioisīg al ways before hī.
As for ẏ round compase of this world
I make it ioiful: for my delit is to be a
mōg ẏ childrē of men. Therfore harkē
vnto me, O ye childrē, for blessed are
they ẏ kepe my wayes. O geue eare vn
to nurtoure, be wyse, and refuse it not.
Blessed is the man ẏ heareth me, wat-
ching dayly at my gates, and geuyng
attendaunce at the posts of my dores.
For who so fyndeth me, fyndeth lyfe, &
shal obtayne fauour of the Lord. But
who so offendeth agaynst me, hurteth
his owne soule. Al they ẏ hate me, are
the louers of death.

❡ The.ix. Chapter

❡ Wysdom moueth al men to embrace her, The
propertye of a whore.

Wysdome hath buylded her A
selfe an house, and hewen
out a * seuē pyllars: she hath
kylled her vytailes, pou-
red out her wyne, and pre-
pared her table. She hath sent forth
her maydens to crye vpon ẏ hiest place
of the citie: Who so is ignoraunt, let
hym come hither. And to the vnwyse
she sayde: O come on your waye, eate
my bred, and drincke my wyne, whych
I haue poured out for you. Forsake
ignoraunce, & ye shal lyue: and se ẏ yee
go in ẏ waye of vnderstanding. Who
so reproueth a scornful person, getteth
him selfe dishonoure: and he that rebu
keth the vngodly, staineth him selfe.
Reproue not a * b scorner, lest he owe ẏ
euel wyl: but rebuke a wyse man, and
he wyl loue the. Geue a discrete man B
but an occasyon, and he wyll be the wi-
ser, teach a rightuous man, & he wyl in
crease. The feare of the Lord is the be
gynnynge of wysdome, and the know-
ledg of holy thinges is vnderstāding.
For thorow me the dayes shal be pro-
longed, and the yeares of thy lyfe shall
be many. If thou be wyse thy wysdom
shal do thy self good: but if ẏ thynkest
scorne therof, it shalbe thine owne har
me. A folysh restlesse womā, ful of wor
des, and such one as hath no knowleg,
sytteth in ẏ dores of her house vpon a
stoole aboue in the cite, to call suche as
go by, and walke strait in their waies.
Who so is ignorāt (saith she) let him
come hither, and to ẏ vnwise she saith:
stollen waters are swete, and ẏ bred ẏ C
is preuely eaten, hath a good taste.
But they consider not ẏ death is there,
and that her gestes go downe to hel.

Thenotes.

a* Or, many the certen nombre for the uncerten.
b* Scornefull or mockinge persones after Dauids
mynde, are those which be suttel and crafty to hurt
other, and which are ready to dyffame other and to
open and tel secretes, and so to breake concord and
vnyte: And those also which make a mocke at the
word of God and despise it, and that repute it for
folyshnes as after in the.xiiii.a.xix.d.xxii.b

The.x. Chapter.

In this Chapter & in al that folow vnto ÿ thyrtyeth, the wyse man exhorteth by diuers sentences which he calleth Parables, to folowe vertues and flie vyces: And sheweth also what profit cometh of wysdom, & what hyndraunce procedeth of folishnes.

The* Paraboles of Salomon.

...re tede ...ges. A A Wyse sonne maketh a glad fa-
father, but an vndiscret son is
the heuynes of his mother.
Treasures that are wyckedly gotten,
profyt nothyng, but rightuousnes de-
liuereth from death. The Lord wil not
let the soule of ÿ rightuous suffer hon
ger, but he putteth the vngodly frõ his
desyre. An ydle hand maketh pore, but
a quycke labouring handmaketh rich,
who so gathereth in Somer, is wise:
but he that is sloughyshe in haruest,
bringth him self to confusion. Louing
B and fauorable is the face of ÿ rightu-
ous, but the forhede of the vngodly is
past shame, and presumtuous. The me
moryal of the iust shal haue a good re-
port, but the name of the vngodly shal
stynke. A wyse man wyl receaue war-
nyng, but a foole will sooner be smyt-
ten in the face. He that leadeth an inno
cente lyfe, walketh surelye: but who so
goeth a wrongwaye, shal be knowen.
a* He that wyncketh with his ey, wyl
do some harme: but he that hath a fo
lyshe mouth, shalbe beatẽ. The mouth
of a righteous man is a wel of lyfe, but
the mouthe of the vngodlye is paste
shame, and presumptuous.
Euel wil stereth vp strife, * but loue
C couereth the multitude of sinnes. In
...p.xviii. the lippes of him that hath understan
...Co.iiii.b ding a man shal fynde wisdome, but ÿ
rodde belongeth to the backe of the fo
lyshe. Wyse mẽ laye vp knowledg but
ÿ mouth of ÿ folysh, is nye destruccyõ.
The ryche mannes goodes are hys
stronge holde, but pouertie oppresseth
the poore.
The rightuouse laboureth to do good
but the vngodly vseth his encrease vn
to synne. To take hede vnto ÿ chas
tening of nurtoure, is the waye of lyfe:
but he that refusethe to be refoormed,
goeth wronge. Dessembling lyppes
kepe hatred secretly, & he that speaketh
any sclaunder, is a foole: Where mo
ch bablyng is, there must nedes be of-
fence: he that refrayneth his lyppes is
wysest of al. An innocẽt tõg is a noble
tresur, but ÿ hert of the vngodlyis no-
thyng worth. The lyppes of ÿ righ
tuous fede a whole multitude, but fo-
les shal dye in theyr owne foly. The
blessynge of the Lord maketh rich mẽ,
as for careful trauaile, it doth nothing
therto. A fole doth wickedly & ma-
keth but a sporte of it: neuerthelesse it
is wysdom for a man to beware of soch.
The thinge that the vngodlye are
afrayed of, shall come vpon them, but ÿ
righteuous shal haue their desire.
The vngodly is lyke a tẽpest that pas
seth ouer, & is no more sene, but ÿ righ-
tuous remayneth sure for euer. As vine
ger is to the tethe, and as smoke is vn D
to the eyes, eue so is a slougish persõne
to thẽ ÿ sende him forth. The feare of
ÿ Lord maketh a long lyfe, but the yea
res of the vngodly shalbe shortened.
The paciẽt abydyng of the righteous
shalbe turned to gladnes, but the hope
of the vngodly shal perysh. The waye
of the lord geueth corag vnto ÿ godly,
but it is a feare for wicked doers. The
righteous shal neuer be ouerthrowne,
but the vngodly shal not remayne in
the land. The mouth of ÿ iuste wylbe
talkynge of wisdome, but the tonge of
the frowarde shal perish. The lyppes
of the ryghteous ar occupyed in accep
table thynges, but the mouth of the vn
godly taketh them to the worst.

Thenotes.

a* To wyncke w his ey, here is to shew a sygne or token of consentynge, when he thyncketh the contrary: as before in the. vi.b. and Eccli.xxvii.c

The.xi. Chapter

A False balaunce is an abhomy-
nacyon unto ÿ lord, but a true A
weight pleaseth him. Where
pride is, there is shame also & confusiõ:
but wher as is lowlines, ther is wisdõ

The innocent dealinge of the iust shal lede them, but the vnfaythfulnesse of ỹ despysers shalbe their owne destruc-
* Prouer. x. a Eccle. v. b cion. * Riches helpe not in the dayes of vengeaunce, but right uousnesse de-lyuereth from death. The rightuous nes of the innocēt ordrethe his waye, but the vngodly shall fall in his owne wyckednesse. The ryghtuousnesse of the iust shall delyuer them, but the despysers shalbe taken in their owne vngodlinesse.
B
* Sapi. v. b * When an vngodly man dyeth, hys hope is gone, the confy dence of ryches shal perish. The rightuous shalbe delivered out of trouble, and ỹ vngodly shal come in his steade. Thorow the mouthe of the dessembler is hys neyghbour destroyed, but thorow knowledge shall the iuste be delyuereth. When it goeth well wyth the ryghtuous, the cyty is mery: and when the vngodly perysh, there is gladnesse. When the iust are in weal th, ỹ citte prospereth: but when the vn godly haue the rule, it decayeth. A foole bringeth vp aslaunder of his nep ghbour, but a whyse man wyll kepe it secrete. A dessemblyng person wyll discouer preuethinges, but he that is of a faythful hert, wyll kepe councel. Where no good councell is there the
C people decaye: but where as many are that geue councell, there is wealth. He that is suertye for a straunger, but teth him selfe: but he ỹ medleth not w suerteshyppe, is sure. A gracyous womā maintaineth honesty, as for ỹ migh tye, they mayntene riches. He ỹ hath a gentle lyberal stomack is mercyfull: but who so hurteth his neighbour, is a tirant. The laboure of ỹ vngodli prosspereth not, but he ỹ soweth righteousnes, shal receaue a sure rewarde. Like as rightuousnes bryngeth lyfe: euen so to cleue vnto euel, bryngeth death.

The Lorde abhorrethe a fayned herte, but he hathe pleasure in them ỹ are vndefyled. It shal not helpe ỹ wicked, though they lay al their hāds toge ther, but ỹ sede of ỹ rightuous shalbe preserued. A faire womā wout discret maners, is like a ring of gold i a swines snoute. The iust labour for peace,& trā quillite, but ỹ vngodli for disquietnes. Some man geueth out his goddes, and is the rycher, but the nygarde (ha uyng ynough) wyl depart frō nothing, and yet is euer in pouertie. He that is lyberall in geuyng, shall haue plentye: & he that watereth, shalbe watered also
D him selfe. Who so hoordeth vp hys corne, shalbe cursed among the people: but blessinge shall lyghe vpon his head ỹ selleth it. He that laboreth for honestie fyndeth hys desyre: but who so seketh after mischef, it shal happen vn to hym. He that trusteth in his riches, shall haue a fall, but the rightous shal florish as the greane leafe.

Who so maketh disquietnes in his owne house, he shallhaue wynd for hys heritage, and the foole shalbe seruaunt to the wyse. The frut of the rightuous is as the tre of lyfe, a wyse mā also win neth mens soules. * If the rightuous be recompensed vpon erth, how mouch more then the vngodly and the synner.

The. xij. Chapter

Who so loueth wysdom, wil be content to be reformed:
A but he that hateth to be reproued, is a foole. A good man is acceptable vnto ỹ Lorde, but the wicked wyll he condemne. A man can not endure in vngodlynes, but the rote of the rightuous shal not be moued. A stedfaste woman, is a * crowne vnto her husbande: but she ỹ behaueth her selfe vnhonestlye is a corruptyon in hys boones. The thoughtes of the rightuous are righte, but the ymagination of the vngodly are deceatefull. The talking of the vngodly is howe they maye laye wayte for bloud, but the mouthe of the ryghtuous wyll delyuer them. Or euer thou canst turn the about, ỹ vngodly shalbe ouerthro
B wen but the house of ỹ rightuous shal stande. A man shall be commended for hys wysdō, but a fole shalbe despysed. A symple man which laboureth and worketh, is better then one that is gorgeous and wanteth breade. A righ tuous man regardeth the lyf of hys catel, but the vngodly haue cruell hertes He ỹ tylleth his lād shal haue plēteous

nes

nesse of bread:but he yͤ foloweth ydyl-
nes, is a very foole.
The desyre of the vngodly hunteth
after myschefe, but the rote of the righ
tuous bringeth forth frute. The wyc-
ked falleth in to yͤ snare thorow the mis
lyes of his owne mouth, but yͤ iust shall
escape out of parel. Euery man shal en
ioye good, acordyng to the innocencye
of his mouth, and after the workes of
his handes shal he be rewarded. Loke
what a[b] *foole taketh in hand, he thyn
keth it wel done: but he that is wyse,
wyl be councesled. A foole vttreth hys
wrath in al the haste, but a discrete mã
forgeueth wronge.
C A iust man wyl tel the truth, and shew
the thinge that is right: but false wyt-
nesse disceaueth. A sclaunderous persõ
pricketh like a swerd, but a wyse mans
tonge is wholsome. A true mouth is e
uer constant, but a descemblinge tonge
is sone chaunged. They yͤ imagyn euel
in their minde, wyll disceaue: but yͤ coũ
sellers of peace shal haue ioye folowĩg
B them. There shal no myssfortune hap
pen vnto the iust, but the vngodly shal
be filled wͭ misery. The Lord abhor
reth disceatful lyppes, but they that la
bour for trueth please him. He yͤ hath
vnderstanding can hide hys wysdom,
but an vndyscrete hert telleth out his
folishnesse. A dilygent hand shal beare
D rule, but the ydle shalbe vnder tribute.
Heuines discorageth yͤ hert of mã, but
a good word maketh it glad agayne.
The rightuous is liberal vnto his nei
ghbour, but the waye of the vngodlye
wyl disceaue them selues. A dysceatful
man shal fynde no vauntage, but he yͤ
is conten with that he hath is more wor
the then golde. In yͤ way of rightuous
nes, ther is life, as for any other way it
is yͤ path vnto deate.

The notes

a* Crowne for greate honour and glory, as before in the.iiii.chapter.

b* Bya foole in the Proverbes is pryncipally vnderstãd him that in folowing his owne councel despiseth infidelite and yͤ vnknowyng of God for truth and hygh wisdome: and wil by no meanes herken and obeye to the worde of god, as before in the.i.a iii.b.c.d. and.viii.a

A ¶ The.xiii. Chapter.

A Wyse sonne wil receaue his fa
thers warninge, but he yͤ is a*
scorneful, wyl not heare when
he is reproued. A good man shal enioy
the frut of his mouth, but he that hath
a froward mynde shalbe spoyled. He yͤ
kepeth hys mouth, kepeth his lyfe: but
whoo soo speaketh vnaduised, fyndeth
harme. The slougarde wolde fayne ha
ue, & can not get his desyre: but yͤ soule
of the dylygẽt shal haue plenty. A righ
tuous man abhorreth lyes but the vn-
godly shameth both other ãd him self.
Rightuousnes kepeth the innocente in
yͤ way, but vngodlynes shal ouerthro-
we the synner.
Some men are ryche, though they
haue nothyng: agayne som men are po
re, hauing great riches. Wyth goodes
euery man delyuereth hys lyfe, and the B
poore wyl not be reproued. The lyght
of the ryghtuous mak eth ioyful, but yͤ
candle of the vngodly shal be put out.
Amonge the proud there is euer stryfe,
but among those that do al thynges wͭ
aduisement there is wisdome. Hastely
gotten goodes are sone spente, but they
that be gethered together with the hãd,
shall encrease. Long taryeng for a thĩg
that is dyfered, greaueth the herte: but
when the desyre cometh it is a tre of ly
fe. Who so despyseth the word, dest roy C
eth hym selfe: but he that feareth the cõ
maundment shall haue peace. The law
is a well of lyfe vntoo the wyse, that it
may kepe him from the snares of death.
Good vnderstaudinge geueth fauour
but harde is the waye of the despysers.
A wyse man doth all thynges with dis
cretion, but a fole wyl declare hys foly.
An vngodly messenger bryngeth mis-
cheafe, but a faythfull ambassadour, is
wholsom: he that thynketh scorne to be
reformed: cometh to pouertye and sha-
me but who so receueth correction, shal
com to honor. Whẽ a desyr is brought
to passe it deliteth yͤ soule: but foles ab D
horre hym yͤ eschueth euell. He yͤ goeth
in yͤ company of wyse men, shalbe wise
but who so is a cõpanion of foles, shal
be hurte. Mischefe foloweth vpon syn
ners, but yͤ rightous shal haue a good
rewarde. Which theyr childers childre
shall haue in possession, for the ryches
of the synners is layd vp for the iuste.
There is plenteousnes of fode in yͤ
feeldes of the poore, and shall bee in-
creased

creased out of measure. He that spareth
the rodde, hateth his sonne: but who so
loueth hym, holdeth hym euer in nour
ture. The righteous eateth, and is satis
fyed, but the bely of the vngodly hath
neuer ynough.

The Notes.

a. Of this is spoke in the nynth Chapter. b

The .xiiii. Chapter.

A A Wyse woman vpholdethe
her househ, ut a folish wyfe
plucketh it downe whoo so
feareth the lord, walketh in
the right path: & regardeth
not him that abhorreth the wayes of ẏ
Lorde. In the mouth of the folysh is ẏ
boastinge of Lordshyppe, but the lyp
pes of the wyse wyll be ware of suche.
Where no a* oxen are, there the crybbe
is emptie: but wheare the oxen laboure
there is moch frute. A faythfull wyt
nesse wyll not dissemble, but a false re
corde wyll make a lye. A scornefull bo
dy seketh wysdome, and fyndeth it not:
but knowledg is easye to come by, vn
to hym that wyl vnderstand. Se that
thou meddle not with a foole, and doo
as though thou haddeste no knowled
ge. The wysdom of hym that hath vn
derstanding is, to take heade vnto hys
waye, but the folyshnes of the vnwyse
deceaueth. Foles make but a sporte of
synne, but ther is fauorable loue amōg
the rightuous. The herte of hym that
hath vnderstādīg wyll nether dyspay
re for any sorowe, nor be to presumptu
ous for anye soden ioye.
B The houses of the vngodly shall be
ouerthrowne, but the tabernacles of ẏ
ryghtuous shall so floryshe. There is a
b* waye which some men thynke to bee
ryght, but the ende therof leadeth vn
to death. The herte is sorowfull euen
in laughter, & the ende of myrth is he
uynesse. An vnfaythfull personne shal
be fylled wyth hys owne wayes, but a
good man wyll beware of suche. An
ignoraunt body beleueth all thynges
but who so hath vnderstādinge, loketh
well to hys goynges. A wyse man fea
reth, and departeth from euell: but a fo
le goeth on presumptuouslye. An vn
pacient man dealeth folyshlye, but he ẏ
is well aduised, doth otherwayes. The
ignoraunte haue folyshnes in possessi
on, but the wyse are crowned wt know
ledge. The euel shal bowe them selues
before the good, and the vngodly shall C
wayte at the doores of the rightuous.
The pore is hated eue of his owne ney
bours, but the rych hath many frendes.
Who so despyseth his neyghboure,
doth amis: but blessed is he ẏ hath pyte
of the pore. They ẏ imagin wickednes,
shall be disapointed: but they that mu
se vppon good thynges, vnto such shal
happen mercy and faythfulnesse. Dily
gent laboure bryngeth ryches, but wher
many vayne woordes are, truly ther is
scarcenesse. Ryches are and ornamente
vnto the wyse, but ẏ ignoraunce of ẏ fo
les is very folyshnes. A faythfull wyt
nes delyuereth soules, but a lyer decea
ueth them. The feare of the Lorde is a
strong holde, for vnto hys he wyll be a
sure defence. The feare of the Lord
is a wel of lyfe, to auoyde the snarys of
deth. The increase & prosperitie of ẏ co D
mens is ẏ kynges honour, but ẏ decay
of the people is ẏ confusyon of the prin
ce. Pacience is a token of wysdom, but
wrath and hastie displeasure is a toke
of folyshnes. A mery hert is the lyfe of
the body, but rancour consumeth awai
the bones. He ẏ doth a pore mā wrong,
blasphemeth hys maker: but who so hõ
th pytie of the poore, doth honoure vn
to God. The vngodly is afrayd of eue
ry parel, but ẏ rightuous hath a good
hope euen in deathe. Wysdome resteth
in the herte of hym that hath vnderstā
ding, and he wyll teache them that are
vnlerned. Righteousnes setteth vp the E
people, but wickednes bryngethe folke
to destruction. A discreate seruant, is
a pleasur vnto the kynge, but one that
is honest prouoketh hym vnto wrathe.

The notes

a* By the oxen are signifyed preachers as in .i. Co
ix. and by the crybbe the churche.
b* way for maner of lyuyng. Psal. i. a. that abydeth
not in the way of synners &c. and here after in the
xvi. c

The .xv. Chapter.

A Softe answer putteth downe A
displeasur, but frowarde wor
des prouoke vnto anger. A wyse
tong commendeth knowledge, a foo
lysh mouth blabbeth out nothynge but
folyshnes.

The

The eyes of the Lorde loke ouer eue-
ry place, both vpō the good and badd.
A wholsome tonge is a tree of lyfe,
but he that abuseth it, hathe a broken
minde. A foole despiseth his fathers
correccion, but he that taketh hede whā
he is reproued shall haue the moare
vnderstandynge.
In the house of the rightuous are
B greate ryches, but in ẏ increase of ẏ vn
godly ther is mysordre. A wisemouth
poureth oute knowledge, but the herte
of the folysh doth not so. The lorde
abhorreth the sacrifyce of the vngodly
but the prayer of the ryghtuous is ac
ceptable vnto him. The waye of the
vngodly is ā abhominaciō vnto ẏ lord,
but who so folowethe rightuousnes,
him he loueth. He that forsaketh ẏ
right strete, shalbe sore punyshed: and
who so hateth correccion, falleth in to
death: The hel wher paine is know
ne vnto the Lord, how moch more then
the hertes of men? A scornful bodye
loueth not one that rebuketh hym, ne-
ther wyll he come amonge the wise.
A mery herte maketh a chearfull coun
tenaunce, but an vnquyet mynde ma-
keth it heuy. A wyse hart wyll seke
after knowledge, but the mouthe of
fooles medleth with foolyshnesse.
All the dayes of the poore are mysera-
ble, but a quyete herte, is as a continu
all feast. Better is a lytle wt the feare
of the lorde then greate treasure, for
they are not withoute sorowe. Better
is a messe of potage wt loue, then a fat
oxe with euel wyll.
C An angri man stereth vp strife, but
he ẏ is pacient stylleth discorde. The
waye of ẏ slouthfull is ful of thornes,
but ẏ strete of ẏ rightuous is wel clen
sed. A wyse sonne maketh a glad fa
ther, but an vndiscrete body shamethe
his mother. A fole reioyseth in foo-
lishe thinges, but a wyse man lokethe
well to his owne goinges. Unad-
uysed thoughtes shal come to naught,
but where as men are that can geue
councel, there is stedfastnesse. O
how ioyfull a thynge is it, a man to ge
ue a conuenient answere? O howe
pleasaunt is a worde spoken in du sea
son. The waye of lyfe leadethe vnto
heauen, that a man shulde be ware of
hell beneth.
The Lorde wyl breake downe ẏ hou D
se of ẏ proude, but he shal make fast ẏ
borders of ẏ widdow. The lord ab-
horreth the ymaginaciōs of ẏ wicked,
but pure wordes are pleasaūt vnto hi.
The couetous mā roteth vp his owne
house, but who so hateth rewardes, shal
liue. A rightuous mā museth in his
minde how to do good, but the mynde
of ẏ vngodly ymagineth, how he may
do harme. The lorde is farre from
the vngodly, but he heareth ẏ prayer of
ẏ rightuous. Lyke as the clearnesse
of the eyes reioyseth ẏ herte, so dothe a
good name fede the bones. The eare
that herkneth vnto wholsome warnig,
and enclineth therto, shal dwel among
the wise. He that refuseth to be refour
med, despyseth his owne soule: but he
that submitteth him selfe to correccy-
on, is wyse.

The .xvi. Capter.

The feare of the Lorde is ẏ A
ryght scyence of wysdome,
& lowlynes goeth before ho
nour. ** A man may well
purpose a thynge in hys
herte, but the answere of the tonge cō-
meth of the Lorde. A mā thinketh
al his wayes to be cleane, but it is the
lord ẏ fashioneth the myndes. Cō-
mytte thy workes vnto ẏ Lorde, and
loke what thou deuysest, it shall pros-
pere. The lorde doth al thynges for
his owne sake, yee & when he kepeth ẏ
vngodly for the daie of wrath. The
lorde abhorreth all presumptuous &
proude hertes, ther may nether stregth B
ner power escape. With louynge
mercy, & faithfulnesse synnes be forge
uen, and who so feareth the Lorde es-
chueth euell. Whē a mās wayes plea-
se the lorde, he maketh hys verye ene-
myes to be hys frendes. Better is it to
haue a lytle thynge wt rightuous, then
great rentes wrōgously gottē. A mā de
uyseth a way in his hert, but it is ẏ lord
ẏ ordereth hys goinges. When the
prophecy is in ẏ lippes of the king, his
mouth shal not go wrong in iudgment.
A true measure & a true balaunce
are

at the Lordes, he maketh al weyghtes.
A It is a greate abhominacyō when kin
ges are wicked, for a kinges seate shul
de beholden vp wt rightuousnesse.
Ryghtuous lyppes are pleasaunte vn
to kynges, and they loue hym ÿ spea-
keth ÿ trueth. The kynges displea-
sure is a messaūger of death, but a wise
man will pacifye hym. The chere-
full countenaunce of ÿ kyng is lyfe, &
his louynge fauoure is as ÿ euenyng
dewe. To haue wisdome in possessiō
is better then golde, and to get vnder
standinge, is more worth then syluer.
The path of the ryghtuous eschuethe
euel, & who so loketh wel to his waies,
kepeth his owne soule. Presumptu
ousnes goeth before destruccio, and af
ter a proude stomake there foloweth a
fall. Better is it to be of humble
mynde with the lowly, then to deuyde
the spoyles wt the proude. He that
handleth a matter wysely, opteyneth
good: & blessed is he, ÿ putteth his trust
in the Lorde. Who so hath a wyse vn
derstandynge, is called to councel: but
he ÿ can speake fayre getteth more ry
ches. Understandyng is a wel of lyfe
C vnto him that hath it, as for the chaste
ning of foles, it is but folyshnes. The
hert of the wise enfourmeth hys mouth,
& amendeth the doctrine in his lyppes.
Fayre wordes are an hony combe, a re
freshyng of the mynde, & health of the
bones. *There is a waye ÿ men thinc
ke to be right, but the ende therof lea-
deth vnto death. A troublous sou-
le disquietethe her selfe, for her owne
mouth hath brought her therto. An vn
godly personne stereth vp euel, and i
his lips he is as an whote burnīg fyre:
A frowarde body causeth stryfe, & he
ÿ ys a blabbe of his tonge, maketh de-
uysyon amounge Princes. A wycked
man begileth his neighbour, & leadeth
D him the waye ÿ is not good. He* ÿ
wyncketh with hys eyes, ymagyneth
myschefe: & he that byteth his lippes,
wyll do some harme. Age is a crow
ne of worship, yf it be founde in ÿ way
of ryghtuousnes. A pacient man is bet
ter then one stronge: & he ÿ cā rule him
selfe, is more worth then he ÿ wynneth
a cytye: The lottes are cast i to the

Pro.xiiii.b.
Deu.xii.a.
Esa.lv.b.

lappe, but their fall standethe in the
Lorde.
*Of this ye haue before in the .x. Chap. b.

The .xvii. Chapter.

Better is a drye morsel with A
quietnesse, then a ful house
a many fat catel with strife.
*A discrete seruaunte shal
haue more rule then ÿ son-
nes ÿ haue no wysdome, & shall haue
like heritage with the brethrē. Like
as siluer is tried in the fire & golde in
ÿ fornace, euē so doth ÿ Lord proue the
hertes. A wicked body holdeth moch
of false lippes, & a dessemblīg persōne
geueth eare to a deceatfull tōge.
*Who so laugheth the pore to scorne,
blasphemeth his maker: & he ÿ is glad
of another mās hurt, shal not be vnpu
nished. Chylders chyldren are a wor
shyppe vnto the elders, & the fathers
arē the honour of ÿ children. An elo
quent speach be cōmethe not a foole, a
dessembling mouth also besemeth not
a prince. Liberalyte is a precious B
stone vnto him that hath it, for where
soeuer he becōmeth, he prospereth.
Who so couereth an other mans of-
fence, seketh loue: but he that discloseth
the faute, settethe frendes at varia-
unce. One reprofe doth more good
to him ÿ hath vnderstādinge, then an
C. stripes vnto a foole. A sedicious
personne seketh myschefe, but a cruel
messaūger shalbe sente agaynste hym.
It were better to come agaynst a she
Bere robbed of her whelpes, then a-
gaynst a foole, in his folyshnes.
*Who so rewardeth euell for good,
the plage shal not depart frō his house
He ÿ soweth discorde & stryfe, is like
one ÿ diggeth vp a water broke: but ā
opē enemy is like ÿ water ÿ breakethe
out & rēneth abroade. The lord hateth C
as wel him ÿ iustifieth ÿ vngodli, as hi
ÿ cōdēpneth ÿ innocēt. What helpeth
it to geue a foole money in his hād, wher
as he hath no mīd to by wisdō: He is
a frēde ÿ al way loueth, & i aduersyte a
mā shal know who is his brother: who
so promiseth by ÿ hād, & is surety for a
nother, he is a foole. He ÿ loueth strife,
deliteth in synne: and who so setteth
his dore to hye, seketh after a fall.

Who so hath afrowarde herte op-
teineth no good: & he ẏ hath an ouerth
warte tonge, shall fall in to myschefe.
An vnwise body bryngeth him selfe
into sorowe, and the father of a foole
can haue no ioye. *A merye herte ma
keth a lustye corage, but a sorowfull
mynde dryeth vp the bones. The vn
godly taketh giftes out of the bosom,
to wreste the wayes of iudgment.*
Wysdome shyneth in the face of hym
that hath vnderstandynge, but the ey-
es of fooles wandre thorow out all lan
des. An vndiscrete sonne is a grefe
vnto his father, & an heuynesse vnto
his mother that bare hym. To pu-
nish the innocent, & to smyte the prin-
ces ẏ geue tru iudgment, ar both euel.
*He is wyse & discrete, ẏ tempereth
his wordes: & he is a man of vnderstã
dinge, ẏ maketh moch of his sprete:
Yet a very foole (when he holdeth his
tonge) is counted wyse, and to haue vn
derstanding, when he shutteth his lip
pes.

The.xviii.Chapter.

A Who so hath pleasure to sow
dyscorde, pyketh a quarell
in euery thynge. A foole
hath no delyte in vnderstã
dynge, but onelye in those
thynges wherin his hert reioyseth.
Where vngodlynes is, there is also
disdayne: and so there foloweth shame
and dishonoure: The wordes of a mãs
mouth are lyke depe waters, and the
well of wysdome is lyke a full streame.
It is not good to a*regarde the per-
sonne of the vngodly, or to put backe
the righteous in iudgemente. A fooles
lyppes are euer brawling, & his mouthe
prouoked vnto battayll. A fooles
mouth is his owne destruccion, & his
B lyppes are ẏ snare for his owne soule.
The wordes of a sclaunderer are very
woundes, & go thorow vnto ẏ ynmost
partes of the body. Who so is slouth
ful & slacke in his laboure, is ẏ brother
of him that is a waster. The name
of the Lorde is a strõge castel, the righ
teous flyeth vnto it, & shalbe saued.
But ẏ rych mans goodes are his strõg
holde, yee he taketh them for an hy wal
rounde about him. After pryde cõmeth C
destruccyõ, & honour after lowlynes.
*He ẏ geueth sentẽce in a matter be
fore he heare it, is a foole, & worthye *Eccli.xx
to be cõfounded. A good stomacke
driueth awaye a mans disease, but
whẽ the sprete ys vexed, who maye a
bide it? A wysse herte laboureth for
knowledge, & a prudente eare seketh
vnderstandynge. Liberalyte bryn-
geth a man to honour & worshipe, and
setteth hĩ among great men. The righ
tuous accuseth him selfe first of al, yf
his neyghboure come, he shal fynde hĩ. D
The lot pacifieth ẏ variaunce, & par
teth the mightie a sunder. The vnite
of brethren is stronger then a castel, &
they ẏ holde together are like the barre
of a palace. A mans bely shalbe sa-
tisfyed with ẏ frut of hys own mouth,
and with ẏ encrease of his lippes shal
he be fylled. Death and lyfe stãd in
ẏ power of the tonge, he that loueth it,
shal enioye the frute therof. Who
so fyndeth a wyfe fyndeth a good thing
and receaueth an whollsome benefite of
ẏ Lord: The poore maketh suppli
cacyon and prayeth mekely, but ẏ rich
geueth aurough answere. A frende ẏ
delyteth in loue, doth a mã more frẽd-
shipe, & sticketh faster vnto him then a
brother.

The notes

a *That is, to owe fauer to the person, &c.

The.xix.Chapter.

Better is the poore ẏ liueth godly, A
then the blasphemer that is but a
fole. Where no discrecion is,
there the soule is not well: & who so is
swyfte ons fote, stõbleth hastely. Fo-
lishnesse maketh a mã to go out of his
waye, and then is his herte vnpacient
agaynste the Lorde. Ryches make
many frendes, but the poore is forsakẽ
of his owne frendes. A false witnesse
shall not remayne vnpunished, & he ẏ
speaketh lyes shall not escape. The
multitude hangeth vpon greate men,
& euery man fauoureth him ẏ geueth
rewardes. As for the poore, he is ha
ted amonge all hys brethrẽ: yee his ow
ne frẽdes forsake him, & he that geueth
credẽce vnto wordes, getteth nothing.
He ẏ is wyse, loueth his own soule:

and who so hath vnderstanding, shall
prospere. A false witnesse shal not re
mayne vnpunyshed, and he that spea-
keth lyes shal perishe. Delicate ease
becommeth not a foole, much more vn
semelye is it, a bonde man to haue the
rule of princes. A wyse man putteth
of displeasure, and it is his honour to
let some fautes passe. The kynges
disfauour is lyke the roaring of a Lyõ,
but his frendshyp is like the dewe vpõ
the grasse. An vndiscrete sonne is ye
heuynes of his father, and a brauling
wyfe is like ye topp of an house, where
thorow it is euer droppyng.
House and ryches maye a mã haue by
ye herytage of his elders, but a discrete
woman is the gyft of the Lord.
Slouthfulnes bryngeth slepe, and an
ydel soule shall suffer honger.
C Who so kepeth the cõmaundement, ke
peth his owne soule: but he yt regardeth
not his waye, shal dye. He ye hath pitie
vpon ye poore, lendeth vnto the Lord:
and loke what he layeth out, it shal be
payed him agayne. Chasten thy sonne
while ther is hope, but let not thi soule
be moued to slaye him. For grate
wrath bryngeth harme, therfore let him
go, and so mayest thou teach hym more
nurtoure.
O geue eare vnto good councell, &
be content to be reformed, yt yu mayst be
wyse here after. There are many de
uyces in a mans hert, neuer theles the
coũcel of the Lord shal stande. It is a
D mans worshipe to do good, and better
it is to be a poore man, then a dyssem-
bler. The feare of the Lorde preser
ueth the life, yee it geueth plentuous-
nes, without ye vysytacion of any plag.
A slouthful body shutteth hys hand in
to his bosome, so that he can not put it
to his mouth. * If thou smitest a a * scor
* Pro.xxi.b neful person, ye ignoraunt shal take bet
ter hede: and yf thou reprouest one ye
hath vnderstanding, he wyl be ye wiser.
He ye hurteth his father or shutteth
out his mother, is a shamefull and an
vnworthy sonne. My sonne, heare no-
more the doctrine ye leadeth the awaye
from ye wordes of vnderstanding.
A false witnes laugheth iudgement
to scorne, and ye mouth of the vngodly
eateth vp wickednes. Punishmentes
are ordened for the scorneful, and stry-
pes for fooles backes.
a * Of this is spoke in the xvi. Chapter. b

The.xx. Chapter.

Wyne is a voluptuous thin
ge, and dronckenes causeth A
sediciõ: who so delyteth ther
in, shal nether be wyse.
The kynge ought to be feared as the
roaring of a lyon, who so prouoketh hi
vnto anger, offendeth agaynst hys o-
wne soule. It is a mãs honour to kepe
hym self from stryfe, but they ye haue
pleasure in brawlinge, are fooles euery
one. A slouthful body will not go to
plow for cold, therfore shal he go a beg
gyng in Sommer, & haue nothing.
Wyse counsell in ye hert of mã is like
a water in ye depe of ye earthe, but he ye
hath vnderstanding, bryngeth it forth.
Many ther be yt are called good doers,
but where shall one fynde a true faith-
ful mã? Who so ledeth a godly & an in B
nocent lyfe, happie shal his childrẽ be
whom he leaueth behynde hym. A
kynge that sytteth in iudgment, and
loketh well aboute hym, dryueth away
all euell. * Who can saye: my herte
is cleane, I am innocẽt frõ synne.
To vse two maner of weightes, or two
maner of measures, both these ar abho
mynable vnto the Lorde. A chylde
is knowne by his conuersacyon, whe-
ther his workes be pure & ryght.
As for the hearynge of the eare & the
syght of ye eye, the Lord hath made the
both. Delyte not thou in slepe, lest
thou come vnto pouerte: but opẽ thine
eyes, & thou shalt haue bred ynough.
It is naught, It is naught (say men)
when they haue it, but when it is gone
they geue it a good word. A mouth
of vnderstanding is more worth then
golde, many precious stones, & costly
Iewels. Take his garmẽt that is
suertye for a straunger, & take a pledge
of hym for the vnknowne mans sake.
Euery mã liketh the bred that is got-
ten wyth disceate, but at the last hys
mouth shalbe filled with grauell.
Thorow councell the thinges that
men deuyse go forwarde: and wyth
discrecion ought warres to be taken i
hande

hande. Medle not with him that be-
wrayeth secretes, and is a sclaunderer,
and disceaueth with his lippes. Who
so curseth hys father and mother, hys
light shalbe put out in the myddest of
darcknesse. The herytage that cömeth
D to hastely at the fyrst, shal not be prayf-
sed at the ende. Saye not thou: I
wyl recompence euel, but put thou thy
trust in the Lord, and he shal defende
the. The Lorde abhorreth two ma-
ner of weyghtes, and a false balaunce
is an euel thinge. The Lord ordereth
euery manes goinges, for what is he,
that vnderstandeth his owne wayes?
It is a snare for a man to blaspheme ẏ
which is holy, and then to go about wt
vowes. A wyse kynge destroyeth ẏ vn-
godlye, and bryngeth the whele ouer
them. The lanterne of the Lord is the
breth of man, and goeth thorow all the
inward partes of the body. Mercy and
faithfulnes preserue the kyng, and wt
louinge kyndnes his seate is holden
vp. The strength of yonge men is
their worship, and a graye head, is an
honour vnto ẏ aged. Woundes driue
awaye euel, and so strypes the inward
partes of the body.

The .xxi. Chapter.

The kynges hert is iṅ hand
3 of the Lorde, lyke as are ẏ
ryuers of water: he maye
turne it whither so euer he
wil. Euery man thincketh
his owne waye to be right, but the lord
iudgeth the hertes. To do righteous-
nesse and iudgemente is more accep-
table to the Lord then sacrifice. A pre-
sumptuous loke, a proude stomacke, &
the lanterne of the vngodly is synne.
The deuyces of one that is dilygente,
bryng plenteousnes: but he that is vn
aduysed, commeth vnto pouerte.
Who so hoordeth vp ryches with the
disceatfulnes of his tong, he is a foole,
and lyke vnto thē that seke their owne
death. The robberies of the vngodly
shal be their owne destruccion, for they
wold not do the thyng that was right
The wayes of the froward are stra
unge, but the workes of hym that is
cleane, are ryght.

* It is better to dwel iṅ a corner vnder B
the house toppe, then wt a brawlyng wo
man in a wyde house. The soule of the
vngodly wysheth euel, and hath no py
tye vpon his neyghboure. * When
the scorneful is punished, the ignorāt
take the better hede: and when a wyse
man is warned, he wyl receaue ẏ more
vnderstandyng. The rightuous en-
fourmeth the house of the vngoly, but
the vngodlye goo on styll after their
owne wickednesse. Who so stoppeth his
eare at the cryeng of the poore, he shal
crye him selfe and not be herde. A pre-
uy rewarde pacifyeth displeasure, and
a gyfte in the bosome stylleth furyous
nesse. The iust delyteth in doynge
the thinge that is right, but the wor-
ches of wickednesse abhorre the same.
The man that wandereth out of the
waye of wysdome, shal remayne in the
congregaciō of the deed. He that hath
pleasure in banckettes, shall be a pore C
man: Who so delyteth in wyne and de
licates, shal not be ryche. The vngod
ly shal be geuen for the rightuous, & ẏ
wicked for the iust. * It is better to
dwel in a wyldernesse, then with a chy
ding and an angry woman. In a wyse
mans house there is greate treasure &
plentuousnesse, but a folysh body spen
deth vp al. Who so foloweth ryghtu-
ousnesse and mercy fyndeth bothe lyfe,
righteousnes & honour. A wyse man wyn
neth ẏ citie of ẏ mitie, & as for ẏ strength
ẏ they trust in, he bryngeth it downe.
Who so kepeth his mouth and his tōg
the same kepeth his soule from trouble
He that is proude and presumptuous,
is called a scorneful mā, which in wrath
darre worke maliciously. The volup- D
tuousnesse of the slouthful is his owne
death, for his handes wyl not laboure.
He coueteth and desyreth al the daye
longe, but the rightuous is alwaye ge
uing and kepeth nothing backe. * The
sacrifice of the vngodly is abhominacion,
for they offer the thynge that is
gotten, wyth wyckednes. A false wyt-
nesse shall peryshe, but he that wyll be
contente to heare, shall all waye haue
power to speake him selfe.
An vngodly man goeth forth rash-
ly, but ẏ iust reformeth his owne waye.

Esaie, i. b: and. xlvii. b Psal. xxxiii. c There is no wysdom, ther is no vnderstanding, there is no councell agaynst the lord. The horse is prepared against the daye of battel, but the lorde geueth the victory.

The xxii. Chapter.

A * Good nam is more worth then greate ritches, and louyng fauour is better then syluer and golde.
A
* Eccle. xli Eccle. vii. a.
Whether riches or pouertie do mete vs, it cometh al of God. A wyse man seeth the plage and hydeth hym selfe, but the folysh go on styll and are punisshed. The ende of lowlynes and the feare of God, is riches honour, prosperitie and helth. Speares and snares are in the waye of the frowarde, but he that wyll kepe hys soule let hym fle fro suche. If thou teachest a chylde in his youth what waye he should go, he shal not leaue it when he is olde. The ryche ruleth the poore, & y borower is seruaunt to y lender: Hay soweth wyckednes shal reape sorowe, and y rod of his plage shall destroye hym. * A louynge eye
B shalbe blessed, for he geueth of his bred
* Eccli. xxxi b vnto the pore. Cast out the a * scornefull man, and so shall stryfe goo oute wyth him, yee, variaunce and sclaunder shal ceasse. Who so delyteth to be of a cleane hert and of gracious lyppes, the king shall be hys frend. The eyes of the lord preserue knowledg, but as for the wordes of the despytefull, he bryngeth the to naught. The slouthfull body sayth: ther is a lyon without, I might be slayne in the strete The mouth of an harlote is a depe pyt, wherin he fallyth that y lorde is angry wyth al.
Folyshnes sticketh in the hert of the lad but the rod of correctio dryueth it away Who so doth a poore man wrong to increase hys owne riches, geueth (commen
C ly, vnto the riche, & at the last commeth to pouertie hym selfe. My sonne, bowe downe thyne eare, and herchen vnto y wordes of wysdome, applye thy mynde vnto my doctryne: for it is a pleasaunt thynge yf thou kepe it in thyne herte, & practise it in thy mouth, that thou mai alway put thy truste in the Lorde.
Haue not I warned the vertye oft w councel and lernynge: that I might shewe the trueth and that thou with y verye myghtest answere them y laye eny thinge against the. Se y thou rob not the poore, because he is weake, and oppres not the simple in iudgemet: for y Lord him selfe wil defend their cause, D
and do vyolence vnto them that haue vsed vyolence. Make no frendship w an angrye wylful man, and kepe no copany with the furious: lest thou lerne hys wayes, and receaue hurt vnto thy soule. Be not thou one of them y bynd their hande vpo promyse, and are suertye for det: for if thou hast nothinge to paye, they shal take awaye thy bed fro vnder the. Thou shalt not remoue the lande marcke, whyche thy fore elders haue sett. Seyst thou not, that they which be dylygente in their busynesse stand before kynges, and not amonge the symple people.

The notes.

a * Loke before in the ix capter. b

The xxiii. Chapter.

When thou syttest at the table to eate w a Lord, order thy selfe manerly with the thynges that ar set before the. Measure thyne appetyte: and if thou wylt rule thyne owne selfe, be not ouer greadye of his meate, for meate begyleth and disceaueth. A
Take not ouer greate trauayle and laboure to be ryche, bewar of such a purpose. Why wilt thou set thyne eye vpo the thinge, which sodenly vanisheth awaye: For ryches make them selues wynges, and a * take their flight lyke an Aegle in to the ayre. Eate not thou w y enuyous, & desyre not his meate, for he hath a maruelous hert. He saith vnto the eate and drinck, where as his hert is not with the. Yee the morsels y thou hast eaten shalt thou parbrake, & lese those swete wordes. Tel nothing in to the eares of a foole, for he wyl despyse the wysdome of thy wordes. Remoue not the olde lande marke, & come not with in the felde of the fatherles: For he y delyuereth them is myghtie, euen he shal defend their cause against y. Applie thyne herte vnto lernyng & thyne eare to the wordes of knowledge. * Witholde not correccon from y child B
for

for if thou beatest him with the rodde,
he shal not dye therof. Thou smitest
him with the rodd, but thou deliuerest
his soule from hell. My sonne, yf thy
herte receaue wysdome, my herte also
shal reioyce: yee my reines shal be very
glad, if thy lyppes speake the thinge y^t
is right. * Let not thin hert be gelouse
to folowe synners, but kepe the styll in
the feare of the Lord[b] * al the daie lōg:
for the ende is not yet come, and thy pa
cient abiding shal not be in vayne.
C My sonne, geue eare & be wyse, so shal
thine hert prospere in the waye. Kepe
nō companye with wyne bybbers and
ryotous eaters of fleshe: for such as be
dronckardes and ryotous shal come to
pouerte, and he that is geuen to much
slepe, shal go with a ragged cote. Geue
eare vnto thy father that begat the, &
despyse not thy mother when she is old
Labour for to get the truth: sel not a=
waye wysdome, nourtoure and vnder=
stādinge (for a rightuous father is mar
uelous glad of a wyse sonne, and dely
teth in him) so shal thy father be glad &
thy mother that bare the shall reioyce
My sonne, geue me thine hert, let thine
eyes haue pleasure in my wayes. For
an whore is a depe graue, and an har=
lot is a narow pyt. She lurceth lyke
a thefe, and those that be not awarre
she bringeth vnto her. Where is wo?
D where is sorow? where is strife? where
is brauling? where are woundes with
out cause? where be reed eyes? Euen a
mong those that be euer at the wyne, &
seke out where the best is. Loke not
thou vpon the wine, how redde it is, &
what a coloure it geueth in the glasse.

It goeth downe softly, but at the
last it byteth like a serpent, & styngeth
as an Adder. So shal thyne eyes loke
vnto straung women, and thyne herte
shal muse vpon frowarde thinges. Yee
y^u shalt be as though y^u sleptest i y^e midd=
dest of the see, or vpō the top of the mast
They woūded me (shalt thou saye) but
it hath not hurt me, they smote me, but I
felt it not. When I am wel wakened,
I wyl go to the drincke agayne.

The Notes.
a * That is vanished first awaye.
b * As before in the .xxi. b,

The .xxiiii. Chapter

B* E not thou gelous ouer A
wycked men, and desire not
thou to be among them.
For their herte ymagineth
to do hurte, and their lyp=
pes talke of myschefe. Thorow
wysdome an house shal be bulded, and
with vnderstanding it shal be set vp.
Thorowe discrecion shal the chābers
be fylled with al costly and pleasaunt
ryches. A wise man is stronge, ye a mā
of vnderstandinge is better then he y^t
is myghty of strength. For with dys=
crecion must warres be taken in hand,
and where as are many that can geue
councel, there is the victory. Wys=
dom is an hye thing, ye euē to the foole
for he[a] * darre not open his mouth in y^e
gate. He that ymagineth mischef may
welbe called an vngracious personne.
The thoughte of the foolyshe is synne
and the scornefull is an habitacion vn=
to men. [b] * If thou be ouer sene and ne
glygente in tyme of nede, then is thy
strength but smal. Delyuer them y^t B
go vnto death, and are led awaie to be
slayne, and be not negligent therin.
If thou wilt saye: I knowe not of it.
Thynkest thou y^t he which made the
hertes, doth not considre it? and that he
which regardeth thy soule, seyth it not?
Shal not he recompence euery mā ac=
cordinge to his workes? My sonne, y^u
eatest hony and the swete hony combe,
because it is good & swete in thy mou
th. Euen so shal the knowledge of wys
dome be vnto thy soule, as soone as y^u
hast gotten it.
And there is good hope, yee thy hope
shal not be in vayne. Laye no preuy
wayte wickedlye vpon the house of
the righteous, and disquiet not his re
sting place. For a iust man falleth
c * seuē tymes, and ryseth vp agayne
but the vngodly fal in to wyckednes.
Reioyce not y^u at y^e fal of thine enmie, &
let not thyne hert be glad when he stō=
bleth. Let the Lorde (when he seyth it)
be angry, & turne his wrath frō hi vn=
to y^e[b] * Let not thy wrath and gelousie
moue the, to folow y^e wicked & vngode
ly. And where y^e wicked hath nothing C
to hope for, & y^e candel of the y^e vngode
ly shal be put out. My sonne, feare y^e

the Lord & the kynge, & kepe no cōpa-
ny wt ÿ sclaunderous:for their destruc
cion shal come sodenly, and who know
eth the fal of them both? These are al-
so the sayenges of the wyse. It is not
good, to haue respecte of any person in
iudgmēt. He ÿ saieth to the vngodly: ÿ
art rightuous, him shal ÿ people curse,
ye ÿ comēte shal abhorre him. But they
ÿ rebuke the vngodly shal be cōmēded,
& a ryche blessing shal come vpon thē.
He maketh him selfe to be wel loued, ÿ
geueth a good answere. First make
vp thy worcke that is without, & loke
wel vnto ÿ which thou hast in the felde
and then buyld thyne house. Be no
D false wytnesse agaynst thy neighbour,
and hurt him not wt thy lyppes. Saye
not, I wil handel him, euen as he hath
dealt with me, & wyl reward euery mā
accordinge to his dedes. I went by the
felde of the slouthful, & by ÿ vyniardes
of ÿ foolysh man. And lo, it was al co-
uered wt nettels, & stode ful of thistles,
Prou.vi.d & ÿ ston wal was broken downe. This
I sawe, & cōsydered it wel: I loked vp-
on it, and toke it for a warnyng. * Yet
slepe on, stil a lytle, slomber, a lytle, fold
thyne hādes together yet a litle: so shal
pouertye come vnto the as one ÿ traua
yleth by the waye, and necessite lyke a
weponed man.

The notes

a * That is, he darre not be found amonge ÿ wyse to geue councel. Loke Ruth.iiii.a and.ii.Reg.xv.a

b * That is, if thou offende in temtacion by impacience, thy vertu is lytell estemed.

c * That is, often times after ÿ maner of spekīg of ÿ Hebrues. In this world is there no mā perfectly iust or ryghtwes: and yet ar they also called which haue the foundacion of rightwesnes, that is faith i christ which thynge who so hathe, shal in time to com, receaue ful and perfecte ryghtuousnes, acordyng to ÿ saing of sainct Paul whom he appoynted before, them also he called, and whome he called, them also he iustyfyed that is made rightwes by faith Rom viii.f

d * That is to saye, to be auenged on the, in geuing him re pētaunce.

The.xxv.Chapter.

These also are the[a] * sayinges of Salomon, which ÿ mē of Ezekiah kynge of Iuda[b] * gathered together.

a * Some Prouerbes.
b * Some copyed out

It is ÿ honour of god to ke- A
pe a[c] * thyng secrete, but ÿ
kynges honour, is to serch
out a[b] * thynge. The hea-
uens is hye, ÿ erth is depe
and the kynges hert is[c] * vnserchable.
Take the drosse from the syluer, and
ther shalbe a cleane vessel therof.
Take awaye vngodlynes from the
kynge, and his seate shal be stablished
with rightuousnes. Put not forth thy
self in thy presence of the king, and pre
ace not in to the place of greate men.
Better is it ÿ it be sayde vnto thee cōe
vp hither, then thou to be set downe in
the presence of the prynce whome thou
seyst with thyne eyes. Be not hasty to B
go to the lawe, lest happlie thou ordre
thy selfe so at the last, that thy neigh-
boure put ÿ to shame hādle thy matter
wt thy neibour him self, & dyscouer not
another mans secrete: lest whē mē here
therof, it turne to thy dishonoure, and
lest thine euel name do not ceasse. A
word spoken in due season, ys lyke ap
ples of gold in a syluer dishe. The cor
rectiō of the wyse is to an obediēt eare,
a golden cheyne and a Iewel of gold,
like as the winter cool in the haruest,
so is a faythful messenger to hym that
sente him, and refresheth his masters
mynd. Who so maketh greate boastes C
& geveth nothīg, is like cloudes & wit
hout raine. With paciēce mai a prīce
be pacified, and with a soft tōge maye
rygorousnes be brokē. If thou findest
hony, eate so much as is sufficiente for
the, lest thou be ouer ful, and parbrake
it out againe. With drawe thi fote frō
thy neybours house, lest he be wery of
ÿ, & so abhorre the. Who so bereth false
wytnes agaist hys neyghboure he is a
very spere, a swerd & a sharp arow. The
hope of ÿ vngodli i time of nede, is like
a rotten toth and a slippery fote. Who
so syngeth a songe to a wycked herte,
clotheth hym with ragges in the colde,
and poureth vyneger vpon chalke.
* If thin enmy hunger, feade him:
if he thurst, geue hi drinck: for so shalt
thou heape coales of fyre vpō his hed,
and the Lord shal reward the. D
The Northe wynd dryueth awaye
the rayne, euen so doth an earnest so-
bre

her countenaunce a backbiters tonge. It is better to syt in a corner vnder ÿ rofe, then with a brawlynge woman in a wyde house. A good reporte out of a farre countre, is lyke coulde water to a thirsty soule.

A righteous mã fallyng downe before the vngodlye, is lyke a troubled wel and a sprynge that is destroyed.

Lyke as it is not good to eate to much hony, euen so he that wyl search out hy thynges, it shal be to heuy for hym. He that can not rule hym selfe, is lyke a cytye whych is broken downe, and hath no walles.

The notes.

a Some reade, the word: and vnderstand ther by hys Godheed.

b Here also do some reade, the worde: and vnderstand ther by the lawe, as is commaunded in Deut. i.c.s, xvii. b.

c Because his hert is in the hande of god, as yee reade before in the xxi. a. Or because of many feates that he hath to do for the comen wealth.

f By this prouerb doth Salomon note the rulers and gouerners of the people, which do not their office and dutie, as is shewed Jeremie. xlviii. b

The. xx vi. Chapter.

A Lyke as snowe is not mete in sommer, ner rayne i haruest: euen so is worshippe vnsemely for a foole. Lyke as the byrde and the swalowe take their flyght and fle here and ther, so the curse that is geuen i vaine, shall not lyght vpon a man. Unto the horse belongeth a whyppe, to the Asse a brydle, and a rodde to the fooles backe. Geue not ÿ foole an answere after hys foolyshnesse, lest thou become lyke vnto him: but make the foole an answere to his foolyshnesse, lest he be wise in his owne conceate. He is lame, of his fete, yea dronken is he in vanite, that committeh eny thynge to a fole.
B Lyke as it is an vnsemely thynge to haue legges & yet to halt, euen so is a parable in the fooles mouth. He that setteth a foole in hye dignite, that is euen as yf a manne dyd caste a precious stone vpon the galous.

A parable in a fooles mouth is lyke a thorne that prycketh a droncken mã in the hande.

A man of experience discerneth al thynges wel, but who so hyreth a foole, hyreth soch one as wyll take no hede.
Lyke as the dogge turnethe againe to C
hys vomyte, euen so a foole beginneth hys foolishnesse agayne afresh. If thou seyst a man that is wise in his owne conceate, ther is more hope in a fole then in hym. The slouthful sayeth: there is a leoparde in the waye, & a lyon in the myddest of the stretes. Lyke as the dore turnethe aboute vpon the threshholde, euen so doth the sloughfull welter hĩselfe in hys bed. *The slothful body thrusteth hys hande in to hys bosome, and it geueth hym to put it agayne to hys mouth. The slougard thynketh hym selfe wyser, then a*. vii. men b*that sytte and teache. Who so goeth by and medleth with other mens stryfe, he is lyke one that taketh a dog by the eares. Lyke as one shuteth deadly arowes and dartes out of a priuy place, euen so doth ä dissembler with his neyghboure. And then sayth he, I dyd it but in sporte: where no wood is, there the fire goeth out: and wher the bacbyter is taken away, there the stryfe ceaseth.

*Coles kyndle heate, and wood the fyre: euen so doth a brawlyng felow steare vp variaunce. A slaunderers wordes are lyke flatterye, but they pearse ÿ D
inward partes of the body.
Uenimous lyppes and a wicked hart, are lyke a potsherd couered with syluer drosse. An enemy dissembleth wyth his lyppes, and in the meane season he ymagineth myscheafe, but when he speketh fayre, beleue hym not, for ther are seuẽ abhominations in hys herte. Who soo kepeth euell wyl, secretelye to do hurt, hys malyce shall be shewed before the whole congregation. *Whoo diggeth vp a pytte, shall fall therin: and he that weltereth a stone, shall stomble vpon it hym self. A dissemblyng tong hateth one that rebuketh hym, and a flattering mouth worketh myschefe.

*Pro. xix. e

Ecclesi. viii. b

*Eccle. x. b. Eccl. xxvii. b

The notes.

a* That is, many: as be fore in the xxiiii. b. and in many other places.

b* some reade that answere to the purpose, or that speake reason.

The. xxvii. Chapter.

A Make not thy bost of to morow,
for ye knowest not what maye
happen to daye. Let a nother
mã prayse the, and not thyne owne mo
uth: ye other folkes lippes, and not thine.
The stone is heuy, and the sande we
yghtye: but a fooles wrath is heuyer
then they both.
Wrath is a cruel thinge, and furyous
nesse is a very tempest: ye who is able
to abyde enuye? An open rebuke is
better then a secrete loue. Faithful are
the a * woundes of a louer, but the kys
ses of an enemy are disceatful. He that
is ful, abhorreth an honye combe: but
B vnto him that is hongry, euery sower
thinge is swete. He that oft tymes flyt
teth, is like a byrde that forsaketh her
nest. The hert is glad of a swete oynt-
ment and sauoure, but a stomacke that
can gaue good councel, reioyseth a mã
nes neyghboure.
Thyne owne frende and thy fathers
frend se ye forsake not, but go not to the
brothers house in time of thy trouble.
Better is a frend at hand, then a
brother farre of.
My sonne, be wyse, and thou shalt make
me a glad hert: so that I shal make an
swere vnto my rebukes. A wyse man
seynge the plage wyl hide him self, as
for fooles they go one styll, and suffer
Prouer. xx. harme. * Take his garment that is su
ertye for a straunger, and take a pled-
ge of him for the vnknowne mãs sake
He that is to hasty to prayse his neigh
C boure aboue measure, shalbe taken as
one that geueth him an euel report. A
brauling woman and the rofe of ye house
droping in a raynye daye, maye wel be
compared to gether.
He that refrayneth her, refrayneth
ye wind, and holdeth oyle fast in his hãde.
Lyke as one yron whetteth a nother,
so doth one man cõfort another. Who
so kepeth his fyge tre, shall enioye the
frutes therof: he that wayteth vpõ his
master, shal come to honoure. Lyke
as in one water there apeare dyuers fa
ces, euen so dyuerse men haue diuers
hertes. Lyke as hel and destruccyõ are
neuer ful, euen so the b * eyes of men cã
neuer be satisfied. Syluer is tried in ye
moulde, and golde in the fornace, and
so is a man, when he is openlye praysed
to his face. Though thou shuldest brai
a foole with a pestell in a morter lyke
otemeele, yet wyl not his folyshesse go D
from him. Se that thou know the nõ
ber of thy cattel thy selfe, and loke wel
to thy flockes. For ryches abyde not
alway, and the c * crowne endureth not
for euer. The hey groweth, the grasse
commeth vp, and herbes are gathered
in the mountaynes. The lambes shal
cloth the, and for the goates thou shalt
haue money to thy husbandry. Thou
shalt haue goates mylke ynoughe to
fede the, to vphold thy housholde, and
to sustayne thy maidens.

The notes.

a * By woũdes here vnderstãd chekes rebukes re
profes &c. And by kisses, prayses & flatteringes. &c.
b * That is the herte of men are insaciable, as in
the Psal. ci. b
c * Crowne for honoures & abundaunce as ye Psa. lxv. c

The. xxviii. Chapter

The vngodly a * flieth nomã
chasyng him, but the righ A
tuous standeth styfe as a
lyon. Because of synne the
lande doth oft chaung her
prince: but thorow men of vnderstan-
dig & wysdom, a realme endureth long.
One poore mã oppressing another
by violẽce, is like a continual rayne ye
destroyeth the frute. They that forsake
thy lawe, prayse the vngodly: but such
as kepe the lawe abhorre them. Wic
ked mẽ discerne not the thynge that is
ryght, but they ye seke after the Lorde,
discusse al thinges.
A poore man ledinge a godly lyfe, is
better thẽ the riche ye goeth in froward
wayes. Who so kepeth the lawe, is a B
childe of vnderstandinge: but he ye fe
deth riotous men, shameth his father.
Who so increaseth his riches by b * vãu
tage and wynning, let him gather the
to helpe the poore with al. He that tur
neth awaye his eare from hearinge ye
lawe, his prayer shal be abhorred.
Who so leadeth the righteous i to an
euel waye, shal fal in to his owne pyt,
but the iust shal haue the good in pos-
session. The ryche man thincketh hym
selfe to be wyse, but the pore that hath
vnderstandinge c * cã perceaue him wel
ynough.
When righteous men are in prospe-

rite, then doth honoure florish: but whē
the vngodly come vp, the state of men
chaungeth. He that hideth his synnes,
shal not prospere: but who so knowled
geth them and forsaketh thē, shal haue
mercy. Wel is him that standeth al
C wate in awe: as for him that hardeneth
his hert, he shal fal in to mischefe. Like
as a roaring lyon ād an hongry beare,
euen so is an vngodly prince ouer the
poore people.

Where the prince is without vnder
standing, there is greate oppression &
wronge: but if he be such one as hateth
couetousnesse, he shal longe rayne. He
ẏ by vyolence shedeth eny mās bloud,
shal be a rennagate vnto his graue, &
no man shall be able to succoure him.
Who so leadeth a godly and an inno-
cent lyfe, shalbe safe: but he that goeth
frowarde wayes, shal ones haue a fal.
...m. xii. b. *He that tylleth his lād, shal haue plē
...ua. d teousnesse of bread: but he that folow-
eth ydilnes, shal haue pouerte ynough
A faithful man is greatly to be com-
mended, but he that maketh to muche
haste for to be riche, shal not be vngil-
tie. To haue respecte of personnes in
iudgement is not good: And whye he
wil do wrong, ye euē for a pece of bred.
D He that wyl be rich al to sone, hath an
euel eye, and cōsidreth not, that pouer
te shal come vpon hī. He that rebuketh
a man, shal fynde more fauoure at the
last, thē he ẏ flattreth hī. Who so robeth
his father and mother, and sayeth it is
no synne: the same is like vnto a mur
therer. He that is of a proud stomacke
stereth vp stryfe: but he ẏ putteth hys
trust in the Lord, shalbe wel fedd. He
ẏ trusteth in his owne hert, is a foole:
but he that dealeth wysely, shalbe safe.

He that geueth vnto the poore, shal
not want: but he ẏ turneth awaye hys
eyes from such as be in necessitie, shall
suffer greate pouerte him selfe.
When the vngodly are come vp, men
are fayne to hide them selues: but whē
they perish, the righteous increase.

The notes

a* This flight is the feare wherof is spoken in the
liii. Psalme b. They are afrayede where no feare
is &c. Which thinge chaunceth, when al thynges ar
done in vnbelefe, for want of ẏ knowledge of god.

b* Some reade vsury: and vnmeasurable gaynes,
shal gather them to be almes to the poore. That is
to saye, by him that shal haue thē after him.
c* Some reade, searcheth it, that is to saye, to iudg
better of his condition: and not stright wayes to
thincke him wyse because he is ryche.

The. xxix. Chapter.

He that is styfnecked & wyl A
not be refourmed, shal so-
denlye be destroyed wyth
out eny helpe. Where the
ryghtuous haue the ouer
hande the people are in prosperite:
but where the vngodlye beareth rule,
there the people mourne. Who so lo
ueth wysdōe, maketh his father a glad
man: *but he ẏ kepeth harlottes, spen Pro. x. a
deth awaye ẏ he hath. With true iudg Luke. xv. c
ment ẏ kynge setteth vp ẏ lande, but if
he be a man ẏ taketh giftes, he turneth
it vpsydowne. Who so flattereth hys
neyghboure, layeth a net for hys fete:
The synne of the wicked is his owne
snare, but the ryghtuous shall be glad
& reioyce. The ryghtuous consid'reth ẏ
cause of the poore, but the vngodly re
gardeth no vnderstandinge. Wicked
people bring a citie in decaye, but wise
men set vp agayne. If a wyse man go B
to lawe with a foole (whether he deale
with him frendlye or roughly) he get-
teth no rest. The bloudthrysti hateth ẏ
righteous, but ẏ iust a* seke his soule.
A foole poureth out his sprete altoge-
ther, but a wyse man kepeth it in til af
terward. If a prince delit i lyes, al his
seruauntes are vngodly. The poore &
the lender mete together, the Lord ligh
teneth both their eyes. The seate of the
kyng that faithfully iudgeth ẏ poore, C
shal continue sure for euer more. The
rood and correccion mynistre wisdom,
but if a child be not loked vnto, he bri
geth his mothe to shame. Whē the vn
godly com vp, wickednesse encreaseth:
but the righteous shal se their fal.

Nurtour thy sonne with correccion,
and he shal comfort the, yea he shal do
the good at thine herte.

Where no b* Propecie is, there the
people perishe: but wel is him that ke
peth the lawe. A seruaunte wyll
not be the better for wordes, for thou-
gh he vnderstande, yet wyll he not re
garde them.

Yf thou seyst a man that is hastye
to speake vnaduised, thou maiest trust
D a foole more then hym. He that dely-
catly bryngeth vp his seruaunt frõ a
chyld, shal make hym his master at len
gth. An angry man stereth vp strife,
and he that bearethe euell wyll in his
mynde, doth moch euell. After pryde cõ
meth a fall, *but a lowely sprete bryn-
*Job.xxii.d geth greate worshyppe. Who so ke-
peth company with a thefe, hateth his
owne soule: he heareth blasphemyes, &
telleth it not forth. He that fearethe
men, shal haue a fall: but who so put-
teth his trust in þ Lord shal come to ho
nour. Many ther be that seke the pri
ces fauoure, but euery mans iudgemẽt
commeth from the Lorde.
The ryghteous abhorreth the vngod
ly: but as for those þ be in þ right way,
the wycked hate them.

The notes
b * That is, preacher of the worde of God, as in .i. Corint.xv.

¶ The purenes of the worde of god: and what we ought to require of God, with seuen wonderfull thynges that are in this world.

The.xxx. Chapter.

¶ The wordes of Agur the sonne of Iaketh.

THe prophecye of a true
A faythful man, whom God
hath helped, whõ God had
cõforted & norished. For
thogh I ã lest of al, & haue
no mans vnderstandyng (for I neuer
lerned wysdome) yet haue I vnderstã-
dyng, & am wel infourmed godly thi-
ges. Who hath clymmed vp into
heauen? Who hath come downe from
thence? Who hathe holdẽ the winde
fast in his handes? Who hath cõprehẽ-
ded the waters in a garmẽt? Who hath
set al the endes of þ world? What is his
name or his sonnes name? Canst thou
* Psal.xviii.c Deute.iiii.a & xii.d tell?* Al the wordes of God are
pure and cleane, a * for he is a shyldun
to al them, that put their trust in him.
Put thou nothinge therfore vnto his
wordes, lest he reproue the, and thou be
found a lyar. Two thinges I require
B of the, that thou wylt not denye me be
fore I dye.
Remoue fro me vanite and lyes: geue
me nether pouerte nor riches, only gra
unt me a necessary lyuing. Lest yf I be
to ful, I deny the, and saye: what felow
is þ Lorde? And lest I beig constrained
thorow pouerte, fall vnto stealynge, &
forsweare the name of my God. Ac-
cuse not a seruaunt vnto his master, lest
he speake euell of the also, and thou
be hurte. He that bryngeth vp an e-
uel reporte vpon the generacion of his
father and mother, is not worthy to be
commended.
The generacyon that thynke them
selues cleane, shal not be clensed from C
their fylthynesse. There are people þ
haue a proude loke, and cast vp their ey
lyddes. This peoples teth are swer-
des, and with their chaft bones they cõ
sume and deuoure the simple of þ earth,
and the poore from a mong men. This
generacyon, which is like an horsleche,
hath two daughters: the one is called
fetch hyther, and the other bring hither.
There be thre thinges that are neuer
satisfied, & þ fourth saith neuer ho. The
hel, a womans wombe, and the earthe
hath neuer water ynough. As for fyre,
it sayeth neuer, hoo. Who so laugheth
his father to scorne, and setteth his mo
thers commaundemente at naught:
the rauens pycke oute his eyes in the
valleye, and deuoured be he of the yon
ge Aegles.
There be thre thynges to hye for me,
& as for the fourth, it passeth my know
ledg. The way of an Aegle in the aire,
the waye of a serpent ouer a stone, the
waye of a shepe in the see, and the way
of a man with a yõg womã. Suche is
the waye also of a wyfe that breaketh
wedlock, which wipeth her mouth like
as when she hath eaten, & sayeth: As for
me, I haue done no harme. Thorowe
thre thinges the earthe is disquieted,
and the fourth may it not beare: Tho-
row a seruaunt that beareth rule, tho-
row a fole þ hath great riches, thow an
ydle howswyfe, & thorow an handmay-
den that is heyre to her mastres. There D
be foure thinges in the earth, the which
are very lytle: but in wysdome they ex
cede the wise: The Emmettes are
but a weake people, yet gather they
their meate together in the haruest.
The

The Conyes are but a feble folke, yet make they their couches amonge the rockes. The greshoppers haue not a gide, yet go they forth together by heapes. The spider laboureth: with her hādes, and that in the kynges palace.

There be thre thinges that go stifly, but the going of the fourth is the godlyest of al. A Lyon, which is kynge of beestes, & geueth place to no mā: A cock readye to fyght: A rāme and a kynge that goeth forth with his people. Yf ẏ be so folish to magnifie thy self, or med lest with any soch thing, then lay thine hande vpon thy mouth. Who so chirneth milck, maketh butter: he that rubbeth his nose, maketh it blede: and he ẏ causeth wrath, bringeth forth strife.

The notes as some rede, and it is. ? c. and in the ende of the verse, in it: meaning the Worde.

¶ Kynges ought to iudge iustly. The propertye of an honest maried wife.

¶ The. xxxi, Chapter.

¶ The wordes of kynge Lamuel, and the Prophecye that his mother taught hym.

A My sonne, thou sonne of my body: O my deare beloued sōne, geue not ouer thy substaunce & min vnto wemē, which are the destruccyon euen of kynges. O Lamuel, geue kynges no wyne, geue kynges & Princes no stronge drincke: lest they beyng dronchen forget the law, & regard not the cause of the poore, and of al soch as be in aduersite. Geue stronge drincke vnto soch as are condempned to death and wine vnto those that mourne: that they maye drincke it, & forget their mysery and aduersytie. Bee thou an aduocate, and stande in iudgemente thy selfe, to speake for all soch as be dōme & socourles. With thy mouth defende the thynge that is laufull and righte, and the cause of the pore and helplesse.

Aleph.

Who so fyndeth an honest faythful woman, she is moche more worthe then perles.

B Beth.

The hert of her husbande maye safely trust in her, so that he shall haue noo nede of spoyles.

Gimell.

She wyll do hym good and not euel, all the dayes of her lyfe.

Daleth.

She occupyeth wolle and flax, and laboureth gladly with her handes.

He.

She is lyke a marchauntes shyppe, that bringeth her vitayls frō a farre.

Vau.

She is vp in the nyght season, to prouide meate for her houshoulde, and fode for her maydens.

Zain.

She consydereth lande, and byeth it, and with the frute of her handes, she planteth a vynyarde.

Heth.

She gyrdeth her loynes with strenght and courageth her armes.

Teth. C

And yf she perceaue that her houswyfrye dothe goodde, her candle goeth not out by nyght.

Iod.

She layeth her fyngers to the spyndle, & her hand taketh holde of the rock

Caph.

She openeth her hand to the poore yee she stretchith forthe her handes too suche as haue nede.

Lamed.

She feareth not that the colde of wynter shal hurte her house, for all her housholde folkes are double clothed.

Mem.

She maketh her selfe fayr ornamentes, her clothyng is whyt sylk & purple

Nun.

Her husband is moch sett by in the gates, when he sytteth among the rulers of the lande.

Samech.

She maketh cloth of sylke and selleth it, and delyuered a gyrdle vnto the marchaunt.

Ain.

Strength and honour is her clothyng D and in the latter daye she shall reioyce.

Phe.

She openeth her mouth with wisdome and in her tonge is the lawe of grace.

Zade

Zade

She loketh well to the ways of her housholde, and eateth not her bread w ydlenes,

Koph

Her chyldren aryse, and call hyr blessed: and her husbande maketh moch of her.

Res

Many doughters there be, that gether ryches to gether: but thou goeste aboue them all.

Sin.

As for fauour, it is disceatfull, and beutie is a vayne thynge: but a womā that feareth the Lorde, she is worthye to be prayfed.

Thau.

Geue her of the frute of her handes, and let her owne workes prayse her in the gates.

¶ The Ende of the Prouerbes of Salomon.

¶ The Boke of the Preacher, otherwyse called Ecclesiastes.

¶ Al that is in this worlde is vanytie.

¶ The fyrst Chapter.

These are the wordes A
of the preacher, the
sōne of Dauid, kig
of Jerusalem. Al
is but vanyte (sayeth ỷ preacher) al is
but playne vanite:
For what els hathe
a man, of al the labour ỷ he taketh vnder the Sunne? One generacion passeth awaye, another commeth, but the
earth abydeth styl. The Sōne aryseth
ỷ Sunne goeth downe, and returneth
to his place, that he may there ryse vp
agayne. The winde goeth toward the
South, & fetcheth his cōpase aboutvn
to ỷ North, & so turneth ito hiselfe agai
Al floudes runne in to the see, & yet the
see is not fylled: for loke vnto what B
place the waters runne, thence they
come agayne. Al thinges are so hard,
ỷ no mā cā expresse thē. The ey is not
satisfyed w syght, the eare is not fylled wyth hearynge. The thing ỷ
hath bene cometh to passe agayne, & ỷ
thig ỷ hath ben dō, is done again, ther
is no new thig vnder ỷ sunne. Is ther
eny thyng wherof it maye be sayde: lo,
this is newe? For it was long agoo in
the tymes ỷ haue bene before vs. The
thing that is past, is out of remembraunce: Euen so the thinges that ar for to C
come, shal no more be thought vpon a
mong thē that come after. I my selfe
the Preacher, beyng kyng of Israell &
Jerusalē, applied my mynde to seke
out & searche for the knowledge of all
thynges, ỷ ar done vnder heauē. Such
trauayle & labour hath god geuen vnto ỷ children of mē, to exercyse them
selues therin. Thus I haue considred
al the thinges that come to passe vnder
the Sunne, and lo, they are al but va- D
nyte & vexacyon, of mynd. The croked
cānot be mayde straight, & ỷ fautes cā
not be nombred. I cōmened with mine
own hert, saying: lo, I am cō to agreat
estate, & haue gottē more wisdō, thē al

they ẏ haue bene before me i Jerusalē.
Yet my herte had greate experience of
wysdome & knowledge, for there vnto
I applied my mynd: ẏ I might know,
what were wysdome & vnderstādinge,
what were errours & folyshnes. And
I perceaued that this also was but a
vexaciō of minde: for where moch wis-
dome is, there is also greate trauaile &
disquietnes: and the more knowledge
a man hath, the more is his care.

The notes.

a Hebr. Vanitie of vanyties: ẏ is, a wonderfull greate vanytie: as Balet of balettes, for theafe balet, of which Cantic. i. a

b That is, vnto me. Some reade ẏ childe, of Adā as Gene. xi. a

Aboundaunce of rychesse, of pleasure & of buyldynge are vayne thynges.

The .ii. Chapter.

THen sayd I thus in my her-
te: Nowe goo to, I wil take
3 myne ease, and haue good
dayes. But lo, that was va
nite also: in so moch ẏ I sat
de vnto laughter: thou arte madde and
to myrth: what doest thou?
So I thought in my herte, to with
draw my flesh from wyne, to apply my
mynde vnto wysdome, & to cōprehende
folishnes vntill the tyme ẏ (amōg al ẏ
thinges which are vnder ẏ Sunne) I
might se what were best for men to do,
so longe as they lyue vnder heauen.
I made gorgious fayre workes. I
buylded me houses, & plāted vineyar-
B des, I made me ortchardes & gardens
of pleasure, & plāted trees in thē of all
maner frutes. I made poles of water,
C to water ẏ grene & frutefull trees with
al. I bought seruaūtes & maydēs, and
had a greate howshold. As for catel,
& shepe, I had more substaunce of thē,
thē al they ẏ were before me i Jerusa-
lem. I gathered syluer and gold toge
ther, euen a treasure of kinges & lādes.
I prouyded my syngers and wemē
which could playe of instrumentes, to
make men myrth & pastime. I gat me
drinckig cuppes also & glasses.) Shor
tly) I was greater & in more worship,
then al my predecessours in Jerusalē.
For wysdome remayned wᵗ me: & loke
whatsoeuer myne eyes desired, I let thē
haue it: & wherin soeuer my hert delited
or had any pleasure, I wᵗ helde it not
from it. Thus my herte reioysed in al
ẏ I dyd, & this I toke for the porcyon
of all my trauayle. But when I con-
syderd al the workes ẏ my handes had
wrought, & al the labours ẏ I had takē
therin: lo, al was but vanyte & vexaciō
of mynde, and nothyng of eny valu vn
der the Sunne. Thē turned I me to cō
sidre wisdō, error & folishnes (for what
is he amōg mē, ẏ mighte be cōpared to
me ẏ king in soch workes?) & I saw ẏ
wisdō excelleth folishnesse, as farre as
lyghte dothe darcknesse. * For a wyse
mā beareth his eyes about i his head,
but ẏ foole goeth in the darcknesse. I
perceaued also ẏ thei both had on end,
Then thoughte I in my minde: If it
happen vnto the foole as it doth vnto
me, what nedeth me then to labour eny
more, for wysdome? So I cōfessed with
in my herte, ẏ this also was but vanite
For ẏ wyse are euer as lytle in remem
braunce as ẏ folish, & all ẏ dayes, for
to come shalbe forgottē yee ẏ wyse mā
dieth as wel as ẏ foole. Thus begāne
I to be wery of my lyfe, in so moche, ẏ
I coulde away wᵗ nothinge ẏ is done
vnder ẏ Sūne, for al was but vanyte
& vexacyon of mind: Ye I was wery of
my labour, wᵗ I had takē vnder ẏ Sū
ne, because I shuld be faie to leaue thē
vnto another mā, ẏ cōmeth after me for
who knoweth, whether he shalbe a wise
mā or a fole? & yet shal ye be lorde of al
my labours, which I wᵗ such wisdome
haue takē vnder ẏ Sūne. Is not this
a vayne thing? So I turned me to re D
frayne my minde frō al such trauayle,
as I toke vnder the Sūne: for so moch
as a man shuld wery him selfe wᵗ wis
dome, wᵗ vnderstāding & opportunite,
& yet be fayne to leaue his labours vn
to another, ẏ neuer swett for thē. This
is also a vayne thing & a greeat misery.
For what getteth a mā of al the labour
& trauayle of his mynde, ẏ he taketh
vnder ẏ Sūne, but heuinesse, sorowe &
disquietnesse al ẏ dayes of his lif? In
so moch ẏ his herte cānot rest in ẏ nig
ht. Is not this also a vaine thig? Is
it not better thē for a mā to eate & drinc
ke, & his soule to be mery i his labour?
Ye I saw ẏ this also was a gift of god:
For who maye eate, drincke, or bringe
eny thynge to passe withoute hym?

And why? he geueth unto man, what it pleaseth him: whether it be wysdome, understandyng, or gladnesse. But unto ẏ synner he geueth werines & sorow, ẏ he maye gather & heape together the thinge, ẏ afterwarde shalbe geuē unto him whom it pleasethe God. This is now a vayne thinge, yee a very disquietnesse and vexacyon of mynde.

The notes

* After in the. viii. & Prouer. xvii. D

¶ All thinges come in their tyme and passe awaye in their tyme.

The. iii. Chapter.

Every thynge hathe a tyme,
A yee all that is under ẏ heauen, hath is cōuenient season. There is a tyme to be borne, & a tyme to dye.

There is a tyme to plante, & a tyme to plucke up the thynge, that is planted.
A time to slay, & a time to make whole.
A tyme to breake downe, and a tyme to buylde up.
A tyme to wepe, and a tyme to laugh:
A tyme to mourne, & a tyme to daunce:
A tyme to cast away stones, and atime to gather stones to gether:
A tyme to embrace, & atyme to refraine from embracynge:
A tyme to wynne, and a tyme to lese:
A tyme to spare, and a tyme to spende:
B A tyme to cutt in peces, & a tyme to sowe together.
A tyme to kepe sylence, & a tyme to speake.
A tyme to loue, and a tyme to hate:
A tyme of warre, and a tyme of peace:
What hath a mā els (ẏ doth any thing) but weerynesse & laboure? For as touchinge the trauayle and carefulnesse which god hath geuen unto men, I se ẏ he hath geuē it them, to be exercysed in it. Al this hath be ordened maruelos goodly: to euery thing his du tyme. He hath planted ignoraunce also in ẏ hertes of men, ẏ they shuld not fynde out ẏ ground of his workes, which he doth
C frō ẏ beginning of ẏ ende. So I perceaued, ẏ in these thinges there is nothing better for a man, then to be mery & to do well so lounge as he lyueth.
For al that a man eateth & drincketh, yee what soeuer a man enioyeth of all his labour, that same is a gyft of god.

I cōsydered also ẏ what soeuer God doth, it cōtinueth for euer, & ẏ nothing cā be put unto it nor take frō it: & ẏ god doth it to the intent, ẏ men shuld feare him. The thing ẏ hath bene, is now: & ẏ thing ẏ is for to come, hathe bene afore tyme, for god restoreth agayne the thinge that was passe. Moreouer, I sawe under the sunne ungodlynesse in the steade of iudgement, & iniquite in steade of rightuousnesse. Then thought I in my mynde: God shal seperate the rightuous from the ungodly, & the shalbe the tyme and iudgemente of all councels & workes. I comened w D
myne owne herte also concerninge the children of men: how God hath chosen them, & yet letteth them apeare, as though they were beastes, for it happeneth unto men, as it doth unto beastes, as the one dyethe, so dierhe the other: yee they haue both one maner of byrth, so that (in this) a man hath no preminence aboue a beast, but al are subdued unto vaniti. They go al unto one place, for as they be al of dust, so shal they al turn unto dust agayne. Who knoweth * the sprete of mā ẏ goeth upward, & ẏ breth of the beest that goethe downe to the earth? Wherfore I perceaue, ẏ ther is nothinge better for a man, thē to be ioyful in his laboure, for ẏ is hys porcion. But who wyl bryng him to se ẏ thyng that shal come after him?

The notes

* The comē translaciō readeth, whether the sprete of a man goo upwarde, and the breath of a beaste downe warde.

¶ The mysteries of the innocent. The superfluous laboures of men. The child that is poore & wise. &c.

The. iiii. Chapter.

So I turned me, & cōsydred A
al ẏ vyolent wronge ẏ is done under the sunne: & behold, the teares of soch as were oppressed, & ther was no man to comforte thē or ẏ wolde delyuer & defēd thē frō ẏ violence of their oppressours. Wherfore I iudged those that are deed, to be more happye thē soche as be a lyue: yee hym that is yet unborne to be better at ease then they both, because he seith not the myserable workes ẏ are done under ẏ sunne.

Agayne

B Againe, I sawe that al trauaile and
dilygence of labour was hated of eue-
ry man. This is also a vayne thyng, &
a vexacyon of mynde. The foole fol-
deth his handes together, and eateth
vp his owne flesh. One hande full
(sayth he) is better with rest, then both
the handes full with laboure and tra-
vayle. Morouer, I turned me, and
beholde yet another vanyte vnder the
sonne. Ther is noman, no mo but
him selfe alone, hauinge nether chylde
nor brother: yet is there no ende of his
carefull trauayle, hys eyes cannot be
satysfyed wyth ryches, (yet doth he not
remembre him selfe, & saye:) For whom
I do take soche trauayle? For whose
pleasure do I thus consume awaye
my lyfe? This is also a vayne and my-
C serable thynge. Therfore two at bet
ter then one, for they may wel enioy the
profyt of their labour. If one of them
fal, his companion helpeth him vp a-
gayne: But wo is him that is alone,
for yf he fal, he hath not another to help
him vp. Agayne, when two slepe to
gether, they are warme: but how can a
bodye be warme alone? One maye be
ouercome, but two may make resistaū
ce: A thre folde cable is not lyghtlye
broken. A poore chylde beyng wyse,
is better then an olde kynge, that do-
teth, and cannot bewarre in tyme to co
D me. Some one commeth out of pre
son, & is made a kynge: & another why
ch is borne in the kyngdom, commeth
vnto pouerte. And I perceued, ÿ all
men liuing vnder the sonne, go with ÿ
secōde childe, that commethe vp in the
steade of the other. As for the people
ÿ haue bene before him, & that come af-
ter him, ther ar innumerable: yet is not
their ioye ÿ greater thorow him. This
is also a vayne thynge & a vexacion of
mind. When ÿ cōmest into the house of
god, kepe thy fote[a] * & draw ny,[b] * that
ÿ mayest heare: ÿ is better then ÿ offeri
ges of fooles, for they know not what
euyl they do.

The notes

a a Some reade. For he is readier to heare (vnderstād by the word) thā to receiue ÿ sacrifices ÿ fooles geue b b Some reade: rather to heare the n to geue, as to the offringe sacryfice.

¶ Amonicyon to bewarre of rash communicacion
We ought not to maruel at the oppressiō of ÿ poor
The couetous is not satysfyed with his rychesse.

¶ The. v. Chapter.

BE not hasty wt thy mouth,
& lett not thyne hert speake A
eny thynge rashlye before
god. For God is in heauē
and thou vpon earthe, ther
fore let thy wordes be fewe. For where
moche carefulnesse is, there are manye
dreames: and where many wordes are,
there men may heare fooles. * If thou * Deu. xxiij Baruc. vi. c
make a vowe vnto God, be not slacke
to performe it. As for folish vowes,
he hath no pleasure in them. If thou
promyse eny thinge, paye it: for better
it is that thou make no vow then that
thou shuldest promyse, and not paye.
Vse not thy mouth to cause thy fleshe
for to synne, that thou saye not before
the angell: my foolishnesse is in the fau
te: For then God wilbe angrie at thy
voyce, & destroye al the workes of thy
ne handes. And why? where as are B
many dreames and many wordes, ther
are also dyuerse vanyties: but loke ÿ
thou feare God. If ÿ seyst the pore
to be oppressed & wrongeously dealt wt
al, so ÿ equyte and ÿ right of ÿ lawe is
wrested in ÿ land: maruel not ÿ at soch
iudgment, for one greate man kepethe
touch with another, and ÿ myghty hel
pe thē selues together. The whole lād
also with ÿ feldes and al ÿ is therin, is
in subiection and bondage vnto ÿ kig
He ÿ loueth money, wyll neuer be satis
fied with money: & whoso delyteth in
riches, shal haue no profit therof. Is
not thys also a vayn thyng? Where as
moch riches is, ther are many ÿ spend
them awaye. And what pleasure more
hath he ÿ possesseth them, sauinge ÿ he
may loke vpō them wt his eyes? A C
labouring mā slepeth swetely, wether
it be litle or moch ÿ he eateth: but ÿ a-
boundaunce of the rich wyl not suffre
hym to slepe.
Ye is ther a sore plage, which I haue
sene vnder ÿ sunne (namely) riches kep
te to ÿ hurt of him ÿ hath them in pos-
session. For oft tyme ÿ they perishe wt
his greate mysery and trouble: and yf
he haue a chylde, it getteth nothynge.

*Job. i. d. c. Lyke as he came naked out of hys mo
Timo. vi. b thers wombe, so goeth he thether agay
ne, and carieth nothing awai with him
of all hys labour. This is a myserable
plage, that he shal go awaye euen as he
came. What helpeth it him then, that
he hath laboured in the wynde?
All the dayes of hys lyfe also must he
D he eate in the darcke, with greate care-
fulnes, syckenesse and sorowe. Therfor
me thynk it a better and a fayrer thyn-
ge, a man to eate and drynke, and to be
refresshed of al hys laboure, that he ta
keth vnder the sunne all ye days of his
lyfe which god geueth hym, for thys is
hys porcion. For vnto whome soeuer
God geueth riches, goodes and power,
he geueth it hi to enioye it, to take it for
his porciõ & to be refresshed of his labur
this is now ye gift of god. For he thinc-
keth not much how longe he shall lyue
for so moch as god fylleth hys herte wt
gladnesse.

¶ The mysery of the ryche and couetous. The dif ference of a foole and a wyse man.

¶ The. vi. Chapter.

A There is yet a Plage vnder
the sonne, & it is a generall
thyng amonge men, when
God geueth a man ryches,
goodes and honour, so that
he wanteth nothyng of al that hys her
te can desyre: and yet god geueth hym
not leaue to enioy ye same, but an other
mã spendeth thẽ. Thys is a vayne thĩg
and a myserable plage. If a manne be
B get an hundred children, and lyue ma-
ny yeares, so that his dayes are many
in nombre, and yet can not enioye hys
good neyther be buryed: as for hym I
saye that an vntymely byrthe is bett er
thẽ he. For he commeth to naught and
goeth hys waye into darknes, and his
name is forgotten. Moreouer he seythe
not the sunne, and knoweth of noe rest
nether here nor there. Ye though he ly-
ued two thousande yeares, yet hath he
no good lyfe. Com not all to one place
Al the laboure that a manne taketh is
for hym selfe, & yet hys desyre is neuer
fylled after hys mynde. For what hath
the wyse more then the fole? What hel-
peth it ye poore that he knoweth to wal-
C ke before the lyuynge?

The syght of the eyes is better, then ye
soule shulde so departe awaye. How
be it this is also a vayne thyng and a
disquietnesse of minde. What is more
excellent then mã? yet can he not in the
lawe get the vyctory of him ye is migh
tier then he? A vayne thynge is it to
cast out many wordes, but what hath
a man els?

¶ That which passeth our strengthes & wittes ought we not to seke after.

¶ The. vij. Chapter.

For who knoweth what is A
good for man lyuyng, in ye
dayes of his vayne lyfe,
which is but a shadowe?
Or, who wil tel a man what
shal happen after him vnder ye Sõne?
* A good name is more worth then a
precious oyntment, and the day of dea
th is better then the daye of byrth.
It is better to go i to an house of mour B
nyng, then in to a bãcketynge house.
For there is the ende of all men, & he ye
is liuyng, taketh it to hert. It is better
to be sory then to laugh, for when the
countenaunce is heuy, the hert is ioy-
full. The herte of the wyse is in the
mournynge house, but the herte of the
folish is in the house of myrth. It
is better to geue eare to the chastenig
of a wyse man, then to heare the songe
of fooles. For the laughing of foles is
lyke the crackynge of thornes vnder a
pot. And that is but a vayne thynge
Who so doeth wronge maketh a wise
man to goo out of his witte, & destroy
eth a gentle herte. The ende of a thing
is better then the begynnyng. The pa
cient of sprete is better then the hye min
ded. Be not hastely angri in thy mi
de, for wrath resteth in the bosome of
a foole. Saye not thou: What is ye
cause that the dayes of the olde tyme
were better, then they that be now? for
that were no wyse question. Wys-
dome is better then ryche s, yet moche
more worth then, the eye syght. For
wysdome defendethe as well as mo-
neye, and the excellente knowlege
and wysdome geueth lyfe vnto hym ye
hath in possessiõ: Consider ye worcke of
God, how that no man cã make ye thin
ge straight, which he maketh croker-

C Use wel the tyme of prosperite, and re
membre ÿ tyme of mysfortune: for god
maketh the one by the other, so ÿ a mã
can fynd nothing els.

These .ii. thinges also haue I con-
sydred in the tyme of vanyte: ÿ the iust
man perisheth for his rightuousnes
sake, and the vngodlye lyueth in hys
wyckednesse. Therfore be thou nether
to righteous ner ouer wyse, that thou
perish not: be neyther to vnrightuous
also ner to folysh, lesse thou dye before
thy tyme. It is good for the to take
hold of this, and not to let ÿ go out of
thy hand. For that he feareth God, shal
escape them all.

Wysdom geueth more corage vnto
the wyse, then ten myghtie men of the
citie: * for there is not one iuste vpon [illegible]
erth, that doth good, and synneth not.
Take not hede vnto euery worde that
is spoken, lest thou here thy seruaunte
curse the: for thyn owne hert knoweth,
ÿ thou thy selfe also hast oft tymes spo
ken euel by other men. All these thin-
ges haue I proued because of wisdom,
for I thought to be wyse, but she went
farther fro me then she was before, yee
& so depe that I might not reach vnto
D her. I aplied my mind also vnto konw
ledge, and to seke out science, wysdom
and vnderstanding: to knowe the foo-
lishnes of the vngodly, and the errour
of doting fooles. And I founde, that
a womã is bitterer thẽ death: for she is
a very angle, her herte is a net, and her
handes are cheynes. Who so pleaseth
God shal escape from her, but ÿ sinner
wyl be taken w her.

Beholde (sayeth the preacher) this
haue I diligentlye searched out and
proued, ÿ I myght com by knowledg,
which as yet I seke, and fynde it not.
Among a thousande men I haue foũd
one, but not one wom an amounge all
Lo, thys onlye haue I founde, ÿ God
made man iust and right, but they seke
dyuers sotelties, where as no mã hath
wysdome and vnderstanding, to geue
answere ther vnto.

¶ The kynges commaundement ought to be obeied.
Gladnes is one of the these thinges vnder ÿ sonne.

¶ The .viii. Chapter.

Wysdom maketh a mans A
face to shine, but malyce Prou.xvii.
putteth it out of fauour. Job.xi. b
Kepe the kinges cõmaũ
demẽt (I warne the) and
the oth that thou hast mad vnto god.
Be not hastye to go out of his light, a
se thou cõtynue in no euel thynge: for
whatsoeuer it pleaseth him, that doth
he . Like as when a king geueth
a charg, hys cõmaundemẽt is mightie
Euen so who maye saye vnto hĩ: what
doest thou? who so kepeth the cõmaũ
dement, shal fele no harme: but a wyse
mans hert discerneth tyme and maner:
For euery thing wyl haue oportunitie
and iudgement, and thys is the thing
that maketh men ful of carfulnes and
sorowe. And why? a man knoweth not
what is for to come, for who wil tel hi?
Nether is there eny man ÿ hath pow-
er ouer the sprete, to kepe still ÿ sprete, B
nor to haue eny power i ÿ time of deth,
it is not he also that can make an ende
of the battel, nether maye vngodlynes
delyuer him, that medeleth with all.

All these thynges haue I consyde-
red, and applyed my mynde vnto eue-
ry worcke ÿ is vnder the Sonne: how
one man hath lordshipe vpon another
to his owne harme. For I haue oft
sene the vngodly brought to their gra
ues, and fallen downe from the hye &
gloryous place: in so much ÿ they were
forgotten in the cytie, where they were
had in so hye and greate reputacion.
This is also a vayne thing. Because
now that euel workes are not hastely
punyshed, the hert of man geueth him
selfe ouer vnto wyckednesse. But
though an euel person offend an hun
dred tymes, and haue a longe lyfe: yet C
am I sure, that it shal go wel with the
that feare God, because they haue him
before their eyes. Agayne, as for the
vngodly, it shal not be wel with hym,
nether shal he prolong his dayes: but
euen as a shadowe, so shall he be that
feareth not God.

Yet is there a vanyte vpõ earth:
There be iust mẽ, vnto whom it happe
neth, as though they had the workes
of ÿ vngodly: Agayn, ther be vngodly
whom it goth as though they had ÿ

workes of ẏ ryghtuous. This me thin
ke also a vayne thynge. Therfore I cō
mēd gladnes, because a mā hath no bet
ter thinge vnder the sun, then to eate &
drincke, and to be merye: for that shall
he haue his labour al the dayes of his
D lyfe which God geueth hym, vnder the
Sunne. When I applyed my minde
to learne wysdome, and to know ẏ tra
uayle that is in the worlde (and ẏ of such
a fashion, ẏ I suffred not myne eyes to
slepe nether daye nor nyght) I vnder-
stand of al ẏ worckes of God, that is
not impossible for a man, to attayne
vnto the worckes ẏ are done vnder the
sunne: and though he bestowe his la-
labour to seke them out, yet can he not
reach vnto them: ye though a wyse mā
woulde vndertake to knowe them, yet
might he not fynd them.

The notes.

* Some rede the Goddes: that is, Iudges.
¶ A man wytteth not, by the rightwisenes of his
owne workes, whether he be worthi of loue or hate
A man ought to lyue merely with his wyf. A praise
of wysdome.

The .ix. Chapter.

FOr al these thinges purpo
sed I in my mynde to seke
A out. The ryghtuous and
wyse ye and their[a] * wor-
kes also are in the hand of
God: and[b] * there is no man ẏ knoweth
ether ẏ loue or hate of the thynge ẏ he
hath before hi. It happeneth vnto one
as vnto another: It goeth: wt ẏ ryghtu
ous as wt the vngodly: with ẏ good &
cleane as with the vncleane: with hi ẏ
offereth as with him ẏ offreth not: like
as it goeth wt ẏ vertuous, so goeth it
also with ẏ sinner. As it happeneth vn
to the periured, so happeneth yt also
vnto him ẏ is afraied to be forsworne.
Amonge al thinges ẏ come to passe vn
der the sonne, this is a misery, ẏ it hap
peneth vnto al alyke. This is the
cause also ẏ the hertes of men are full
of wickednesse, and madd foolishnesse
is in their hertes as longe as they liue
vntyl they dye.
B And why: as longe as a mā lyueth,
he is careles: for a quicke dogge (saye
they) is better thē a ded liō: for they ẏ be
lyuyng, knowe ẏ they shal die: but they
ẏ be deed: know nothig, nether deserue
they eny more. For their memoriall is
forgottē, so that they be nether loued,
hated nor enuied: nether haue they eny
more parte in the worlde, in al ẏ is don
vnder the Sonne. Go thou thy waye
then, eate thy bred wt ioye, and drincke
thy wyne with gladnes, for thy wor-
kes please God[c] * Let thy garmētes be
alwaye whyt, & let thy head want none
oyntment. Use thy self, to lyue ioyfully
with thy wife whom thou louest, al the
dayes of thy lyfe which is but vayne,
ẏ god hath geuen the vnder ẏ Sunne
al the dayes of thy vanite: for ẏ is thy
porcion in this lyfe, of all thy laboure
and trauayle ẏ thou takest vnder the
sonne. What soeuer ẏ takest in hande
to do, ẏ do with al thy power: for amōg
ẏ dedw, here as thou goest vnto, there
is nether worcke, councel, knowledge
nor wysdome.
So I turned me vnto other thin- C
ges vnder the sonne, and I sawe ẏ in
running, it helpeth not to be swyft: in
battayl it helpeth not to be stronge to
fedyng, it helpeth not to be wyse, to ry-
ches it helpeth not to be suttel: to be
had in fauour, it helpeth not to be con
nyng: but ẏ al lyeth in tyme & fortune.
For a man knoweth not his tyme, but
lyke as the fyshe are takē ẏ with angle
and as the byrdes are catched wyth ẏ
snare. Euen so are men taken in the
perlous tyme, when it commeth sode-
ly vpon them.
Thys wysdome haue I sene also D
vnder the Sunne, and me thought it a
greate theynge.
There was alytel citie, and a few
men within it: so there came a greate
kynge and beseged it, and made great
bulwarckes agaynste it.
And in the cytie there was founde a
poore man (but he was wyse) which
wythe hys wysdome delyuered the cy-
tye: yet was there no ebodye, that had
eny respecte vnto such a symple man.
Then sayede I, wysdome is better
then strengthe. Neuerthelesse, a
symple mannes wysdome is despysed,
and hys wordes are not herde.
A wyse mās councel that is folowed i
sylence, is farre aboue the cryeng of a
captayne

captayns amonge fooles. * For wysdõ is better then harnesse: but an vnthrift alone destroyeth much good.

The notes.

a * Some reade, seruauntes.
b * Some reade: and man knoweth nother loue nor the herte: which is al before him. The sẽtence signifieth so much, as no mã knoweth whether God loue or hate any man: Understand by the rightuousnes of his owne workes.

¶ The dyfferaunce betwene a fole and wyse man. Fortune and happy is that realme which hathe a wyse prynce.

The. x. Chapter.

DEad flyes ÿ corrupte swete
A oyntmente and make it to styncke, are somthig more worth then the wysdome & honoure of a foole. A wise mans hert is a * vpon the ryght hande, but a fooles herte is vpon the left. A dotynge foole thyncketh, ÿ euery man doth as foolyshly as him selfe. If a principal spirete be geuen the to beare rule, be not negligent then in thyne offyce: for so shall greate wyckednes be put down, as it were with a medecyn. Another plage is there, which I haue
B sene vnder the sonne: namely, the ignoraunce that is commenly among prynces: in that a foole setteth in grete dignite, and the rich are set downe beneth. I se seruauntes ride vpon horses and prynces goinge vpon their fete as yt were seruauntes. * But he ÿ dyggeth vp a pyt, shal fal therin him selfe: and who so breaketh the hedge, a serpente shal byt him. Who so remoueth stones shal haue trauayle with al: and he ÿ heweth wod shalbe hurt therwith.

When an yron is blunte, and the poynt not sharpened, it muste be whet agayne, and that w might: Euen so doth wysdome folow diligence. A ba-
C bler of his tonge is no better then a serpent ÿ styngeth without hissing. The wordes out of a wyse mans mouth are gracious, but the lyppes of a foole wil destroye him selfe. The begynning of his talking is foolyshnes, and the last worde of his moth is greate madnes. A foole is so ful of wordes, ÿ a mã can not tel what end he wil make: who wil the warne hĩ to make a conclusiõ. The labour of ffolysh is greuous vnto the whyle they knowe not how to go in to the citie.

Wo be vnto the (O ÿ realme, and D
lande) whose kyng is but a chylde, and whose prynces are early at their bãckettes. But wel is the (O thou realme) & whose king is come of nobles, & whose prynces eate in due season, for strength & not for lust. Thorow slouthfulnes ÿ balckes fal downe, and thorowe ydle handes it rũneth in at the house. Meat maketh mẽ to laugh, and wyne maketh them mery: but vnto money are al thinges obediẽt. Wish ÿ king no euel ĩ thy thought, and speake no hurt of ÿ rich in thy prevy chamber: for a bird of the ayre shal betraye thy voyce, & with her fethers shal she bewraye thy wordes.

The notes.

a * That is to do all thinges a righte.

¶ Ryches ought to be distribute vnto the nedy.

¶ The. xi. Chapter.

SEnde a * thy vittailes ouer A
the waters, & so shalt thou fynd the after many yeres. Geue it awaye amonge b * seuen or eyght, for ÿ knowest not what mysery shal cõ vpõ earth. c * When ÿ cloudes are ful, they pour out rayne vpon the earth. And when ÿ tre faleth (whether it be toward ÿ south or North) in what place so euer it falleth there it lieth. He ÿ regardeth ÿ wynde, shal not sowe: & he ÿ hath respect vnto
ÿ cloudes, shal not reape. Now like as B
ÿ knowest not ÿ waye of the wind, nor howe ÿ bones are filled in a mothers wombe: Euen so ÿ knowest not ÿ workes of god, which is ÿ worcke master of al. Cease not ÿ therfore w thy hãdes to sowe the sede. Whether it be ĩ ÿ mornyng or in the euening: for ÿ knowest not whether this or that shal prospere, and yf they both take, it is the bet- C
ter. The lyght is swete, and a pleasaũt thynge is it for the eyes to loke vpon the Sunne. If a man lyue many yeares, and be glad in them al, let hym remembre the dayes of darcknes, whych shall be many: and when they come, al thynges shal be but vanyte. Be glad
then (O thou yong man) in thy youth, D
and let thyne hert be mery in thy yong dayes, folow the ways of thyne owne hert, and the lust of thyne eyes: but be thou sure, that God shal brynge the in to iudgment for al these thynges.

The notes.

a ☞ That is, distribute thy goodes, indyfferentlye to the poore without regarding one and not another.

b ☞ That is unto manye: a certen nombre for an uncerten.

c ☞ That is, when men haue wherwith they ought lyberallye to geue.

¶ From oure youth ought we to consydre and regarde the goodnes of God.

¶ The.xii. Chapter.

A Put awaye displeasur oute
of thyne herte, and remoue
euell from thy body: for thi
Chyldehode, and youth is
but vanitie. Remember thy maker in
thy youthe, or euer the dayes of aduer-
sytie come, and or the yeres drawe nye
when thou shal saye: I haue no pleasu
re in them before the sunne, the lyght, ye
moone and starres be darkned, and or
the cloudes turne agayne after the rai
ne: when the keapers of the house shall
B tremble and when the strong mē shall
bowe them selues. When the myl-
lers stande styll: because they be so fe-
we and whē the syght of the wyndows
shall ware dymme: when the dores in
the stretes shal be shutte, and when the
voyce of the myller shalbe layde down
when men shall ryse up at the voyce of
the byrde, and when all the daughters
of musyke shalbe brought lawe: when
men shall feare in hye places, and be a
frayde in the stretes: when the Almond
tree shall be despysed, the gresshopper
borne oute, and when greate pouertie
shal breake in when a man goth to his C
longe home, and the mourners goo a-
bout the stretes. Or euer the syluer la-
ce bee taken awaye, and or the golden
bande be broken: Or the pot be broken
at the well, and the whele upon the cy-
sterne. Or dust be turned agayne unto
earthe from whence it came, and or the
spyryte returne agayn unto God, which
gaue it. All is but vanytye (sayth the
Preacher) all is but playne vanytie.
The same Preacher was not wyse
alone, but taught the people knowlege
also, he gaue goodheade, sought out D
grounde and setforth many parables.
His dylygence was to fynde out accep-
table wordes, ryght scripture, and the
wordes of truth. For the wordes of
the wyse are lyke prykes and nayles
that go thorowe, wherwith men are
kepte together: for the are geuen of o-
ne shepherd onely.
Therfore be warre (my sonne) that abo-
ue these thou make the not many and
innumerable bookes, nor take dyuerse
doctrynes in hande, to wery thy bo-
dy withall.
Let us heare the conclusyon of all
thynges: Feare God, and kepe hys com-
maundementes, for that toucheth
all men: For God shal iudge
all workes and secrete thin-
ges, whether it be good
or euell.

¶ The ende of the boke of the Preacher / otherwyse called Ecclesiastes

¶ The Ballet

Of Balettes of Salomon: called in Latyne Canticū Canticorum.

That is, the chafe and most excellent Balet as ye saynct of sayncte, the kynge of kinges, which is as moch to saye after the maner of speaking of the Hebrues as the cheafe saynct the chefe king. Wherfore it is to be supposed that among the M. and fyue or ther songes (of which .iii. Reg. iiii. b) this hath bene estemed & iudged the chefe and principal.

¶ A mystical deuyce of the spirituall & godlye loue, betwene christ the spouse, and the church or congregacion his spouse. Salomon made this Balade or songe by him selfe & his wyfe the daughter of Pharao, vnder the shadow of him selfe figuring Christe & vnder the person of his wyfe the Churche

¶ The fyrst chapter.

¶ The voyce of the Churche.

A O That thy mouth wold geue me a kisse, for thy brestes are more pleasaunte then wyn, and that because of ye good & pleasaunt sauour. Thy name is a swete smellig oitmēt therfore do ye maidens loue ye: yee that moueth me also to runne after the.

¶ The spouselle to her companyons.

The kyng hath brought me i to his priuy chābre We wil be glad & reioice i ye, we thyncke more of thy brestes thē of wine, wel is them yt loue the.

¶ The voyce of ye church in persecuciō

I am black (O ye daughters of Ie
B rusalē) lyke as the tentes of the Cedrenes, and as the hangynges of Saloman, but yet am I faire and wel fauoured withal. Maruel not at me yt I am so blacke and how the sunne hath shyned vpon me.

¶ The voyce of the Synagoge.

For when my mothers childrē had euel wil at me, they made me the keper of the viniard. Thus was I faine to kepe a vyniarde, wych was not myne owne.

¶ The voyce of the church to Christ.

Tel me (O thou whō my soule loueth, where thou fedest, where yu restest at the none daye lest I go wrong, and come vnto ye flockes of thy cōpanions

¶ Christ to the Church.

Yf thou knowest not thy self (O yu
C fayrest among wemē thou go thy way forth, after the fotsteppes of the shepe, as though thou woldest fede thy gotes beside ye shepeherdes tentes. Ther wil I tary for the (my loue) with myne host and with my charettes, whiche shalbe no fewer then Pharaos. Then shal thy chekes & thy neck be made fayre, & hanged wt spāges & godly iewels: a nechbād of gold wil we make ye wt siluer bolons

¶ The voyce of the churche.

When the kyng sytteth at the table, he shal smel my Nardus: for a boudel of Myrre (O my beloued) lyeth betwixte
my brestes. A cluster of grapes of Cy- D
pers, or of the vyneyardes of Engaddi art thou vnto me, O my beloued.

¶ Chryst to the Churche.

O how fayre art thou (my loue) how fayre art thou: thou hast doues eyes.

¶ The Church to Chryst.

O how fayr art thou (my beloued) how well fauored arte yu? Our bed is decte wt flourës ye silyngs of our house are of Cedre tree, & our balkes of Cypresse

The .ii. Chapter.

¶ The voyce of Chryst.

I Am the floure of the felde, A
& lylye of the valleys: as ye rose amonge the thornes, so is my loue amonge the daughters.

¶ The voyce of the church.

Lyke as the apple tree among the trees of the wod, so is my beloued amōg ye sonnes. My delyt is to syt vnder hys shadow, for his frute is swete vnto my throte. He bringeth me in to his wyne seller, and loueth me specially wel. Refresh me with grappes cōfort me with apples, for I am sick of loue. His lefte hand lyeth vnder my head, and his ryght hande embraceth me.

¶ The voyce of Christ.

I charge you, O ye daughters of Ierusalem) by the Roes & hyndes of ye felde, yt ye wake not vp my loue nor touch
her: tyl she be content her selfe. B

The voyce of the Church.

Me thincke I heare ye voyce of my beloued: lo, ther cōmeth he hoppig vpō ye moūtaines, & leapig ouer ye litle hilles. My beloued is lyke a Roo or a yonge hart. Beholde, he standeth behynde our wall, he taketh in at the wyndowe, and pepeth thorow the grate.

My

My beloued answered & sayd vnto me.

¶ The voyce of Christ.

O stande vp my loue, my doue, my
beutyful, & come: for lo, ÿ wīter is now
past, & the rayne is away & gone. The
D floures are come vp in the felde, ÿ twis
tyng tyme is com, the voyce of ÿ turtle
doue is heard in our lande. The figge
tree bryngeth forth her figges, the vy-
nes bere blossoms, & haue a good smel.
O stande vp my loue, my beutyfull, &
come (O my doue) out of the caues of
the rockes, out of the holes of the wal.
O let me se the countenaunce & heare
thy voyce, for swete is thy voyce and
fayre is thy face.

¶ The voyce agaynst the heritykes.

Get vs the foxes, yee the lytle foxes
that hurt ÿ vynes, for our vines beare
blossoms.

¶ The voyce of the Churche.

My loue is myne, and I am his (whi
ch fedeth among ÿ lilies, vntil the day
breake, and tyl ÿ shadowes be gone.
Come agayne preuely (O my beloued)
lyke as a Roo or a yong herte vnto the
mountaynes.

The .iii. Chapter.

¶ The voyce of the Churche which is
chosen out of ÿ Heathen.

A By night in my bedd I sou
ght him, whom my soule lo
ueth: yee dyligently soug-
ht I him, but I found him
not. I wil get vp (the nyghte
I) & go about the cytte, vp en the mar-
ket & in al ÿ streetes wyl I seke him whō
my soule louethe: but when I soughte
him, I foūde him not. The watchmen
that go about the citie, founde me.

¶ The Churche speakyng of Christe.

B Sawe ye not him whom my soule lo-
ueth? So when I was a lytle past thē,
I founde him whom my soule loueth.
I haue gotten holde vpon him, & wyl
not let hym go: vntyl I bryng hym in-
to my mothers house, and in to her chā
bre that bare me.

¶ The voyce of Christ.

I charge you, O ye daughters of Je
rusalem, by the Roes & Hyndes of the,
felde that ye wake not vp my loue ner
touch her, tyl she be content her self.

¶ The voyce of the Synagoge, mar-
uelling in it self at ÿ church of Christ.

Who is this, ÿ cōmeth out of ÿ wyl
dernesse lyke pylers of smoke, as it were
a smel of Myrre, frankēcense & al ma C
ner spyces of the Apoticary?

¶ The voyce of the churche.

Beholde, about Salomons bed stōde
ther stand .lx. valeaūt men of ÿ migh
ti i Israel. They behold swerdes euery
one, & are expert in warre. Euery man
hath his swerd vpon is thigh, because
in ÿ night. King Salomon hath made
him self a bedstede of ÿ wod of Liba- D
nus, the pylers are of syluer, the coue-
ring of golde, the seate of purple, ÿ gro
und pleasauntly paued for the daugh
ters of Jerusalem.

¶ The Church speakynge of Chryst.

go forth (O ye daughters of Siō) & be
hold king Salomō in the crowne wher
withe his mother crowned him in the
daye of his mariage, & in the daye of ÿ
gladnesse of his hert.

¶ The .iiii. Chapter.

¶ The voyce of Christ.

O How fayre arte thou: my
loue, how fayre arte thoue A
thou hast doues eyes, bey
de that which lyeth hyd w
in. Thy hearey lockes are
lyke a flocke of shepe ÿ be clypped, whi
ch go fyrst vp from ÿ washinge place:
where euery one beareth two twyns, &
not one fruteful among them. Thy
lyppes are lyke a rose coloured rybond
thy wordes are louely: thy chekes are
lyke a pece of a pomgranate, besides ÿ
which lieth hyd wīn The necke is lyke
ÿ tower of Dauid buylded with bul-
workes, where vpon they hang athou
sande shyldes, yee all the weapens of
the gyauntes. Thy two brestes are lyke
two twyns of yonge roes, whiche fede
amonge the lylyes.

¶ The spouse speaketh to him selfe.

O ÿ I might goto ÿ mountaine of myrr
& to the hil of frāckinsēce: tyl ÿ daibrea
ke, & tyl the shadowes be past awaye.

The voice of christ speakīg to ÿ church

Thou art al faire, O mi loue, & no spot
is ther i ÿ. Come to me frō Libanus, O
my spouse, come to me frō Liban⁹: cō
sone ÿ next way frō the toppe of Ama
na, frō ÿ toppe of Sanir & Hermō, frō
the

the lyons dennes, and from the moun-
taynes of the leopardes.
Thou hast wõded mi hert, O mi sister,
my spouse, thou hast wounded my hert,
with one of thyne eyes, & with one chey
ne of thy necke. O how fayre and loue
ly are thy brestes, my syster, my spouse?
Thy brestes are more pleasaunte then
wyne, and the smell of thine oyntemen
tes passethe all spyces. Thy lyppes, O
my spouse, droppe as the hony combe,
ye mylke and hony, is vnder thy tõge,
and the smell of the garmentes is lyke
D the smell of franckinsence. Thou arte
a well kepte garden, O my Syster, my
spouse, thou art a wel kept waterspring,
a sealed well. The frutes that sprouts
in the, are lyke a paradise of pomgrana
tes with swete frute: as Cipresse, Nar-
dus, Saffronne, Calmus, and all the
trees of Libanus: Myrre, Aloes, ãd all
the best spyces. Thou art a well of gar
dens a well of lyuinge waters, whych
renne downe from Lybanus.

¶ Chryst calleth the heathen.

Up thou north wynde, come thou
south wynde, and blowe vpon my gar
den that the smell therof maye be carry-
ed on euery syde, ye ỷ my beloued may
come into my garden, and eate of ỷ fru
tes and apples that growe therin:

¶ The. v. chapter.

¶ Christ speaketh to the church.

1 Come into my Garden, O
my syster, my spouse: I ha
ue gethered my Myrre, w
my spise. I wyl eate my ho
ny & my hony cõbe, I wyl
drincke my wyne and my mylke.

¶ Chryst speaketh to the Appostles.

Eate, O ye frendes, dryncke, and be
mery, O ye beloued.

¶ The voyce of the churche.

As I was a slepe, and my herte wa-
kynge, I hearde the voyce of my be-
loued, when he knocked.

¶ Chryst to the Church.

Open to me (sayde he) O my syster, my
loue, my dooue, my dearlynge: for my
heade is full of dewe, and the lockes of
my hear are ful of the nyght droppes.

¶ The voyce of the spousesse.

I haue put of my coate, how can I do
it on agayne? I haue washed my fete
how shall I fele them agayne?

¶ The voyce of ỷ church spekĩg of crist B

But when my loue put in his hand at
the hole, my hert was moued towarde
hym: so that I rode vp to open vnto
my beloued. My handes dropped with
Myrre, and ỷ Myrre ranne downe by
fingers vpon the lock. Neuerthelesse
when I had opened vnto my beloued
he was departed and gone awaye.
Now lyke as afore tyme when he spa
ke, my hert coud not longer refrayne:
Euenso now I sought him, but I cou
de not fynde him: I cryed vpon hym,
neuerthelesse he gaue me no answere.

¶ The Churche complaineth of her
persecuters.

So the watchmen that wente about
the citye founde me, smote me, & woun
ded me: Yee they that kept the walles,
toke away my garment fro me.

¶ The spouses speketh to her cõpaniõs

I charge you therfor, O ye daughters C
of Jerusalẽ, yf ye find my beloued, ỷ ye
tell hym how that I am syck for loue.

¶ The voyce of the Synagoge.

Who is thy loue aboue other louers,
O thou fairest among wemẽ? Or what
can thy loue do, more thẽ other louers,
ỷ thou chargest vs so straytely.

¶ The Churche, answerĩg of Chryst.

As for my loue, he is whyte and redde
coloured, a syngular personne among
many thousãdes: his head is the most
fine golde, the lockes of his hearre are
busshed, browne as the euenynge: Hys
eyes are as the eies of doues by the wa
ter brokes, washen with mylk, and re-
maining in a plenteous place: His che
kes are lyke a garden bedd, wherin the
Apoticaries plãt al maner of swete thi
ges: His lyppes droppe as the floures D
of the most principall Myrre, hys han
des are full of golde rynges & precy-
ous stones. His body is as the pure y-
uery, decte ouer with Saphires: Hys
legges are as the pylers of Marbel, set
vpon sokettes of golde: His face is as
Libanus, and as the Cedre trees: His
throte is swete, yee he is altogether lo
uely Soch one is my loue. O ye daug
hters of Jerusalẽ, soch one is my loue.

¶ The voyce of the Synagoge spea-
king to the Church.

Whither

Whither is thy loue gone then (O
thou fayrest amonge women) whither
is thy loue departed, that we may seke
him with the?

¶ The. vi. Chapter.

¶ The voyce of the Church.

A My loue is gone downe into
his garden, vnto the swete
smellyng beddes, y he may
refresh him selfe in the gar
den, & gather floures.
My loue is myne, and I am his, which
fedeth amonge the lylyes.

¶ Christ to the Churche.

Thou art pleasaunte (O my loue)
euen as lowlynesse it self, thou art fay
re as Ierusalem, glorious as an army
of men, w their banners. (Turne awai
thyne eyes fro me, for they make me to
proude.) Thy heare ye lockes are lyke
a flocke of goates vpon the mounte
B of Galaad. Thy teth are lyke a flock
of shepe that be clypped, which go out
of the washinge place: where euery one
beareth two twyns, and not one frute
ful amonge them. Thy chekes are like
a pece of a pomgranate, besydes that
which lyeth hyd within. There ar thre
score Quenes, foure scores cõcubines
& yonge women without nombre. But
one is my doue, my derlinge. She is y
C onely beloued of her mother, and deare
vnto her that bare her. When the dau
ghters sawe her, they said, she was bles
sed: Yee the Quenes and concubynes
praysed her.

¶ The voyce of the Synagoge.

What is she this, that pepeth out as
the mornyng, fair as the mone, excellen
te as the sunne, glorious as an armye
of mē with their baners.

¶ Chryst to the Synagoge.

I wente downe into the notte gardē,
to se what grew by the brokes, to loke
yf the vineyarde florished, and yf the
pomgranates were not shot forth.

D ¶ The voyce of the Synagoge.

Then the charettes of the Prince of
my people made me sodenly afrayed.

¶ The voyce of the Churche callinge
agayne the Synagoge.

Turne agayne, turne agayne, O y
Sulamite, turne agayne, turne agay
ne, y we maye loke vpon the.

¶ The. vii. Chapter.

¶ Christ to the Synagoge.

What pleasure haue ye more A
in the Sulamite, thã whe
she daunceth amonge ỹ mē
of warre?

¶ Chryste to the Churche.

O how pleasaunt are thy treadynges
w thy shoes, thou princes daughter.
Thy thinges are lyke a fayre iewel, whi
ch is wrought by a cõnyng worke mas
ter: Thy nauel is lyke a round goblet,
whiche is neuer without drinke: Thy
wombe is lyke an heape of wheate sett
aboute w lylies: Thy two brestes are
lyke two twynnes of yõge roes: Thy
necke is as it were a tower of yuerye: B
thine eyes are like water poles in Hese
bon, besyde y porte of Bathrabbim: thy
nose is lyke y tower of Libanus, wh
ch loketh toward Damascus: That
heade that standethe vpon the is lyke
Carmel: the hearre of thy heade is ly
ke the kynges purple folden vp in
plates.

O how fayre & louely art thou, my
dearlynge, in pleasures. Thy stature C
is like a date tree, and thy brestes like
the grapes.

¶ The spouse speakyng of the crosse.

I sayde: I wyll clym me vp into the
date tree, & take hold of his braunches.

¶ The spouse speakynge to the spou
sesse.

Thy brestes also shalbe as the vyne
grapes, the smell of thy nostrels lyke y
smel of apples, & thy throte lyke y best
wine. This shalbe pure & cleare for my
loue, his lippes & teth shal haue theyr
pleasure. There wyll I turne me vnto
my loue, & he shal turne hym vnto me.

¶ The churche speakyng to Christ.

O come on my loue, let vs go forth in
to y feld, & take our lodging in the vyl D
lages. In y mornyng wyll we ryse by
tymes, and go se the vyneyarde: yf it be
spronge forth, yf the grapes be growne,
& yf the põgranates be shot out. Ther
wyl I geue the my brestes: ther shal y
Mandragoras geue their smel beside
oure dores: there, O my loue, haue I
kepte vnto the al maner of frutes, bo
th new and olde.

¶ The. viii, Chapter.

¶ The voyce of the Patriarches speakynge of Chryst.

A O That I myght fynde þ without, and kysse the, whome I loue as my brother, which sucked my mothers brestes: & that thou woldest not be offended, yf I toke þ, and brought þ into my mothers house: þ thou mightest teache me, and that I myght geue the drincke of spiced wyne, & of the swete sappe of my pomgranates. His lefte hande lyeth vnder my heade, and hys ryght hand embraceth me.

¶ The voyce of Chryst.

I charge you, O ye daughters of Jerusalē, þ ye wake not vp my loue, nor touch her, tyl she be content her selfe.

¶ The Synagog speakīg of þ church

What is she this, that cōmeth vp from the wyldernes, and leaneth vpon her loue?

¶ The voyce of þ spouse before þ spouse.

B I am the same that waked the vp amonge the apple trees, where thy mother bare the, where thy mother brought the into þ worlde.

¶ The Church speakynge to Chryst.

O set me as a seale vpon thyne hert, and as a seale vpon thyne arme: for loue is mightye as the death, and gelousye as the hell. Her coales are of fyre, & a very flamme of þ Lorde: so that many waters are not able to quench loue, nether maye þ streames droune it. Yee yf a man wolde geue al the good of his
C house for loue, he shulde counte it nothynge.

¶ Christ speakynge of the churche to the Synagoge.

When our loue is tolde our yonge sister, whose brestes are not yet growne what shal we do vnto here?

¶ The answere of Christ for þ church.

Yf she be a wall, we shall buylde a syluer bowlwerck ther vpon: yf she be a tower, we shal fastē her with borders of Cedre tree.

¶ The church answerethe to the Synagoge.

If I be a wal, & my brestes like towres, then am I as one that hath founde fauoure in his syght.

¶ The sinagoge speking to þ church.

Salomon had a vinyarde at Baal Hamon, thys vyneyarde delyuered he D
vnto the kepers: that euery one for the frute therof shoulde geue hym a thousand peces of syluer.

¶ The voyce of Chryst.

But my vyneyarde, O Salomon, geueth the a thousand, and thre hundreth to the kepers of the frute. Thou that dwellest in the gardens, O let me heare the voyce, that my companions may herken to the same.

¶ The voyce of the church, speaking to Chryst.

O get the awaye, my loue as a roo or a yonge herte vnto the swete smellynge mountaynes.

¶ The ende of the

Ballet of Ballettes of Salomon, called in Latine Canticum Canticorum.

The Prophetes in Inglysh.

Esay.	Jonas.
Jeremy.	Micheas.
Ezechiel.	Naum.
Daniel.	Abacuc.
Oseas.	Sophony
Joel.	Aggeus.
Amos.	Zacharye.
Abdy.	Malachy.

¶ The boke of the Prophete Esay.

¶ Esaye prophesyeth that the anger of God shall come vpon Jerusalem because of theyr synnes.

The first Chapter.

A The prophecye of Esay the sonne of Amos, whych he shewed vpon Juda & Jerusalem: In the time of Osiah Joatham, Ahaz, and Jehezekiah, kings of Juda. Heare o heauen herken O earth, for the Lord speaketh, I haue nourished and brought vp chylderen, and they are fallen away fro me. An oxe knoweth hys lorde, and an asse hys masters stal, but Israell knoweth nothynge, my peple hath no vnderstandinge. Alas for
B thys sinfull people, which are expert in blasphemyes, a frowarde generacion, vnnaturall chylderen. They haue forsaken the Lord, they haue prouoked the holy one of Israell vnto anger, and are gone bacwarde, wherfore shoulde yee be plaged any more? For they are euer fallyng awaye. The whole heade is sych, and the hert is very heuy. From the sole of the fete vnto the heade ther is no whole parte in al your body: but al ar woundes, botches, sores & strepes which can nether be helped, bound vp, wolsyed, nor eased with any oyntment.
C Your land lyeth waste, your cyties are brent vp, your enemyes deuour youre land, and ye must be fayne to stand, & loke vpon it: and it is desolate, as yt were with enemyes in a battel. Moreouer the daughter of Sion is lefte alone lyke a cotage in a vynyard like a watchehouse in time of warre, like a beseged citie. And excepte the lord of Hostes had left vs a few a liue: we shoulde haue bene as Sodoma, and like vnto Gomorra.

Heare the word of the Lord ye tyrauntes of Sodoma, and herken vnto the lawe of our god, the people of Gomorra Why offre yee so many sacrifyces vnto me? I am discontent for the brentofferynges of wethers and with the fatnes of fed beastes. I haue no pleasure in the bloude of bullockes, lambes and gootes. When ye apere before me, who
D requireth you to treade within me porches? Offer me no mo oblacions, for it is but lost laboure. I abhorre your incence, I maye not awaye with youre newmoones, your Sabothes & solempne daies. Your fastings at also in vayne. I hate your newe holydayes and fastinges, euen fro my very herte They make me werry, I can not abide them. Though ye holde out your handes turne I mine eyes from you. And though ye make many prayers, yet here I nothing at al, for youre handes are ful of bloude.

Wash you, make you cleane, put a
E waye youre euel thoughtes out of my syght, ceale from doing of euel & vyolence. Lerne to do right, applye youre selues to equite, delyuer the oppressed, helpe the father lesse to his ryght let the widdowes complaynt com before you. Now go to (sayth the Lord) we wil talke together. Is it not so? Though your synnes be as read as scarlet, shal they not be whyter then snowe? And though they wer like purple, shal they not be like white wolle? Is it not so? If ye be louing and obedient, ye shall enioye the best thinge that groweth in the land. But if ye be obstynate and rebellyous ye shalbe deuoured with the swerde: for thus the Lorde hath promysed with his owne mouth.

f How happeneth it then that y ryghtuo-
us cytie, whych was full of equyte, is
be come vnfaythful as an whore? ryghtuousnes dwelt in it, but now murther
s* Thy syluer is turned to drosse, and
thy wyne myxt wt water. Thy prynces
are trayters and companions of theues, They loue giftes altoge ther, & fo-
low rewardes. As for y fatherles, they
helpe him not to hys ryght, nether wyl
they let the widdowes causes com befo
re them. Therfore speaketh the Lorde
God of hostes the mighty one of Israell: ah I must ease me of myne enmyes
and auenge me vpon them. And therfo
re shall I lye my hande vpon the, ande
burne out thy drosse from the fynest and
purest, and put out al the lead, and let
thy iuges agayne as they were somtyme, and the Senatoures as they were
from the begynnyng. Then shalt thou
be called the rightuous citie, the faythfull citie. But Sion shall be redemed
G with equytie, and her captiuitie with the
rightuousnes. For the transgressours
and vngodly, and such as are becomme
vnfaythfull vnto the Lorde, must altogether be vtterly destroyed.

And except ye be ashamed of the oke trees wherin ye haue so delyted, and of the gardens that ye haue chosen: yee shalbe as an oke whose leaues are fallen awaye, and as a garden that hathe no moystnes. And as for the glorye of the thynges it shalbe be turned to drye strawe & he that made thē to a sparcke And they shall both burne together, so that no man shalbe able to quench thē.

The notes

a* Of thys time and of the thynges done therin, ye haue in the fourth of the kynges from the .xiiii. chap to the .xxi. And in the .ii. of the Chronicles, from the .xxv. Chapter to the .xxxiii.

b* Otherwyses alled Azariah .iiii. Reg .xiiii. c.

c* The heade sygnyfyeth them that are ordeyned to gouerne the people.

d* From the soule. &c. That is the whole multitude of the people, is there no goodnes.

e* That is, citie & people, as in the Psal. cxxxvii. b.

f* The maner of the scripture is, somtyme to call y frowarde and wicked Jewes by the name of Straungers and Heathen, because they dyd as wickedlye as did the heathen: As he here calleth them Sodomites. &c. And in Ezechi. xvi. alse vpbrayedeth them of the synefull nacyon, wherof they came, on thys maner. Thy father was an Ammonite. &c.

g* To turn syluer into drosse, and to myxt wyn with water, is, to depraue the heuenly worde of God, and to corrupt the pure iudgement therof, for couetousnes sake: which thynge was vsed in Paules tyme, as ye may se .ii. Corinth. .iiii. a. much more now be ye sure.

Of the comming & deth of Christ and of the callyng of the Heathen.

The .ii. Chapter:

Morouer this is the worde, that
was opened vnto Esaye, the A
sonne of Amoz, vpon Juda &
Jerusalem: It wyl be also a* in proces
of tyme: That the hil were the house of
the Lorde is buylded, shal be the chefe
among hilles, and exalted aboue al lytel hilles. And al the heathen shal prease vnto him, and the multitude of
people shal go vnto hi, speaking thus
one to another: vp, let vs go to the hyl
of the Lorde, and to the house of y god
of Jacob: that he maye shewe vs hys
waye, and that we maye walke in hys
pathes. For the b* lawe shal com out of
Sion, and the word of God from Jerusalem, and shal geue sentence amōg
the Heathen, and shal reforme the multitude of people: c* So that they shal
breke their swerdes and speres to make
sithes, syckles and sawes therof. From
y tyme forth therfore shal not one people, lift vp wepon agaynst another, nether shal they lern to fight from thence
forth. It is to the y I crye (O house of
Jacob) vp, let vs walck in the lyght of B
the Lord. But thou art scattered abrod
with the people (O house of Jacob)
for ye go farre beyonde youre fathers,
whether it be in Sorcerers (whome yee
haue as the Phelistynes had (or in calkers of mans birthes, wherof ye haue
to many. As soone as your lande was
ful of siluer and golde, and no ende of
your tresure: so sone as your land was
full of stronge horses & and no ende of
your charettes: Immediatly was it ful
of idoles all so euē workes of your owne
handes, which ye your selues haue facioned, and your fingers haue made.
There kneleth the man there falleth y
man downe before them, so y thou cāst
not bringe him awaye frō thence. And
therfore get the soone in to some rocke C
and hyde the in y growunde frō y light
of the fearefull iudge, and, from the
glory of his Maiestye: which casteth
downe y high lokes of presumptuous
persōs & bryngeth lowe y pryde of mē,
and he onlye shalbe exalted i that daye
For the d* daye of the Lorde of hostes
shall

shal go ouer al pryde and presumpcion
vpon al thē that exalt them selues, &
shal bring them al downe: vpō a high
and stoute a* Cedre trees of Libanus A
and vpon al the okes of Basan vpon
al stoute mountaines, vpon, al costlye
towres and vpon al strong walles vp
on al shippes of the see, and vpon eue
ry thinge ỳ is glorious, and pleasaunt
to loke vpon:

And it shal bringe downe the pryde
of man, & laye mans presumptuousnes
ful lowe. and the Lord shal only haue
the victory in that daye, But the Ido
D ls shal vtterly be roted out. Men shal
crepe in to holes of stone, and in to ca=
ues of the earth from, the sighte of the
fearful iuge, and from ỳ glory of his
magesty what time as he shal make hi
vp to shake the earth. Then shal man
cast awaye his goddes of siluer & gold
which he neuertheles had made to ho-
nour them) vnto Moles and Backes:
that he maye the better crepe in to the
caues & rockes, and into the cliffes of
hard stones from the syght of the feari
ull iuge & from the glory of his Mage
ste

The notes:

a* Hebr. In the last dayes: by which is comenly sig
nyfied the time of Chrystes comming and frō thēce
vnto the ende of the Worlde as in Ezech. xxxviii, &
Jere. iii. d. and in many onher places.
b* The Hebrues take not the lawe onely for the
commaundementes but also for al the promyses of
God for the prayfinges and thanckesgeuinges and
for al that is contayned the whole old testament.
c* So that they shal breake their swerdes &c. Note
here the great innocency of them that dwel in the ci
tie of God, that is, in the Church and congreacion
of the faithful: which thincketh it not ynoug to ab=
stayne from battel and robry contencion and strife
&c. But do also apply them selues to honest ocupaci
ons and vnfauty craftes, wherwith they may fede
not only them selues but other also with thē: which
thing is signified by these rud instrumentes, sithes
sycles and sowes doing herin acording to the coū
cel of S. Paul which saith let hi ỳ stole stele no more
but let him rather laboure wyth his handes some
good thing, that he maye haue to geue vnto him ỳ
nedeth. Ephe. iiii. e.
d* The daye of ỳ Lord, is, the daye of ỳ iust iudg
ment, in which god proueth the concience of euerye
man shewyng him self a iust iudge as it is fygured
of Christ Mala. iii a But who maye abid ỳ daie
of his comming. &c.
e* Ceder trees are very high trees, and in Libanus
rather hygher then in any other place: and therfor
sygnifieth he therby the most mighty princes and
rulers The xxxi. kinges also ỳ Josua ouerthrowe
as ye reade Josu. xii. dwelled about Libanus. It is
an hyl in Syria. Itter in ỳ. lz. c

¶ He prophecieth that at the commynge of Chryst
al strength and power shal depart forth of Jewry

¶ The iii Chapter.

EUery man can eschue a per
sō moued in āger, for what
doth he wisely: euin so shal A
the Lorde of hostes take a
waye from Jerusalem and
Juda, al possessions and power, al mea
te and dryncke the capitayne of the sou
diers, the iudg and the prophete, the wi
se and the aged man, the worshipful of
fyftie yeare olde, and the honourable:
the Senatour, and men of vnderstan=
dinge: the masters of craftes and orato
urs. And I shall geue you chyldern to
be your prynces (sayth the Lorde) and
babes shall haue the rule of you. One
shall euer be doyng vyolence and wrōg
to an other. The boye shall presume a=
gaynst the, elder and the vyle persone a= B
gaynst the honorable. Ye one shall ta
ke a frende of hys owne kynred by thee
bosome, and saye a* thou hast clothing
thou shalt be oure heade, for thou may
est kepe vs from thys fall and parell.

Then shall he sweare and say. I cā
not helpe you. Moreouer there is ney=
ther meat nor clothing in my house ma
ke me no ruler of the people. For Jeru=
salem and Juda must decaye, because
that both theyr wordes and councels at
agaynst the Lord they prouoke the pre
sence of his magestie vnto anger. The
chaunginge of theyre countenaunce be
wrayeth thē, ye they declare their owne
synnes them selues as the Sodomi
tes and hide thē not. Wo be vnto their
soules for they shall bee heuely rewar=
de d. Thē shal they saye ỳ O happy are
ỳ godly, for they may enioye the frutes
of theyr studies, But wo be to the vn-
godlye ande vnrighteous for theye
shalbe rewarded after theyr workes. O
my pepl b* rybaudes oppresse and ỳ we C
men haue ruler of the
O mypeople, thy leaders deceaue the, &
treade out the waye of thy fote steppes
The Lord is here to cōmen of the matt
er & standeth to geue iudgment wyth
the people. The Lord shal come for the
to reason wyth the Senatours & prin
ces of his people, & shal saye thus vnto

the. It is ye yͭ haue burnt vp my vyneyarde, the robbery of the poore is in youre house. Wherfore do ye oppresse my people, and marre the faces of the innocentes: thus shall the God of Hostes reuyle them.

Moreouer thus sayeth yͤ Lord: Seinge yͤ daughters of Siō are become so proude, and com in with stretched out neckes, and with vayne wanton eyes: seynge they come in tryppyngely nycely with their fete: Therfore shall yͤ Lorde c* shaue the heades of yͤ daugh-
D ters of Sion, & make their bewty bare in yͤ daye. In that daye shall the Lord take awaye yͤ gorgiousnes of their apparel, & spanges, cheynes, partlettes, & colares, bracelettes & hoodes, yͤ goodly floured wyde & broderd raiment, brusshes & headbandes, rynges and garlandes, holy daye clothes & vales, kerchues & pynnes, glasses & smockes, bonettes and taches.

And in steade of good smell there shalbe stynck amonge them. And for their gyrdles there shalbe lowse bandes. And for wel sett hearre there shalbe baldnes. In stede of a stomacher, a sack cloth, and for their bewty wytherydnes and sonne burnynge. Their husbandes and their myghtie mē shal perysh with the swerde in battell.

The notes.

a. That is, thou arte better apparelled, and richer then we, helpe vs with fode and other thynges necessarye. All the curses which the prophete here reciteth, were fulfilled in the destruccion of Jerusalem.

b. Some reade: exactours or extorcioners. He noteth the couetousnes of prestes and prelates. God here calleth the poore, widdowes, the fatherlesse, and all that are destitute of the comforte of this worlde hys people: whom the pharisees then oppressed: now Prestes, and suche as falsely boaste them selues to be spiritual: iustly called exactours, in as moch as they require theyr ryghte (as they call it) more by mens tradicions, then by the worde of God: and do not so seake soules to God, as many for them selues. Oppresse, that is, spoyle, pill, and euen shaue, so that they seldome leaue ought. What house, feld, or marchaundise is ther that renderest them not some what? Whether they be children chrystened, or mariages made, or men come to the table of the Lord: whether the secke be visited, ther is euer some what required. Furthermore they are not onely accused to be couetous, but also to be wemen, that is, effeminate and womanly: because they moost fylthely & vbelly spende and wasted that, which they haue scrapped with iudgyng, violence, and moost naughte facions.

c* To shaue the heddes of women is to make thē confounded and ashamed, for it is a shame to a woman to be shauen. 1. Corint. xi. a. So that the prophete herby signifieth, by a borowed speach, that yͤ Lorde shall make the doughters of Syon (by which vnderstande, the women of Jurye) confounded and ashamed, and bringe them to extreame wretchednes and pouertie, and euen to nought. Josephus maketh mencion that Jerusalem, whiche was the chef Cyti therof, was ones so famyshed yͭ a certeyn woman of the citie ate her owne chylde. Albeit som vnderstande euen here also by the daughters of Syō the townes, vilages, and castels of Syon: as it doth indede often signifye in the scriptures.

The .iiii. Chapter.

For wante of men seuen women desyre to haue one man.

At that time shall a* their gates mourne & complaine,
and they shal sytt as deso- B
late folck vpon the earth.
b* Then shal seuen wyues take holde of one man, and saye: we wyl laye al oure meate and clothynge together in comē, only yͭ we may be called thy wyues, and that this shamful reproche maye be taken from vs. After that tyme shal yͤ c* braunche of yͤ Lord be bewtyful and myghtye, and the frute of the earth shalbe fayre and pleasaūt for those Israelites yͭ shal sprīg therof. Then shal the remnaunt in Sion and the remaīe at Jerusalem be called holye: namelye al such as are wrytten among the lyuing at Jerusalem: what tyme as the Lord shal wash awaye the desolacion of the daughters of Siō, & pourg the bloud out from Jerusalem with the wynd of his smoke and fyre. Moreouer vpon all the dwellynges of the hyl of Sion and vpon their whole congregacion, shal the Lord prouide a cloude and smoke by daye, and the shy-
nyng of a flamyng fyre by nyghte: for C
al their glory shalbe preserued. And Jerusalem shall be a tabernacle for a shadowe because of hete in the daye tyme, a place & refuge where a mā maye kepe him for wether and rayne.

The notes

a* The gates shal mourne and complayne, because not onely the souldyers shal perish with the swerd, but also the Judges and geuers of sentence. He toucheth the place of iudgmente for the Judges: for in yͤ Gates was iudgement wont to be geuē. Such like. Or, euen the gates shal be destroyed, and no mā shal entre in or go out therat, for yͤ gates mourne, if the people be not often sene in them.

b. Then shal vii. wyues &c. The meanyng is. The wycked women were not contented with their husbandes, but there shal com such a scarcenes of men, yͭ ther shall be skante for euery seuenth woman one man suche a slaughter shal ther be, yͭ few men shall remayn, and that women shal be brought into captiuite.

c* By this braunche vnderstand Christ.

The. v. Chapter.

Of Christ and his vyneyarde, wyth an exectracyon of couetousnes and of dronckenes.

A Now well then, I wil singe
my beloued frende a songe
of his vyneyarde. My belo-
ued frende hath a vyne
yarde in a very frutefull
plenteous grounde. This he hedged,
this he walled rounde about, & planted it
wt goodly grapes. In ye myddest of it
builded he a towre, and made a ** wyne
presse therin. And afterwarde when he
loked yt it shulde brynge him grapes,
it brought forth thornes. I shewe you
now my cause (O ye Cytysens of Jeru
salem & whole Juda:) Judge I praye
you betwixte me, & mi vineyard. Wh-
at more coulde haue bene donne for it,
that I haue not done? Wherfore then
hath it geuen thornes, where I loked
to haue had grapes of it?

Well, I shall tell you how I will
B do with my vineyard: I will take the
** hedge frō it, that it maye perysh &
brake downe ye wall, that it maye be
troden vnder fote. I wyl laye it waste,
yt it shall nether be twisted nor cut, but
beare thornes and breares. I wyl also
forbyd the cloudes, that they shall not
rayne vpon it. As for the vyneyarde
of the Lorde of Hoostes it is the house
of Israell, and whoole Juda his fayre
plantynge. Of these he loked for equyte
but se there is wrōg: for rightuousnes-
se, lo, It is but mysery.

Wo be vnto you yt ioyne one house
C to another, & bringe one lande so nigh
vnto another, tyll ye can get nomore
grounde. Wyll ye dwell vpō ye earth
alone? The Lord of Hostes rowneth
me thus in myne eare: shal not many
greater & more gorgious houses be so
waste, yt no mā shal dwell in thē? And
ten akers of vynes shall geue but a
Quarte, and xxx. bushels of sede shall
geue but thre. Wo be vnto them that
ryse vp early to vse them selues in dr-
onckennes, and yet at nyght are more
superfluous wyth wyne. In those cō
panies are harpes and lutes, tabrettes
& pypes, and wyne. But they regarde
not the worcke of the Lorde, and cons-
ydre not the operacion of his handes.
Therfor cōmeth my folke also in capty
uite, because they haue no vnderstand-
yng. Theyr glory shalbe myxte wyth
hunger, and their pryde shalbe marred D
for thyrste. Therfore gapeth hell, and
openeth her mouth marueilous wyde:
that pryde, boostyng and wysdomme,
with soch as reioyse therin, maye des-
cende in to it.

Thus shall man haue a fall, he
shalbe brought lowe, & ye hygh lokes
of ye proude layde downe. But ye Lord
of Hostes, that holy God: shalbe exal-
ted & vntouched, when he shal declare
hys equyte and ryghtuousnesse after
this maner: Then shall ye lambes eate
theyr appointed foder, & shal fede plen
teously i the moūtaynes. Wo be vnto
vayne persones, that dra we wyckedn-
es vnto thē, as it were with a corde: &
synne, as it wer with a cart rop. Which
vse to speke on this maner: let hym ma
ke haste now, ād go forth with hys wor
ke, that we may se it. Let the councel of
the holy one of Israell come, and dra
we nere, that we maye knowe it.

Wo be vnto them that cal euel good,
and good euel: which make darcknes
lyght, and lyght darcknesse, that make
sower swete, and swete sower. Wo be E
vnto them that are wyse in their owne
sight, and thyncke them selues to haue
vnderstandinge. Wo be vnto them, yt
are connynge men tō suppe oute wyne,
and experte to set vp dronkennes.
These geue sentence with the vngod-
ly for rewardes, but cōdempne the iust
cause of the rightuous.

Therfore lyke as fyre lycketh vpp
the strawe, and as the flamme consu
meth the stubble: Euen so (when theyr
rote is full) theyr blossome shall va-
nysh awaye lyke dust or smoke: for they
despyse the law of ye lord of hostes, & bla
spheme the wordes of the holye maker
of Israell.

Therfore is the wrathe of the Lord
kindled also agaynst his people, and
he ** shaketh his hande at them: ye he F
shall smyte so, that the hylles shall trē
ble: And there karcases shall lye in the
open stretes, lyke myre. After all this,
the wrath of God shall not cease, but
he shal stretch his hand wyder. And he
shal geue a tokē vnto a straūg people,

& call unto the in a farre countre, & be-
holde, they shal come hastely w spede.
Ther is not one faint nor feble amon
ge them, no not a slogyshe nor slepery
persone. Ther shall not one of them put
of the gyrdle from hys loynes, nor lou
se theyr latched of his shue, Theyr aro
wes are sharpe, and theyr bowes bente
Their horse hofes are lyke flinte, and
theyr cartwheles lyke a stormy wynd.
Their crye is as it were of a lyon, and
the roaringe of them lyke lyons whel-
pes. They shall roare, and hantche up
the praye, and no man shall recouer it
or get it from them. In that daye they
shalbe so fearce upon them, as the see.
And if we loke unto the lande, behold,
it shall be all derckenes and sorow if
we loke to heauen: beholde, it shall be
darcke with carefull desperacion.

The Notes.

a* By the wyne presse understandeth. S. Austine the ministracion of the Word of God in the church.
b* By the hedge and wale is fygured the custody of Aungels, wherwith the people of God (which is called the vyneyard of the Lorde.) was compassed about and defended.
c* To shake or stretche forth hys hande at them, is to prouide and make ready to stryke them, & greuously to punish them for theyr synnes. As after in the text. If he stretch forth his hand, who wyl with drawe it agayne?

Esay sawe the glorye of the Lorde, and was sent to prophecye the desolation of Jewrye.

The vi Chapter.

A In the same yere that kyng
Ozeah dyed I sawe a* the
Lord sitting upon an hygh &
glorious seate, and hys trai
ne fylled the palace. From
aboue stanked the Seraphins, wherof
euery one had sixe winges. With twaine
ech couered hys b* face, with twayn his
fete, and with twayne dyd he flye. They
cryed all eche one to other on thys ma-
ner: holy holy holy, is the Lorde of ho-
stes. The whole world is full of his glo
B ry. Ye the geastes and dorechekes moued
at their criynge, and the house was full
of smoke. Then I sayde: O wo is mee
For I was astonished: that I, whych am
a man of uncleane lyppes, and dwell a
monge people that haue uncleane lyp-
pes also) shoulde se the kynge and Lord
of hoostes with myne eyes.
The flew one of the Seraphyns un
C to me, hauing a whote cole in hys hand,
whiche he hadde taken from the aulter
wyth the tonges, & touched my mouth,
& sayd also, this hath touched thy mouth,
& thyn unrightuousnes is take away,
& thy synne forgeuen. After this I her
de the voyce of the Lorde taking aduy
sement on this maner: whome shall I
sende, & who wylbe our messenger? then
I sayd: here am I, send me. And so he
sayde: go, and tel this people: * ye shal
heare in dede, but ye shal not understa
de, ye shall playnely se & not perceaue.
Harden the hart of this people, stoppe
theyr eares, & shut ther eyes, that they se not
w their eyes, heare not w ther eares,
and understand not with theyr hertes,
and conuerte and be healed.
Then spake I: Lorde how long? he b
answered: untyl the cities be utterly w
out inhabitours, and the houses with
out men, tyll the lande be also desolate,
and lye unbuylded. For the Lord shal
take the men farre awaye, so that the
lande shall lye waste. Neuertheles, the
tenthe parte shall remayne therin, for
it shall conuerte and be frutefull. And
lykewyse as the Terebintes & Oke trees
brynge forthe their frutes, so shall the
holy sede haue frute.

The notes.

a* That is, some certen glory of the Lorde: and so doth S. Johan full well expounde it in these wordes: such thynges sayde Esaias whe he saw his glorye. &c. Johan xii. e.
b* The aungels are counted to haue face, fete, and wynges, although they are in dede without a body or any bodelye membre, because that by the face or eyes we understand knowledge: by the fete, dylig ent seruice. and by the wynges, quick and readye expedicion, as in Ezechyel. i. b.

The Sirians moue batteil agaynst Jerusalem: a virgyn shall beare a Chylde.

The. vii. Chapter.

It happened in the tyme of Ahaz the A
sonne of Jotham, which was the son
ne of Oziah kig of Juda: that Rasin
the kyng of Siria, & Phakeh the son
ne of Romeliah, kinge of Israell: went
up toward Jerusalem to besege it, but
wanne it not. Nowe when the house of
Dauid (that is Ahaz) herd word therof, that
Siria & Ephraym were confederate to
gether: his herte quaked (ye & the herte
also of his people) like as a tre in the fiel
de, that is moued with the wynde.
Then sayde God unto Esaye: go mete
te Ahaz (thou and thy sonne Sear Jasub)
at the head of the ouerpole, in the fotepath
by

by the fullers grounde, and saye vnto
hym, take hede to thy selfe and be styll,
but fear not, nether be faynt harted, for
these two tales: that is: for these two
smokynge fyre brandes, the wrath and
furiousnes of Razin the Sirian and
Romelies sonne: be cause that the king
of Siria Ephraim & Romelies sonne
haue wickedly conspired agaynst the,
saying: We wyl goodowne into Juda,
vexe them, and brynge them vnder vs,
and set a kynge there, euen the sonn of
Tabeel. For thus sayeth ÿ Lorde God
therto. It shall not so goo forth, nether
come so to passe: for the head cytye of ÿ
Sirians is Damascus, but the head
of Damascus is Razin. And after fyue
B & threscore yeare, shall Ephraim be no-
more a people. And the chefe cytie of
Ephraim is Samaria, but the head of
Samaria is Romelies sonne. And yf
ye beleue not, there shal no promyse be
kepte with you. Moreouer, God spake
vnto Ahaz, sayig: requyre a tokne of the
Lorde, thy God, whether it be towardes
the depth beneth or towarde the height
aboue. Then sayde Ahaz: I wyl requy-
re none, nether wyl I tempte the Lord.
The Lorde answered: Then heare to,
ye of ÿ house of Dauid: Is it not ynou-
ugh for you, that ye be greuous vnto
men, but ye must greue my God also?
And therfore the Lorde shall geue you
a token of hym selfe: Beholde, a virgin
shall conceaue and beare a sonne, and
shall cal his name a* Emanuel. Butter
and hony shall he eate, that he maye kn
ow the euel, and chose the good. But or
C euer ÿ chylde come to knowledge, to es-
chue the euell and chose the good: The
lande (that thou art so afrayde for) shal
be desolate of both her kynges.

The Lorde also shall sende a tyme
vpon the, vpon thy people, and vpon
thy fathers house (soch as neuer came
sence the tyme ÿ Ephraim departed frõ
Juda) thorow the kyng of ÿ Assirians.
For at the same tyme b* shall the Lorde
whistle for ÿ flies that are about the
water of Egypt, and for the Bees in
the Assirians lande. These shall come,
and shall lyght al in the valeyes, in ÿ
holes of stone, vpon all grean thyn-
ges, and in all corners.

At the same tyme shal the Lorde c*
shaue d* the heare of the head and the
fete and the beerd cleane of, with ÿ e*
rasoure ÿ he shal paye them withall be D
yonde the water: namely, with the king
of the Assirians. At the same tyme shal
a man liue with a cow, and two shepe.

Then because of the abundaunce of
milck, he shal make butter and eate it.
So that euerye one which remayneth
in the lande, shal eate butter and hony.
At the same time al vinyardes (though
there be a thousand vynes in one, and
were sold for a thousand siluerlinges)
shalbe turned to breers and thornes.
Like as they shal come in to the lande
with arowes and bowes, so shall all ÿ
land be come breres and thornes. And
as for al hilles that now are hewen do-
wne, thou shalt not come vpon them,
for feare of brerés and thornes. But ÿ
catel shall be dryuen thyther, and the
shepe shal fede there.

The notes

a* That is God with vs.

b* That is, shal geue a smal token and brynge the to gether. The hoste, as wel of Nabuchodonosor as of Sennaherib was of the Assirians, Egipciãs, and Indians. The egipcians calleth he flyes, because ther be in Egipt many flyes: and the Assirians bees, because ther is in Assiria abundaunce of bees and honye. By the water of Egypte, he signifieth Nilus.

c* That is, take cleane awaye.

d* That is, the nobles and rulers. And by the heare of the fete and bearde, are sygnified the comenalte, and whatsoeuer is seamely or manly in it.

e* By the rasoure that shal pase out, vnderstandeth he the kinge of Assur, and the other aboue named.

¶ The deliueraunce of the lande by Emanuel. The stone of offence, at which many shal stomble

¶ The. viii. Chapter.

MOreouer the Lord sayde vnto
me: Take the a greate leafe, & A
wryte in it, as men do with a
penne, that he spede hem to robbe, and
haste hem to spoyle. And immedietly I
called vnto me faythful wytnesses Vr-
iah the preste, and Zachariah the sonne
of Barachiah. After that went I vnto
the Prophetisse, that nowe had concea-
ued and borne a sonne. Then sayde ÿ
Lord to me: geue hem this name: Ma
herschalal haschbas (that is: a spedie
robber: an hasty spoyler). For why, or
euer the chylde shal haue knowledg to
saye: Abi and Im, that is father,
and Mother): shall the ryches of
Damascus and the substaunce of

of Samaria be taken awaye, thorow
the kynge of the Assirians.
B The Lord spake also unto me,
sayinge: for so moch as the people refu
seth the still a* rennynge water of Silo,
and put their delyte in Razin & Rome-
lies sonne: Beholde, ẏ Lord shal bringe
myghtye and greate floudes of water
upon thē: namely, ẏ kyng of ẏ Assiriās
with all his power. Which shall poure
out his furiousnes upon every man &
renne over al their banckes. And shal
breake i upon Juda. increasing in po-
wer, tyl he gett him bi ẏ throte. He shal
fyll also the wydenesse of thy lande b*
with hys brode wynges, O Emanuel.
Go together ye people, & gather you,
herken to all ye of farre countrees.
Mustre you, & gather you: mustre you
& gather you, take youre coūcel together,
yet must youre councel com to nought,
go i hande withal yet shal it not prosp-
ere. Excepte Emanuel: (ẏ is god) be wt
C us. For the Lorde chastised me, & toke
me by ẏ hāde, & warned me, saying un-
to me: that I shuld not walcke i ẏ waie
of this people. He sayd moreover: foun-
de wt none of thē, whosoever saie: yon-
der people are bounde together. Never
D theles feare them not, nether be afraide
of thē, but sanctyfye ẏ Lord of Hostes,
lett hym be youre feare & drede. For he
is ẏ sanctifyeng & stoune to stombleat
c* ẏ rock to fal upō, a snar & net to both
ẏ houses: to Israel, & the inhabitours
of Jerusalē. And many shall stomble,
fall, and be brokē upon him: yee they
shalbe snared and taken. Now laye the
witnesses together (sayde the Lorde) &
seale ẏ lawe with my disciples. Thus
I wayte upon the Lorde ẏ hath turned
his face from the house of Jacob, & I
loke unto him. But lo, as for me, & ẏ ch
yldrē which ẏ Lord hath geuē me: we
are a tokē & a wonder in Israel, for the
Lorde of Hostes sake, which dwelleth
upō the hyll of Syon. And therfore yf
they saye unto you: aske councell at ẏ
sothesaiers, witches, charmers & con-
iurers, then make them thys answere:
Is there a people eny where, ẏ asketh
not councell at his God: whether it be
concernynge the dead, or the lyvynge.
If eny man want lyghte, let him loke
upon the lawe and the testymony, whe
ther they speke not after this meanig.
If he do not this, he stombleth and suf
fereth hunger. And if he suffer hunger,
he is out of pacience, and blasphemeth
his kinge and his God. Then loketh
he upwarde, and downe warde to the
earth, and beholde, there is trouble &
darcknesse, vexation is roūd about hi,
and the cloude of erroure.
And out of such adversite, shall he not
escape.

The notes

a* He calleth ẏ kyngdom of David, which fygureth the kyngdome of Christ, the styl rennynge water of Silo: which thing agreeth very wel unto Christe, ẏ was meke and lowly of hert. Mat. xi. & Zacha. ix. Beholde the kyng commeth unto the poore and lowly. &c. He raygneth in styl & peasable conscience. Silo is a sprynge at the fote of the hil of Sion: which hath not contynually water: but sprungeth certen houres and dayes, and commeth with a greate sound by ẏ bothom of the grounde, and ryftes and holes of an hard stony rocke. The maner of spekig is borowed, of the despised lytelnes of the water which signifieth the smal estimacion and poverty of the Christ.
b* With his broade wynges, that is, with his hostes of souldiers. So in Ezech. xvii. & is a kinge described, by an eagle that hath greate wynges.
c* Some reade, and as the rocke to faule upon, to ii. houses of Israel: a snare and net to ẏ inhabitours of Jerusalem. And they expound the sentence thus The Lord wyl be unto the. ii. houses of Israel, that is, to the house of Juda and to the houses of the trybes: partly a sanctifieng (by which understand helth and felycite) partly a ston to stomble at. So that some of both the houses shal be sanctified, and some shal stomble, but that chefely they of Jerusalem shal be snared. Who shal be sanctified, and who shal stomble and fal, doth S. Peter clerly expound i. Pet. ii. saying: unto you therfore which beleve, he is precious: but unto thē, which beleve not, ẏ stone which ẏ buylders refused, &c.

¶ The. ix. Chapter.

¶ He prophecieth of Christis nativite & dominion. A

Even lyke as in time past it hath bene wel sene, that ẏ land of zabulon & the land of Nephtali (wher thorow ẏ see waye goeth over Jordane in to the lande of Galilee) was at ẏ fyrst in lytel trouble, but afterward sore vexed.

Neverthelesse the people that have dwelte in darcknesse, shall se a greate lyght. As for them that dwel in ẏ land of the shadowe of death, upon them shal the lighte shyne. Shalt thou multyply the people, and not increase ẏ ioye also? They shal reioyce before the eue as men make mery in harvest, and as men that have gotten the vyctorye, when they deale the spoyle.

For thou shalt breake the a* yock of the peoples burthen: the staff of his shoul-
B der and the rodd of his oppressoure as in the b* daye at Madian.

Moreouer all temerarious and sedi-
cious poer (yee wher ther is but a cote fylde with bloude) shalbe burnt, & fede the fyre. For vnto vs a chyld shalbe born, & vnto vs a sonne shalbe geuen. Upon hys shoulder shall the kyngdome lye, & he shalbe called with his owne name: The wonderous geuer of councell, the myghtie God, the euerlasting father, the prynce of peace, he shall make no ende to encrease the kyngdome and peace, and shall syt vpon the seate of Dauid and in his kingdom, to set vp the sam, to stablish it with equyte and ryghtuousnesse, frō thence forth for euermore. This shal the gelusy of the Lorde of hostes bringe to passe. The Lord sent
C a worde in to Jacob, the same is come in to Israel. And the people also of Ephraim, and they that dwel in Samaria, can saye wyth pryde and hye stomackes, on thys maner: The tyle worckes fallen downe, but we wil buylde it with harder stones. The Molbery timbre is broken, but we shal sett it vp agayne w Cedre. Neuertheles, thee Lorde shall prepare Razin the enemy agaynest thē, & so ordre theire aduersaryes, the Syrians shal laye holde vpon thē before & the Philistines behynde, and so to deuoure Israel wyth open mouth.

After all this, the wrath of the Lord shall not ceasse, but yet hys hande shal be stret ched oute styll. For the people torneth not vnto hym, that chastiseth them, nether do they seke the Lorde of hostes. Therfore the Lorde shall rote oute of Israell both head and tayle, braunche and twigge in one daye. By the head, is vnderstande the Senatoure and honorable man, & bi the taile, the Prophet that preacheth lyes. For all they whych enfourme the people that thei be in aright case, loch be dysceauers.

Soch as men thyncke also to be perfecte amonge these, are but cast awaye. Therfore shall the Lorde haue no pleasure in their yonge mē, nether fauoure their fatherlesse & wydowes. For they are all togegether Ypocrites and wicked, and al their mouthes speake folly. After al this shal not the Lordes
wrath ceasse, but yet his hande shal be stretched out stil. For the vngodli burne as a fyre in the bryers and thornes: And as it were oute of a fyre in a wodd or a redde bush, so ascendeth the smoke of their pryde. D

For this cause shal the wrath of the Lord of Hostes fal vpon the lande, & the people shalbe consumed, as it were with fire, no mā shal spare his brother. If a mā do turne hi to the right hand, he shal famish, or to the lyft hand to eate, he shal not haue ynough. Euery man shal c* eate the flesh of his owne arme: Manasses shal eate Ephrai, & Ephraim Manasses & they both shal eate Juda. After al this shal not the Lordes wrath ceasse, but yet shal his hande be stretched out styl.

The notes.

a* This yocke fygureth the yock and burthen of the lawe, which so oppressed the people that S. Peter could saye to the Apostles, y nether they nor theire fathers were able to kepe it Actes xv. b. This yock hath Christ broken according to this prophecye of Esay, and verely discharged the burthe therof. For we knowe now that God is satisfied and contented in the bloud of his sonne Christe, and that the many thousandfold punishmentes which are due to oure synnes, are cleane pardoned and forgeuen for the merites of the same Christe i. Johan ii. a. The Hebrues expound this of the destruccion of the host of Senaherib which was done by the Aungel, of which ye haue after in the xxxvii. g. And cal the host of the Assirians the yock of the peoples burthen, the staffe of the shoulder & rodde of the oppressour, but it is a more greuous bondage, wher with the the spirituall Senaherib of whome that Assirian was a certen figure and shadowe, bounde vs, and frō which christe hath delyuered vs.

b* By the daye at Madian is meant the daie wherein Gedeon with thre C. men slu an innumerable multitude of the Madyanytes, as ye reade Judic. vii. There fought the Lorde for hi and delyuered the people from bondage, euen so hath he now delyuered vs from the captiuite of the deuel, death, and hel by Christ.

c* He eateth the flesh of his owne arme, that taketh awaye the goodes of his nyghbour and robbeth his kynsman. The meanyng is, that one shal robbe and polle another.

E

Ho threateneth the oppressoures of the poore, and prophecyeth agaynst Senaherib.

The x Chapter.

A Wo be vnto you ÿ make vn-
rightous lawes, & deuyse
thinges which be to hard for
to kepe: wher thorow ÿ po-
re are oppressed, ō euery side
and the innocentes of mi people are th
er with ** robbed of iudgment: ÿ wyd
dowes mi ye be youre praye, and ÿ ye
maye robbe ÿ fatherlesse. What wyl ye
do in time of the visytacion and destruc
cyon, that shall come from farre? To
whome wyll yee renne for helpe? or to
whom will ye geue your honoure, that
he maye kepe it? that ye come not amō
B ge the presoneres, or lie amonge the ded
After al this shall not the wrath of the
Lorde ceasse, but yet shall his hande be
stretched out styll.

Wo be also vnto Assur, whych is a
staf of mi wrath, in whose hande ys the
rod of my punyshment. For I shal sen
de hym among those ypocrytish peple,
amonge the peple, ÿ haue deserued mi
disfauoure shall I send him: ÿ he may
vtterly robbe them, spoile thē, & treade
thē do wne lyke the myre in the strete.
Howbeit his meaning is not so, nether
thincketh his hert of this fasshyō, but
he ymagyneth only, how he may ouer
thorow & destroye moch people for he sa
C ye th: are not my prynces all kynges,
Is not ** Calno as easye to winne as
Charchamis? Is it harder to conquere
Antiochia then Arphad? is it lighter to
ouercome Damascus then Samaria
? As wo say: I were able to wynne their
kyngdom of the Idolaters, and them
goddes but not Jerusalem and Sam
aria. Shal I not do vnto Ierusalem,
and their ymages as I dyd vnto Sa
maria and their ymages?

Wherfore the Lorde sayeth: As so
one as I haue perfourmed my whole
worcke vpon the hyl of Syon, and Je
rusalem, then wyll I also ** vyset the
noble and stoute kyng of Assiria, with
his wysdome, and pride. For he stand
eth thus in his owne conceate: Thys
do I thorow the power of myne owne
hāde/and thorow my wysdome: For I
am wyse, I am he that rem oue the land
es of the people, I robbe their prynces,
&(like one of the worthyes) I dryue
them from their hye seates.

My hand hath founde out the hostes D
of the people it as were in a nest. And
lyke as egges, that were layde here and
there are gathered together: So do I
gather all countrees. And there is no
man that darre be so bold, as to touch
a fether, that darre open his mouth, or
once whisper.

But doth the axe boost it selfe, aga
ynst hi that heweth, ther with, or doth
the sawe make eny brackynge agaynst
hym that ruleth it? That were euen lyk
as yf the rod dyd exalte it self agaynst
hym that beareth it: or as thoughe the
staff shulde magnifye it selfe, as who
saye: it were no wood
Therfore shal the Lord of Hostes send E
him pouerte in his richches, and burne
vp his power, as it were with a fyre:
But the light of Israel shalbe ÿ fyre
his sanctuary shalbe the flamme, and
it shal kindel and burn vp his thornes
and brtres in one daye ye al the glorye
of his woodes and feldes shal be con-
sumed wt body and soule. As for hym
selfe he shal be as one chased awaye.
the trees also of his feld shalbe of such
a nomber that a child maye tel them.
After that daye shall the remanaunte
of Israell: and such as are escaped out
of the house of Jacob, seke nomore con
fort at hym that smote them but shal cō
forte them selues with faithfulnes and
trueth in the Lorde the holy one of Is-
raell. The remnaunt, ye and the
Posteritie of Iacob, shall conuerte vn
to God the myghtie one. For though ÿ F
thy people (O Israell) be as the sande
of the sea, yet shall but the remnaunte
of them onely conuerte vnto hym. Yet
fecte is the iudgement of hym that flo
weth in rightuousnes, and therfor the
Lorde of hoostes shall perfectly fulfyll
the thinge that he hath determyned in
the myddest of the whole worlde. Ther
fore thus sayth the Lord god of Hoost
es: Thou my people, that dwellest in
Syon, ben ote afrayde for the kinge of
the Assyrians, He shall wagge
his staf at the and beate the with the
rodd as the Egipcians dyd sem tyme:
But soone after shal my wrath & mine
indignacion be fulfilled against their
blasphemyes.

Mor

Morouer the Lord of Hostes shal prepare a scourg for him like as was the punishment of Madian vpon ÿ mount of Oreb. And he shal lyft vp his rod ouer the se as he had somtime ouer the Egypcians. Then shal his burthen be take from thy shoulders, and his yock from thy neck, ye the same yocke shall be corrupt for very fatnesse. He shal come to Aiath, and go thorow toward Migron. But at Machmas shal he muster his Hoste, & go ouer the forde a*Gabaah shal be theyr resting place Rhamah shal be afrayed, Gabaah Saul shal fle a waye. The voyce of ÿ noyse of the horses (O daughter Gallim) shalbe herd vnto Lias and to Anathoth, which also shalbe in trouble. Madmena shal tremble for feare but ÿ cytezynnes of Gabin are manly, yet shalbe remayne at Nob that daye. After that, shal he lyft vp hys hande agaynst the mount Sion, and agaynst ÿ hyl of Jerusalem. But se, the Lord god of Hostes shal take awaye the proude from thence, with feare. He shal hewe downe the proude, and fel the hie mynded. The thornes of the wod shalbe roted out with yrō, and Libanus shall haue a myghty fall.

The notes

b* Or passage. Vnder the land of Jordan.

¶ He prophesieth of the natiuitie of Christ & of his people: of the remnaunt of Israel, and of ÿ faith of the Heathen or gentilles.

The .xi. Chapter.

After thys there shall come a rodd forth of the kynred of Jesse, and a blossōe out of his rote. The spirete of the Lord shall lyght vpon it: the spirete of wysdom and vnderstandynge: thee spirete of counsell and strength, the spirete of knowledge, and of the feare of God: and shal make him feruent in the feare of God.

For he shall not geue sentence after the thyng that shall be brought before his eyes, nether reproue a matter at ÿ fyrst hearyng: but wyth ryghteousnesse shall he iudge the poore, and with ehelpynges shal he refourme the symple of the worlde.

He shall smyte the a* worlde b* wyth the staff of his mouthe, & wt ÿ breath of hys mouth shall he slaye the wicked. Righteousnesse, shal be the gyrdle of his loynes, treuth and faythfulnesse, the gyrdynge vp of hys raynes. Then shal the wolfe dwell with the lambe, & ÿ Leoparde shal lye downe bi the gote Bullockes, Lyons & catell shall kepe company together, so that a lytle childe shall dryue them forth. The cowe & the Bere shal fede together, & their yongeones shal lye together. The Lyon shal eate straw like the oxe, or ÿ cowe. The chyld whyle he sucketh shal haue a desyre to the serpētes nest, & when he is wened he shal put his hād in to the Cockatryces den nomā shal do euell to another, nomā shal destroy another, in al ÿ c* hyl of my Sāctuary. For ÿ erth shalbe ful of the knowledge of the Lorde, euen as though the water of the se flowed ouer the earth.

Then shal the gentyles enquere after ÿ rote of Jesse (which shalbe set vp for a token vnto the Gentiles) for his dwellynge shalbe glorious. At the same tyme shal the Lord take in hande againe, to conquere the remnaunt of his people which are left alyue. Frō the Assirians, Egypcians, Arabians, Morīās, Elamites, Caldeyes, Antiochiās and Ilandes of the see. And he shal sett vp a token among the Gentyles and gather together the dispersed of Israell, yee & the out castes of Juda from the foure corners of the worlde. The hatred of Ephraim and the enmyte of Juda shalbe cleane roted oute. Ephraim shal beare no euell wyll to Juda, & Juda shal not hate Ephraim: but they both together shal fly vpon the shoulders of the Philistines to warde the West, and spoyle them together that dwell towardes the East. The Idumytes and the Moabites shal let theyr handes fal and the Ammonites shalbe obedient vnto them. E

The Lorde also shal cleue the tonges of ÿ Egypcyans see with a myghtie wynde shal he lyft vp his hande ouer Nilus, & shal smyte his seuen streames and make men go ouer drye shod. And thus shal he make a waye for his people, ÿ remayneth frō ÿ Assiriās lyke as it happened to the Israelites what tyme they departed out of ÿ lād of Egypt the

The notes.

a * That is worldlye and earthlye men, which seke nothinge but that which is worldly: & suche the same which he calleth here wycked.
b * With the staffe of hys mouth &c. that is, wyth ÿ word of preaching, not wyth harnesse, wyl dest roye Antichrist. ii. Thes. ii.
c * By the hyl of his sanctuarye is sygnifyed vnto vs the Churche of god, as it is said in ÿ Psa. lxvi. c
¶ The song of the Church for the obtayning of ÿ victory and ouer comyng of the worlde.

The. xii. Chapter.

A S O ÿ then thou shalte saye,
O lord, I thank ÿ, for thou
wast displeased at me, but
thou hast refrained thy wra
the, & hast mercy vpon me.
Beholde, God is my health, in whome
I trust, & am not afrayde. For the lord
God is my strength, & my prayse, he al
so shalbe my refuge. Therfore wt ioye
shal ye drawe water out of ÿ a* welles
of the Sauioure, & then shal ye saye:
Let vs geue thanckes vnto the Lord,
& cal vpõ his name, & declare his coun
cels amõg the people, & kepe thẽ in re-
mẽbraũce, for his name is excellẽte. O
sig praises vnto ÿ lord, for he doth gre
ate thinges, as it is knowne in all the
worlde. Cry out, & be glad, thou ÿ dwel
lest in Siõ, for great is thy prynce: the
holy one of Israel.

The notes

a * The welles of the Sauiour are the word of god the doctryne of the gospel and promises of Christe, Wherwith trembling souls and afflyct consceyences are refresshed out of these (saieth he) ÿ they shal draw we water, not out of mennes tradicions: which are but podelles.
¶ He prophecieth the destruction of Babilon, ÿ ca ptiuitie, and the comming agayne of the people.

¶ The. xiii. Chapter:

A T His is ÿ heuy a* burthen of
Babylon, which is the son-
ne of Amos dyd se. b* Make
some tokens to the hie c* hil
les, call vnto them, holde
vp your hande that the Prince maye
go in at the dore. for I wyll sende for
my b* debites and my gyauntes (saieth
the Lord) and my wrath I wyl cal for
soch, as triumphe in my glory.
With ÿ, me thought I hearde in the
mountaines, noyse, lyke as it had bene
of a great people: & a russhing, as thou
gh the kyngdomes of al nacyons had
come together. (And the Lorde of Hol
tes was ÿ captayne of ÿ whole armye.
As they had come not only out of farre
countrees, but also from the endes of ÿ
heauens: Euen the lorde hym selfe &
the mynysters of his wrath, to destroy
the whole lande. Mourne therfore,
for the daye of the lorde is at hande, &
commeth as a destroyer from the al-
myghtye. Thẽ shal al handes be letten
downe, and all mens hertes shal melt
away, they shal stande in feare, carful-
nesse and sorowe shal come vpon them,
and they shal haue payne, as a woma
ÿ trauayleth wt child c* One shal euer B
be a basshed of a nother, and their fa-
ces d* shal burne lyke the flamme.
For lo the day of the Lorde shal come,
terrible, full of indygnacyon and wra
th, to make the land waste, and to roote
out the synne ther of. For the sterres
and planetes of heauen shall not geue
their lyght, the sunne shalbe quenched
in the rysynge, and the moone shal not
shyne with hys lyght. And I wil puny
sh the wickednes of the e* worlde and
the synnes of the vngodly, sayth the lor
de. The hye stomakes of the proud wil
I take awaye and wyll lay downe the
boastinge of tyrauntes. I wyll make a
man dearer then fyne golde, and a ma C
to be more worthe, then a golden wedge
of Ophyr. Moreouer, I wyll so
shake the heauen that the earth shal re
moue out of her place.
Thus shal it go with Babylon i the
wrath of the Lord of Hostes in ÿ daye
of his fearful indignacion. And Ba-
bilon shalbe as an hunted or chase doo
and as a flocke wtout a shepherde. Eue
ry man shal turne to his owne people,
and flee echone into his owne land.
Who so is found alone, shal be thrust
thorow. And who so gather together
shal be destroyed wt the swerd. Their
children shal be slayne before their ey
es, their houses spoyled, and their wy
ues rauysshed. for lo I shal brig vp the
Medes agaynst them which shal not D
regard siluer, nor be desirous of golde
then shal young mens bowes be knap
ped asunder. The Medes shal haue
no pytie vpon women with chyld, and
their faces shal not spare the children.
And Babilon (that glory of kigdomes
and bewtye of the Caldees honoure

shal

shall be destroyed, euen as god destroyed Sodome and Gomorra. It shal neuer be more inhabited, nether shal there be anye more dwellyng there, from generacion to generacyon.

The Arabyans shal make no mo tentes ther, nether shal ẏ shepardes make their foldes there anye more: but wild a* beastes shal lye there, and the houses shalbe ful of greate Oules. Estriches shal dwel there, and Apes shal daunse there: the lytle Oules shal crye in the palaces, one after another, and dragons shal be in the pleasaunt parlours. And as for Babelõs tyme it is at hãd, and her dayes maye not be longe absent:

The notes.

a* That, is greuous prophecy condempnac, mischef, and heuye fortune.
b* Some reade: lift vp the baner or standart.
c* Some reade: hyl, and vnderstand therby Babilõ, which (say they) is called an hyl because of the hyghe and excedyng sumptuous buildyng therof.
d* He calleth the people of Persia and of Media his debites and his giauntes, because he was disposed by them to ouerthrowe the Babilonians.
e* Som reade euery man shal be abasshed towarde his neighboure. That is, they shalbe so astonyed & amased and so destitute of counsel that one shal loke vpon another and be confounded, maruelyng how they came in such trouble.
f* That is they shalbe soare ashamed, that their faces shalbe as redde as fyre.
g* By the worlde here is signified Babilon, because of the greatnes therof.
h* By the dwellynge of these beastes in Babylon doth the Prophete meane, that it shal be vtterly destroyed, and becom as desolate as a wildernes: as after in ẏ .xxxiiii. c. Pellicanes, Storkes, &c. shal dwel therin.

¶ The retourne of the people from captiuite. The prosperitye of the people of God, and affliccion of their enemyes. The pryde of Babylon.

The .xiiii. Chapter.

But the Lorde wilbe mercyful vnto Jacob, and wyl take vp Israel agayne, and set thẽ in their owne lande. Straungers shal cleaue vnto them, and get thẽ to the house of Jacob. They shal take the people, and cary them home with them. And the house of Israel shal haue them in possession for seruauntes and maydens in the lande of the Lorde. They shal take those prysoners, whose captyues they had ben afore: and rule those that had oppressed them. When the Lord now shal brynge the to rest, from the trauayle, feare, and harde bõdage that thou wast laden wt al: thẽ shalt thou vse this mockage vpõ ẏ king of Babilõ, & saie: How happeneth it that the oppressour leaueth of? Is the golden tribute come to an ende? Doutles the Lorde hath broken the a* staf of the vngodly, and the scepter of the lordly. Which when he is wroth smyteth the people wt durable strockes, and in his wonders he persecuteth them: and tameth thẽ contynually. b* And therfore the whole worlde is now at rest and quyetnesse, and men synge for ioye.

Yee euen the Fyrre trees and Cedres of Libanus reioyce at thy fal, saying: Now that thou art layd downe, there come no mo vp to destroye vs. c* Hel also trembleth at thy comming, al mighty men and princes of the earth, steppe forth before the. Al kynges of ẏ earth stand vp from ther seates, ẏ they maye al (one after another) synge and speake vnto ẏ. Art thou wounded also as we? art thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hel: Mothes shalbe laide vnder the, & wormes shalbe thy couering.

How art thou fallen from heauẽ (d* O Lucyfer) thou fayre mornyng chyld hast thou gotten a fal euen to ẏ groũd, ẏ (not withstanding) dydest subdue the people: And yet ẏ thoughtest in thyne herte: I wyl clyme vp into heauen, and make my seate aboue the sterres of god, I wyl syt vpon the gloryous mount towarde the North, I wil clyme vp aboue the cloudes, & wyl be lyke the highest of al. Yet darre I saye ẏ thou shalt be broughte downe to the depe of hel. They ẏ se the, shal narowly loke vpon the, and thincke in them selues, saying: Is this the mã, ẏ brought al landes in feare, and made the kyngdomes afrayde: Is this he that made ẏ worlde in a maner waste, and laide the cities to the grounde, which let not his prysoners go home?

How happeneth it that the kynges of al people lye, euery on at home i his owne palace, with worshipe, and thou art cast out of thy graue lyke a wylde braunch: like as dead mens rayment ẏ are shut thorowe with the sweard: as they ẏ go downe to ẏ stones of ẏ depe:

as a deade coarse that is troden vnder fete: and art not buryed with them. Euen because that thou hast wasted thy land, and destroied thy people. For the generacion of the wicked shalbe without honour, for euer. There shal away be sought to destroy their children, for their fathers wickednes: they shal not come vp agayne to possesse the lande, & fyl ẏ worlde ful of castels and townes.

F I wyl stand vp against them (saith the Lord of hostes) and root out the name and generation of Babilon (sayth the Lorde) and will geue it to the Otters, and wil make water poddels of it. And I wyl swepe them out with the besome of destruccion, sayeth the Lorde of Hostes. The Lord of Hostes hath sworne an othe, saying it shal come to passe, as I haue determyned: & shalbe fulfylled as I haue deuysed. The Assirians shalbe destroyed in my lande, & vpon my mountaynes wyll I treade them vnder fote. Where thorow hys yocke shal come from you, and his burthen shal be take from your shoulders. Thys deuyce hath God taken thorow the whole worlde, and this is his hād stretched out ouer all people. For yf ẏ Lorde of Hostes determē a thing, who wyl disanulle it? And if he stretch forth hys hande, who wyl hold it in againe?

G The same yeare that kynge Ahaz died, God threatened by Esay on this maner: Reioyce not (ẏ whole Palestyna) as though the rod of him that beateth the were broken: for out of the serpentes rote, there shal waxe a kockatrice, and the frute shalbe a fyre worme. But the poore shal fede of the best thynges, and the symple dwell in saftye. Thy rotes wyl I destroy with honger, and it shal slaye the remnaunt. Houle ye poztes, wepe ye cytyes, and feare thou (O whole Palestina) for there shal come frō the north a smoke, whose power no man maye abyde. Who shal then maynteyne the messages of ẏ Gētyles? But ẏ lord stablysheth Sion & ẏ poore of my people shal put their trust in him.

The notes.

a ✣ By the staffe is vnderstand tyranny, and by the scepter domynacion.

b ✣ While Nabuchodonosor his childe liued ẏ people were not onlye oppressed, but also kynges and Prynces, but when they were once ryd out of the waye, then was myserye and waylynge ended. By the worlde he signifieth the comens: and by firre trees and ceders, the heades and rulers, as before the .ii. c.

c ✣ That is euen they that be in hel wil tremble, whē Nabuchodonosor commeth thither. It is figuratly spoken to the further settyng out of the mischief of Nabucodonosor.

b ✣ He compareth the death of Nabuchodonosor to the falling of Lucifer the mornyng sterre, which he calleth the childe of the mornyng, because it appereth onely in the mornyng. The meanyng is: No such thinge ought to haue happened vnto the, that in earth wast lyke the mornyng sterre, which no mā can take out of heauen: And thou that wast so myghtye, that thou destroyedst, what people ẏ wouldest and vnto whome it was a pastyme to destroy owe nacions, hast receaued such measure as ẏ hast geuest. Such a like thinge is there in Eze. xxviii. Against kyng Tirus.

¶ A prophecy agaynst Moab.

¶ The .xv. Chapter.

This is the heuy burthe vpon Moab: Ar of Moab was destroyed (as me thought) in the nyght season: A
The walles of Moab peryshed in the nyght, and banished away: They wente to Baith and Dibon in ẏ hye places, for to wepe: Moab dyd mourne frō Nebo to Medba: ✣ Al their heades were colled, and al their beardes shauen. In their stretes were they B
gyrded about with sacke cloth. In all toppes of their houses and stretes, was there nothing, but mournyng and weping. Hesebon and Eleale cried, that their voyce was herde vnto Jahaz. The worthyes also of Moab bleated and cryed for very sorow of their myndes. Wo is my herte for Moabs sake: They fled vnto the cytye of zoar, which is like a fayre frutful bullock, they went C
vp to Luhith, weping. The waye toward Horonaim was ful of lamentacon for the hurt. The waters of Nimrim were dried vp, ẏ grasse was withered herbes destroyed and what necessarye grene thing there was beside. In like maner the thynge that was lefte them of their substaunce, they caryed it by water to Araby. The crie went ouer ẏ whole lande of Moab: from Eglaim vnto Beer, was there nothing but mournynge. The waters of Dimon were full of bloude, for the enemye had sent thither a bonde of men, which as a lion laye a wayte for the remnaunte of the land, and for them that were escaped.

a* In tymes past it was a token of mournynge, to shaue the heed and clyppe the bearde: and therfore saith the Prophete, that the Moabytes cut awaye their heares, for sorowe and carfulnes. A like thin ge haue ye in Jeremy. vii. f. Cut of thyne heare, and cast it awaye. &c.

¶ The destruction Moab.

¶ The. xvi. Chappter.

A Then sent the Lordes of the lande a man of warre, fro the rock that lyeth toward the desert, a* vnto the hyll of the daughter Syon,
(For as for the b* daughters of Moab they were as it had bene a tremblynge byrde, that is put out of her nest, by y ferry of Arnō) which messenger sayde: gather your councel, come to gether, c* couer vs with your shadowe d* i the myddaye, as the nyght doth: hyde the
B chased, and bewraye not them that are fled, let the persecuted Moabites dwel amonge you, be oure open refuge agaynst y destroyer: for the aduersary oppresseth vs, y robber vndoeth vs, & the tyraunt dryueth vs out of oure lande. But the trone of your kingdom is ful of grace, therfore he that sytteth vpon it with faythfulnesse and trueth in the house of Dauid, know the thing, and do his dilygence to help shortly, accordyng to equyte and rightuousnes.
As for Moabs pryd shal they answer, it is wel knowen. And al though they be excellent, proude, arrogant, and hye mynded: yet is their strength nothing like. And therfore Moab complayneth vnto Moab, wher thorow they cōe al to mourne: & now that they be smytten, they take their deuyce beneth by y
C bricke wal, and make their complaint. The suburbes also of Hesebō were made waste, & y Prices of y gentiles, hewed downe y vynyardes of Sibma, which were plāted wnoble grapes, & spred vnto Jazer, & went vnto y end of y desert, whose braūches stretched their selues forth beyōd y see. Therfore I mourned for Jazer & for y vynyardes of Sibma w grete sorow. I poured my teares vpō Hesebō & Eleale, for al the it sōges were layde downe, i their haruest & gatherig of ther grapes: Mirth & chere was gon out of y feld & viniardes in so muche y no mā was glad nor sōg. Ther wēt no treder i to y winepresse, their mery chere was laid downe.
Wherfore my bely rōbled (as it had bene a lute) for moabs sake, & mine inward D
membres for the brick walles sake.
For it happened thus also: when Moab saw y she was turned vpsyde downe: she went vpō hie in to her Sanctuary, to make her prater there, but she myght not be helped. This is the deuyce which the Lord toke in hande at that tyme agaynst Moab. But now the Lord sayeth thus: In thre yeare shall the power of Moab with their pōpe (which be is greate) be mynyshed, lyke as the burthen of an hyred seruaunte. And as for y remnaunt of thē, they shalbe lesse then a fewe, and not rekened moch worth.

The Notes.

a* That is vnto the kingdom of Israel.
b* That is townes, cytties and vilages.
c* That is, refresh vs that are afflict, and geue vs a place to harbour in
d* That is i y most greuous hete of persecuciō. So is y myddaie ofte taken, as in the Psal. cxxi. the sunne shal not burne the by daye

¶ A prophecy agaynst damascus.

¶ The. xvii. Chapter.

This is the heuy burthen vp on A
Damascus: Beholde Damascus shal be no more a cytye, but a heape of broken stones. The cytyes of Aroer shalbe waste: the catell shall lye there, & noman shal fraye them awaye. Ephraim shal nomore be strōge, & Damascus shall no more be a kyngdome. And as for the glory of y remnaunt of y Syrians, it shalbe as the glory of y chyldre of Israel, sayeth the Lorde of Hostes. At that tyme also shall the glory of Jacob be very poore, & his fatnes leane. It shal happē to thē, as whē one sheareth in haruest, which cutteth hys
B hand full with y sickle, & whē one gathereth sheaues together i y valleye, of a* Raphaim, there remayneth yet some cares ouer: Or as when one shaketh ā olyue tree, whych fyndeth but two or thre olyue beries aboue i y toppe, & foure or fyue i y braunches. Thus y Lord God of Israel hath spokē, Thē shal mā conuerte againe vnto his maker, & turne his eyes to y holy one of Israel. And sha. l not turne to y aulters y are y worke of his owne handes, nether shall he loke vpon groues & ymages, which his fingers haue wrought. At y same time shal their strōg cities be desolat lik as they

were once y forsake plowes & corn, wh
they forsoke) for fere of y chyldre of Is-
rael. So shalt y (O Damascus) be deso
late, because thou haste forgotten God
thy sauyour, and haste not called to re-
membraunce the rock of thy strengthe.

Wherfore thou hast also set a fayre
plant, and grafted a straung braunch.
In the daye when thou dydest plant it,
it was greate, and gaue soone y frute
of thy sede: But in the day of haruest y
shalt reap an heap of sorows ꝛ mysereis

Wo be to the multitud of much pe
ople, that rush in like the see, and to y
heape of folcke, that renne ouer al lyke
greate waters. For thoughe so manye
people encrese as the flowing waters,
and though they be armed, yet they fle
ferre of, and vanysh awaye y lyke dust
with the wynde vpon an hyl, and as y
whyrle wynde thorow a storme. Tho-
ugh they be fearefull at nyght, yet in y
mornyng it is gone with them. Thys
is their porcyon, that do vs harm, and
heritage of them that robbe vs.

The Notes.

a * Raphaim, is a valey nye vnto Ierusalem, on y North syde of Iewry: Iosue xviii. i. ii. Regu. v.

A prophecy agaynst Egypt.

The. xviii. Chapter.

A Wo be to the land of flyeng
shyppes, which is of thys
syde, y floud of Ethiopia:
which sendeth her messag
ouer the see in shyppes of
redes vpon the water: and sayeth: goo
soone, and do your message vnto a str-
aung and herd folke: to a fearful peo
ple, and to a people that is further the
thys: to a desperate and pylled folcke,
whose lande is deuyded from vs with
ryuers of water. Yee all ye y lyt in the
compasse of the world, & dwel vpo the
earth: when the toke shalbe geuen vp
on the mountaynes, then loke vp: and
B when the Hoorne bloweth, thenne
herken to, for thus hath the Lord sayd
vnto me. I laye me downe, and ponder
the matter in my house, at the Noone
day, when it was hote: And there fel a
mistyng shower lyke a dew, as it happe-
neth i haruest. But y frutes were not
yet ripe cut of, & y grapes wer but yog
& grene. The one smote of, y grapes w
an hoke, yee he hewed downe also y bo
wes & y brauches, & did cast the away.

And thus they were layde waste, for y
foules of the mountaynes, and for the
beastes of the earth together. So that D
the foules sat ther vpon, & the beastes
of y earth wyntered there. Then shall
there be a present broughte vnto the
Lorde of Hostes: eue that harde folke,
that fearful folke, & that further is th-
en thys: that desperate and pylled fol-
ke (whose land is deuyded fro vs wit
floudes of water) vnto the place of the
name of the Lorde of Hostes: eue vnto
the hyll of Syon.

The prophet prophecyeth euyll agaynst Egypt.

The. xix. Chapter.

This is the heuy burthe vp
on Egypt: Beholde, the Lo
rde wyll a * ryde vpon a sw- A
yfte cloude, & com into Eg
ypte. And the goddes of
Egypt shall tremble at his comynge,
& the hert of Egypte shall quake wych
in her. For thus sayeth the Lord: I wil
stere vp the Egypcyans one agaynst
another amoge the selues, so that one
shalbe euer agaynst his brother and
neyghbour, yee one cyte agaynst anot-
her, & one kingdom agaynst another.
And Egypt shalbe choked in her selfe.
When they aske councel at their god-
des, at their Prophets, their sothsaiers
& witches: then wyll I brynge their co B
uncell to naught. I wyll deliuer Eg-
ypt also into the handes of greuous
rulers, and a cruell kenge shall haue
the rule of them. b * The water of the
see shalbe drawne out, Nilus shall syn
ke awaye, & be drocke vp. The ryuers
also shalbe drawn out, the welles shal
decreace and drye awaye, Rede & rush
shall fayle, y grasse by the waters syde
or vpo the ryuers back, ye and whatso
euer is sowed by the waters, shalbe wy
thered, destroyed, and brought to nau-
ght. The fysshers shal mourne, al such
as cast angles in the water shall co-
playne, & they that sprede their nettes i
the water, shalbe faynt harted. Such
as laboure vpon flax & sylck shal com
to pouerte, & they also that weeue fine
workes. All the poundes of Egypte,
all the pollyeye of their Moates and
dyches shall come to naught.

Yee the vndyscrete princes of Zoan,
the coūcell of the wise Senatoures
of

of Pharao shal turn to folyshnes: Tho
se that dare boast and say of Pharaos
behalfe: I am come of wyse people, I ã
come of the olde regall Progeny. But
where are now the wyse men? Let them
tell the and shew the, what the Lord of
hoostes hath taken in hand against E
gypt. Foles are those prynces of Zoã,
and proude are the Princes of Noph:
yee they deceue Egypt with theyr noby
C litie of their stocke. For the Lorde hath
made Egypt droncken with the spirite
of errour, and they shal vse it in al mat-
ters: euen lyke as a dronken man goeth
spewynge about. For Egipte shall lack
good counsel, so that they shal not kno
we what to do, nether beginig, nor ende
nether vpon the lande nor water. Thẽ
shall the Egiptians be lyke vntoo wo-
mẽ, afrayd and astonyed, at the lyfting
vp of the heade, which the Lord of hoo
stes shal lyft vp ouer them. The Lande
of Juda also shal make the Egyptiãs
afrayde, who so doth but speake vpõ it,
shall put them in feare: And that becau
se of the counsell, which the Lorde of ho
stes hath deuised agaynst them. Then
shall the fyue Citties of Egypte speake
wyth the Cananites tonge, and sweare
D by the lorde of hoostes, and Heliopolys
shalbe one of them. At the same tyme
shall the lorde of Hoostes haue an aul-
ter in the myddest of the land of Egyp
te, with this title therby, Unto the lord.
Thys shal be a token or testymony vn
to the Lord of Hostes in the land of E
gypt, when they shal crye vnto hym, be
cause of those that oppres them: that
he shal sende them a Captayne and a
sauyoure to delyuer them.

Moreouer, Egypte shallbe boughte
vnto the lord, & the Egipcians also shal
know the lord at ÿ same tyme: they shal
do hym reuerence with the peace offering
es, and with me at offrynges: they shal
promyse him offrynges: yee and paye
E hym also. Thus the lord, shall smyte E-
gypt, and heale it agayne: and so shal
they turne to the lord, and he shal haue
mercy vpon ÿ, and saue them. Thẽ shal
ther be a comen waye out of Egypt in
to Assiria. The Assiryans shall come
in to Egypt, and the Egypcyans into
Assiria. The Egypcians also and the
Assirians shall both haue one Goddes
seruyce.
Then shal Israel with honoure be the
thyrde to Egipte and Assur. And the
Lord of hosts shal blesse them, saing:
Blessed is my people of the Egipciãs,
Assur is the worcke of my handes, but
Israel is myne enheritaunce.

The Notes

a ✠ To ride vpon a swyft cloude is, to visit & pu-
nysh quyckely and with expedicion: as the cloudes
go swyftly in the ayre from region to region.
b ✠ The water of the see shalbe drawen out. &c. E-
gypt (as Boppes shew) receaueth no rayne forth of ÿ
ayre, but is ouer flowed With the water Nylus at
certen times, xiiii, xv, xvi, cubytes hygh from ÿ gro
und: For yf it encreace to any lesse heyghth, the coun-
trey escapeth not a darth, saith Plin. And therfore
by the scarsnes and want of water is the desolacion
of the lande described. Nilus is here cal ed by diue
rs names, some tyme the see, some tyme riuers, som
tyme welles, some tyme poundes. &c. For that floud
runneth. vii. sondry wayes, and it is caled the see, not
only because the Hebrues cal al congregacions of wa
ters ÿ see, generally: but also because it was of old
tyme a constant opinion after the Storyes, that yt
hath his original begynnyng from the Ocean se.
Ye maye also vnderstand by the dryues of Nilus, ÿ
it ouerflowed not the lande, contrary to the old ac-
costumed maner therof. Some had leuer haue thys
to be figuratly applyed. As there be certen waters
of the gospel, wich the holy goost geueth, so are ther
also the troublous waters of Egipt, that is, of wor
ldly doctrine. Therfore when the worde of God is
ones herde, those waters drye vp: For ÿ holy goost
repprehendeth the worlde of synne, and openeth and
declareth the workes of darknes In those waters
do rede & rushe grow, that is, vayne & tryfling wor
ches, suche as are the worches of hipocrites, whi-
ch after the outward shew & aperaũce seame, grene
& fresh, but are with in vayne and nought worth.

¶ Agaynst egipt and Ethiopia

¶ The xx Chapter.

IN the sam yere that Thar
than cam to Asdod, wher A
Sargõ the king of the As
sirians sent hi what tyme
as he also beseged Asdod,
and wanne it the same season: Then
spake the Lorde vnto Esay the sone of
Amoz, saying: go & lowse of that sacke
cloth from thy loynes, and put of thy
shues from thy fete. And so he dyd,
goyng nacked and barefote. Thẽ sayd
the Lord: where as my seruaunt Esay
goeth nacked, and bare fote, it is a tokẽ
and signifieng of ÿ thing, ÿ after thre
yeare shal cõe vpõ Egipt & Ethiopia.
For euen thus shall the kynge of the
Assirians dryue both young and old, as
prisoners naked and bare fote, oute of
Egipte and Ethiopia. And shall dis- B
couer the shame of Egept. They
shall be also at their wyttes ende, and
ashamed one of another: the Egypcy

ans of the Morians, and the Morians of the Egipcians, at the sighte of their glory. a* Morouer, they that dwel in ẏ Iles shal se euē the same daye: beholde, this is oure hope, to whome we fled to seke helpe, that we might be delyuered from the kynge of the Assyrians. How wyl we escape.

The notes

a* Some reade: And he that dwelleth in this Ile shal &c. Jerusalem and the lande of Juda is iustly called an Ile, because it was beset rounde about with enemyes and wicked nacyons, as it had bene with the seeas, therfore ought it to haue trusted to the only healpe and ayde of god. The church also is an Ile, that is troubled with diuers stormes, and that by the onely healpe of God is in safetye: For he suffereth not the persecuters to persecute any further, thē the church may suffer, or thē is profytable for it.

Agaynst babylon, Idumea Arabia.

The .xxi. Chapter.

A This is the heuye burthē of the a* waste see: A greuous vysyon was shewed vnto me, lyke as when a storme of wynd and rayne rusheth in from the wyldernes, that terryble lande. Who so maye deceaue (sayd the voyce) let him deceaue: who so maye dystroye, let him distroye. Up Elam, besege it O Madai: for I wyll styll al their grounynges. With thys, ẏ reynes of my backe were ful of payne: Panges came vpon me, as vpō a woman in her trauayle. When I herd it/ I was abashed: ⁊ when I loked vp, I was afrayde. Myne hert panted, I trembled for feare. The b* darcknes made me fearful in my mynde.

B Yee sonne make ready the table (sayde this voyce) kepe the watch, eate ⁊ drynke: Up ye Captaines, take you to youre shylde, for thus the Lord hathe charged me: go thy waye, ⁊ set a watchman, ẏ he may tel what he seeth. And whē he had wayted dylygently he saw two horsmen, the one rydinge vpon an Asse, the other vpon a camel. And the lyō cryed: Lord, I haue stand waytinge al the whole daye/ ⁊ haue kept my watch all the nyght. With that cam there one rydyng vpon a charette, which answered, and sayde: Babylon is fallen, she is turned vpsidowne, and all the ymages of her Goddes are smytten to ẏ groūd. This (O my felow thresshers ⁊ andfanners) haue I herd of ẏ lord of Hoostes the God of Israel, to shewe vnto you.

The heuy burthen of Duma.

One of Seir cryed vnto me: Watchman what hast thou espied by night, watchman what hast thou espied by night. The watchman answered: The daye breaketh on, and the night is comming: If your request bee earnest, then ask and come agayne. C

The heuy burthen of Arabia.

In euen ye shal abide in the wood in the daye towarde Dedanym. Mete the thurstie with water (O ye Cytisins of Hema) mete those with bred that are fled. For they shall runne awaye from the weapen from the drawen swerde/ from the bent bow/ and from the great battell. For thus hath the Lorde spoke vnto me, ouer a yeare shal al the power of Cedar be gone/ lyke as when the office of the hyred seruaunt goeth out: And the remnaunt of the good archers of Cedar shalbe very fewe: For the lorde God of israell hath spoken it.

The Notes

a* By the waste se is vnderstande Babilon. It is so called, because of the excedyng great crueltie or tyranny wherwith is ouercysed the Jewes. Hereof is there a Prouerbe: Babylon is a se of euelles, and euen the wast of the see: that is the most tēpestuous and desolat place, and that is lest possible to be sayled thorow.

b* By darcknes here do some vnderstand trybulacion and aduersitees before in the. v. g. If we loke. &c. it shalbe al darknes and sorow.

A Prophecy against Jerusalem.

The .xxii. Chapter.

The heuy burthen vppon the a* valley of visions. What hast ẏ A
there to do/ that thou clymmest vp into the house toppe/ O thou Citie of myracles/ sedicious and wylfulle seinge/ thy slayne men are neither kylled with swerde, nor dede in battell/ for all thy captayns gat them to theyr horses, from the ordynaunce/ yee they are altogether ronnen awaye/ and fledde far of. When I perceaued that/ I sayde: awaye fro me that I maye wepe bitterly. Take no laboure to persecute me as conchinge the destruction of my people. For this is the daye of the Lorde of Hoostes, wherin he wyl plage, tread downe, and wede out the valley of vysions and breake down the walles/ so such a cracke/ that it shall geue a soū

be in the mountaynes.
I sawe the Elamytes take the quyu-
ers to carte & to horse, and ye the wales
B were bare frō harnesse. Thy goodly
valleys were ful of charettes, the horse
men made them soone to besege the ga
tes. Then was the coueryng of Juda
put from thence, and then was sene the
sege of the timbre house. There shalye
se the ryftes in the walles of the cite of
Dauid, wher of there shalbe many. Ye
shall gather together the waters of the
lower pole, and tell the houses of Jer-
usalem, & breake of some of them to ke
pe the walles. And ye shall make a pyt
betwixte the two walles of the water
C of holde pole, & nothinge regarde him,
that toke it in hande, & made it. And at
the same time shal the Lord of Hostes
call men to wepinge, mournyng, to bal
denesse and puttynge on of sack cloth.
But they to fulfil their lust & wylfuln
es, slaughter oxen: they kyll shepe, they
eate costly meate, & drynke wyne, + let
vs eate & drynke/to morow we shall
dye. Neuerthelesse when the Lorde of
Hostes hearde of it, he sayd yee: yf this
wickednes of yours shalbe remitted,
ye must dye for it. This hath ye Lorde
God of hostes spokē Thus sayth the
Lorde God of Hostes: Go in to the tre
asurye vnto Sobna the Gouernoure,
& saye vnto him: What hast thou here
to doe? & from whence comest thou? that
thou hast made the a graue here? For
D he had caused a costly tombe of stone
to be made for hym selfe, & a place to lie
in to be hewē out of a rock. Beholde, the
Lorde shall cast the out by vyolence:
he wyll deck the of another fashyon, &
put vpon the a straunge cloth, he shall
carye the ito a farre countre, lyke a bal
with his hādes. There shalt thou dye:
there shall the pompe of thy charettes
haue an ende: thou vyleyn of the house
of the Lorde: I wyll shutte the out of
thyne office and put thy from thyne est
ate.

After this wyll I call my seruaunte
Eliakim, the sonne of helkiah, and a-
raye hym with thy cote, and gyrde hi̅
with thy gyrdle, and I wyll geue thee
E power into his hande. He shalbe a fath
er of the citesy ns of Jerusalem, & of ye
hired of Juda I wil also lay ye b + key of
Dauids house vpō his shoulders, & yt
he open, no man shall shut: and if he do
shut, no mā shall open. I wyll fasten
him to a nayle in the place of the moost
hyghe faythefulnesse, & he shalbe vpon
the glorious trone of his fathers hou-
se. They shal hāg vpō hi al the glory of
his fathers house, of ye child & childers
childrē al aparel smal & gret, al īstrumē
tes of measure & musyke. This shal cō
to passe (sayeth ye Lord of Hostes) when
the nayle that is fastened to the place
of the hyghest faythfulnesse, shalbe pl
ucket of. And when ye weght that han
geth vpon it, shall fall, be brokē, & he w
en i peces. For the Lord hym selfe hath
sayde it.

The notes.

a a Jerusalem is caled the valey of vysiōs, because it had so many sears, that is, prophetes and techers in gods worde.
b b By the key is signified autorie & power as i Apo iii. b This is he. &c, that hath the key. &c.
¶ A Prophecy agaynst Tyrus, and a promes to restore it agayne.

☞ The. xxiii. Chapter.

A heuy burthen vpō Tyr-
us/ Mourne ye shippes of
Tharsis, for she is throwē
downe to ye groūde, & cōqu
ered of them that are come
from Cethim. The indwellers of the I
landes the marchauntes of Sidon, and
they that occupyed the see (of whom
thou wast ful somtime) are at a poynte.
For by se were ther frutes brought vn
to ye, and all maner of corne by water.
Thou wast the comen markett of all
people. Sidon is sory for it, yee & all
the powre of the see cōplayneth, & saye-
th: O yt I had neuer trauelled with chy
lde, that I had neuer borne any, that I
had nether norysshed boye, ner brought
vp daughter.
As soone as Egipte perceaueth it, she B
wylbe as sory as Tirus it selfe. Go o-
uer a a the see, mourne ye that dwel in ye
Iles. Is not that the gloryous cite,
whiche hath bene of longe antiquite?
whose netiues dwellyng farre of, com-
mend her so greatly. Who hath deuy-
sed suche thinges vpō Tirus ye crowne
of al cities, whose marchaūts & capte y
nes wer ye highest & princi pal of ye world
even

Euen the Lorde of hostes hath deuy-
sed it, y he may put downe all pope, &
mynysh all the glory of y worlde. Go
thorow thi lande (O thou daughter of
the see) as men go ouer the water, and
there is not a gyrdle more.

Thus the Lorde that roteth out the
kyngdomes, & hath taken in hande a-
C gaynst that myghtye Canaan to rote
it out, hath stretched out his hand ouer
the b* see, and sayde: From hence forth
shalt thou make no more myrth (O y
daughter of Sidon: for thou shalt be
put downe of the Cethins. Stande
vp therfore, and go where the enemye
wyll cary the, where thou shalt also ha
ue norest. Behold (for thine ensample,
The Chaldees were soche a people,
that noman was lyke them, Assur bu-
ylded them: he set vp hys castels and
broke them downe agayne. And ther
fore mourne (ye shyppes of the see) for
youre power shalbe throwne downe.

After that, shall the .lxx. yeares of
D Tyrus (eue as longe as their kynges
lyfe was) be forgotte. And after .lxx.
yeares, it shall happen to Tirus as
with an harlot that playeth vpo a lute,
Take thy lute (saye men to her) and go
aboute the cytye, thou art yet an vnkn
owne wenche, make pastyme with dy-
uerse balettes, wher by thou mayest co
m to acquantaunce. Thus shall it hap-
pen after lxx. yeares. The Lorde shall
vyset the cytye of Tyrus, and it shall
come agayne to her marchaundyse, &
shal occupye wyth al the kyngdomes
that be in the worlde. But all her occ-
upyinge and wynnynge shalbe halow
ed vnto the Lorde. For then shall they
laye vpo thyng behynde them nor vp
on heapes: but the marchaundyse of
Tirus shal belonge vnto the cytezyns
of the Lorde, to y feadyng and susten-
ynge of the hungrye, and to the clothi
nge of the aged.

The notes.

a* Some reade: into Tharsus. He speaketh vnto
the marchauntes of Egypte, & to the mar chauntes
of the Iles: y they now get the to Tharsus, be cau
se Tyrus is destroyed.
b * He meaneth Tyrus, which standeth in the see.
A Prophecye vpon the tribulacyon that shall
faule vpon the worlde, be cause of synne.

The .xxiiii. Chapter.

Beholde, the Lord shal wast
e and plage the worlde, he
shall make y face of the ea-
rth desolate, & scatre abro-
ade the inhabytoures ther A
of. Then shall the a* Preast be as the
people, the master as the seruaut, y da-
me lyke y mayde, the seler like the byer,
he that lendeth vpon vsury, like vnto
him y boroweth vpo vsury, the credit
ure, as the detter. Yee myserably shall
the world be wasted & clene destroyed.
For the Lorde hath so determed in him
selfe. The earth shalbe heuye & decaye.
The face of y earth shall perish & fall
awaye, y proude people of the worlde
shall come to naught. For the earth is
corrupte of her indwellers.

For whye they haue offended the la
we chaunged the ordinaunces, and ma
de the b* euerlasting testament of none
effect. And therfore shal the curse deuou B
re the earthe: for they that dwell theron
haue synned, wherfore they shal be brēt
also, and those that remayne, shalbe be
ry fewe. The swete wyne shal mourne,
the grapes shalbe weake, and al that ha
ue bene merye in herte, shall syghe. The
myrth of tabrettes shalbe layde downe,
the cheare of the ioyful shal ceasse, and
the pleasure of lutes shal haue an ende:
there shall no more wine be dronken w
myrth, the beere shall be bytter to thē
that drynke it, the wicked cities shalbe
broken downe, all houses shalbe shutt,
that no man maye come in.

In the streetes shall there be lyft vp
a crye because of wyne, all mens chere
shall banysh awaye, and all ioye of the C
earth shal passe. Desolacion shal remai
ne in y cities, and the gates shalbe smi-
ten wyth wastnes. For It shal happen
vnto all Landes and to all people lyke
as when a man smyteth downe the oly-
ues / that are left vpon the tre: or seketh
after grapes, when the wine gethering
is out. And those same (that remayne)
shal lyft vp theyr voyce / and be glad /
shall magnifye the glory of the Lorde
euen from the see / and prayse the name
of the Lorde God of Israel, in the val
eys and Ilondes. We hear songes
song to the prayse of the righteous, fro
al

al the endes of the worlde. Therfore I
muste speake: O myne vnfrutfulnes,
O my pouertie. Wo is me, al is full of
synners, which offende of purpose and
malyce. And therfore (O thou that dw
ellest vpō the earth) there is at hande
for the, feare, pyt and snare. Who so es-
capeth thy terreble crye, shall fall into
the pyt. And yf he come out of the pyt,
he shalbe taken wᵗ the snare. For the
D wyndowes aboue shalbe opned, and
the fondacion of the earth shal moue:
The earth shall geue a greate crack, it
shall haue a sore ruyne, & take an horr-
yble fall. The earth shall stacker lyke
a droncken man, & be takē awaye lyke
a tent. Her mysdedes shall lye so heuy
vpon her, that she must fal, and neuer ry
se vp agayne. At the same tyme shall ÿ
Lord mustre together the hye hooste a-
boue, and the kinges of the worlde vp-
pon the earth. These shalbe coupled to-
ther as prysoners be, and shalbe shut in
one warde and punisshed innumerable
dayes. The Moone and the Sunne
shalbe ashamed when the Lorde of hoo
stes shall rule them at Jerusalem vpon
the mount Syon, before and with hys ex
cellent councell.

The notes

b ✱ Some do vnderstande by the euerlasting Testa
ment, not only that whych was made to Abraham,
Isaac, and Jacob: but also the law of nature, which
is wrytten in oure hertes. Other vnderstande therby
the lawe of charitie. For that is no new commaū
demēt, but a cōmaūdemēt frō ÿ beginīg. The lawe of
charitye is ÿ lawe of the spyrite. He that loueth hys
neighbour hath fulfylled the lawe. Roma. xiii. Gal. v

¶ A thankesgeuyng to God for hys workes.

¶ The. xxv. Chapter.

A O Lorde, thou art my God, I
wyl prayse the, and magni
fye thy name: For thou bri
gest maruelous thinges to
passe, acording to thyne ol
de councels, truly and stedfastly: Thou
makest of townes, heapes of stone: & of
head cities broken walles: The pala-
ces of the wicked destroiest thou out of
the citie, that they shal neuer be builded
agayne. Therfore the very rude people
muste magnifye the / and the Cityes of
the cruell Heathen muste feare the. For
thou art the pore mans help, a strenght
for the nedefull in his necessitie,
Thou art a defēce against euel wether,
a shadowe agaynst the heat. But vnto
the presumptuous, thou art lyke a strōg
whyrlewynde, that casteth downe the bo B
astinge of the vngodly: thou kepest me
from heate, with the shadow of the clou
des, thou cutest of the braunches of Ti
rauntes.
Moreouer the Lorde of hoostes shall o
nes prepare a feast for al people vpon
the hyll: A plenteous, costly, pleasaunt
a ✱ feast of fat and well fed beastes, of swe
te and moost pure thynges. Upon the
b ✱ hyll shall he take awaye the syde va-
le that hangeth before the face of all pe
ople, and the coueryng wherwith all gē
tyles are couered, as for deathe, he shall
vtterly consume it. The Lord God shal
wype away the teares from all faces, &
take awaye the confusyon of hys peo-
ple thorow the whole world. For the lor
de hym selfe hath sayde it.
At the same tyme shall it be sayd: lo,
this is our God, in whome we put our
trust, and he hath healed vs. This is ÿ
Lord that we haue wayted for: Let vs C
reioyse and delyte in hys helth. For the
hande of the Lorde ceaseth vpon this
hyll. But Moab shalbe threshen down
vnder hym, like as the straw is troden
vnder fete in a dōg hyl. For he shal stre
tche out hys hands vpon hym lyke as a
swymmer doth to swymme, and wyth ÿ
power of hys handes shall he cast dow-
ne his pompe. As for his strōg holds
and hye walles: he shal bowe them, ca-
st them downe, and fell them to the gro
unde into dust.

The notes

a ✱ By ÿ fest of fat & wel fed beastes, & of swete & most
pure thynges, is betokened the anger and indignacion
of God as the scripture doth often signify the
same vnder the name of a cuppe. Zach. xii. a Beholde
I wyl make Jerusalem a cuppe of surfet vnto al the
people that are rounde about her.
b ✱ By the hyl is meant the hyl of Sion, by whiche
is fygured the church There wyl the Lord iudge, &
delyuer vs from al our enemyes. By the vale & coue
ryng, vnderstand, synne: wherin al men are founde
gyltye. Roma. iii. Al men haue synned. &c. From it
hath the Lord delyuered al men, which beleue that
he hath frely done it, of hys only mercy for Christes
sake, and not of their deseruynges. Rom. iii. b

¶ A songe of the delyueraunce of the people.

¶ The. xxvi. Chapter.

Then

A Then shall thys songe be
song in the lande of Juda.
We haue a strõg citie, the
walles & the ordynaunce
shall kepe vs. a* Open the
gates, that the good people maye go i,
whych laboureth for the trueth. And y,
which art the doar & hast the matter in
hãde: shalt prouyde for peace, eue the
peace that men hope for i the. Hope styl
in the Lorde, for in the Lorde God is
euerlastynge strength. For whi, it is he,
y bryngeth lowe the hye minded cytese-
yns, & casteth downe the proude cities.
He casteth them to the grounde, ye euẽ
into the myre, that they maye be troden
vnder the fete of the symple, & with the
B steppes of the poore. Thou (Lorde)
consydrest the path of the rightuous,
whether it be ryght, whether the waye
of the rightuous be ryght. Therfore (
Lord) we haue a respecte vnto y b* wate
of thy iudgementes, thi name & thi rem
embraunce reioyse the soule. My soule
lusteth after the all the nyght longe, &
my mynde hasteth frely to the. For as
soone as thy iudgement is knowne to
the world, then the inhabytours of the
earth lerne ryghtuousnesse. But the
vngodli (though he haue receaued gra-
ce) yet lerneth he not rightuousnes, but
in y place where he is punyshed. he o-
fendeth, & feareth not the glory of the
Lorde. Lorde, they wil not se thyne hye
hande, but they shall se it, and be confo-
unded: whẽ thou shalt deuour thẽ with
the wrath of the people, & with y fyre of
C thyne enemyes. But vnto vs, O Lord,
prouyde for peace: for thou worckest in
vs all oure workes. O Lorde oure
God, though soch Lordes haue dom-
ynacion vpon vs as knowe not the: yet
graunte, that we may hope only in the:
and kepe thy name in remembraunce.
The malycyous Tyrauntes when thei
dye, are neyther in lyfe nor in the resur-
rection, for thou visitest them and roo
test them out, and destroyest all the me-
morallo i them. Agayne, thou increcest
the people. O Lorde, thou increacest y
people, thou shalt be prarsed and mag
nifyed in all the endes of y world. The
people y seke vnto the in trouble, y sam
aduersitie whych they complayne of is vn
to them a chastening before the. Lyke
as a wyfe with chylde (when her trauel
cometh vpon her) is ashamed, crieth &
suffereth the payne: Euen so are we, O D
Lord, in thy sight. We are with chyld,
we trauel, and beare, and with the syr
te we brynge forthe health, where tho-
row the earthe is vndestroyed, and the
inhabitours of the world perish not.
But as for thy c* dead men y ours,
that be departed, they are in lyfe and re
surrectyon, They lye in the earth, theye
wake, and haue ioye: for thy dewe is a
dew of lyfe and lyght. But the place of
the malycyous Tyraunces, is fallen a-
waye. So go now my people into thy
chamber, and shut the doore to the, and
suffer nowe the twinclinge of an eye, til
the wrath be ouerpast. For beholde, the
Lord wyll go out of his habitacion, to
visite the wickednes of them that dwel
vpon erth. He wyll dyscouer the blood
y she hath deuoured, she shall neuer hy
de them, that she hath murthered.

The notes

a* Open the gates. &c. Loke Psalme cxviii c. He wylleth preachers to open Christ vnto the people, for he is the dore thorow whome they must entre Joh. x
b* The way of the iudgementes of God is the affliction and the crosse that withdraweth vs from synne: In thys do the Christen reioyce. Rom. v. a. We reioyse in tribulacion. &c
c* By the dead, here vnderstande the ryghtuousnes in y Ap. xiiii c. Blessed ar y ded. which here after dy in the Lord, They shall ryse agayn to lyfe not as the other which are vnrighteous. Joh. v. Dany. xii.
He prophecieth that all realmes shalbe destroyed about the comming of Christ.

The. xxvii. Chapter.

Then the Lorde wyth hys heuy,
great, and longe a* sweard shall A
visite Leuiathã that inuicyble
serpent.: euen b* Leuiathã that croked
serpent and shal slay the whalfysh in y
see. At the same tyme shal men synge of
the vyneyarde of Muscatell. I the lor
de kepe it, and water it in due season. I
watch daie & night, y no mã breke into
it. I beare no euil wil in my mid. Who
wyll compell me, that I greatly forget
tynge al faythfulnes, shuld burne it vp
at ones with thornes and busshes. Or
who wyl enforce me to kepe or make pe
ce? It wyl come to thys poynt, that Ja
cob shalbe roted agayn, & Israell shall
be greane, and beare floures, and they
shall fil the whole world with theyr frut

Semyteth

Smyteth he not his smyter, as euel as
he is smiten him self: Destroyeth he not
the murtherers, as he is murthered? E-
C uery man recompenceth with the mea-
sure that he receaueth: He museth upon
hys sore wynde, as upon the dayes of
extreame heate. And therfore shal the in
iquite of Jacob be thus reconsyled. & so
shal he take away all ye frut of his sinnes
As for aulter stones, he shall make
them all as stones beaten to poulder: ye
groues and Idolles shall not stande.
The strong cities shall be desolate, and
the fayre cityes shallbe lefte lyke a wyl-
dernes. The catell shall fede and lye the
re., and the shepe shal eate it up. Their
D haruest shalbe brent, their wiues which
were theyr beutie when they cam forth:
shalbe defyled for it is a peple without
understanding, and therfor he that crea
ted them, shall not fauour them, and he
that made them, shall not be mercyefull
unto them. In that tyme shall the Lord
shute from the swyfte water of Euphra
tes, unto the riuer of Egipte. And the-
re shall the chylderen be chosen out one
by one. Then shall the great trompette
be blowen, soo that those whiche haue
bene destroyed in the Assirians lande,
and those that ye scattered abroad in E
gypte: shall come and worshyppe the lor
de at Jerusalem upon the holy mount.

The notes.

a By the swerde of the Lorde is understande the
word of God, and the sentence of the euerlastinge.
Judge. With it is the deuell and the power of Antye-
chryst slayne.
b Leuiathā betokneth here the deuel after som ex-
positours. Albeit that it properly signifieth a whal,
as is sayde, Job. xl. c. Serpentes do also betoken the
deuell because of thyre sutelenes and wylynes. Gen.
iii. a. The hebrues understād here by serpens myghti
[illegible]
C Agaynst the pryde of Ephraim, and against false
[illegible]

C The. xxviii. Chapter.

B WO be to the crowne of pry-
de, to the a* dronkē Ephra
emites, and to the faydinge
flouer, to the glorye of hys
pompe, that is upon the top
pe of the plenteous valley: whyche men
be ouerladen wyth wyne. Beholde, the
strength and power of the Lorde, shall
breake into the land on euerye syde, ly-
ke a tempest of hail, ye beareth down strō
ge holdes, and lyke an horrible, myghti
and ouer flowynge water.

And ye proude crowne of ye dronkē Ep-
hraemites, shall be troden under fote.
And as for ye faydynge floure, the glori
of his pompe, which is upō the toppe
of the plenteous valley: it shall happen
unto him, as to an untymely frute be B
fore the haruest come. Whych as soone
as it is sene, is by & by deuoured, or euer
it come well in a mans hande.
And then shall the Lord of Hostes be a
b* ioyfull crowne, and a glorious gar-
lande unto the remnaunt of his people.
Unto the lowly, he shalbe a spryte of
iudgement, and unto them that dryue
awaye the enemyes from the gates, he
shalbe a spryte of strēgth. But they go
wrong, by the reason of wyne, they fall
& stacker because of strōge drincke. Yee
euē the prestes and prophetes thē selues
go amisse, thei are dronken with wine,
& weake brained thorow strōg drincke.
They erre in seynge, and in iugdment
they fayle. For all tables are so full of
vomyte and fyl thines, that no place is
cleane. c* What is he amōge thē, that C
cā teach, instruct or enfourme ye chylder
en, which are weende frō suck, or taken
from the brestes: of eny other fashion
then: Commaunde, that maye be cōma-
unded, bid that maye be bydden, forbid
that maye be forbydden, kepe backe ye
may be kept backe, here a lytle, there a
litle. And therfore the Lorde also shall
speake with lispynge lippes and with
a straunnge languange unto this peo-
ple to whom he spake afore of this ma-
ner: This shal bringe rest, yf one refres
h the weery, yee this shall bringe rest.
But they hade no wyll to heare. And
therfore the Lorde shall answere their
stubbournes, Cōmaunde that may be
cōmaunded, byd ye maye be byddē, for
byd that maybe forbydden, kepe backe
ye mai be kept back, her a litle ther a litle
That they maie go forth, fal backward
be brosed, snar de & take. Wherfore
heare the worde of the Lorde, ye mock-
ers that rule the Lordes people, which
is at Jerusalem. For ye cōforte your
selues thus: Tush, death & we are at a
poynte, and as for hell, we haue made a
condycion wyth it, ye thought there bre-
ake out eny sore plage it shall not come
upon us:

For with disceate wyll we escape, and with vnmblenes wyll we defende oure selues. Therfore sayth the Lord God: Beholde, I wyll laye a stone in Syon, a great stone, a costly b* corner stone for a sure foundacyon: that whoso putteth his trust i him, shal not be confounded. Ryghtuouses wyll I set vp agayne in ẏ balaunce, and iugment iñ weightes, The tempest of hayle shall take awaye your refuge, that ye haue to disceaue withall: & ẏ ouerflowynge waters shal breake downe youre strong holdes of dissimulacion. Thus the appoyntment ẏ ye haue made wt death, shalbe done awaye: and the cõdycion that ye made with hel, shal not stande, When ẏ great distruccion goeth thorow, it shal all to treade you. It shal take you quyte a waye before it. For it shall go forth early in the mornynge and contynue onli that daye & that night. And ẏ very feare only shal teach you, whẽ ye heare it For the bedde shall be so narow that a mã con not lye vpõ it: And ẏ coueryng to small, that a mã maye not wynde him selfe therin. For the Lorde shall steppe forth as he did vpõ ẏ moũte * Perazim and shall take on as he dyde vpon the * vale of Gabaon: that he maye brynge forth his deuice, c* his straunge deuice and fulfyll his worcke, his wonderfull worcke. And therfore make no mockes at it, that youre captiuite increase not: for I haue herde the Lorde of Hostes saye, that there shall come a soden destruccion & plage vpon the whole earth. Take hede and heare mi voice, pondre and mercke my wordes wel. Goeth not the housbande man euer in due sea son earnestly to hys lande: he moweth & ploweth his grounde to sowe. And when he hath made it playne, he soweth it wt fetches or comyn. He soweth the wheate and Barlye i their place Millum and Rye also in their place. And that he make not ryght, his God teacheth him and sheweth him. For he treadeth not ẏ fytches out with a wayne, nether bringeth he the carte whele there ouer the comin, but he thressheth the fytches oute with a flayle, and the comin with a rod. As for ẏ wheate, he gryndeth it to make bred ther of, In as moch as he con not brynge it to passe with treadynge out. For nether ẏ brosynge ẏ the cart wheles make, nor his beastes cangrind it. Thys and soch lyke thynges come of the Lorde of Hostes whych is merueilous in coũcel, & great in ryghtuousnesse.

The notes.

a * Lok after in the next Chapter.
b * Joyfull crownes & gloryus garmẽts are here take for ẏ triũphe, honour & rewarde, that we take by which we shall vndoutedly receaue, by his mercye graunted in Christe. c * Whome teache: whome teacheth the knowledge, & whom wil he cause to vnderstãde his voyce: euen thẽ that are weaned frõ the mylke & taken frõ the breastes. For it is commaundement vpon cõmaundement &c. The same vnder stande by mylke, that is by promeses & the pleasures of this worlde. And by thẽ that are taken frõ the breastes, they vnderstande such as haue left by erringe & belong frõ daye to daye, that now saye no moare, cõmaunde that must be cõmaunded &c but do streight wayes at the fyrst callinge of the Lorde, not lokynge to be called the second tyme
d * Christ is called a corner stone

¶ The destruction of Jerusalem, Agaynst the commaundementes of men

¶ The .xxix. Chapter.

Wo be vnto the O Ariel, thou citie that Dauid wane: Take yet somme yeares, & let som feastes yet passe ouer: then shall Ariel be beseged, so that she shal be heuy and sorowfull, & shal be vnto me euen as a lyon For I wyl lay sege to the round about, & kepe the in wt towers, and graue vp dykes agaynst the. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shall go humbly out of ẏ grounde. Thy voyce shal come out of the earth, lyke the voyce of a witch, & thy talkynge shall groane out of the myre. For the multytude of thyne enemyes a* shalbe lyke meal dust. b* And the nombre of Tyraũtes shalbe as the dust that the wynde taketh awaye sodenly. Thou shal be vysited of ẏ Lorde of Hostes with thonder, earthquake, & wyth a greate crack, wt the whyrle wynd, tempest, and with the flame of a consuming fyre. But now the multytude of all the people, that went out agaynst Ariel: the whole host, the stronge holdes, and sege: is lyke a dreame which appeareth in the nyght: It is lyke as whẽ an hungry mã dreameth that he is eating, and when he awaketh, he hath nothynge: lyke as when a thirstie man dreameth that he is drinkinge, and when he awaketh, he is faynte, and his soule vnpacient,

Mo is the multytude of al people ÿ mu
ster thē selues agaīst ÿ hil of Siō. But
ye shalbe at your wits end, ye shalbe ab
B ashed: ye shal stackre, & rele to & fro. * ye
shalbe drōckē, but not of wyne. Ye shal
fal, but not thorou drōknes: For ÿ lord
shal geue you an hard slepyng spret, &
hold down your eyes: namelt your Pro
phets & heades which shuld se, thē shal
he couer. And al visiōs shalbe vnto you
as the wordes that stande in a sealed
letter, whē one offreth it to a mā that
is lerned, & sayeth: rede vs this letter.
Then he answereth: I cā not rede it,
for it is shutt. But yf it be geuen to one
ÿ is not lerned, or sayde vnto him: rede
this letter: Then sayeth he: I can not
C reade. Therfore thus sayeth the Lord:
For so moch as this people drawetb
nye me w their mouth, & prayseth me
hyghly wyth their lyppes (where as th
eir herte neuerthelesse is farre fro me,
& the feare which they owe vnto me, ÿ
turne they to mens lawes & doctrines)
therfor wil I also shew vnto this peple
a maruelos, terrible & gret thīg (Name
ly this:) I wyl destroy ÿ wisdō of their
wyse, & ÿ vndrstādig of their lerned mē
shal perish. Wo be vnto thē ÿ sek so de
pe, to hyde their ymaginacyō before lor
de, which reherce their coūcels in ÿ dar
knes, and said: who seith vs, or who kno
weth vs? Whych ymaginaciō of yours
is euē as whē ÿ potters clay taketh ad
uysemēt, as thogh ÿ worke myght saye
to the workmaster: make me not, or as
D whē an erthe vessel sayth of ÿ potter: he
vnderstādeth not. b * Se ye not ÿ it is
hard bi ÿ Libanus shalbe turned in to
Charmel, & ÿ Charmel shalbe takē as
a wode? Thē shal deaf mē vnderstāde ÿ
wordes of ÿ boke & ÿ eyes of, blind shal
se without aui cloude or darcknes. The
oppressed shal holde a mery feast in the
Lord, & ÿ pore peple shal reioysein ÿ ho
ly one of Israel. Thē shall the furyous
people ceasse, & ÿ mockers shalbe put a
way, & al thei ÿ do wrōg shalbe plucked
out, soche as laboure to draw men vnto
sinne & that disceue him, which reproue
thē, in ÿ gate, & soch as turne good per
sons to vanite. And therfor ÿ Lord (euē
E ÿ delēder of Abraham) sayth thus vnto
ÿ house of Jacob: Now shal not Jacob
be ashamed, nor his face cōfoūded, whē
he sitteth amōg his chyldrē (whō my hā
des haue made) soch as halow mi name
amonge thē: ÿ they mai sanctify ÿ holy
one of Jacob, and feare the God of Is
raell: & ÿ they whych a fore tyme were
of an erroneous spret, haue now vnder
standynge, and ÿ soch as before could
not speake, are now lerned in my lawe.

a * Shalbe lyke mealedust: that is shalbe so manye, and as vnable to be nombred as mealedust.

b * And the numbre of tyrauntes shalbe &c. As who shuld saye the most heuy and cruel enemyes ÿ wil be vpon you in amoment sodenly, might and that quyckely be ouercome of the Lord as the dust is taken awaye with the wynde: as it happened vnto Sennaherib: yet shal it not be so then, but as I wyl nowe shew the: thou shalt be visyted and punished of the Lord, euen as when al thinges treble for feare of ÿ thonder which no mā cā eschue: & as whē the earthquacke shaketh al ÿ there is w an horrible & fereful soūde, a storm & tempest shal ouerthrow ÿ: and wyth the flame of fyre shalt thou be deuoured.

c * That is ye shalbe drōckē ÿ ye shal not wete what to do, ye shalbe so clene destitute of coūcel: not of the wyne ÿ ye shal drink, for ye shal suffer extreme thirst & ÿ wyne of recreacion & mirth shal ye not taste of. Ye shal be feble, & fal as ye go ye shalbe rennagates for the confusiō feare, hate, and persecutiō of al mē: not for dronkenes or strōge drinck, which he shal want. Some expoūd this sentence of thē ÿ be dronchen in hipocresy and dyssimulacion: & of them that be full of the righteousnes of their owne workes.

d * As thoughe he should saye: It is not longe that goodly trees (which are signifyed by Libanus) shal be turned into plaine feldes: And ÿ ÿ playne feldes (which are signified by Charmel) shall become rough and full of bushes. The tyme that Chryst shulde come is the shorte tyme that he meaneth, whiche the scripture doth oft call a short tyme. Then shall the vnfrutefull, tough, and woddy heathenesse (which is vnderstand by lybanus) be turned vnto the relygion of Chrystes congregation or church, and vnto the tru seruyce of the true God (which is vnderstand by Charmell) that frutefull & wel tylled felde. A

¶ A curse agaynst them that forsake the councel of God and seke vnto the counsell of men. He threateneth the rest of the people, whiche after the destruction of Jerusalem wente into Egypt.

¶ The .xxx. Chapter.

Wo be to those shrynkīg chyldrē
(sayeth ÿ Lord) which seke coūsell,
but not at me: whych take
a webbe in hande, but not after mi wil:
that they maye heape one synne vpon
another. Thei go downe into Egipt (
and aske me no councell) to seke helpe B
at the power of Pharao, and com forte
in the shadowe of the Egyptians. But
Pharaos helpe shalbe your confusyon,
and the comforte i the Egyptians sha
dowe shalbe your awne shame. Youre
rulers haue bene at Zoan, & youre me
straungers com vnto Hanes. But y
shall al be ashamed of the peple ÿ may
not help you, which shal not brīg you
strēgth or com forte, but shame & confu
syō. Your beastes haue borne burthēs

vpō their backes towarde the South, thorowe the wale that is full of parell and trouble, because of the lyon & lyones, of the Cockattrice and shutynge dragon. Yee the Mules bare youre substaunce, and the Camels brought your tresure vpō their croked backs, vnto a peple ẏ cannot helpe you. For the Egypcians helpe shalbe but vayne and lost. Therfore I tolde you also that your pryde shulde haue an end. Wherfore go hence & wryte the thys in theyr tables and note it in a boke: ẏ it mai remayne by their posteriti, & be styll kept For it is an obstinate people, vnfaythfull childeren, chylderen that wyll nott heare the lawe of the Lorde.

They darre saye to the Prophetes:
C Intromitte your selues with nothing, and vnto the Sothsayers: tel vs of no thyng for to come, but speake frendlye wordes vnto vs, and preache vs fal se thynges. Treade out of the waye, goo out of the path, turne the holy one of Israel from vs. Therfore thus sayth the holy one of Israell: In as moche as ye haue cast of youre bewtie, and cōforted youre selues with power and nymblenes/and put youre confydence therin: therfore shall ye haue thys myschefe agayne for youre destruction and fal, lyke as an hye wale, that falleth because of some ryft (or blast) whose breakinge cometh sodenlye.

And youre destruction shalbe lyke as an erthen pot, which breketh no mā touchinge it, and breaketh so sore, that a man shal not fynde a sheuer of it too fetche fyre in, or to take water wyth all out of the pytte. For the Lord God, euē the holy one of Israell hath promysed thus. With styll sittinge and rest, shall ye be healed, in quyetnesse & hope shall your strenght lye. Notwithstādyng ye
D regarde it not, but ye wyl say: No, for thus are we constrayned to fle vpon horses, And therfore shall ye flye, we must ryde vpon swyft beastes, and therfore your persecutours shal yet be swyfter. A thousande of you shall fle for one/or at the moost for fyue, which do but onely geue you euel wordes vntyll ye bee desolate as a ship mast vpō ā hye mountayne/and as a beaken vpon an hill.

Yet standeth the Lord waytynge, that he maye haue mercy vpon you, and lyfteth him self vp, ẏ he may receiue you to grace. For the Lorde God is ryghtuous. Happye are all they that wayte
for hym. For thus (O thou people of E
Syon and ye cyttisens of Jerusalem) shall ye neuer be in heuynes, for doutlesse he wyll haue mercy vpon the. As soone as he heareth the voyce of thy crye, he wil helpe the. The Lord geueth you the* bred of aduersyte, and the water of trouble. But thine instructer flyeth not farre from ẏ, yf thyne eyes loke vnto thyne instructoure, and thyne eares harken to hys word, that cryeth after the and sayeth: this is the waye, go thys, and turne nether to the ryght hande nor to the lefte.

Morcouer, yf ye destroye the syluer F
workes of your Idoles, and cast away the golden coapes that ye deckte them wyth all (as fylthynes) & saye gett you hence: Then wyll he geue rayne to the sede that ye shal sowe in the earth, and geue you breade of the encrease of the earth, so that al shalbe plentuous and aboundaūt. Thy catell also shall be fede in the brode medowes, yet thine oxē and Mules that tyll the grounde, shal eate good foder, which is purged with ẏ fanne. Goodly ryuers shall flow out of al his moūtaines and hylles. In the daye of the greate slaughter when the towers shal fal, the moone shal shine as ẏ sonne, and the sonne shyne shal be seuen folde, and haue as moche shyne, as in seuen dayes besyde.

In that daye shal the Lorde bynde vp the brosed sores of his People, and heale their woundes. Beholde the glory of ẏ Lord shal come from farre, his face shall burne, that no man shalbe able to abyde it, his lyppes shal wagge for very indygnacyon, and hys tonge shalbe as a consumynge fyre. Hys breath like a vehemēt floud of water, which goeth vp to the throte. That he maye take awaye the people, which haue turned them selues vnto vanyte, & the brydle of errour, that lyeth in other folkes chawes.

But ye shall synge, as ẏ vse is in ẏ night of the holy solempnitie. Ye shal

reioyse

selopse frõ youre harte, as they ẏ come
with the pype, when they go vp to the
mount of the Lord, vnto the rock of I
srael. The Lord also shal set vp the po
were of hys voyce, & declare hys terrib
D le arme, with hys angrycountenaũce,
yee and the flame of the consumynge
fyre, with earthquake, tempest of wind,
& hayle stones. Then shal the Assyri-
ans feare also, because of the voyce of
the Lorde, which shall smyte him wyth
ẏ rodde. And the same rodde which the
Lorde wyl sende vpon him, shal moued
the whole foundacyon: with tromper,
with noyse of warre and batell to dest-
roye. For he hath prepared ẏ fyre of pa
yne from the begynnynge, yee euen for
kynges also. This hath he made depe
& wide, ẏ norisshing therof is fyre and
wood innumerable, which the breath of
the Lorde kyndleth, as it were a match
of brymstone.

a* The bredde of aduersitye & the water of trouble
do sygnyfye a lyfe full of aduersitie & trouble. Ezech.
iiii, d ¶ He curseth them that forsake God, and se
ke for the helpe of men.

¶ The. xxxi. Chapter.

A Wo be vnto them that go
downe ito Egipte for help,
and trust in horses, & com
forte them selues in chare
ttes, because they be many,
& in horse men because they be lusty &
strõg. But they regarde not ẏ holy one
of Israel/ & they aske no questyõ at the
Lorde. Wher as he neuertheles plage
th the wicked/ & it goeth not from his
worde/ when he steppeth forth/ & taketh
the victori against the housholde of the
frowarde/ & agaynst the helpe of euell
doers. Now the Egypcyans are men/
& not God/ and their horses flesh & not
spyrete. And as soone as the Lord stret-
cheth out his hande/ then shall the hel
per fall/ and he that shulde haue bene
helped & shal al together be destroied.
For thus hath the Lord spokẽ vnto me:
B Lyke as the lyon or lyons whelpe roa-
reth vpõ the praie that he hath gotten,
and is not afrayed, though the multy-
tud of shephardes crye out vpon him/
nether abasshed for al the heape of thẽ:
So shall the Lorde of Hostes come do
wne frõ the mount of Sion/ & defende
his hyl. Like as byrdes flotre
aboute their nestes/ so shall the Lord
of Hostes kepe, saue and defend and de
lyuer Jerusalem. Therfore, O ye chil
dren of Israell, turne agayne, lyke as C.
ye haue exceaded in your goynge back.
For in that daye euery man shal caste
out his Idols of syluer and gold, whi
che ye haue made with your sinful han
des. a* Assur also shalbe slayne with ẏ
swerde, not with a mans swerde. A
swerde shal deuoure him, but not a mã
es swerde. And he shal fle from the slau
ghter/ and his seruauntes shalbe takẽ
prysoners. He shal go for feare to hys
stronge holdes, and his Princes shall
fle from his badge. Thus hath ẏ Lord
spoken, whose lyght burneth in Sion.
and his fyre in Hierusalem.

The notes

a. Assur shall be slayn with the swerde. &c. The
Prophete shuld here seame to prophecy of ẏ greate
destruction that hapened vnto Sennaherib. ii.
Paral. xxxii. c. & Esay. xxxvii. g. whiche was done
by the swerd of the Aungel, not by the swerd of mã
as pemaye therese. Sennaherib was the
kyng of Assyria, and therfore is the destruccyon of
of ẏ Assirians which happened vnder hym sygnyfi
ed by this word Assur. Some (because the Prophet
a litel before in the text, moueth the people to forsa
ke Idoles) expounde it thus. Not by oure Idoles,
not by our strength, not by manes helpe (which a l
may be called the swerd of man) shal our spretual
enemy (which is signified by assure) perysh: but by
the power of, God & the inuisible swerde that can
not be sene: with which the Aungel slw Clxxxv, thou
sand in one nyght. Esai. xxxvii. g

¶ The. xxxii. Chapter.

¶ The condicions of good rulers and Offyces.

Beholde, the kynge shal go- A
uerne after the rule of ry-
ghtuousnes, and the prin-
ces shal rule acordynge to
the balaunce of equite.
He shalbe vnto men as a defence for ẏ
wynde, and as a refuge for the tempest
lyke as a ryuer of water in a thurstye
place, and the shadowe of a greate ro
cke in a drye lande. The eyes of the
seynge shall not be dymme, and the ea-
res of them that heare shall take dyly-
gent hede. The hert of the vnwyse,
shal attayne to knowlege/ and the vn
parfite tunge shal speake planely and B
distinctly. Then shal the nygard be no
more called gentyll/ ner the churle ly-
beral. But ẏ churle wyl be churlyshely
minded/ & his hert wyl worcke euel &
play ẏ ypocrete, & ymagi abhomynaciõs

agaynst god, to make the hungry lea-
ue, and to with holde drynke from the
thursty: These ar ẏ perlous weapõs of
frouetos, these be his shãful coũcels: ẏ
he maye begyle the poore with disceat
ful workes, yee euen there as he shuld
geue sentence with the poore. But the
lyberal person ymagineth honest thin
ges, and cõmeth vp with honesty.
Up (ye rich and ydel cyties), herken
vnto my voyce. Ye carelesse cityes, ma
rke my wordes. After yeares and day
C es shal ye be brought in feare, O ye ca-
relesse cyties. For haruest shal be out,
& ẏ grapes gathering shall not come.
O ye rych ydell cityes ye that feare no
parel, ye shalbe abashed and remoued:
whenye se ẏ barennesse. The nakednes
and preparyng to warre. Ye shal kno
ck vpon your brestes, because of ẏ ple-
asaunte felde, and because of the frute
ful vyniard. My people sfelde shal bri
nge thornes and thistels, for in euery
house is voluptuousnes: and in the cy
tyes wilfulnes. The palaces also shall
be broken/ and the greatly occupied cy
tyes desolate. The towers and bul-
D warckes shalbe be comdennes for euer
more, the pleasure of Mules shalbe
turned to pasture for shepe: Unto the
tyme that the sprete be pourde vpon
vs from aboue.
Then shall the wyldernes be a frut
ful feld and the plenteous felde shalbe
rekened for a wodde. Then shal equy-
te dwell in the desert, and rightuouse-
nes in a frutful land.
And the reward of rightuousnes shal
be peace, and her frute rest and quyet-
nes/ for euer. And my people shal dwel
in the ynnes of peace, in my tabernacle
and pleasure where there is ynoughe
in them al And when the haile falleth,
yt shal fall in the wodde and in the cy-
tie. O how happy shal ye be, when yee
shal sowe your sede besyde all wat ers
and dryue thyther the fete of your oxen
and asses.

¶ Thretenyng agaynst the Assirians. A desceryers of them that shal se the Lord.

¶ The. xxxiii. Chapter.

Therfore, wo be vnto the (O
Robber) shalte not thou be
robbed also? And vnto
the that layest wayt, as who A
saye there shaulde no wayte
be leyde for the? Wo vnto the whyche
doest hurte, euen so shalt thou be hurte
also. And as thou layest wayte/ so shall
wayte be layde for the also.
Lord be mercyful vnto vs, we wayt
for the. Thyne arme is at apoynt to vi
syte vs, but be thou our health in ẏ ty-
me of trouble. Graunt that the people
maye fle at the anger of thy voyce, and
that at thyne vpstanding the Gentyls
maye be scatred abroade/ and that a*
theyre spoyle maye be gathered, as the
gresshoppers are comenly gathered to-
gether into the pytte. Stand vp Lord/ B
thou that dwellest on hy: Let Sion be
fylled with equitie and ryghtuousnes
Let trueth and faithfulnesse be in her
tyme: power, health, wysdome, knowe-
ledg & the fere of God are his tresure.
Beholde, theyr aungels crye wythout,
the messaungers of peace wepe bitterly:
The stretes are waste, ther walketh no
man therin, the appoyntment is broke,
the cyties are dispysed, they are not re-
garded/ the doselate earth is in heuines.
Lybanus taketh it but for a sporte, ẏ it
is hewen downe: Saron is lyke a wyl-
dernes: Basan & Charmell are turned
vpsyde down. And therfore sayth ẏ Lor
de. I wyll, vp now wyll I get vp, now
wyl I aryse. b* Ye shall conceaue stu
ble, & beare strawe, & c* your sprete shall
be ẏ fyre/ ẏ it may cõsume you: & ẏ peo
ple shalbe burnt like lime, & as thornes
burne ẏ are hewen of, and cast in ẏ fyre.
Now herken to, ye that are farre of
how I do with them, and consydre my
glory, ye that be at hande. The synners
at syon are afrayd, a soden fearfulnes
is come vpon the Ipocrites. What is
he among vs (say they) that wyll dwell
by that consumyng fyre? whyche of vs
maye abyde that euerlastinge heate?
He that leadeth a godly life (say I) and
speaketh the trueth: He that abhorreth
to do violence and disceate: he that ke-
peth hys hand that he touche no rewar
de: whyche stoppeth hys eares, that he
heare no councel agaynst the innocent:
which

which holdeth downe his eyes, that he
se none euel. He it is, that shal dwel on
hye whose sauegarde shalbe in ẏ true
rocke, to hym shalbe geuen the ryghte
true meate and drynke. His eyes shal
se the kynge in his glory: & in the wyde
world, and hys hert shal delyte i the fe
are of God. * What shal then be, come
of the scrybe? of the Senatours? what
of him that teacheth children? There
shalt thou not se a people of a straung
tunge to haue so diffused a language,
that it maye not be vnderstand: nether
so straunge a speache, but it shalbe per
ceau ed.

Therfore shal Sion be sene, the he
D ad cytye of oure solempne feastes.
There shall thyne eyes se Jerusalē
that glorious habitacion: the taberna
cle ẏ^t n euer shal remoue, whose nayles
shal neuer betaken out world without
ende, whose coardes everychone shall
neuer corrupte: for the glorious Ma
gesty of the Lorde, shal there be present
amonge vs. In that place, where faire
broade ryuers and streames are, shall
nether Galey rowe, ner greate shyppe
sayle. For the lord shalbe our captaine,
the Lord shalbe our law geuer, ẏ Lord
shalbe our kinge, and he him selfe shal
be our Sauyoure. There are the cor
des so layd abrod, ẏ they can not be bet
ter: The mast set vp of such a fashion,
that no banner ner sayle hangeth ther
on: but there is dealed greate spoyle,
yet lame men runne after the praye.
There lieth no man that saieth: I am
syck, but al euell is taken awaye from
the people, that dwel ther e.

The notes

a* Their spoyle, that is, of the Assirians. It should seme that their spoyle was so gathered after that ẏ aungel had destroyed the hoste of Senaherib. iiii. Reg. xix. g. ii. Para. xxxii. e. Esay. xxxvii. g

b* By the conceauyng is vnderstande the thought and ymagynacion, and by the bearynge or bringig forth the worke. The Assirians thought to take ẏ citye of Jerusalem, but their thought was in vaine and their worke of none effect. Wherupon they are counted to conceaue stubble and bringe forthe strawe.

c* Your spret. &c. That is, your proude thoughtes and Imaginacions shalbe the very fyre that shall deuoure you: and the cause wherfore the lorde shall sende out his aungel to destroye you.

¶ The last destruccion of the Sinagoge, i whiche the kyngdome & presthod of that people was transl lated to the Churche & congregacion of Christ

¶ The. xxxiiii. Chapter

COme ye, Heythen & draw nere/
take hede ye people. Herkē
thou earthe and all that is A
therin: thou round compas
se and all that groweth the
re vpon for the Lorde is angrye with
all people, and hys displeasure is kynd
led agaynst all the multytude of them/
to curse them, and to slaye them. So ẏ
their slayn shalbe cast out, and theyr bo
dyes stynke: that euen the very hylles
shalbe wet with the bloude of them. Al
the starres of heauen shalbe consumed,
and the heauen shall fold, together ly
ke a roll, and al the starres therof shal
fall, lyke as the leaues fall from the vi
nes and fygge trees. For my swearde B
(sayth he) shalbe bathed in heauen, and
shall immediatly come downe vpon I
dumea, and vpon the people whyche I
haue cursed for my vengeaunce.

And the Lordes swearde shalbe ful
of bloude, and be rusty with the fatnes
and bloud of lambes and gootes, wyth
the fatnes of the kydneys of wethers.
For the Lorde shall kyl a great offerig
in Bosra, and in the Land of Idumea:
There shall the vnicornes fall wyth ẏ
Bulles, (that is with the Gyauntes) &
theyr land shalbe wasshed with bloud,
and theyr ground corrupt with fatnes.
Unto the also (O Syon) shal come the
day of the vengeaunce of God, and the
yeare when thyne owne iudgementes
shalbe recompenced. The floudes shal
be turned to pytch/ and thyne earth: to
brymstone, and therwith shal the lande C
be kyndled, so that it shall not be quen
ched day nor night: But smoke euermo
re, and so forth to lye waste. And no mā
shall go thorowe thy land for euer: but
pellycanes. Storkes, great oules/ and
Raue ns shal haue it in possession, and
dwell therin.

For God shal sprede out the lyne of
desolacion vpon it, and wepe it with
the stones of emptinesse. Whē kynges
are called vpon, there shalbe none, and
all princes shalbe away. Thornes shal
grow in theyr palaces, netels, and thys
tels in theyr strong holdes, that the dra
gons may haue theyr pleasure therin,
and that they maye be a courte for Es
tryches. There shal straunge vysures

 and

and monstruous beastes mete one ano
ther / & the wilde kepe company toge
ther. There shal yͤ lamya lye, and haue
here lodginge. There shall the hedgho
ge buylde/digge, be there at home, and
brynge forth his yong ones. Ther shall
yͤ kytes cō together/ech one to his lyke.
Seke thorow the scrypture of the Lord
& rede it. There shal none of these thyn
ges be left out/there shall not one (ner
soche lyke) fayle. For what his mouth
cōmaundeth, that same doth his spret e
gather together (or fulfylleth.) Upon
whomsoeuer the lot falleth/or to whom
he dealeth it with the lyne: those shall
possesse the enheritaunce from genera
cyon to generacyon, & dwell therin.

¶ Of the tyme and kyngdome of Christ.

¶ The.xxxv. Chapter.

A BUt the a* deserte & wylder-
nes shal reioyse /the waste
grounde shalbe glad/and
florysh as yͤ lylly. She shal
florysh pleasauntly/and be
ioyfull/& euer be geuyng of thanckes
more & more. For the glory of Libanus,
the bewtye of Charmel & Sarō shalbe
geuē her. These shal know the honour
of the Lorde/and the magestie of oure
God. And therfore stregthē the weake
hādes/& comforte the feble knees. Saie
vnto thē that are of a fearfull herte: Be
of good chere/and feare not. Beholde
B youre God cometh, to take vengeaūce,
and to rewarde/God cometh his owne
selfe/& wyl delyuer you. Then shal the
eyes of yͤ blynd be lyghtened/& yͤ eares
of yͤ deafe opened. Then shal the lame
man b* leape as an hert/& yͤ dōme mans
tunge shall geue thanckes. In the wy-
ldernesse also there shal welles spring,
and floudes of water in the desert. The
drye grounde shal turne to pyttes/and
the thurstye to springes of water. Wh
ere as dragōs dwelt afore, there shall
grow swete floures and grene russhes.
There shalbe fote pathes & comen stre-
tes, this shalbe called c* the holy waye.
No vncleane persō shal go thorow it,
for yͤ Lord hi selfe shal go with them yͤ
C waye, and the ignoraūt shall not erre,
There shalbe no lyon, and no rauyshy-
nge beast shall com therin, nor be there
but men shal go there fre and safe.
And the redemed of the Lorde shal con
uerte, and come to Sion with thanke
geuing. Euerlastig ioye shal ther haue,
pleasure and gladnes shall be amonge
them. And as for al sorow and heuynes,
it shal vanyshed awaye.

The notes

a* By the desert & wyldernes is signified the coun
trey of the heathen, which were without grace, and
without the frut of good and vertuous lyuing. ysa
xvii. b. It is a borowed speach taken of the roughe
nes and vnfruitfulnes of the wyldernes.

b* By thys leape is vnderstand the reioysing, chere
fulnes, and quicknes of yͤ spyrte. Canti. ii. b. is there
a lyke thing, of the spouse that commeth hoppinge
vp on the mountaines. Where he here sayeth, the bl
ynd shal se, the deafe heare, &c. He prophecyeth a ma
nyfest sygne of the comming of Christ, and of the cal
lyng of the Gentyls & Heathen & of the kingdom of
God in the faithful. Mankinde was deafe to heare
the heauenly doctrine of God, dome to prayse hym,
lame to mynistre vnto his neighbours, and to prea
che the gospel, &c. These thinges Christ hath healed
by his commyng.

c* The way of the payntes and faithfull is here called
the holy waye.

¶ The.xxxvi. Chapter.

¶ Jerusalem is asseged by Sennaherib, in yͤ time
of kyng hezekiah.

IN the .xiiii. yeare of king A
Hezekiah, cā Sennaherib
kynge of the Assyrians do-
wne, to laye sege vnto al the
stronge cyties of Juda.*
And the king of yͤ Assyrians sent Rab-
sakeh frō Lachis towarde Jerusalem,
agaynst kynge Hizekiah, with a greu-
ous hoste, which set him bi the condyte
of the ouerpole in the way that goeth
thorow the fullers lande. And so there
cam forth vnto hī Eliakim Helkiahs
sonne yͤ Preistdēt, Sobna the Scribe
& Joah Asaphs sonne the secretory.
And Rabsakeh sayde vnto them: Tell
Hezekiah, that yͤ greate king of Assyria
sayeth thus vnto him: What presump
cion is this, that thou trustest vnto?
Thou thinckest (peraduentur) that th- B
ou hast councell and power ynough to
mayntene this warre: or els wher to tr
ustest thou, that thou castest thy selfe of
fro me? lo, yͤ puttest thy trust in a broke
staf of rede (I meane Egipt) which wh yͤ
leaneth vpon, it goeth into his hande &
shutteth him thorowe. Euen so is Pha-
rao the kyng of Egypt, vnto all thē
that trust in him. But yf thou wouldest
saie to me: we trust i the Lord our God:
A goodly God indede: whose hye places
& aulters.
Hesekiah toke down, & comaūded Juda
and

& Jerusalē, to worshyp only before þ al
ter. Abide þ, þ hast made a cōdiciō wt my
Lord the kyng of þ Assiriās, þ he should
C geue þ ii. thousād horses: art þ able to set
men ther vp? Seing now that thou cā-
ste not resist the power of the smallest
Prynce, that my Lorde hath, how dar-
est thou trust in the charettes and hor
semen of Egypt? Moreouer, thynckest
thou that I am come downe hyther, to
destroye thys land without the Lordes
wyll? The Lord sayd vnto my, go down
into the Land, that þ mayest destroy it.

Then sayde Eliakim, Sobna and
Joah vnto Rabsaketh: speake to vs thi
seruaunts (we praye the) in the Siriās
language / for we vnderstande it well:
And speke not to vs in the Jewes tōg,
lest the folke heare, whiche lyeth vpon
the wall. Then answered Rabsakeh:
Thinckeyt, that the Kynge sent me to
speke thys only vnto you? Hath he not
D sent me to them also, that lye vpon the
wall? þ they be not cōpelled to eat theyr
own dōg & drik theyr oune stale wt you?

And Rabsaketh stode styl, and cried
with a lowd voyce in the Jewes tong,
and sayde: Now take hede, how þ great
kyng of the assirians geueth you war
nynge. Thus sayth the kynge: Let not
Hezekiah disceaue you, for he shall nott
be able to delyuer you. Moreouer let
not Hesekiah comfort you in the Lord,
when he sayth: The lorde without dou
te shall defend vs & shal not geue ouer
thys cytie into the handes of the kyng
of the assirians, beleue hym not. But
thus sayt he the kyng of Assiria: opteyn
my fauour, enclyne to me: so may euery
man enioye hys vyneyardes and figg
E tres & drike þ water of his cisterne: vn
to þ time þ I come my selfe, and bryng
you into a land that is lyke your owne,
wher in is wheate and wyne, whiche is
both sowen with sede / and planted with
vyneyardes. Let not Hezekiah disce
aue you, when he sayeth vnto you: the
Lorde shal delyuer vs. Myght the Go-
ddes of the Gentiles kepe euery mās la
nde, frō the power of the king of the As
syrians? Wher is the God of Homath &
Arphad? Where is the God of Sephar
uaim? And who was able to defende
Samaria out of my hande? Or which
of al goddes of the landes / hath deliue
red the contrie out of my power, so þ þ
Lord shuld delyuer Jerusalem fro my
hand? Unto the, Hezekiahs messaun-
gers held their tunges, and answered
not one word: for þ kyng had charged
them, that they shulde geue hym none
answere. So came Eliakim Helkiahs
sonne the Presidēt, Sobna the scribe,
and Joah Asaphs sonne the secretary /
vnto hezekiah with rent clothes, & told
him the wordes of Rabsaketh.

Hezekiah humbleth himself before the lord. The
armye of Sennaherib is slayne of the Angell of þ
Lord: & he him selfe is kylled of his owne sonnes.

The xxxvii. Chapter.

When Hezekiah heard that A
he rent his clothes, & put
on a sack clothe, and went
into the temple of þ lorde.
But he sent Eliakim the
Presydent, Sobna the Scrybe, wyth
the eldest prestes clothed in sack / vn-
to the prophet Esay þ sonne of Amoz,
and they sayde vnto him: Thus sayth
Hezekiah: This is the day of trouble,
of plage and of wrath: lyke as when a
chyld cometh to the byrth, but the wo-
man hath no power to bryng it forth.
The Lord thy god (no dout) hath wel
consydred the wordes of Rabsakeh, wh
om his Lord the Kyng of the Assirians
hath sent to, defye and blaspheame the
lyuing God: with suche wordes as the
Lord thy God hath heard ryght wel.
And therfore lyft vp thy prayer for the
remnaunt, that yet are left. So the
seruauntes of kynge Hezekiah cam to
Esay.

And Esay gaue them this answere: B
Saye thus vnto your lord: thus saeth
the Lorde: Be not afrayed of the wor-
des that thou hast herd, wherwith the
kyng of the Assyrians, seruaūtes haue
blasphemed me. Behold, I wyl cause a
wynd go ouer him, as sone as he heare
th it, he shal go agayne into his coun-
tre, there wyl I destroye him with the
swerde. Nowe when Rabsakeh retur-
ned, he founde the kyng of Assyria lay
ing sege to Lobnah, for he had vnder
stad / þ he was departed from Lachis.
For there came a rumoure, that Thar
hakah kynge of Ethiopia was come
forthe to warre agaynst him.

C And when the kyng of Assyria hearde
that, he sent other messaūgers to king
Hezekiah, with this cōmaundemēt:
Spake thus to Hezekiah king of Juda:
Let not thi God deceaue the, in whom
thou hopest, & sayest: Jerusalē shal not
be geuē in to the hādes of the kyng of
Assyria. For thou knowest wel how the
kynges of Assyria haue handled al the
landes that thei haue subuerted, and
hopest thou to escape? Were the people
of the Gentiles (whō mi progenytours
cōquered) delyuered at any tyme thorow
their goddes? As namely, Gozan/
Haran, Rezeph, & the chyldren of Eden,
which dwell at Thalassar. Where is ye
kyng of Hemath, & ye kinge of Arphad,
& the king of the cytye Sepharuaim,
Ena and Iua? Now when Hezekiah
had receaued the letter of the messaungers,
& red it, he wēt vp into ye house of
the Lord & opened the letter before the
Lorde. And Hezekiah prayed before ye
Lorde on this maner: O Lorde of hostes,
thou God of Israel, which dwellest
vpon Cherubin. Thou art the God,
that only is God of all ye kyngdomes
of the world, for thou only hast created
heauē & earth. Encline thine eare Lord
& considre, open thyne eyes, O Lord, &
se, & pondre al ye wordes of Sennaherib,
which hath sent hys embassage to blas-
D sphemie the liuinge God. It is true, O
Lord, that the kynges of Assyria haue
conquered all kyngdomes & landes, &
cast their goddes in the fyre. Not with
standynge those were noo goddes, but
the workes of mens handes, of wod or
stone, therfore haue they destroied thē.
Delyuer vs then, O Lorde oure God,
frō the handes of Sennaherib, that al
kingdomes of the earthe maie knowe,
that thou only art the Lorde. Then
Esay the sonne of Amoz sent vnto Hez
ekiah, saienge: Thus sayth ye Lord God
of Israell: Where as thou hast made
thy prayer vnto me, as touching Sen
naherib, thys is the answere, that the
Lorde hath geuē concernyng him: De
spised art thou, & mocked, a* O daugh
ter of Syō, he hath shakē his head at
the, O daughter of Jerusalem. But ye
Sēnaherib, whō hast ye defyed & blasph
emed? And agaist whō hast ye lifted vp
thy voic, & exalted thy proud lokes the
agaynst the holy one of Isral. Thou
by the seruauntes haste blasphemed the
E Lord, & thus holdest thou of thy self:
I couer the hye mountaynes, and sides
of Libanus with my horsemen. And
there wyll I cut downe the hye Cedre
tres and the fayrest Fyrre trees. I wyl
vp into the heyght of it, & into ye thickest
of his tymbre woddes. If there be not
water, I wyl graue and drynke. And
as for waters of defence / I shal dry the
vp with the fete of myne hoste. Yee
(sayst thou) hast thou not hearde, what
I haue taken in hande, and broughte
to passe of olde tyme? That same wyl,
I do now also: Waste, destroye,
and bringe stronge cities vnto heapes
of stones. For their inhabitours shal
be lyke lame men, brought in feare and
confounded. They shalbe like ye grasse
and grene herbes in the felde, lyke the
hey vpon house toppes, that wethereth
afore it be growen vp.

I know thy wayes, thy goyng forth
and thy cōmyng home, yea & thy mad
nes agaynst me. Therfore thy fury-
ousnesse agaynste me, and thy pryde is
F come before me. I wyl put b* a ringe in
thy nose, and a bridle bit in the chawes
of ye, & turne ye aboute, euen ye same waie
thou camest. I wyll geue the also this
tokē (O Hezekiah) this yere shalt thou
eate that is kepte in stoare, & the next
yeare such as groweth of hym selfe, &
in ye thyrd yeare ye shal sowe and reape,
yea ye shall plante vyneyardes, and
enioye the frutes therof.

And such of the house of Juda as a-
re escaped, shal come together, and the
remnaunt shal take rote bynethe, and
bringe forth frute aboue. For the esca-
ped shall go out of Jerusalem, and the
remnaunt from the mount Syon. G
And this shall the gelousy of the Lord
of hostes bring to passe. Therfore thus
saieth the Lorde, concernynge the kyng
of ye Assyrians: He shall not come in to
the cytie, and shall shote no arowe into
it, there shall no shilde hurte it, nether
shal thei graue aboute it. The same wa-
ye that he came, shall he retourne, and
come at this cytie, saieth the Lord. And
I wil kepe and saue the citie (saieth he)
for myne

for myne owne, and for my seruaunte Dauids sake.

* Thus the aungel went forthe, & slwe of the Assirians hoste, an clxxxv. thousand. And when men arose vp early (at Jerusalem:) Behold, al laye full of dearde bodyes. So Sennaherib the kynge of the Assyrians brake vp / and dwelt at Niniue. Afterward it chaunsed, as he prayed in the temple of Nesrah his God / that Adramalech & Sarazer his owne sonne slwe hym with y sweard / and fled in to the lande of Ararat. And Asar had on hys sonne reygned after him.

The Notes

a* The daughter of Sion doth often sygnyfye the people of pure fayth, which purelye geueth hede vnto gods word, that was first geuen in the hyl Sion etc. &c. Moall men reade thus: O thou vyrgin, daughter of Sion. &c. S. Paul also aludyng vnto this vyrginite calleth the church and congregacion of the faithful a virgin, saying: I haue coupled you vnto one man, to make you a chast virgyn to Christe ii. Corint. xi. a.

¶ Hezekiah is sycke vnto the deathe, but is yet reuiued by the Lord, & lyueth. xv. yeres after: for which benefites he geueth thankes.

¶ The. xxxviii. Chapter.

C Not longe afore thys, was Hezekiah sick vnto y deth: and the Prophet Esay the sonne of Amoz came vnto him, and sayde: Thus commaundeth the Lord: Set thyne house in order: for thou must dye, & shalt not escape. Then Hezekiah turned his face toward the wall, and prayed vnto the lorde / and sayde: Remember (O Lord) y I haue walcked before the in* treuth and a stedfast hert, and haue done the thing y is pleasaunt to y. And Hezekiah wept sore. Then said God vnto Esay: go & speke vnto Hezekiah: y Lord God of Dauid thy father sendeth y this word: I haue harde thy prayer, and consydred thy teares: beholde I wyll put fyftene yeres mo vnto thy life, and delyuer the and the cytie also, from the hand of the kyng of Assiria, for I wyl defend the city. And take the this toke of the Lord / that he wyll do it, this he hath spoken:

D Beholde, I will returne the shadowe of Ahaz dial / y now is layed out wyth the Sunne, and brynge it ten degrees backwarde. So the Sunne turned ten degrees backward / y which he was descended afore.

¶ A thanckesgeuing, which Hezekiah kynge of Juda wrote, when he had bene sicke, & was recouered.

b* I thought I shulde haue gone to y gates of hell in my best age, and haue wanted the resydue of my yeares.

I spake with in my selfe: I shal neuer visit the Lorde God in this lyfe: I E shall neuer se man amonge the dwellers of the worlde. Myne age is folden vp together, and taken awaye from me, lyke a shepherdes cotage: my lyfe is hewe of, lyke as a weuer cutteth of his webb.

Whyle I was yet takynge my rest, he hewed me of / & made an ende of me in one daye. c* I thought I wolde haue liued vnto the morow / but he brosed my bones lyke a lyon, and made an ende of me in one daye.

Then chatered I lyke a swalowe / and lyke a crane, and mourned as a doue.

I lyfte up myne eyes into the heyght: O Lord (sayde I) vyolence is done vnto me, be thou suertye for me.

What shal I speke or sate, tha the mat D this dorh I may lyue out all my yeares, yee in the bytternesse of my lyfe.

Verely (Lord) men must lyue in bitternesse, & all my life must I passe ouer therin: For thou raysest me vp, and wa best me. But lo, I wyl be wel contet with this bytternes.

Neuertheles my conuersacio hath so pleased the, that thou woldest not make an ende of my lyfe: so y thou hast cast all my synnes behynde thy back.

b* For hell prayseth not the, death doth not magnyfye the.

c* They y go downe into y graue / prayse not the truethe: but the lyuyng, yee the liuing acknowledge the, like as I do thys daye. The father telleth his chyldren of thy faythfulnesse.

Delyuer vs (O Lord) and we wyl sing prayses in thy house, al y dayes of our life. And Esay sayde: take a playster of fygges, & laye it vpon the sore, so shal it be whole. Then sayd Hezekiah: O what a great thing is this, that I shal go vp into the house of the Lorde.

The

The Notes

a ✣ Trueth for purenes, as in the Psal. li. b. But lo, thou haste a pleasure in the truth &c. That is, in puritees in true and perfecte ryghtuousnes.

b ✣ That is, I thought I shoulde haue gone to my graue, and haue dyed in my best age. &c. The Hebrew word sygnyfyeth both hell and graue, pyt or dych. That maye ye perceiue in Gene. xlii. g. where Iacob sayth, that if any myffortune should happen vnto BenIamyn in hys Iourney into Egypte wyth hys other brethren, hys graye heade shoulde be brought with sorow vnto his graue: where the comen transl. readeth hel, for graue. As for Hezekiah, he neyther feared hell nor purgatory: as ye may well se by that he a lytell before sayth: Remembre O Lorde, that I haue walcked before the in truth and a stedfast hert, and haue done the thing that is pleasaunte to the: which thynge who so dothe, neadeth not to feare any of those two places. Besydes that, the dunce mē and sophysters them selues, which were (as moost lerned men thynche) the Inuentours and Fynders, ye and the verye makers of purgatorye, saye that before the tyme of Christes commynge, ther was noo such place: so that Hezekiah is by theyr sentence shilled quite of that place: and of hell doth sentence of yͤ worde of God quyte him, which sayth: There is no condempnation to them that are in Chryste Iesu. Roman. viii. a

c ✣ I thought I woulde. &c. but he brosed my bones lyke a lyon. &c. As who shulde saye: I thought to haue lyued longer: but the Lorde toke me as it had ben a lyon and febled my boones & strenght: and so trouced me with the greuous Panges of my dysease, as though he woulde in one daye haue made an ende of me. Such a greuous syknes do lerned men thincke that Dauid also laboured with, when he sayde: O Lorde heale me, for all my bones are vexed. Psal vi. a. and xxxviii. a.

d ✣ For hell prayseth not the. &c. the meanyng is. If I now dye, I can not prayse the in thy temple. For the deade and buryed can not loue and prayse the: wyth their materyall tonges or hertes. Nether can my death, nor my buryng, be at thys season for the settig out of thy glorye. For all the Godly wylbe feared wyth thy iudgement: And the wicked wyl impute my death to the ouerthrowing of ydolatrye, and to the putting downe of the brasen serpent.

e ✣ They that goo downe into the graue prayse not thy truth, that is, hope not for the truth of thy worldly promyses, which thou hast promysed vnto such as walcke vndefyledly in thy lawe. Deute. xxviii. They cannot reioyce of theyr health, when all hope of recouering is past. But if thou graunt a man his lyfe, if any man recouer hys syknes and lyue: he shal acknowledge thy goodnes, euen as I nowe geaue thanckes vnto thee, for the benefytte of my healthe which thou hast restored me.

The. xxxix. Chapter.

✣ Hesekiah is reproued of Esai, because he shewed his treasure vnto the Emasadors of Babylon.

A
AT yͤ sametyme Merodach Baladam, Balada his sonne kynge of Babilon, sent letters and presentes to Hezekiah.

For he vnderstode howe that he had bene sick, and was recouered agayne. And Hezekiah was glad therof, & shewed thē yͤ cōmodityes of his treasure, of siluer, of gold, of spyces & rotes, of precious oyles, all that was in his cubberdes and treasurhouses. There was not one thyng in Hesekiahs house, no so thorow out all hys kyngdom, but he let them se it,

Then came Esaye the Prophet to B
King Ezekiah, & sayd vnto hym: what haue the men sayde? and from whence cam they vnto the? Hesekiah answered they cam out of a farre countre vnto me out of Babylō. Esay sayd: what haue they loked vpon in thyne house? Hezekiah answered: All yͭ is in myne house haue thei sene: and there is nothinge in my treasure, but I shewed it them.

Then sayde Esay vnto Hezekiah: C
Vnderstande the worde of the Lord of Hostes: Beholde the tyme wyll come, that euery thynge which is in thyne house, and al that thy progenytours haue layde vp in stoare vnto this daye, shalbe caried to Babylon, and no thinge left behinde. This saieth the Lord: Yee & parte of thy sonnes, that shall come of the, & whō thou shalt get, shalbe caried hēce, & become gelded chamberlaynes in the King of Babylons courte: Then sayde Hezekiah to Esay: D
Now God prospere his owne councel, which thou hast told me. He sayde moreouer: So that there be peace and faythfulnesse in my tyme.

The cōmyng of S. John Baptist. The preparatyō of the Apostles. The callynge of the Gentyles.

¶ The. xl. Chapter.

BE of good chere my people, be of A
good chere (sayeth youre God) cōfort Ierusalem, and tel her: that a ✣ her trauayle is at an ende, that her offence is pardoned, that she hath receaued of the Lordes hande sufficiēt correccyon for all her synnes. A voyce cryeth: Prepare yͤ waye for the Lorde in yͤ wyldernesse, make streyght yͤ path for oure God in the deserte. Let all valleyes be exalted, & euery mountayne and hyll be leyed lowe. What so is croked, B
let it be made streyght, & lett the rough places be made playne feldes. b ✣ For yͤ glory of the Lorde shall apeare, and al flesh shall se it, for why, the mouth of the Lorde hath spoken it.

The

The same voyce speake: Now crye
And I sayde: what shal I crye? Then
speake it: that all flesh is grasse, and ẏ
all the bewty therof, is as the floure
of the felde. When the grasse is withe
red, the floure falleth awaye. Euen
so is the people as grasse, when the bre
ath of the Lord bloweth vpon them.
Neuerthelesse whether the grasse wy-
ther, or the floure fade awaye: Yet the
worde of oure God endureth for euer.
Moreouer the voyce cried thus: b*Go
vp vnto the hyl (O Sion) thou ẏ brin
C gest good tydinges, lyfte vp thy voice
wt power, O thou preacher Jerusalem
Lyft it vp wtout feare, and saye vnto ẏ
cyties of Juda: Beholde your God, be
holde the Lord, euē the Almightie shal
come wt power, and beare rule wt hys
arme. Behold, he bryngeth his treasur
wt hi, and hys workes go before him.
He shal fede his flock lyke an herdmā.
He shal gather the lambes together
wt his arme, and carye them in hys bo
some, and shal kyndely intreate those ẏ
beare yonge.
Who hath holden the waters in his
fyst? Who hath measured heauē wt his
spane, and hath comprehended al ẏ ear
th of the worlde in thre fingers? Who
hath weied ẏ moūtaines & hilles? Who
hath refourmed the mynd of the Lorde?
D Or who is of hys councel to teach hi?
At whom hath he asked coūcel to make
hym vnderstand, and to lerne him the
waye of iudgement: to teache him sci-
ence: and to enstruct him i the waye of
vnderstandyng. Beholde, al people are
in comparision of hym, as a droppe to
a boket full, and are counted as the lest
thinge that the balaunce weyeth.
Behold, the Iles are in comparision
of him, as the shadow of the sonne be-
ame. Libanus is not sufficient to my-
nystre fyre for his offringe, and all the
bestes therof are not ynough to one sa
crifice. Al people in comparisyon of
hym are rekened as nothing, ye vaine
E vanyte and emptynesse.
To whom then wyl ye liken God?
or what similitude wyl ye set vp vnto
him? Shal ẏ caruer make him a carued
ymage? and shall the goldsmyth couer
him with golde, or cast hym in to a fou
rme of siluer plates?
Moreouer shal the ymage maker (that
the poore man whych is dyspoised, may
haue some thyng to set vp also) seke out
& chuse a tre, ẏ is not rotten, & carue ther
out an ymage that moueth not? Kno-
we ye not thys? Hearde ye neuer of it?
Hath it not bene preached vnto you sē-
ce the beginning? Haue ye not bene en
formed of this, sence the foundacion of
the earth was layde: That he sytteth v
pon the cyrcle of the world, and that al
the inhabitours of the worlde are in cō
parison of hym, but as gresshoppers:
That he spreadeth out the heauens as
a couering that he stretcheth them oute
as a tent to dwel in. F
That he bringeth Princes to nothyng
and the iudges of the earth to dust: so
that they be not planted nor sowen a-
gayn neyther their stocke roted agayn
in the earth? For as sone as he bloweth
vpō them, they wether and fade away,
lyke the strawe in a whyrlewynd.
To whome now wil ye lyken me, &
whom shal I be like, saith the holy one
Lyft vp your eyes on hye, and consy-
der. Who hath made those thynges,
which come out by so greate heapes? &
he can cal them al by their names.
For there is nothing hyd vnto the gre
atnes of his power, strength & mighte
How may then Jacob thincke, or how
maye Israel saye: My wayes are hyd
from the Lord, and my God knoweth
not of my iudgemētes. Knowest ẏ not G
or hast thou not herd, ẏ the euerlastīge
God, the Lorde which made al the cor-
ners of the earthe, is nother werye nor
faynt: and that his wysdom can not be
comprehended: but that he geueth strē-
gth vnto the werey, and power vnto ẏ
faynt? Children are werey and faynte,
and the strongest men fal: But vnto
them that haue the Lord before theyre
eyes, shal strength be encresed Aegles
wynges shal growe vpon them: Whē
they runne, they shal not fall: and whē
they go, they shal not be wery.

The notes

a = Her trauel is at ende, that is, the tyme of her cap
tyuite, which dured .lxx. yeres is fynished.
b = The Prophetes cal the glorye of the Lorde, the
ryghtuousnes that should be shewed by the gospell
wherby we should be come ryghtuous in the sighte
of God the father, for his sonne Christes merites.

This

The notes

¶ This glorye shal al flesh se, that is, al men, as well the Jewes as the Gentyls that beleue. A lyke saying haue ye after in the .lx. a The glorye of the Lorde shal ryse vpon the. &c.

c ✠ If the bewtye therof is as the floure. &c. that is, al the good doyng, al the good lyuynge, al the holynes and vertue, al ẏ ryghtuousnes ther of, &c. is of no value: It dureth no longer then the floure of the felde. Only Christ is our ryghtuousnes, and holynes. &c. i. cor. i. d.

d ✠ Syon and Jerusalem (by which vnderstande ẏ church of the faithful,) do preache and brynge good tydynges) that is, shew the grace & health that hath bene long wayted for, and that is now obtayned & geuen by Christ. Mat. xia. Luk. ii. b.

¶ Of ẏ goodnes & mercy of God toward ẏ people

¶ The .xli. Chapter

BE styll (ye Ilandes) and herken vnto me. Ye strong ye people, Come hyther, and shew your cause, we wil go to the lawe together. Who raiseth vp the iust from the rysing of ẏ Sunne, and calleth hym to go forth? Who casteth downe ẏ people, and subdueth the kynges before him: that he maye throw them al to the grounde with his swearde, and scater them lyke stuble with his bowe? He foloweth vp on them, and goeth safely him selfe, & cometh in no fote path with his fete. Who hath made, created, and called ẏ generacion from the begynninge? Euē I the Lorde, which am the fyrste, and with the last.

Beholde ye Iles, that ye maye feare, and ye endes of the earthe, that yee maye be abashed, drawe nye, and come hither. Euery man hath cōforted hys neyghboure, and brother, and bydden hym be strong. The Smyth comforted the moulder, and the Iron smyth the hammer man, seyeng: It shalbe good, that we fasten thys caste worcke: and then they fastened it with nayles, that it shoulde not be moued. And thou Israel my seruaunt: Jacob my electe sede of Abraham my beloued, whome I led from the endes of the earth by ẏ hand: for I called the from farre and sayde vnto the. Thou shalt be my seruaūt: I haue chosen the, and wyl not caste the awaye: be not afrayed, for I wyll be with the. Loke not behind the, for I wyl be thy god, to strengthe the, helpe the, and to kepe the with this ryght hand of myne.

Behold, all they that resyst the, shal come to confusion and shame: and thyne aduersaries shalbe destroyed & brought to naughte. So that who so seketh after them, shal not fynd them. Thy destroyers shall perysh, and so shall they that undertake to make battel against the. For I thy Lorde and god, wil strengthen thy ryght hande. Euen I that saye vnto the: Feare not, I wyl helpe the. Be not afrayde thou lytell worme Jacob / and thou despysed Israel for I wil helpe the, sayeth the Lorde, and the holy one of Israell thyne auenger. Behold, I wyll make the a treadinge cart and a new flayle, that thou mayest thresh & grynde the mountaynes, and brynge ẏ hylles to poulder. Thou shalt fanne them, and the wynde shal carye them awaye, and the whyrlwynde shall scatter them. But thou shalt reioyse in the Lorde, and shalt delyte in praysinge the holy one of Israell.

When the thyrsty and poore seke water and finde none, and when theyr tong is drye of thyrst: I geue it them saith ẏ Lorde. I ẏ God of Israell forsake the not. a ✠ I brynge forth floudes in the hylles / and welles in the playn feldes. b ✠ I turne the wyldernes to ryuers / & the drye lande to condethes of water. I plante in the waste ground trees of Cedre, Boxe / Myrre and Olyues. And in the drye I set Fyrre trees / Elmes / & Hawthornes togetether. All thys do I that they all together may se and marke / perceue with theyr hertes and consyder, that the hande of the Lord maketh these thynges, that the holy one of Israell bryngeth them to passe. Stande at youre cause (sayth the Lorde) & brynge forth youre stroungest groundes sayeth the kyng of Jacob. Let the goddes come forth them selues, and shewe vs the thynges that are paste, what they be. Let them declare them vnto vs, that we maye take them to harte, and knowe them thereafter. Other let them shewe vs thynges for to come and tell vs what shalbe done hereafter: so shall we knowe that they be goddes. Shew some thyng, other good or bad, so wyll we other knowledg the same, and tell it out.

Behold/ye goddes are of naught, and your makyng is of naught/but abhominacion hath chosen you. Neverthe-
D lesse/I have waked up one from yͤ North, and he shal com. And an other frō the East, which shal cal upō my name, and shal come to the Princes, as yͤ Potter to his claye, and as the Potter treadeth downe the myre. Who tolde that afore? so wyl we confesse and saye/yͭ he is righteous. But there is none yͭ sheweth or declareth any thing, ther is none also that heareth your wordes. Beholde, I wyl fyrste graunte them of Syon and Jerusalem to be Euangelistes. But when I consyder: there is not one amonge them that prophecieth, nether (when I aske him) that answereth one word. Lo, wicked are thei and vayne wyth thynges also yͭ they take in hande, ye wynd ar they & emptynes, with theyr ymages together.

The notes

aa I bringe forth floudes in the hilles, &c. In high places that be easy to se, wher unto yͤ thursty maye sone come, wil I prepare, not lytel welles, but grete floudes of holy doctryne: and in playne feldes lowe places sprynges and fountaynes: that the lame or slouthful shal have no excuse, but that al yͤ thyrsty may come to the word of lyfe.
bb I turne the wildernes in to ryuers, &c. That is: I make the doctryne of truth so general and so easy to al men, that where as were before waste wyldernesses (by which understande yͤ errours of the Heathen wher with they had made all unfruteful & dye) shal now by the grace of the holy goost, be ryuers of the water of veritie. Where al was ful of Idolatrye, of abhominacion & of stynking errours: there shall the hertes of the chosen be watered wyth godly wisdom, thorow the gospel and glad tydinges: shall be indued with the faithe, wherby they maye both profyte them selues and other: so that they be frutefull. Wildernesse often thus taken, as before in the .xxx. v. a

¶ The commyng of Christ and his baptym.

¶ The xlii. Chapter.

A Beholde now therfore, this is my seruaunte whome I wyll kepe to my selfe: mine elect, In whome my soule shalbe pacyfied. I wyll geue hym my spirete, that he maye shew forth iudgementes and equyte amonge the Gentyls.

He shal not be an out cryer, ner an hye mynded person. Hys voyce shall not be hearde in the stretes. A brosed rede shall he not breake, and the smokyng flax shal he not quench: but faythfully and truly shall he geue iudgement. He shall nether be outrageous ner hastye, that he maye restore ryghteousnes unto yͤ earth: and the Gentyles also shall kepe his lawes. For thus sayeth God the Lorde unto him (euē he that made heauens, & spred thē abrode and set forth the earth with her increase: which geueth breath unto yͤ people that is in it, & to them that dwell therin) I the Lorde haue called the in righteousnesse, & led the by the hande. Therfore wyl I also defende the, and geue the for a couenaunt of the people, & to be yͤ lyght of yͤ Gentyles. That thou maiest
open the eyes of the blynde, let out the prisoners, & them that sit in darcknesse, out of the donge on house. I my selfe, whose name is the Lorde, which geue my power to none other, nether myne honoure to the Goddes: shew you these newe tydynges, and tel you thē or they come, for olde thynges also are com to passe. D

Synge therfore unto the Lordes, a new songe of thanckes geuynge, blow out his prayse unto the ende of the worlde, They that be upon the see, & all that is therin, prayse him, the Iles & they yͭ dwell in them, Let the wyldernes with her cities lyft up her voyce, the townes also be yͭ in Cedar, Let thē be glad that syt upon rockes of stone: and let thē cry doune from the hy mountaynes: & crying hi among the gentyles. The lord shall come forthe as a gyaunte, and take a stommake to him lyke as a fresh man of warre. He shal roare and crye, and ouercome hys enemyes. C

I haue long holden my peace (saith the Lorde) shoulde I therfore be styll, & kepe sylence for euer? I wyll crye lyke a trauelyng woman, and once wyll I destroye them and deuoure. I wyll make waste both mountayn and hyll, and dry up euery grene thig that groweth therein. I wyll drye up the floudes of water and drynche up the ryuers. I wyll bringe the blynd into a strete, that they knowe not: and leade them into a sore path that they are ignoraunt in I shal make darcknes lyghte before them, and the thyng that is croked to be streight.

These thinges wil I do, and not forget them. And therfore let them converte, and be ashamed earnestli, that hope in Idoles, and say to fashioned ymages, ye are our goddes.

Heare, O ye deaf men, and sharpe your sightes to se (O ye blynde.) But
who is blinder, then my servaunt? Or
D so deaf, as my a* messaungers, whome
I sent unto them? For who is so blind as my people, and they that have the rule of them? They are lyke, as if thou understoudest much, and keptest nothing: or yf one herde wel, but were not obedyent. The Lord be merciful unto them for his ryghtuousnes sake, that his word might be magnyfied and praysed. But it is a myschevous and wycked people. Their younge men belonge al to the snare, and shalbe shut into preson houses.

They shalbe caryed awaye captyve, and no mã shal lowse them. They shal be troden under fote, and no man shall laboure to brynge them agayne. But who is he amonge you, that pondreth this in hys mynde, that considreth yt / & taketh yt for a warnig in tyme to cõe?

Who suffred Iacob to be trodden under fote, and Israel to be spoyled? Dyd not the Lord? Nowe have we synned agaynst hĩ, & have had no delyte to walcke in hys wayes, nether bene obedyent unto his lawe. Therfore hath he poured upon us hys wrathful displeasure, and strong batel, which maketh us have to do on every side, yet wil we not understande: He burneth us up / yet syncketh it not in to our hertes.

The notes

a* Messaungers. He meaneth the hygh prestes, & those had cure of the people. Those shuld have taught the other, but they were blyndest of all, as Christ declareth in the gospell. Such ther be at all tymes, and shalbe unto the worldes ende.

¶ God promyseth to sende hys Christ, which shall delyver hys people. He forgeveth synnes for hys owne sake.

¶ The. xliii. Chapter.

But now, the Lord hath made the O Iacob, ãd he that facyoned þe O Israel, saith thus. Fear not, for I wil defend the. I have called the by name, thou arte myne owne.

When thou wentest in the water, I was by the, & þ strõg floudes shuld not pluck the awaye. When thou walkest in the fyre, it shall not burne the, and the flame shal not kindle upõ the. For I am the Lorde thy God, the holy one of Israel, thy Saviour. I gave Egypte for thy delyveraunce, the Moryans & the Sabees for the: because thou wast deare in my sight, & because I set by the, and loved the. I spiled all men for the, and delyvered up al people for thy sake, that thou shuldest not perre, for I was wyth the. I wyll brynge thy sede from the East, and gather the
together from the West. I wyl saye to B
the North, let go. And to the South, kepe not backe: but bring me mi sonnes frõ farre / and my daughters from the endes of the worlde: Namely / all those that be called after mi name: For them have I created, fasshyoned / and made for myne honoure.

Bringe forth that people / whether they have eyes or be blynde / deafe or have eares. All nacyons shall come in one / and be gathered ĩ one people. But which amonge yonder goddes shal declare soche thynges / & tell us what is to come? Let them bringe their wytnesses / so shal they be fre: for then men shall heare it / & saye / it is truth. But I bring you wytnesse (sayth the Lord) even those that are mi servauntes, whom I have chosen: to the ĩtent þ ye myght be certyfyed and geve me faythfull credẽce: yee and to cõsydre / that I am he / before whom there was never ani God
and that there shalbe none after me. I C
am only the Lord / and without me is there no Saviour. I gave warnyng / I make whole / I teach you that there shuld be no straung god amonge you. And thys recorde must ye beare me your selves (sayth the Lord) that I am god. And even he am I from the beginnig / & there is none that can take any thynge out of my hand. And what I do, cã no man chaunge.

Thus sayeth the Lord the holy one of Israel youre redemer: For youre sake I wyll sende to Babylon / & brynge all the strõgest of them from thence: Namely / the Chaldees that boast thẽ of their shyps: Even I the Lord your holy one which have made Israel, & ã your king

Moreover

Morouer, thus saith the Lord (euen he that maketh a waye in the see, and a fote path in the myghtye waters: whyche bryngeth forth the charettes and horses, the hoste and the power, that they may fal a slepe and neuer ryse, and be extincte, lyke as towe is quenched.

Ye remembre not thynges of old, and regarde nothing that is past.a* Therfore behold, I shall make a newe thynge/and shortly shal it appere: yee shal wel knowe it, I tolde it you afore, but I will tell it you agayne.

I wyl make stretes in the desert, and ryuers of water in the wyldernes.b* The wyld beastes shal worshippe me: the dragon, and the Estryche. For I shal geue water in the wyldernesse, and streames in the desert: that I may
D geue drincke to my people, whome I chose. This people haue I made for my selfe, and they shal c* showe forth my prayse. For thou (Iacob) wolbest not cal vpō me, but thou haddeste an vniust toward me, O Israel.

*Thou gauest me not thy yonge beastes for burnt offeriges, nether dyd dest honoure me with thy sacryfyces. Thou boughtest me no deare spice wt thy moneye/nether pouredest the fatte of thy sacrifices vpon me. Howbeit I haue not bene chargeable vnto the in offerynges, nether greuous in incense.

*But thou haste laden me wyth thy synnes, & weeried me with thine vngodlynes.

*Where as I yet am euen he only/that for myne owne selfes sake do awaye thyne offences, and forgette thy synnes: so that I wyll neuer thyncke vpon them. *Put me nowe in remembraunce (for we wyll reason together) and shewe what thou haste for the, to make the quyte.

*Thy fyrst father offended sore, and thy rulers haue synned agaynst me. Therfore I ether suspended, or slue þ chefest Princes: I did curse Iacob, & gaue Israel into reproke.

The Notes.

a* Therfore beholde, I shall make a newe thinge. &c. He meaneth that he wyl forsake the Iewes which were his owne peo ple, for their offences and cal the Gentyls that were Idolaters, whome he vnderstandeth by the deserte and wyldernes: as before in the. xxxv. A. xli. c.

b* The wylde beastes shal worshyppe me the dragon &c. Vnder the name of these beastes signifieth he also Heathen, which were wylde, rude and beastly, cōcernyng godly knowledge.

These sayth he that he wyl came by the preachynge of the gospel (which thynge he signifieth by waters and streames) so that they shal not herafter do hurt in the church, but shal put their shoulders vnder þ yocke of faythe, and be ruled with the lawe of charite.

c* To shewe forth the prayse of the Lord, is, to preache the remyssyō of synnes, and the delyueraūce from death and hel, and the geuenes of euerlastinge lyfe by the mercy of God, for Christes sake. A lyke maner of speakynge vseth Dauid in the Psal. xxii. D. where he bearynge the figure of Christe, sayeth: In the myddest of the congregacion wyl I prayse þ &c. Thus shoulde the Gentyles and Heathen prayse him, which people he chose for hym selfe, as ye maye se in the text: For the Iewes (which are signifyed by Iacob) wolde not do it, but their confydence in kepyng of the lawe. Thys doth the Prophet vpbrayde them with, in the person of God sayinge: * Thou gauest me not thy yonge beastes &c. As who should saye: Saye not that thou hast geuen me many sacryfices, both because thou gauest them not only, but vnto thy calues and Baalles and other Idoles: and also because I dyd neuer set greatly by them, ner greatly requyred thē. They greued me al wayes, when the faythe of the deuocio of the geuers was awaye.

The shepe of thy burntofferinges broughtest thou not vnto me, nether dydest thou glorifye me with thy sacrifices, but dydest onely satisfye thyne owne superstitions. I compelled the not to worshyppe me wyth thyne offeringes, but because thou so redely offredest such thinges vnto Idoles after the maner of the Heathen, I commaunded that they shuld not be offred vnto other goddes, but vnto me, of whose gift þ receauest them & cetera. None of al these thinges profyted me: in as much as thou leftest of the thynges which I chefely requyred righteousnes, fayth, and iudgement. Mat. xxiii.

* Thou hast moch more offended me wyth thy synnes, then that thou canst please me with al these ceremonies: which iustifie not them that do them, ner bringe them into my fauour in lesse than they fyrste be my beloued through fayth. * No maner of idoles, ner the sacryfices of oxen shepe, or goates ner the merytes of thy workes, howe precyous or goddly so euer they be, do put awaye sinne: But I my selfe alone by my only mercy and grace do perdon them, to al those that beleue that I so do: & do not ones remember them, to thintent to punysh thē: Yee, and I frely forgeue them. Rom. iii. D. I am not bounde vnto the, that haste so often fallen from thy fayth, which I onely regard. * Or elles brynge me in remembraunce, reason thy matter wt me, and shew me, whether thou haue alwayes more prouoked me vnto anger, or I haue ben ouermuch fauorable vnto þ: & whether I haue euer ben readier to forgeue, then thou to amend.

Thou canst surely neuer brynge any thinge for the, wherby thou mayest iustyfie thy cause agaynst me.

* Thou hast not chosen me, but I haue chosen þ. I made thy father Adam. Gene. i. D which streyght wayes transgressed the commaundement. Gene. iii a, b. And Abraham coulde not be iustyfied by his workes but by his faith. Rom. iiii a. As no nother man can: whose whole lyfe is ful of synne eue from their childehod, ye euen he that lyueth but a daye. Iacob was preferred before Esau, not for his merytes or deseruynges, but by election. Gen. xxv. Ro. ix. b

Thy rulers, or (as some rede) Interpretours, Moyses, and Aaron, were not founde without offence before me, but synned agaynst me. Number. xx. c

Therfore not without a cause killed I thy Princes and Prestes of the Sanctuarye, which shulde offer both for them selues and for the people. Hebr. viii.

For no man lyuing shalbe iustified in my sight Psal. cxliii. And the Aungels are not cleane before me. Job,iiii.d. How much lesse then wil I spare thys lyfte necked and sturdy people: But I wyl at tyme conuenyent curse the sunnes of Jacob after ẏ flesh, which be one of kynde concernyng the spyrite, so that they shal be a curse amongest the Heathen: where as on the other syde, the true and leaful sonnes of Jacob shalbe the blessing of al nacions thorow Christ, in whom al the chosen shalbe blessed. Gen.xii.a.and Gala.iii c. Vouchsafe, good reader, to reade the text with al so shalt ẏ perceaue to which parte of the text, euery part of the note belongeth.

The.xliiii.Chapter.

Christ promyseth to deliuer his church, which he hath redemed. Idolatry & kneling before ymages &c are confuted.

O here now, O Jacob my
seruaunt, and Israell whõ
A I haue chosen. For thus
sayeth the lord, that made
the, fashioned the, and helped the, euen from thy mothers womb:
Be not afrayed, O Jacob my seruaũte, thou rightuous, whom I haue chosen.
a* For I shal poure water vpon the drye grounde and ryuers vpon ẏ thursty. I shall poure my spyrite vpon thy sede, and myne encrease vpõ thy stock. They shal growe together / lyke as the grasse, and as the wyllies by the waters syde. b* One wyl saye: I am ẏ lordes. Another wil I cal vnder the name of Jacob. The thirde shal descrybe with his hande vnto the Lorde, and geue hi self vnder the name of Israel.
Morouer, thus hath the Lord spoken: euen the King of Israel, and hys
auenger, the Lord of Hostes: I am the
B fyrste and the laste, and with out me is
there no god. For what is he, that euer was like me, which am frõ euerlasting. Let him shwe his name, and do where thorow he may be likened vnto me. Let him tel you forthe playnely thynges, that are past and for to come; yee & that without any feare or stoppe. For haue not I euer told you hytherto, and warned you? Ye can beare me recorde your selues. Is there any god excepte me: or any maker, that I shoulde not know hym?
Wherfore al caruers of Idoles are but vayne, and their labour lost. They must beare recorde them selues/ seyng they cã nether se nor vnderstãd, they shal be cofounded. Who shoulde now make a god, or fashion an Idole, that is profitable for nothyng?
Beholde, all the felowshippe of them must be brought to confusyon, Let all the workmasters of them come & stand together from amonge men: they must be abashed and confounded one with another. The smyth taketh yron, & tempereth it with hoate coales, and fashoneth it with hammers, and maketh yt with al ẏ strength of his armes: ye, sometyme he is faynt for very hunger, and so thursty, that he hath no more power.
c* The carpenter (or ymage caruer) taketh meat of the tymbre: and spreadeth forth his lyne: he maketh it wyth some coloure: he playneth it, he ruleth it, and squareth it, and maketh it after the image of a man, and accordingto the bewtye of a man: that it maye stande in the temple.
Morouer, he goeth out to hew downe Cedre trees: He bryngeth hom Elmes and Okes, and other tymber of ẏ C
wod Or els the Fyrre trees which be planted him selfe, and suche as the rayne hath sweled, which wod serueth for men to burne. Of this he taketh and warmeth him selfe with al: he maketh a fyre, of it to bake bred. And afterward maketh a God there of, to honoure it: and an Idole to knele before it. One pece burneth in the fyre, with another he rosteth flesh / that he maye eate rost his bely full: wyth the thyrde he warmeth him selfe, and sayeth: Aha, I am wel warmed, I haue bene at the fyre. And of the resydue he maketh hym a God, and an Idole for him selfe. He kneleth before it, he worshyppeth it, he prayeth vnto it, and sayeth: delyuer me, for thou art my god.
Yet men nether considre ner vnderstand, because their eyes are stopped, & they can not se: & their hertes, that they can not perceaue. They pondre not in their mides, for thei haue nether knowledg ner vnderstãdig, to thynck thus: I haue brent one pece i the fyre: I haue baked bred wyth the coales therof, I haue rosted flesh with al, and eaten it: shal I now of the resydue make an abhomynacyon, and fall downe before a roten pece of wod?

The kepynge of dust, and folishnes of
hert hath turned them asyde: so that no
ne of them can haue a fre conscience to
thyncke: may not I erre?
Consydre thys (O Iacob and Isra-
D ell) for thou art my seruaunte. I haue
made the that thou myghtest serue
me. O Israell, forget me not. As for
thyne offences, I dryue them awaye li
ke the cloudes, and thy Synnes as the
myst. Turne the agayne vnto me, and
I wyll delyuer the.
Be gladd ye heauens, whome the lor
de hath made, let al that is here beneth
vpon the earth, be ioyfull. Reioyce yee
mountaynes and woddes, with all the
trees that are in you: for the Lorde shal
redeme Iacob, and shewe hys glorye v
pon Israell. For, thus sayth the Lorde
thy redemer / euen he that fashioned ye
from thy mothers wombe: I am the lor
de, which do all thinges my selfe: alone
C I only haue spred out the heuens, and
I onely haue layd the foundacion of ye
erth. I destroye the tokens of witches,
and make the southsayers go wronge.
As for the wyse, I turne them backwar
de, and make theyr connyng folyshnes.
But I set vp the purpose of me ser-
uauntes, and fulfyl ᵇ the councel of my
messaungers. I saye to Ierusalem: tur
ne agayne: And to the cyties of Iuda,
be ye buylded agayne: and I repayre
theyr decayed pieces. I saye to the gro
und, be dry. And I drye vp thy water
floudes. I saye to Cirus: thou art my-
ne herdman: so that he shall fulfyll all
thynges after my wyll. I saye to Ieru
salem be thou buylded, and to the tem
ple: be thou fast grounded.

The Notes.

a For I shall power waters vpon the &c. By the water and ryuers, vnderstand the grace of God: & by the drye grounde and the thurstye, the gentyles & heathen, which had not ben fylled and watered with the worde of God. Suche a lyke sentence is there be fore in the xliii. c. I wyll make streetes in the deserte. &c.

b One wyll saye: &c. So who should saye: here and there, and all the worlde ouer are therof the Lordes people, ye euen amongest the heathen.

c Let the chrysten here note how lyuely the prophet paynteth out the vanytie of Images. For it is too be feared that oure supersticiō, concerning such thinges, passeth & exceadeth the superstition of the Iewes. Ouer euident it is, that the Iewes in oure tyme can in no wyse be perswaded to become Chrysten, so long as we fall downe & knele before ymages. Their answer is that they and we both (if we be of God) shuld in no condicion do any thing that is reproued in so many places forbidden of God The Turkes & Saracenes also moche vs therfore.
The honoure of God (saye they, and trueth it is) ouht we to seke, and to styck by hys worde: & nether to adde therunto, ner take awaye, nether to swarue to the right hande or to the left: but ernestly to stād by ye which is commaunded, & for sake that whyche is forbydden. God graunt vs Christē a better trade and conuersacyon of lyuing, then that we should wt our example be an offence ether to Iew or Sarasē, and an occasion to kepe them frō the faith of christ: And geue the simple eyes to se and perceue the falshed of ye suttel which for lucre augment their blindnes, & exhort them to such superstici on. So be it.

d That is their preachyng wherewith they coūcel the people.

The delyueraunce of the people by Cyrus. The cōming of Christ & callyng of the Gentyles.

The. xlv. Chapter.

Thus sayeth the Lord vnto A
Cyrus his anoynted, whōe
he leadeth by the right hād:
that the people maye fall
downe before him: I wyll
lowse the gyrdell of Kinges: that they
shal open the gates before thy face, and
not to shut their dores. I wil go before
the / and make the croked streyghte I
shal breake the brason dores, and burst
the yron barres. I shal geue the ye hyd
treasur and the thinge which is secre-
tly kepte that thou maiest knowe, that
I the god of Israel haue called the by
thy name, and that for Iacob my serua
untes sake, and for Israel my chosen.
For I called the by the name, and orde B
ned the or euer thou knowest me: Euen
I the Lord, before whom there is none
other: for without me ther is no god. I
haue prepared the or euer thou know-
est me that it might be knowen from ye
rysinge of the sunne to the goyng dow
ne of the same / ye al is nothig without
me. For I am the Lord, and there is
els none. It is I that created ye lyght
and darcknes, I make peace and trou
ble: yee euen I the lord do all these thy
nges. a The heauēs aboue shal drop
downe, and ye cloudes shall rayne righ
tuousnes. The earth shal open it selfe,
and brynge forth health, & therby shall
rightuousnes florysh. Euen I the lord
shal brynge it to passe. C
Wo be vnto him that chideth with
hys maker, the potsherd with the Pot
ter: Sayeth the claye to the potter:
What makest thou? or thi work serueth
for nothing? Wo be vnto hym
ye sayth to his father: why begettest ye?
And to his mother: whi bearest thou?

Thus sayeth the Lorde, euen the holy one and maker of Israel: Aske me of thinges for to cō, concernyng mi sōnes: and put me in remembraūce, as touchynge the workes of my hādes: I haue made the earth, & created man vpon it. Wyth mine handes haue I spred forth heauen/ and geuen a cōmaundmēt for all the Host ther of. I shall wake hym vp ẇ ryghtuousnesse/ and ordre al his wayes. He shall buylde my cytye/ and lett out my prisoners: and ẏ nether for gyft nor rewardes/ sayeth the Lord of Hostes.

C The Lorde hath sayde morouer: The occupiers of Egypt/ the marchauntes of the Morians and Sabees/ shall cō vnto the with trybute/ they shal folow the, & go with cheines vpon their fete. They shall fall downe before the/ and make supplicacion vnto the. For God (ẇ out whō there is none other God) shall be with the. O how profoūde art thou O God/ thou God and Sauiour of Israel? Confounded be ye/ and put to dishonour: goo hence together with shame/ all ye that be workmasters of errour: (that is worshippers of Idols) But Israell shalbe sauid in the Lorde, which is the euerlasting saluacion: They shall not come to shame ner confusyon/ worlde with out ende.

For thus sayeth the Lorde: euen he ẏ created heauen/ the God that made ẏ earth/ ẏ fashioned it, & lett it forth: I haue not made it for naught, but I

D made it to be enhabited Euen I ẏ Lorde/ without whom there is none other. I haue not spokē secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Jacow: seke me. I am the Lord, which whē I speake, declareth ẏ thinge that is ryghtuous & true. Let them be gathered & come together, lett them drawe nye hyther, that are escaped of the people: Haue they eny vnderstandyng/ that set vp the stockes of their Idols/ & praie vnto a God, ẏ can not help thē? Lett men drawe nye, let them come hyther, and aske coūcell one at another, & shewe forth: What is he, that tolde th is before? or who spake of it, euer sence ẏ begynnyng? Haue I not ẏ Lord done it: wythout whom there is none other god: ẏ true god & Sauioure, and there is els none but I? And therfore turne you vnto me (al ye endes of the earthe) so shall ye be saued, for I am God, and there is els none. I sweare by my selfe: out of my mouth commeth the word of rightuousnes/ and that maye no man turne: but al knees shal bow vnto me, and al tunges shal swere bi me, saying: Verely in the Lord is my ryghtuousnes and strength. To him shal men come: but al they that thincke scorne of hym, shalbe confounded. And the whole sede of Israel shalbe iustifyed/ and praised in the lord.

The notes

a ✱ Some reade, ye heauens, send downe your dew from aboue, and let the cloudes rayne, &c. The prophet desyreth that kinge Cyrus may come, and help the people of Israel vnder Cyrus figuring Christe and vnder Israel the Church. As though he shulde saye: wold God the heuenly powers wolde so geue their grace, as the earthly wolde not refuse to receaue it: so that here after our heauen be not of brasse, for our synnes sake: Deu. xxviii. b but ẏ by Godes grace, the rayne of saluacyon wold fal on vs, rightuousnes dropp downe from heauen, to make oure hertes fertile and fruteful: that Christ our sauioure, which is the rightuousnes of the chosen, wold come forth of the earth, and bring forth the blossomes of saluacion. This peticion doth the Lord promesse to performe, saying: Euen I ẏ Lorde shall bring it to passe.

C Idolatrye is reproued. The health that cometh by Christ is prophecied.

C The. xlvi. Chapter.

Neuertheles ✱✱ Bel shal fal and Nabo shalbe broken: whose images ar a burthē for the beastes and catell, to ouerlade them, and to make them werry.

They shal synck downe/ and fal together: for they maye not ease them of their burthen, therfore must they go in to captyuite.

Herken vnto me, O house of Jacob/ and al ye that remayne yet of the housholde of Israell: whom I haue borne B frō your mothers wombe, and bought you vp from youre berth, tyll ye were growen: I which shal beare you vnto your last age I haue made you, I wil also norysh you bere you and saue you. Whom wil ye make me lyke, in fashiō or ymage, that maye be like him? Ye fooles (no dout) wyl take out siluer

and goulde oute of youre purcys, and weye it, and hyre a goldsmith to make a god of it, that mē maye knele downe and worshippe it. Yet must he be taken on mens shoulders and burne, & set in his place, that he may stande and not moue. Alas that men shuld cry vn to him, which geueth no answere and delyuereth not the man y^t calleth vpon him/from his trouble.

Consydre this wel, and be ashamed. b* Go into youre owne selues (O ye rū nagates). Remembre the thinges whi che are paste, sence the beginning of y^e worlde: that I am god, and that there is no God, ye and that there is nothing lyke vnto me.

In the beginning of a thing, I shewe the ende therof: and I tel before, thīges that are not yet come to passe. With one worde is my deuyce accomplished,
D and fulfilleth al my pleasur. I call a c* byrd out of y^e East, and al that I take in hande, oute of farre countreyes, as soon as I cōmaūd, I brīg it hither: as soone as I thincke to deuise a thynge/ I do it.

Heare me, O ye that are of an hie stomacke, but farre from ryghtuousenesse, I shall brynge forth my ryghtu ousenesse, It is not farre/and my health shall not tarye longe awaye. I wyll laye health in Syon (and geue Israel my glory.

The notes

a* Bel and Nabo were Idolles of the Babyloniās These sayth the prophete shalbe ouerthrowen bi the hoste of Cirus.

b* To goo into them selues is, to take good aduisemente and call to remembraunce.

c* He meaneth kynge of Cirus, whych shoulde come swyftlye as a byrde flyeth, and destroye Babylon and set the Israelytes at lyber tye. He should ful fyll that whych the lorde hath deuysed and decreed. In him is fygured Chryste, which wyth the lyghte of hys worde purgeth the whole worlde of errours and Idolatrye, and setteth the consciences at peace and lybertie. He flyeth swyftely out of the east, that is, out of heauen: wher vpon he is called the Daye spryng from on hye. Lu. i. g.

¶ The worde of the Lord against Babilon

¶ The. xlvii. Chapter.

But as for the (O daughter thou vyrgin Babylon)a* Thou shalte syt in the duste thou shalte syt vpon the grounde, and not in a trone (O thou mayden of Chaldea) Thou shalt no more be caled tēder and pleasaūt. Thou shalt bring forth the b* quernie and grinde meele, put down thi stomacher make bare thi knes and shalt wade thorow the water ryuers. Thy shame shall be discouered, and thi preuities shalbe sene. For I wyl auēg C
me of the, and no man shall lett me: sayeth oure redemer, which is called the Lord of hostes, the holy one of Israel. Syt styll, holde thy tunge, and get the into some darcke corner, O daughter Caldea, for thou shalt nomore be caled lady of kyngdomes. I was so wroth with my people, that I punished myne enheritaunce, and gaue them in to thy power. Neuertheles, thou shewedest them no mercy, but euen the very aged
mē of them, didest thou oppresse ryght B
sore wyth thi yock, and thou thoughtest thus, I shalbe lady for euer. And besyd all that, thou hast not regarded these thinges nether cast, what shulde come after: Heare now therfore. thou wel ful, that syttest so carelesse, and speakest thus in thine herte: I am alone, and w out me is there none: I shall neuer be wydowe, ner deselate agayne. And yet both these thynges shal come to the vp on one daye in the twyncklyng of an eye: Namely wyddowhead, and desolacyon. They shal mightely fal vpō the/
for the multitude of thy witches/and C
for the greate heap of thi cōiurers: For thou hast comforted thy selfe in thi wyckedfulnes/and hast sayde: No man seyth me. Thyne owne wysdome and connynge hath disce aued the. In that thou hast sayde: I am alone, and with out me there is none. Therfor shal trouble come vpon the, and thou shelt not knowe, from whēce it shall aryse. Myschefe shal fal vpō the, which thou shalt not be able to put of.

A sodayne mysery shal come vpon the, or euer thou be a warre.

Now go to thy coniurers, and to D
the multitude of thy witches (whome thou hast bene acquaneted with all frō thy youth) if they maye helpe the/or strengthen the.

Thou hast hitherto had many coūcels

of

of them/so let the heauen gasars and the beholders of starres come on now and delyuer the:ye and let them shewe, when these new thynges shall com vp on the.

Behold they shalbe lyke strawe, which yf it be kyndled with fyre, no mā maye rydd it for the vehemence of the flame: And yet it geuet no synders to warme a man by, ner el eare fyre to syt by. Euē so shal they be vnto ÿ whom thou hast vsed & occupyd from thy youth. Euery one shall shewe ÿ hys erroneous wais, yet shall none of them defende the.

The notes

a* To syt in the dust, is, to be brought lowe, to be porely arayed & decked, to syt without pōpe, & to fall from her estate & degre, as it is sayd, Iona. iii. c. The Prophete here descrybeth the destruccyon of Babylō, vnder the fygure of a proude quene: which was delycyously & deintely brought vp, & after fell in to extreame pouertye, mysery & wretchednes.

b* He vnder standeth by the quernestone, or (as somme reade mylt:) scruple, pore, & vyle estate & condycyō, or ¶ The ypocresye of ÿ Iewes is reproued. The Lord he alone wyl be worshipped, which hath chosen vs and which socoureth vs for his owne sake.

The. xlviii. Chapter.

A Heare this, O thou house of Iacob: ye that are caled by the name of Israel/and are come out of one stocke wt Iuda: which sweare by ÿ name of the Lord, and beare witnesse bi the God of Israel/but not wt treuth & ryght which are called fre men of the holy cytie/as they that loke for confort in ÿ God of Israell/whose name is the Lorde of hostes.

The thinges ÿ I shewed you euer sence the begynnyng: haue I not brought them to passe/immediatly as thei came out of my mouth/& declarde thē? And they are come. Nowbeit I knewe that thou art obstynate/& that thi neck hath a* an yron veyne/and ÿ thy browe is of brasse. Neuertheles I haue euer sence ÿ begynning shewed the of thinges for to come/and declared them vnto the/or euer they came to passe: that thou shuldest not saie: mine Idol hath done it/my carued or cast ymage hath shewed it. Heare and consyder all these thiges whether it was ye ÿ prophecied them.

But as for me, I tolde the before at the B
begynnynge, new and secrete thinges/ that thou knewest not of: And some be ne now not of olde tyme, wher of thou neuer herdest, befor they were brought to passe: that thou canst not saye: I knewe of them. Morouer there be some wher of thou hast nether herde ner knowne, nether haue thei bene opened vnto thine eares afore time. For I knewe that thou woldest malicyously offende, therfore haue I called the a transgressoure, e uen from thy Mothers wombe.

Neuertheles for my name s sake/I haue withdrawne my wrath, and for mine honours sake I haue ouersene ÿ, so that I haue not rooted the out. b*

Beholde I haue pourged the, and not for moneye. I haue chosen the in ÿ fyre of pouerte, And that only for myne owne sake, for I geue myne honour to none other, that thou shuldest not despyse C
me. Herken vnto me O Iacob, & Israel whom I haue called. I am euē he that is, I am ÿ first and the last. My hande is the foundacyon of the earth, & my ryght hande spanneth ouer the heauens.

As soone as I called them they were there. Gather you al together, & herken: Which of yonder goddes hath declared this, that the Lorde wyll do by the kynge of Babylō (whome he loueth & fauoureth) and by ÿ Caldees his arme? I my selfe alone haue tolde you this before. Yee I shall call him and bringe him forth, & geue hi a prosperous iourneye. Come nye and heare this: haue I spoken eny thynge darckly sence the begynnynge? when a thynge be gynneth, I am there.

Wherfore the Lorde God with hys D
spryte hath sent me, And thus saieth the Lorde God thine auenger, the holy one of Israell: I am the Lord thi god, whych teach ÿ profitable thinges, & leade ÿ the waye, that thou shuldest go. Yf ÿ wilt now regared mi cōma, undemens, thy welthynesse shall be as the water streame: and thy righteousnes as the waues flowynge in the see. Thy sede shallbee lyke as the sandde in the see/

and

and the frute of thy body, lyke the gra
uell stones therof: Thy name shall not
be roted out, nor destroyed before me.
Ye shall go awaye from Babylon, and e
scape the Caldees with a mery voyce.
This shalbe spoken of, declared abrod,
and go forth vnto the end of the worlde:
so that it shalbe sayde: The Lord hath
defended hys seruaunt Jacob/ that they
suffred no thurste, when they traueled
in the wyldernes. He claue the rockes
asondre/ and the water gusshed out. As
for the vngodlye, they haue no peace,
sayth the Lord.

The Notes.

a b By this he meaneth that the people of Israell were stubburne, frowarde, rebellious, vntractable, yrefull and shameles.
b c Some reade: Beholde I haue puryfyed the: but
D not as sylver: I haue chosen the out of the fournes of affliction. For myne owne sake. For myne owne sake haue I done thys: for lyke whome woulde they pollute me, truelye I will not geue my glory to anye other. Herken. & c. The same expound it thus. I wol not suffre the wholly to perysh: for if I had proued and puryfyed the as golde and sylver is puryfyed, from which all maner of drosse is clensed, there shuld nothynge haue remayned in the: verye fewe, ye none shulde haue bene saued: But I brought the vnder, & proued the in the fornes of affliction, that is, I wrapped the in captiuyte and bondage in Egypte, from whyche I afterward delyuered the. And thys haue I done for myne owne sake. That is, onely for myn owne name and glorye, of myne owne gentelnes and louing kyndnes, no for any of thy merites & deseruynges which were none at all. For how woulde ye gentyles and heathen haue polluted, defyled, & blasphemed my name, yf I had roted out myne owne people: and so haue made the trueth of the promyses which I had determyned to fulfyll in Christ, vayne and vntrue: For as well thys prayse of my truthe, as the glory of the blessynge promysed in the sede of Abraham and Dauid, wyl I not geue vnto another people or nacion. The health of the worlde shall come of the Jewes. Joh iiii. and frō none other. The glad tydinges of health shall the whole world receaue of none other then of Christ, by the preachyng of the Apostles. & c.

The. xlix. Chapter.

¶ Christ shal gather to gether al nacions be they neuer so farre of.

Ye Iles, herken vnto me,
and take hede ye people frō
farre: The Lord hath cal-
led me fro my byrth, & made
mencyō of my name fro mi
mothers wombe: b he hath made my
mouth lyke a sharpe swerde, vnder the
shadowe of hys hande hathe he defen-
ded me, and hyd me in hys quyuer, as
a good arowe, and sayde vnto me,
Thou art my seruaunt Israell, I wyll
be honoured in the. Then answerde I:
I shall lese my laboure, I shall spend
my strength in vayne. Neuertheles, I
wyll commytte mi cause and mi worke
vnto the Lorde my God. And now say-
eth the Lorde, euen he ye fashionde me
fro my mothers whombe to be his ser-
uaunte, that I maye brynge Jacob ag
ayne vnto hi: howbeit, Israel wil not
be gathered vnto hi agayne. In whose B
syght I am greate, which also is my
Lorde, my God and my strength. Let
it be but a small thynge, that ye art my
seruaūt, to sett vp ye kynreddes of Ja-
cob, & to restore the destruccion of Isra-
ell: yf I make the not also the lyght of
the Gentiles, ye thou mayest be mi heal-
the vnto the ende of the worlde.
More ouer thus saieth the Lorde the
auenger and holy one of Israel, because
of ye abhorring and despysinge among
the Gentiles, concernynge the seruaunt
of al them that beare rule: Kinges and
princes shal se, and arise and worship/
because of the Lorde that he is faythf-
ull: and because of the holy one of Is-
raell, whych hath chosen the.
And thus saieth the Lord: * In the C
tyme apointed wyll I be present with
the. * And in the houre of health wyl I
help the, & delyuer the. I wyl make the
a pledge for the people, so that thou
shalt helpe vp the earth agayne, and
chaleng agayne the scatred heritages:
That thou maiest say to the presoners:
go forth, & to thē that are in darknesse:
com in to ye light, that they maye fede in
the hie wayes, and get their lyuyng in
al places. There shal nether hūger ner
thurste, heate nor Sunne hurte thē. For
he that fauoureth them, shal leade thē,
& geue thē drincke of the sprynge wel-
les. I wyll make wayes vpon all my
mountaynes, & my fote pathes shalbe
exalted. And beholde, thei shall com frō
farre: lo, some frō the north and west,
some from the south. * Reioyse ye hea-
uens, and synge prayses thou earth:
Talke of ioye ye hilles, for God wil cō
fort his people, & haue merci vpō his, ye
be in trouble. Then shall Syō saye: *
God hath forsakē me, and ye Lord hath
forgottē me. *

Doth

doth a wife forget ÿ childe of hir wom
be, & the sonne who she hath born? And
though she do forget, yet wil not I for-
get the. Beholde, I haue wrytten the
vpon mi handes, thi walles are euer in
E my sight.[b*] They ÿ haue broke the do
wne, shall make haste to buylde the vp
agayne: and they that made the waste
shall dwel in the. Lyft vp thine eyes, &
loke aboute the: al these shal gather the
to gether, & com to ÿ. As truly as I lyue
(sayeth the Lord) thou shalt put thē all
vpon the, as an apparel, and girde thē
to the as a bryde doth her Jewels. As
for the lande that lieth desolate, wasted
& destroied: it shalbe to narow for them
that shal dwell in it. And they that wo
ulde deuoure the, shalbe farre awaye.
[c*] Then the childe whō the baren shal
bringe forth vnto the, shal saye in thine
eare: this place is to narow, syt nye to-
gether, that I maye haue rowme. Thē
shalt thou thinke by thy self: Who ha
th begottē me these? seing I am barē &
alone, a captiue & an out cast? And who
F hath norished the vp for me? I am de-
solate & alone, but frō whence come th-
ese? And therfore thus sayeth the Lord
God: Beholde, I wyll streth out mine
hande to the Gentiles, and sett vp my
token to the people. They shall bringe
the thy sonnes i their lappes, and cary
thy doughters vnto the vpō their sho-
uldes. For kinges shalbe thi noursing
fathers / and Quenes shalbe thy nour
singe mothers. They shall fall be fore
the w their faces flat vpon th earth, &
lyck vp ÿ dust of thy fete: that thou ma
yest knowe, who that I am ÿ Lorde.*
And who so putteth his trust i me, shal
not be confoūded. Who spoyleth the gy
aūte of his praye? or who taketh the pri-
G soner from the myghtye? And therfore
thus sayeth the Lorde: The prysoners
shalbe taken from the gyaunte and the
spoyle delyuered from the violēte: for
I wyll maynteyne thy cause against
thyne aduersaryes, and saue thi sones.
And wil fede thine enemies with their
awne fleshe, and make them drincke of
their owne bloude, as of swete wyne.
And all fleshe shal knowe (O Jacob)
that I am the Lorde thy Sauiour,
& strōge auenger.

The notes
a* What Iles signify, loke before in the xli. b
b* He hath made my mouth lyke a sherpe swerde, &
is, He hath geuen me the spyrete of sharpe and pyth[y]
speach, so that my wordes shal euen cut asonder (a[s]
it were) the hertes of the chosen which heare me, &
bryng them to repentaunce, and declare the others
of the wycked to be without excuse. Thys both the
spyrete of prophecy, and of true preachyng of the wor-
de, Apoc. xix. c
c* Doth a wyfe forget the chylde of her wombe &c.
As who saye / Naye: and no more wyll I do the.
d* That is to say the Gentyles.
e* Some reade yet shall the chyldren of thy baren
nesse saye in thyne eare. &c. The meanyng is, when
thou art most barren, and hast fewest of ÿ faithful
in the (that is to saye, the. xii. Apostles, and a few of
their disciples, Jewes borne) by & by shalt thou he-
re a noyse, that these are increased to such a num-
ber, that they shall not fynde place sufficient to dw-
el in. At the fyrst sermon of Peter were there increa-
sed thre thousand. Act. ii. g

The Jewes are reproued, and also called.

The. l. Chapter.

Thus sayth the lorde: Wher A
is the byll of youre [a*] mo-
thers deuorcement, that I
sent vnto her? or who is the
vsurer, to whome I solde you? Behold,
for youre owne offences are ye solde: &
because of youre transgression, is your
mother forsaken. For why wolde no mā
receaue me: when I came? and when I
called, no man gaue me answere. Was
my hand clean smyten of, that it myght
not helpe? or had I not power to deliuer?
Lo, at a worde I drynke vp the see, &
of water floudes I make drye land: so
ÿ for want of water, The fysh corrupte B
and dye of thurste, As for heuen, I clo-
the it with darkenesse / and put a sack-
cloth vpon it.
* The lord god hath geuen me a wel
learned tonge, so that I comforte them
which are troubled, ye and that in due
seasō. He waked myne eare vp betimes
in ÿ morning (as the scholmasters do)
that I myght herken. The lorde God
hath opened myne eare, therfore can I
not saye naye, nor wythdrawe my selfe /
but I offre my back vnto the smyters,
and my chekes to the nyppers, I turn
not my face from shame and spytting, C
for the lord God, helpeth me, therfore
shall I not be confonded. I haue har
dened my face lyke a flynte stone, for I
am sure, that I shall not come to cōfu-
sion. Myne aduocate speaketh for me,
who wyll then go with me to lawe?
Let vs stande one agaynst another: yf
there be any that wyll reason with me,
let hym come here forth to me. Behold,
the

the Lord god standeth by me, what is
he that can condemne me? lo, they shall
be al lyke as an olde cloth, whiche the
D mothes shal eate vp.

Therfore who so feareth the Lorde
among you, let him heare the voyce of
his seruaunt. Who so walketh in dar-
knes/and no lyght shyneth vpon him,
let him hope in the Lorde, and hold hi
by his god. But take hede, b* ye haue
al kyndled a fyre, and gyrded your sel-
ues with the flame: Ye walck in ỹ glis
tyng of your owne fyre, & in the flame
that ye haue kyndled. This cometh vn
to you fro my hande, namely ỹ ye shall
slepe in sorowe.

The notes

a* God was not the cause why the congregacyō of
the Iewes (which is vnderstande by mother, & was
once hys spouse) was deuorsed and forsaken: but
their owne offences deuorsed thē, and was ỹ cause
why they were solde to the vsurer, and geuen ouer i
to the handes of the Gentyles or Heathen, and spoy
led amongest the Medyans, Persyans, Babilo-
nyans, Grecyans, & Romaynes.

b* As who saye: ye your selues haue kyndled the
fyre of my vengaunce, with youre offences: I was
no causer therof: ye must therfore suffer the punyshe-
ment therto belongyng. For it commeth of youre o
wne deseruyng that I so laye my hande vpon you &
punyshe you.

The .li. Chapter.

Consolaciō & cōforth is promysed vnto ỹ faythful.

A Herken vnto me, ye ỹ holde
of rightuousnes, ye ỹ seke
the Lord. Take hede vnto
the stone, whereout ye are
hewē, ād to the graue wher
out ye are dygged. Consydre Abra-
ham your father/and Sara that bare
you: how that I called him alone, pros
pered him wel, and encreased him: how
the Lord comforted Syon, and repa-
red all her decaye: makyng her deserte
as a paradyce, and her wyldernes as ỹ
garden of the Lord. Myrthe and ioye
was there, thanckesgeuyng and the vo
B yce of prayse. Haue respect vnto me thē,
O my people/and leye thine eare to me:
for a lawe and an ordinaunce shall go
forth fro me/to lighten the Gentyles.
It is herde by/that my health and my
ryghtuousnes shal go forth/& ỹ people
shalbe ordred with myne arme.

The Ilandes (that is the gentiles)
shal hope in me/and put their trust in
myne arme. Lyft vp your eyes toward
heauen/& loke vpon the earth beneth.
For the heauens shall vanysh awaye
lyke smoke, and the earthe shall weare
like a cloth, and they that dwel therin,
shall perishe in lyke maner. But my he
althe endureth for euer, and my ryghtu
ousnes shall not cease. Therfore her- C
ken vnto me, yee that haue pleasure in
rightuousnes, thou people that bearest
my lawe in thyne herte. Feare not the
curse of men, be not afrayd of theyr bla
sphemyes and reuylynges: for wormes
and Mothes shall eate them vp lyke
cloth and woll. But my rightuousnes
shall endure for euer, and my sauing he
alth from generacion to generacion.
Wake vp, wake vp, and be strong: O
thou a* arm of the Lord: wake vp, lyke
as in times past, euer ẽ sence the worlde
beganne.

Art not thou he, that hast wounded ỹ D
proude Lucifer, and hewen the dragon
in peces? Art not thou euen he, whyche
hast dryed vp the depe of the see, which
hast made playne the see grounde, that
the delyuered myghte goo thorow?
That the redemed of the Lorde, whych
turned agayne, myght come wyth ioye
vnto syon, ther to endur for euer? That
myrth and gladnesse might be wͭ them:
that sorowe and woo myghte flee from
them? Ye I, I am euen he/that in all
thynges geueth you consolacyon.

What arte thou then, that fearest a
mortall man, the chylde of man, whych
goeth awaye as doth the floure? And
forgettest the Lorde that made the, ỹ
spreade out the heuens, and layd the fō
dacion of the earth. But thou arte euer
afrayde for the syght of thyn oppressor,
which is redye to do harme: Where is
the wrath of the oppressor? it commeth
on fast/it maketh haste to appeare: It E
shall not perysh, that ye shoulde not be
able to destroye, nether shal it fayle for
faute of nourisshynge. I am the Lorde
thy God, that make the seto be styl, and
to rage: whose name is the lord of host
es. I shal put my word also in thy moo
th, and defende the with the turnyng of
my hande: that thou mayest plante the
heuens, and ley the foundacions of the
earth, and say vnto Syon: thou art my
people.

Awake/awake, and stande vp. O F
Ierusa

Jerusalem, thou that from ẏ hand of ẏ
Lord, hast dronken out the b* cuppe of
his wrath: thou that hast supped of, &
suckedout the slombringe cuppe to the
botome. For amōge all the sonnes wh-
om thou hast begotten, there is not one
that maye holde the vp: and not one to
leade the by the hande, of all the sones
that thou hast norished. Both these th-
ynges are happende vnto the, but who
is sory for it. Yee, destruccion, wastyn-
ge, hunger and swerde: but who hath
conforted the? Thy sonnes lye comfor-
D tles at ẏ heade of euery strete lyke a stak
en venysō, & are ful of ẏ terrible wrath
of the Lorde, & punishmēt of thy God.
And therfore thou miserable & dronkē(
how be it not wt wyn) Hear this: Thus
sayeth thy Lorde: thy Lorde & God, the
defender of his people: Beholde, I wil
take ẏ slombring cuppe out of thy ha-
nde, euen ẏ cuppe wt the dregges of mi
wrath: ẏ from hence forth thou shalte ne
uer drinke it more, & wil put it in their
hande ẏ trouble ẏ: whiche haue spoken
to thy soule: stoupe downe, that wem a
ye go ouer the: make thi body euen wt
the grounde, and as ẏ strete to go vpō.

The notes

a* The arme of the Lord here sygnyfyeth Chryste/ and the redempcion of the world and the puttyng a waye of creatures/that commeth by hym. For thys prayeth the prophet that it maye come.

b* The cuppe of the lordes wrath sygnyfyeth the af flyction that we suffre, because we haue done agayn ste the wyll of the Lorde: and the vengeaunce that he taketh of hys: for theyre offences Psal. lxxv. b

¶ A consolacion and comforth to the peple of God

¶ The .lii. Chapter.

A
Vp Syon vp, take thy stre-
ngth vnto the: put on thy-
ne honest rayment O Jeru
salem, thou cytye of the ho
ly one. For from thys tyme
forth, there shall no vncircumcysed ner
vncleane person come in the. Shake
the from the dust, aryse and stande vp,
O Jerusalem. Pluck out thy neck frō
the bonde, O thou captyue daughter
Syon. For thou sayeth ẏ Lorde: ye are
solde for naught, therfore shall ye ber-
edemed also with out eny mony.
For thus hath ẏ Lorde sayde: My pe-
ople wente downe afore tyme in to Eg
ipte, there to be straungers. After ward
dyd the king of the Assyrians oppresse
them, for naught. And now what prof

yt is it to me (sayeth the Lord) ẏ my pe
ple is frely caried awaye, & brought
to heuynes by their rulers, and my n
ame euer styll blasphemed? sayeth the B
Lorde. But ẏ my people maye knowe
my name, I my selfe wyll speake that
daye. Beholde, here am I. O how bea
utifull are ẏ fete of the Embassetour
ẏ bringeth ẏ message frō the mountayn,
& proclameth peace: that bringeth good
tydinges, & preacheth helath, & sayeth
vnto Syon: Thi God is the king. Thy
watchmē shal lyft vp their voyce, wt
loude voyce shall they preach of hym:
for thei shal se him present, when ẏ Lord
shall come agayne to Syon.
Be glad, O thou desolate Jerusalem, &
reioyce together: for the Lord wil com C
forte his people, he wyll deliuer Jeru
salem. The Lord wil make beare b*his
holi arme, & shew it forth in ẏ syght of
all the Gentiles, & all the endes of the e
rth shall se the sauyng health of oure
God Away, awai get you out frō thence
and touch no vncleane thynge. Go out
frō amonge soch. And be cleane, ye ẏ be
are ẏ c* vessell of the Lord. But ye shal
not go out with sedicion, ner make hast
as they ẏ fle awaye: for the Lorde shal
go before you, & the God of Israel shal
kepe the watch.
Beholde, my seruaunt shall deale wys-
ely, therfore shal he be magnyfyed, exa-
lted and greatly honourde. Lyke as ẏ
multitude shal wōdre vpō him, becau
d*his face shalbe so deformed ẏ not as
a mans face, & his beautie lyke womā:
Euen so shall the multytude of the Ge
tyles loke vnto him, & the kinges shal
shut their mouthes before hi. For they
that haue not bene tolde of him, shal se
hi, and they ẏ herde nothig of him shal
beholde him.

The notes

a* Of blasphemyng or [illegible] hys name, & what it signifyeth, ye shall [illegible] in Ezech. xxxvi. b* [illegible] hys holy arme, [illegible] and helpe that is bounde by hys holy worde [illegible] thē, & the wrō bare, that is open and [illegible] and gaue the health thereof to all the Gentyles [illegible] as well as the Jewes. Psal. xcviii. a. [illegible] the lorde hath made bare the arme of hys holy one, & c. that vnderstande thereby, the strength, power, and [illegible] Christ.

c* That is to wete, after the Chalde the vessell that was borne into Babylon and brought from thence agayne. [illegible] They vnderstande the [illegible] by the lawe and the goodnesse and mercye of God [illegible] and what betwene the christen [illegible] beene [illegible] vs is set forth as wel as vnto the Jues [illegible] Epistle [illegible] shall teache vs in the Epistle to the [illegible]

the .vi. Chapter, c.
his hys face shalbe so deformed and not as a mans
face. c. That is hys vysage shalbe more deformed
then other mennes: and hys bewtye fowler then the
bewty of the sonnes of men. ¶ The whole sentence
meaneth, that many men shalbe astonyed when they
shal se Christ our sauioure (which was exceding bew-
tiful before al the sonnes of men. Psalme .xlv. a) so
wyckedly and violently intreated of the Jewes: spit
upon, scourged, crowned with thorn, and al be blou-
died: yea and greatlyer humbled, contemned, & dis-
pised, then euer was anye mortal man.

¶ The .liii. Chapter.

¶ He prophecieth euydently of the passion of oure
Sauioure Jesus Christ.

A BUt who geueth credence
vnto our preaching? Or to
whō is the arme of ye lorde
knowen, he shal grow be-
fore the Lord lyke as a bra-
unche, and as a rote in a dry ground/
he shal haue nether bewty nor fauour:
When we loke vpon him, there shalbe
no fayrnesse: we shal haue no lust vnto
him. He shalbe the most symple, and de
spysed of al: which yet hath good expe
rience of sorowes and infirmyties.

We shal reken him so simple and so
vyle, that we shal hyde our faces from
hym. How be it (of a truth) he only
taketh awaye oure infirmite, and bea-
reth our payne: Yet we shal iudg him,
as though he were plaged and cast do
wne of God: where as he (not with sta-
B dyng) shall be wounded for oure offen-
ces, and smitten for our wickednes.
For the payne of our punishment shal
be layde vpon him, and with his strype-
pes shal we be healed.
As for vs, we go al astraie (lyke shepe)
euery one a* turneth his own way. But
thorow hym, the lord pardeneth al our
synnes. He shal be payned and troubled,
and shal not open his mouth. He shal
be led as a shepe to be slayne, yet shall
he be as styl as a lambe before the shea-
rer, and not open his mouth.
He shal be had awaye/ his cause not
herde, and without eny iudgmēt: Whose
generacion yet no man maye nombre/
whē he shalbe cut of from the b* grond
C of the lyuing: Which punishment shal
go vpon him/ for the transgression of
my people. His graue shalbe geuen
him with the condempned, and his cru
cifieng wt ye theues. Where as he dyd
neuer violēce nor wrong/ nether hath
ther ben eny disceatfulnes i his mouth.
Yet hath it pleased the Lorde to smyte
him with in firmytes, that when he had
made hys soule an offeryng for synne,
he might se lōg last ynge sed. And this
deuice of the Lord shal prospere in his
hande. With trauayle and laboure of
his soul, shal he obtain gret ryches My
rightuos seruaūt shal wt his wysdō iusti
fy & delyuer ye multitude, for he shall be
are awaye their synnes. Therfore wyll
I geue hī the multitude for hys parte/
& he shal deuyde the strōge spoyle. bec-
ause he shal geue ouer his soule to de-
ath, * & shalbe rekened amonge ye trās-
gressours, which neuertheles shal take
awaie the synnes of the multitude, and
make intercessyon for the mysdoers.

The notes

a* To turne oure owne waye, is, to do our owne
wylles, & to satysfye our owne appetytes & to be ge-
uē vp i to our owne hertes lustes: as it is sayde Psal
lxxxi. c. I geue them vp. &c.
b* The grond or lande of the lyuynge is no nother D
thynge than thys present lyfe, & the ground or lan-
de wher in we lyue. Psal. cxlii. b.
¶ Of the greate dominion of Chryst. The indigna
cion of God endureth but a shorte spare, but his mer
cy is euerlasting.

¶ The .liiii. Chapter.

THerfore be glad now, thou
barē ye bearest not. Reioyce,
synge and be mery, thou ye A
art not with chylde: For ye
desolath hath moo childrē,
then the maried wyfe, sayeth ye Lorde.
Make thy tente wyder, and sprede out
the hanginges of thyne habytaciō: sp-
are not, laie forth thi coardes, and ma-
ke fast thy stakes: for thou shalt breke
out on the ryght syde and on the left, &
thy sede shall haue the Gētyles in pos-
sessyon, and dwel in the desolate cities
Fear not, for thou shalt not be cōfoun-
ded: Be not ashamed, for thou shalte
not come to confusyon. Yee thou shalt
forget the shame of thi youth, and shalt
not remembre ye dishonoure of thy we
dowhead. For he ye made the, shalbe thi
Lord and husband (whose name is the
Lorde of hostes) & thyne auēger shalbe
eue the holy one of Israel, ye Lorde of
the whole worlde. For the Lorde shall
call the, beyng as a desolate sorowfull
woman, & as a yonge wyfe ye hath bro-
ken her wedlocke: sayeth thy God.

A lytle whyle haue I forsaken the, but with grete mercifulnes shal I take the vp vnto me. When I was angry, I hyd my face from the for a litle season/ but thorow euerlastyng goodnes shall
C I perdon the saith the Lord thyne auenger. * And this must be vnto me as the water of Noe: for as lyke I haue sworne that I wyl not bringe the water of Noe eny more vpō ÿ worlde: so haue I sworne that I wyl neuer be angrye w the ner reproue the: The mountaynes shal remoue, and the hylles shall fall downe: but my louing kindnesse shall not moue, and the bonde of my peace shal not fal downe from the, sayeth the Lord thy merciful louer. Beholde thou pore/ vexed, and dispysed: I wyl make thy walles of precyous stones, and the foundacion of Saphires/ thy windowes of Christalle/ thy gates of fyne cleare stone, and thy borders of pleasaūt stones * The children shal al be taught
D of God, and I wyl geue them plentuousnes of peace. In rightuousnes shalt thou be grounded, and be farre from oppression: for the which thou neadest not be a fraved, nether for hindraunce for it shal not come nye the. Beholde/ the alcaunte that was farre from the, shal dwel with the: and he that was sōe tyme a straunger vnto the, shalbe ioyned with the. Beholde/ I make ÿ smith that bloweth the coales in the fyre/ & he maketh a wepō after his handy workes. I make also ÿ waster to destroye but al the weapons ÿ are made agaīst the, shal not prospere. And as for al tunges, that shal resist the in iudgmēt, ÿ shalt ouercōe the & condempne the. This is the herytag of the Lordes seruauntes, and the ryghtuousnes that they shal haue of me, saith the Lord.

¶ A consolacion & comforth to the people. The frute and profet of the word of God.

¶ The .lv. Chapter.

A COme to the * waters all ye ÿ be thursty, and ye that haue no money. Come, bye that ye maye haue to eate. Come bye * wyne and mylck, without any money, or money worth. Wherfore do ye lay out youre money, for ÿ thing that fedeth not/ ÿ spede your labour about the thinge that satisfyeth you not.

But herke rather vnto me, and ye shal eate of ÿ best, and your soule shal haue her pleasure in plentuousnes. Enclyne your eres and com vnto me, take hede, and your soule shal lyue. For I wyl make an euerlasting couenant wyth you, euen the sure mercyes of Dauid.
B Beholde, I shal geue him for a witnes amōg the folcke, for a Prynce and Captaynes vnto the people. Lo, thou shalt * cal an vnknowen people: and a people that had no knowledge of the, shal runne vnto the: because of ÿ Lord thy God/ the holy one of Israel, which glorifyeth the. Seke the Lorde whyle he maye be founde/ and call vpon hym whyle he is nye. Let the vngodly man forsake hys wayes and the vnrightuous his immaginacions/ and turne agayne vnto the Lord: so shal he be mercyful vnto him: and to our god, for he
C is redy to forgeue. For thus sayeth the Lord: my thoughtes are not your thoughtes/ and youre wayes are not my wayes/ but as farre as the heauens are hyer then the earth, so farre do my wayes exceade yours/ and my thoughtes yours.

And lyke as the rayne and snowe commeth downe from heauen, and turneth not thyther agayne / but watereth the earth/ maketh it frutfull and grene/ ÿ it maye geue corne and bread vnto the sower: So the word also that commeth out of my mouth shal not turne agayne voyde vnto me/ but shall accomplishe my wil and prospere in the thing, wher
D to I sende it * And so shal ye goo forth with ioye, and be led with peace. The mountaynes and hilles shal sing with you for ioy/ and al the trees of ÿ felde shal clappe their handes. For thornes/ ther shal growe fyrre trees, and the Myrre tree in the stede of briers. And this shall be done to the prayse of the Lord, and for an euerlastyng token that shal not be taken awaye.

The Notes.

a *. Of these waters ye haue in the Psal. xxiii. a
b *. The word of god is cald wine and milcke because it reioyseth the herte, in that it pacifieth conscience, & fedeth it as childe, which because it norissheth & increaseth the beleuer [illegible] a young one in the faith, as ye haue in .i. Pet. ii. And as new borne ba-

des desyre the reasonable mylch.&c
ces To cal here, is, by preaching to brynge to the fay
th By the unknowen people understand y heathe
+ In the kyngdome of Christ & of the iustice of faith
do we alwayes lyue in the iope of the spirite: yet tho
ugh the thinges of this world be agaynst us.
¶ An exhortacion to iudgement & ryghtuousnes, &
to the spyrytual kepinge of the Sabboth. Against
Shepherdes that deuoure their flock.

¶ The.lvi. Chapter.

A Thus saieth the Lord: kepe
equyte, and do ryghte, for
my sauing health shall cō
shortly, and my rightuous
nes shalbe opened. Blessed
is the man that doth this, and the mās
childe which kepeth the same. He that
taketh hede, y he unhalow not y Sab
both (that is) he that kepeth hym selfe
that he do no euel. Then shall not the
straunger, which cleaueth to the Lord/
saye: Alas the Lord hath shut me clene
out from his people. Nether shal the
gelded man saye: lo, I am a drie tre.
For thus sayeth the Lord/ first unto y
gelded y kepeth my Sabboth: Namely
y holdeth greatly of the thing that plea
seth me, and kepeth my couenaunt: Un
to them wyl I geue in my housholde &
with in my walles, a better heritage &
B name then if they had bene called son-
nes and daughters. I wyll geue them
an euerlasting name, that shal not pe-
rysh. Agayne, he sayeth unto the strau
gers that are dysposed to sticke to the
Lord, to serue him, and to loue his na-
me: That they shal be no bonde men.
And al they, which kepe them selues, y
they unhalow not the Sabboth, name-
ly, that they fulfyl my couenaunt: Thē
wil I bring to my holye mountayne, &
make them ioyful in my house of pray
er. Their burnt offringes and sacrify
ces shal be accepted upō myne aulter
for my house shalbe an house of prayer
for al people.
Thus saith the lorde god which ga
thereth togyther the scatered of Israel:
C I wyl bring yet another congregaciō
to him. Al the beastes of the felde, and
all the beastes of the wod, shal come to
deuoure him. For his a* watch men are
al blinde, they haue al together no un-
derstanding, they ar al domme dogges
not being able to barke, they are slepe-
ry, sloggish at they, and lye snortig: they
are shamles doges, y be neuer satisfied:
The sheperdes also in like maner haue
no understandig but euery man turne
th his owne waye, euery one after hys
owne couetousnes with all hys power.
Come (say they) I wyll fetch wyne, soo
shall we fil our selues, that we maye be
drōckē. And do to morow, like as today
ye, and much more.

The notes

a* By these blynde watchmen, understand the che-
fe Priestes, the Scrybes and pharises & c which we
re the peruerters and deprauers of the lawe of god.
These for filthy lucres sake abolyshed the true ser-
uice of God: and were the chefe causers of the forsa-
kyng of Israell. They were slougysh, and soughte
not that wich was for the edyficacion of the people,
and for the glory of God: but that which was for th
eyr owne priuate profyt and pleasure. They were
slouthfull to rote out vice and to plante vertue, and
dryuen in the profounde and depe slepe of ignoran
ce, of ydlenes of lecherousnes, and of pryde. So ofte
as the prelates of the people, bisshopes, Abbates: &
they that assume them selues for relygious be such
there hangeth a grete scourge ouer y whole flocke
of Christ.

The lvii. Chapter.

¶ The Iewes are rebuked for theyr iniury done to
Christ.

But in the meane season the A
righteous perisshethe, and
no man regardeth it in his
herte. Good godly people a
re taken awaie, and no man
consydreth it. Namely: that the ryghtu
ous is conueyed awaye thorow the wic
ked: that he hym selfe might be in rest,
lye quietly upon his bedde, and lyue af
ter his owne pleasur. Come hether there
fore ye Charmers chyldren, *ye sonnes
of the aduouterer and the whore: Wher
in take ye youre pleasure? Upon who-
me gape ye wyth youre mouth, and ble
are out youre tonge? Are ye not chylde-
ren of aduoutery and, a sede of dissimu B
lacion? Ye take your pleasure under the
okes/ and under all grene trees the chil
de beinge slayne in the valleyes, and
dennes of stone, thy parte shalbe with
the stony rockes by the ryuer: Ye euen
these shalbe thy parte. For there thou
hast powred meate and drinck offeryn-
ges un to them. Shulde I ouerse that
Thou hast made thy bed upon hy moū
taynes, thou wentest up thether, and
there hast thou slayne sacrifyces. Behi
de the dores and postes, hast thow set
up thy remembraunce.
When thou haddest discouered thy
selfe to another then me, when thou wē

test downe and made thy bedde wyder(
yͤ is) when thou diddest carue the cer-
teyne of yonder ydolles, louedest theyr
couches: where thou sawest them.
Thou wentest streight to kinges with
oyle and diuerse oyntmentes (that is) yͤ
hast sente thy messaungers farre of/and
yet art thou fallen into the pyt therby.
Thou hast had trouble for yͤ multitued
of thyne owne wayes, yet saydest thow
neuer: I wyll leaue of. Thou thinkeste
to haue lyfe (or health) of thy selfe, and
therfore thou beleuest not that thou ar
te syck. For when wylt thou be abashed
or feare seyng thou hast broken the pro
C myse / and remembrest not me nether
hast me in thyn herte. Thynckest
thou, that I also wyll holde me Peace
(as afore time) that thou fearest me not
Yee verely I wyl declare thy goodnes
and thy workes but they shall not pro-
fyt the when thou cryest lett the chosen
heape delyuer thee. But the win
de shall take them all awaye and carye
them in the ayre. Neuertheles, they that
put theyr trust in me/shall enherite the
lande, and haue my holy hyll in posses-
syon.
And therfore thus he sayth: Make
redy, make ready, and clense the streat/
take vp what ye can out of the waye yͤ
leadeth to my people. For thus sayethe
the hye and excellent/euen he that dwel
leth in euerlastingnesse, whose name is
the holy one: * I dwell hye aboue and i
the sanctuary, and with hym also that
D is of a contrite and humble spyrete: that
I maye heale a troubled mynde and a
contrite herte: For I chyde not euer, &
am not wroth without ende. But the
blastinge goth fro me, though I make
the breath. I am wroth wythe hym for
his couetousnes and lust. I smyte him.
I hyde me/and am angry, when he tur
neth hym selfe, and foloweth the bywai
of hys owne hert. But if I may se his
ryght waye agayne I make him who-
le/I leade hym and restore hi vnto the
whome he maketh ioyfull, and that we
re sory for him. I make the frutes of
thankesgeuig. I geue peace vnto them
that are farre of and to thē that are nye
say I the Lord, that make hym whole:
But the wycked are lyke the ragynge
see, that can not rest / whose water fo-
meth with the myre and grauel. Euen
so the wycked haue no peace, sayeth my
God.

¶ The Lord, by the mouth of the Prophete, repro-
ueth the people for their fastynges, which were ful
of hypocresy.

¶ The. lviii. Chapter.

AND therefore crye now, as
loud as thou canst. Leaue
not of / lifte vp thy voyce
lyke a trompet, and shewe
my people their offences, & A
the house of Jacob their synnes: For
they seke me dayly and wyl knowe my
wayes, euen as it were a people yͭ dyd
ryght/and had not forsaken the statu-
tes of their god. They argue with me
concernyng right iudgement, and wyl
pleate at yͤ lawe with their god. Wher-
fore fast we (say they) and thou seyeste
it not: we put our lyues to straytnes,
and thou regardest it not.
Behold, when ye * fast, youre luste B
remaineth styl: for ye do no lesse violēce
to your detters: lo ye fast to stryfe and
debate, and to smyte hym wyth youre
fist that speaketh vnto you.
Ye fast not (as some tyme) that youre
voyce might be heard aboue. Thincke
ye this fast pleseth me, that a mā shuld
chasten hym selfe for a daye/and to wr
ythe his head aboute lyke an hoke in
an hearry cloth and, to lye vpon yͤ earth
Shuld that be called fastyng, or a day
that pleaseth the lord. But this fast-
ynge pleaseth not me, tyl the time be yͭ C
lowse him out of bondag, that is in thi
daughter: that thou breake the oath of
wicked bargynnes, that thou let not yͤ
oppressed go fre, and take from them
al maner of burthens. It pleaseth not
me, tyl thou deale thy bread to thy hon
grye, and bryng yͤ poore faberles home
into thy house, when thou seist the na-
ked that thou couer hym, & hyde not
thy face from thine owne flesh.
Then shal thy light breake forth as
the mornynge, and thy health florysshe
ryght shortly: thy rightuousnes shall D
go before the, and the glorye of yͤ lorde
shal embrace the.
Then yf thou callest, the lorde shal
answere the: if thou cryest, he shal saye:
heare I am. Yee yf thou layest awaye
thy

thy burthens, and holdest thi fingers, and ceasest from blasphemous talking, yf thou hast compassion upon the hongry, and refreshest the troubled soule: Then shal thy light springe out in the darcknes, & thy darcknes shalbe as y noone daye. The Lord shal euer be thy gyde, and satisfi the desyre of thyne hert, and fyl thy bones with marye. Thou shalt be like a fresh watred garde, and lyke y fountayne of water, that neuer leaueth running. Then the places that haue euer bene waste, shal be buylded of the: there shalt thou laye a foundacion for many kynredes. Thou shalte bee called the maker up of hedges, and the buylder againe of y waye
D of the Sabboth.

Yee yf thou turne thy fete from the Saboth, so that thou do not the thing which pleaseth thy selfe in my holi dai: then shalt thou be called unto y pleasaunte, holy, and, glorious Sabboth of the Lord, where thou shalt be in honoure: for y thou do not after thine own ymagynacion, neyther seke thine owne wyll, ner speake thyne owne wordes. Then shalt thou haue thy pleasure in the Lord, which shal cary y hye aboue the earth, and fede the wyth the herytage of Jacob the father: for y Lordes owne mouth hath so promysed.

The notes

a * This fast remayneth yet among the cristen. for true chastenyng of the body and absteynyng frō vice wyl we yet nether understande ner heare of: but stil thincke w the Jewes both that we do god a greate pleasure when we faste, and also that we then fast, wehn we absteyne from one thing & fyll oure belyes w another. And verely in this thing doth our superstition excede the superstition of the Jewes. For we neuer reade that they euer toke it for a fast, to absteyn frō flesh, and eate ether flesh or whit meate (as they cal it)

¶ The Lord is myghty to saue, and ready to heare our requestes.

¶ The .lix. Chapter.

Beholde, the Lordes hand is not so shortened y it can
A not help, nether is his eare so stopped that it maie not heare. But your misdedes haue seperated you from youre God, & your synnes hyde his face from you/ y he heareth you not. For your hādes ar defyled with bloud. and your fyngers with unrightuousnes: Your lippes speake lesinges, and your tong setteth out wickednes. No man regardeth rightuousnes, and no mā iudgeth truly. Euery man hopeth in vayne thynges, and imageneth dysceate, conceaueth werines, and bryngeth forth euel. They * * brede cockatrice egges, & weue the spyders webb. * Who so eateth of their egges, dieth. * But if one treade upon them, there commeth up a serpent. * Their webbe maketh no cloth and they maye not couer them with their laboure. * Their dedes are the dedes of wickednes, and y worcke of robbery is in their handes. Their fete runne to euel, and they make hast to shed innocent bloud. Their councels are wicked councels, harme & destruccion are in their wayes. But the waye of peace they knowe not. In their goynges is no equite, their wayes are so croked, that who so euer goeth therin, knoweth nothyng of peace.

And this is the cause y equite is so C
farre from us, and that righteousnes commeth not nye us. We loke for lyghte, lo it is darcknesse: for the mornyng shyne, se, we walck in the darcke. We grope like the blind upon y wall, we grope euen as one y hath non eyes. We stomble at the none daye, as though it were toward night: i the falling places, lyke men that are half deed. We roare al like Beares, and mourne styl like doues. We loke for equite, but there is none: for healthe, but it is farre from us. For our offences are many before the, and our synnes testifie agaynst us. Yee we must confesse y we offēd, and knowledg that we do amis: Namely transgresse and deissemble agaynst the Lorde, and fall awaye from oure God: usyng presumptuous and tradicious ymaginaciōs, and castyng false matters in our hertes. And ther-
fore is equyte gone asyde, and rightu- D
ousnes standeth farre of: truth is fallē downe in the streteȝ y thing y is plain & opē, may not be shewed. Yee y trueth is laide in preson, and he y refraineth him self from euel, must be spoyled.

When the Lord saw this, it displeased him sore, that ther was no where eny equyte. He sawe also/ that there was no man, whiche had pitie therof/

or was greued at it. And he hild him
by his owne power, and cleaued to his
owne rightuosnes. * He put ryghtuos
nes vpon hi for a brest platt, and set the
helmet of health vpon his heed. He put
on wrathe in steade of clothing, and to=
ke gelousye aboute hym for a Cloake:
(lyke as when a man goeth wrothful=
ly to recompence hys enemyes, and too
be auenged of hys aduersaries.) Na=
melye, that he myghte recompence and
rewarde the Ilandes wherthorowe the
name of y lord might be feared, from y
rysynge of the sunne: and hys magesty,
D vnto the goyng downe of the same.

For he shall come as a violent wa=
ter streame, which the wynd of the lord
hath moued. But vnto Syo ther shall
come a redemer, & vnto the in Jacob y
turne fro wickednes, sayth the Lord. I
wyl make thys couenaunt w the (sayth
y lorde): My spryte y is come vpon the,
& the wordes which I haue put in thy
mouth shal neuer go out of thi mouth,
nor out of y mouth of thy childers chil
dere, fro this tyme forth for euermore.

The notes

a * To brede cokatryse egges is to go aboute that which is myschevous and wycked. And to weue y spyders webb is, to go aboute vayne and tryflynge thynges, whyche are of noo value: although they seame neuer so excellent vnto the doers.

* As he that eateth of a cokatryce egge dyeth so they that delyte in euell workes, or that consente vnto them shall perish.

* And yf a man at vnware, treade on theyr egges, & so pres se out the cokatryse & be touched, he shalbe kylled of her: euen so shall the thoughtes of the euill bringe them to death.

* As no man weareth clothes of y spyders web, so shal wicked workes cloythe no man, nor profyt hym in the daye of iudgemente, when we must go in vnto the feast in the weddynge garment, Math. xxii. b

* By the deades of wickednes vnderstande gylefull and craftie dedes: And by the deades of robbery, vyolente and tirannous deades. The texte sayth y theyr dedes are the deades of robbery because they helpe no man with theyr handes. But do rather rob & begyle the poore: so are they wythout charitie, ye so fele they not what charytie requyreth on the.

¶ A consolacion and comforthe to Jerusalem.

The lx. Chapter

A Arise therfor get y vp betyme
for thi light cometh & y glo
ry of y Lord shal rise vp v
pon the. For lo, whyle the
darckenes & cloud couereth
y erth & y the people, y lord shall shewe
the lyght, & your glory shal be sene in
y. The gentyles shal come to thy lyght
and kynges to the brightnes that spri=
geth forthe vpon the. Lyft vp thyne ei
es, and looke rounde aboute the: All
these gather them selues, and come to y
Sonnes shall come vnto y fro farre, &
doughters shall gather them selues to
the on euery syde. When thou sest
this, y shalt maruell exceadingly, and
thyne hert shalbe opened: when the po
wer of y se shalbe conuerted vnto the (y
is) when the strength of the Gentiles
shal come vnto the. The multitude of B
Camels shal couer y, the dromedaries
of Madia & Epha. All they of Saba
shal come, bringinge golde & incense, &
shewing the prayse of the Lorde. All y
catel of Cedar shalbe gathered vnto y
the rammes of Nabaioth shall serue the,
to be offred vpon mine aulter which I
haue chosen / & i the house of my glory
which I haue garnyshed. a * But what
are these that fle here lyke the cloudes,
& as the doues flienge to their wyndo=
wes? The Iles also shall gather them
vnto me / and speciall the shippes of y
see: that they maye bryng the sones fro
farre / and their sylver and their golde
with them / vnto the name of the Lorde
thi God / vnto the holy one of Israell /
y hath glorified the. Straungers shall
buylde vp thy wales / and their kinges
shal do the seruyce. For when I am C
angrie / I smyte the: & when it pleaseth
me / I pardon the. Thi gates shal stade
open styl, both daye and night, & neuer
be shut, that the hooste of the Gentiles
maie come, and that their kinges maie
be brought vnto the. For euery people
& kyngdome that serueth not the, shall
perishe, and be distroyed w the swerde.
The glory of libanus shal come vnto
the: b * fyrre trees, Boxes & Cedre tog=
gether, to garnish y place of my San=
ctuary, for I wyll glorifye the place of
my fete. Moreouer those shall come kne
lyng vnto the, y haue vexed the: & all
they that despised the, shall fal downe
at thy fete. Thou shalt be called the
citie of the Lorde, the holy Syo of Isr D
aell. Because thou hast ben forsaken &
hated / so that no man went thorow y:
I wyl make the gloryous for euer, and
euer / & ioiful throw out al posterities
Thou shalt sucke the mylck of y Gen=
tiles / and kinges brestes shal fede the.
And thou shalt knowe that I the Lor
de am thy Sauyoure and defender, the
mygh

myghty one of Jacob.
For brasse, wyll I geue the golde, and
for yron syluer:for wod brasse, and for
stones yron. I wyl make peace thy ru-
ler, and ryghtuousnes thine officer.
Violence and robberye shall neuer be
herde of in thy land, nether harme and
destruccyon with in thy borders. Thy
walles shalbe called healthe, and thy
gates the prayse of god. * The Sunne
shal neuer be thy daye light/ & y lighte
of y Moone shal neuer shyne vnto y :
but y lord hi self shalbe thyne euerlast
ing lyght/ & thy God shalbe thy glory.
* Thy Sunne shal neuer go downe,
thy Moone shall not be taken awaie/
B for the Lord him selfe shalbe thy euer-
lastig lyght, & thy sorowful dayes shal
be rewarded the. Thy people shalbe al
godly/ and possesse the lande for euer &
y flour of my planting, the work of me
handes, wherof I wyl reioyce. The
yongest and lest shal growin to a thou
sande/ and the symplest in to a stronge
people. I the Lorde shal shortly bryng
thy thyng to passe in his tyme.

The Notes.

a * In these wordes is the rabynes and promises of them that obey the word of god declared. As though he shuld saye: Euē as fast as the cloudes come go, and as swyftely as doues flie to their nest so rou- dy wil the faithful leaue al and couple thē selues to the church, at the voyce of Christ & of his teachers.
b * By the fyre trees & such lyke are signified Prin ces & rulers y gouerne y people, as before in y ii. c
As who shuld saye: euē the most excellent mē shalbe adioyned vnto y church, & healpe much to the fur- therance therof.

¶ He prophecyeth that Christ shalbe annoynted, & sent to preache.

¶ The. lxi. Chapter.

A T* He spirite of the lord god
is wt me, for the Lord hath
anoynted me/ & sent me/ to
preach good tydings vnto
the poore, y I myght bring
vp the woūded hertes, I mihgt preach
delyueraunce to y captyue, and open y
prison to them that are bounde: that I
myght declare y acceptable yeare of y
Lord, and the daye of the vengeaunce
of our God: that I myght comforte al
them that are in heuynesse/ y I myght
geue vnto them that mourn in Sion,
bewty in the stede of asshes/ ioyful oynt
ment for sighinge, the pleasaunte ray-
ment for an heuye mynde: That they
myght be called excellent in righteous
nes/ a plantynge of the Lorde for him
to reioyce in.

They shal buylde the lodge rough
wyldernes, and set vp the olde deserte.
They shal repayre y waste places, and
such as haue bene voyd thorow out ma
ny generaciōs. Straungers shal stād
and fede your cattel, and y Aleauntes
shalbe your plowmen and reapers.
But ye shalbe named the prestes of the
Lorde, and men shal cal you the seruau-
untes of oure god.
Ye shal enioye the goodes of the Gen-
tiles and triumph in their substaunce:
For your grete reprof and shame, shal
they haue ioye that ye maie haue part
with them. For they shall haue double
possessiō in their land, and euerlasting D
ioye shalbe with them. For I y Lorde,
which loue right & hate robbery (tho-
ugh it were offred me) shal make their
workes ful of faythfulnes, and make
an euerlasting couenaunt with them.

Their sede also & their generacion
shalbe knowne among the gentiles, &
amonge the people. Al they that se thē
shal knowe y they are y hye blessed sed
of y Lord. And therfore I am ioyful in
y Lord, & my soul reioyseth in my god.
For he shal put vpon me the a * garmēt
of health, and couer me with the mātle
of rightuousnes. He shal deck me lyke
a brydegrome, & as bryd y hath her ap
parel vpō her. For like as y groūd bri
geth forth frut, & as the gardē shutteth
forth sede: So shal y lord god cause
rightuousnes, and the feare of god to
florish forth before al the Heathen.

The notes

The garment of health is faith that worketh cha- ritie: which is called the weddinge garment. Mat. xxii. b. This garment (sayth y Prophet) shal christ put vpon the Church. For all that beleue in God shalbe saued thorow Christ, and be hys beloued ch ylderen by election & iustified by his bloud. Eph. i. b.

¶ A prophecy of the comming of Christe

¶ The. lxii, Chapter.

FOr syons sake therfore wil I not
holde my tong, and for Jerusalēs A
sake I wyll not ceasse: vntil theire
rightuousnes breke forth as y shyning
light, and theyr helth as a burnig lāpe
Then shall the Gentyles se thy rightu
ousnes ād al kynges thy glory. Thou
shalte be named with a newe name, wh
ich the mouthe of the Lorde shal shew.
Thou shalte be a crowne in the hande
of the Lorde, and a glorious garlant &
in

in the hande of thy God. From thys ty
me forth thou shalt neuer be called the
forsaké, & thy land shal nomore be call
ed wyldernes. But þ shalt be called a *
Hephzibah, and thy land b * Beula: for
the Lord loueth the, and thy land shal
be inhabyted. And lyke as a young mã
taketh a doughter to mariage, so shall
GOD marye hym selfe vnto thy son-
nes. And as a Brydgrome is gladde of
hys Bryde, so shall GOD reioyse o-
C uer the.
I wyll set watchmen vpon thy wa
les (O Jerusalem) which shall nether
cesse day nor night to preache the lord.
And ye also shall not keape hym close,
nor leaue to speake of hym vntyll Je-
rusalem be set vp, and made the prayse
of the worlde. The Lorde hath sworne
by his ryght hand, and hys stronge ar-
me, that from thence forthe he will not
geue thy corne to be meate for thyne e
nemies/ nor thy wyne wherin thou hast
laboured to be drinck for the * straun-
gers. But they that haue gathered in
the corne shall eate it, and geue thanc-
kes to the Lorde: and they that haue
borne in the vyne, shall drinke it in the
court of my sanctuary.
Stande back, and departe asunder,
D ye that stande vnder the gate: make ro
wme ye people, repayre the stretes, and
take away the stones, and set out a to-
ken for the people. Beholde, the Lorde
proclamed in þ endes of the world: * tel
the Daughter syon: se, thy saluation cõ
meth, beholde, he bryngeth hys treasu-
re with hym, & his workes go before hi
For they whõ þ lord delyuereth, shalbe
called the holy people: and as for the, þ
shalte be named the greatly occupyed/
and not the forsaken.

The notes.
a * That is, my pleasure in her.
b * þ is the marryed For þ church is spouse of þ lord
* Or by Straunge chyldrene.

Of the redemption promysed vnto the people.

The lxiii. Chapter.

A What is he this, þ commeth
from Edom, with stained
reade clothes of Bosra: (
which is so costlye cloth)
& cõmeth i so nimbli wt al
his strength: I am he that teacheth ry
ghtuousnes, and am of power to help.
Wherfore then is thy clothinge red/
and thy raiment lyke hys that treadeth
in the wyne presse? I haue trodden the
presse my self alone, and of all people/
there was not one with me. Thus haue
I trodde downe myne enemyes in my
wrath, and set mi fete vpon them in mi
indignacyon: And their bloude sprang
vpon my clothes, and so haue I stay
B ned al my rayment. For the daye of ve-
ngeaunce that I haue taken in hand/
and the yeare of my delyueraunce is
come. I loked aboute me, & there was
no man to shewe me eny helpe. I fell
downe and no man helde me vp. The
I helde me by myne owne arme/ and
my feruētnesse susteyned me. And thus
haue I troden downe the people in my
wrath/ and bathed them in my disple
asure: In so moch þ I haue shed theyr
bloude vpon the earth.
I wyl declare the goodnesse of the Lor
de/ ye and the prayse of the lorde for al
that he hath geuen vs/ for the greate
good that he hath done for Israell:
whych he hath gyuen them of his awne
fauoure, and accordyng to the multytu
de of hys louyng kyndnesses. For he sa-
yde: These no doute wyl be my people/
C and no shrynkyng chyldré/ and so he
was their sauyoure. In theyr troubles
he forsoke them not, but the angel that
went forth from his presence delivered
them: Of veri loue and kindnesse that
he had vnto them, redemed he them.
He hath borne them/ and caried them
vp euer/sence the worlde begãne. But
after they prouoked hym to wrath and
vexed hys holy mynde, he was their en
emye, and fought agaynst thé him self.
Yet remembred he þ olde tyme of Mo-
ses and hys people: How he brought
them from the water of the see, as a she
pherde doth wyth hys shepe: how he
had geuen his holy spirite amonge thé:
how he had led Moses by the ryght ha
D nde wyth hys glorious arme: how he
had deuided the water before thé (wher
bi he gat him self an euerlasting name)
how he led them i the depe, as an horse
is led in the plaine, that thei shulde not
stomble. The spirite of the Lord led thé,
as a tame beast goeth in the felde.

Thus

Thus (O God) haste thou led thy people, to make thy selfe a gloryous
D name with al.

*Loke downe then from heauen, and beholde the dwellyng place of thy sanctuarye and thy glory. How is it, ỳ thy gelousy, thy strength, the multitud of thy mercies and thy louing kindnesse, wyl not be entreted of vs. Yet art thou our father: For Abraham knoweth vs not, nether is Israel acquaynted with vs. But thou Lord art our father and redemer, and thy name is euerlasting O Lord wherfore hast thou led vs out of the waye? wherfore hast thou herdened our hertes, that we feare the not? Be at one with vs agayne/ for thy seruauntes sake that are of the generació of thin heritage. Thy people hath had but litle of thy Sanctuary in possessyó, for our enemyes haue taken it in: And we are become euen as we were from ỳ begynnynge: but thou art not their lorde, for they haue not called vpon thi name.

¶ The prophet (vnder the person of the Jewes) bewayleth their exyle & bannishment. Mannes right wisnes is lik a cloth fyled wyth the floures of a woman.

¶ The .lxiiii. Chapter.

O that thou woldest cleue ỳ heauen in sonder, and come
A downe: that the mountaynes myght melte awaye at thy presence, lyke as at an hote fyre: and that the malycyous myght boyle, as ỳ water doth vpon the fyre: Wherby thy name myght be knowne amóge thyne enemyes, and that the Gentiles might tréble before the. That thou mightest come downe wyth thy wonderous stráunge workes, then shulde ỳ hylles melt at thy presence. For sence the beginnynge of the world there was none (except thou O God) that hearde or perceaued, *nether hath ani eye sene what thou dost for them, that put their trust in the. Thou helpest hi ỳ doth right wyth cherefulnesse, and them that thyncke vpon thy wayes. But lo, thou art angrye, for we offende/ and haue
B bene euer in synne) * and there is not one whole.

We are al as an vncleane thing, & al our righteousnesses are as the clothes stained with ỳ floures of a womá: we fall euerychone as the leafe, for oure synnes cary vs away lyke ỳ wynde. There is no man that calleth vpon thi name, that standeth vp to take holde by the. Therfore hidest thou thi face from vs, & consumest vs, because of our sinnes.
But now O Lorde, thou father of ou- C
res: *we are the claye, and thou art our potter, and we al are the worcke of thy handes. Be not to sore dyspleased (O Lorde) & kepe not our offences to long in thi remembraunce, but considre that we al are thy people. The cytyes of thy Sanctuary lye waste, Syó is a wyldernesse, and Jerusalem a desert. Oure holi house which is oure bewty, where our fathers praised the, is brent vp: yee all oure cómodities and pleasures are wasted awaye. Wilt thou not be intreated (lorde) for all this? Wylt thou holde thi peace, and scourge vs so sore?

¶ The felycytye of Jerusalem, and the callynge of the Heathen.

¶ The .lxv. Chapter.

*They shall seke me, that hi-
ther to haue not asked for A
me: they shal finde me, that hytherto haue not sought me. Then shal I saye immediatly to the people that neuer called vpon my name: I am here, I am here: For thus long haue I euer holden out my handes to an vnfaythfull people/ that go not the ryght waye, but after their owne ymaginacyós: To a people ỳ is euer defying me to my face* they make their oblacyons in gardens, and their smoke vppon aulters of bricke, they lurke amonge the graues, and lye in the dénes allnight.

*They eat swynesflesh, and vncleane broth is i their vessels. If thou có-
mest nye thé, thei saye: touch me not, for B
I am holyer then thou. All these men when I am angry, shalbe turned to smoke and fyre, that shall burne for euer. Beholde it is wrytten before my face, & shal not be forgotté, but recópensed. * I shal reward it thé into their bosome: I meane youre mysdedes, and the mysdedes of your fathers together (sayth ỳ lord

Lorde) which haue made smokes vpō
the mountaynes, and blasphemed me
vpon the hylles: therfore wil I mesure
their old dedes into their bosō againe.
Moreouer thus sayeth the Lorde: lyke
C as when one wold gather holi grapes,
men sate vnto him: breake it not of, for
it is holy: euē so wyll I do also for mi
seruaūtes sakes, that I will not destr-
oye them all. But I wil take a sede out
of Jacob, and out of Juda one, to take
possession of my hyll. My chosen shall
possesse these thinges, and mi seruaun-
tes shal dwell there. Saron shalbe a
shepefolde, and ÿ valley of Achor shal
geue the stallynge for the catell of my
people, that feare me.* But as for you,
ye are they, that haue forsaken the Lor
de, and forgotten my holy hyl. Ye haue
set vp an aulter vnto fortune, and geu
en ryche drinckofferings vnto treasure.
Therfore wyll I nombre you with the
swerde, that ye shal be destroyed all to-
gether. For when I called, no man ga-
ue me answere: when I spake, ye herk-
ende not vnto me, but did whickednes
before myne eyes, and chose the thynge
that pleased me not. Therfore thus sa-
D yeth the Lorde God: Beholde, my ser-
uauntes shal eate, but ye shal haue hō-
nger. Beholde, my seruauntes shal dr-
incke, but ye shal suffre thurste. Beho-
lde, my seruauntes shal be mery, but ye
shal be confounded. Beholde, mi ser-
uauntes shal reioyce for very quyete-
nesse of hert: But ye shal crye for sorow
of hert, and complayne for vexacion of
mynde. Youre name shal not be sworn
by amonge mi chosen, for God the Lor
de shal slaye you, & call his seruauntes
by an othere name. Who so reioyseth
vpon earth, shal reioyse in ÿ true God:
And who so sweareth vpon earth, shal
sweare in the true God. For the olde
enmyte shall be forgotten /and taken
awaye oute of my syght. For lo, I shal
make a new heauen, and a new earth.
And as for the olde, they shal neuer be
thought vpon, ner kepte in mynde: but
men shalbe glad and euermore reioyse,
for the thinges, that I shal do.
For why: Beholde, I shal make a io-
yfull Jerusalē, yee I mi self wil* rei-
oise with Jerusalem, and be glad with
my people: And the voyce of weepynge
and waylyng shal not be herde in her/
from thēce forth.b* There shall neuer
be childe ner olde man, ÿ haue not their
ful dayes But whē the chylde cometh
to an hūdreth yeare olde c* it shal dye.
d* And yf he that is an hūdreth yeare
of age do wrōge, he shalbe cursed. They
shalt builde houses, and dwel in them:
they shal plante vyneyardes, and eate ÿ
frute of them. They shal not buylde, &
another possesse: they shal not plante, &
another eate: But the lyfe of my peo-
ple shalbe lyke a tre, and so shal the wo
rcke of their handes.
My chosen shall lyue longe, they shall
not labour in vayne, ner begett wyth C
trouble: for they are the his blessed sede
of the Lorde, and their frutes with the.
And it shalbe, that or euer they call/ I
shal answere them. While they are yet
but thincking how to speake, I shal he
are them.e* The wolff and the lam be
shal fede together, and ÿ lion shal eate
haye lyke the bullock. f* But earth
shalbe the serpentes meate. There shal
no man hurte ner slaye another, in al
my holy hil/ sayeth the Lorde.

The notes.

a* God is counted to reioyce when the people fo-
loweth his mynde and wyl, and that he therfore do
eth them Good, and geueth them his benefytes. A
like sayinge haue ye in Jere. xxxii. g. I wyl haue a
lust & pleasure to do them good. &c.

b* There shal nether be child nor olde man. &c. The
meaning is: There shal no man be delyted in the va-
yne hope of this mortal lyfe. They that be but euen
younge of age, that haue proffited in faith and holy
workes, and that loue not their presente lyfe shal
thinke them selues olde ynough: And that for the co-
templacions desire of the lyfe to come, which they
knowe right wel shalbe much better.

c* Some read she shalbe counted ynough.

d* And yf he that is an hudreth yeare of age. &c.
The prophet meaneth hereby ÿ all though the wyc-
ked come to an exceding great age, yet thinke they ÿ
they haue not lyued ynough, so shal their dampna-
cyon be the greater.

e* The wolfe and the lambe shal fede together, &c.
The meanyng is, that the moost wicked and cruell
men shal at the comming of Christ agre with ÿ good
& peasable: And that the Gentiles (which for their
beastly lyuinge, are often signified vnder the name
of beastes) shalbe at unyte with the faithful, and ÿ
one lyue louinglye with the other wout stryfe. The
very same saying haue ye before in the xi. c. b

f* But earth shalbe the serpentes meate, ÿ is, with
earth shal ÿ serpēt be content, & nether stinge mā, ner
hurt him w her venom.

The .lxvi. Chapter.

God dwelleth not in temples made by mannes
hande. He despyseth sacrifices done without mercy
& fayth. God comforteth them that ar troubled for
his sake. Among the Christen, the Sabboth is con-
tynuall.

Thus sayeth the Lord, Hea-
uen is my sete, and the ear
I th is my fote stole. Whe
re shall now the house stan
de that ye will buylde vnto
me? And wher shalbe ÿ place, ẏ I wyll
dwel in? As for these thinges my hand
hath made them al, and they are al crea
ted, sayeth the Lorde. Which of them
shal I then regarde? Euen hym that is
of a lowly troubled spirete, and stādeth
in awe of my wordes. For who so slaye
th an ore for me/ doth me so greate di-
shonoure, as he that kylleth a man. He
that kylleth a shepe for me/ choketh a
dog. He ÿ brigeth me meat offriges, of
freth swynes blud: Who so maketh me
a memorial of in cense prayseth the th-
inge that is vnright. Yet take they so-
ch wayes i hande, and their soule delite
th in these abominacyons.
Therfore wyll I also haue pleasure
B in laughynge thē to scorne, & the thing
that they feare, wyll I bringe vpō thē.
For whē I called, nō mā gaue answer:
when I spake they woelde not heare:
But did wickednesse before mine eyes,
and chose ÿ thinges that dysplease me.
Heare the worde of God all ye, that fe-
are the thing which he speaketh Youre
brethrē that hate you, and cast you out
for my names sake, saye: Lett the Lord
magnyfye him self, that we maye se yo
ure gladnesse, and yet they shalbe conf-
ounded.
For as touchyng thecytie and the
temple. I heare, the voyce of the Lord/
that wyl re warde, and recompence his
enemyes: lyke as when a wyfe bryng-
eth forth a man chyld, or euer she suffre
the payne of the byrth and anguysh ofe
C the trauayle. Who euer herde or sawe
soch thynges? doth the grounde be are
in one daye? or are the people borne all
at once, as Syon beareth her sōnes:
For thus saieth the Lord: Am I he that
maketh other to beare, and beare not
my self? Am not I he that beareth, and
maketh barren: sayeth thy God. Reioise
with Jeru salem, and be glad wyth her
al ye that loue her. Be ioiful wyth her/
al ye that mourned for her. For ye shal
sucke cōforte out of her brestes, and be
satisfied.
Ye shall taste, and haue delite in the
plenteousnesse of her power. For thus
sayeth the Lorde: beholde, I wyll lete
peace in to her, lyke a water floude, and
the myght of the Heythen lyke a flowy
nge streame. Then shall ye be bo-
rne vpon her sydes, and be ioyful vpon
her knees. For like as a chylde is com- D
forted of his mother, so shal I comfort
you, and ye shalbe comforted in Jerusa
lem. And when ye se thys: youre herte
shall reioyse, and youre bones shall
florysh lyke an herbe.
Thus shall the hande of the Lor-
de be knowne amonge his seruauntes/
and his indignacyon amonge hys ene-
myes. For beholde, the Lorde shal com
with fyre, and hys charet shall be like a
whyrl wynde, that he maye recōpence
his vengeance in hys wrath and his in
dignacyon wyth the flame of fyre. For
the Lorde shall iudge all flesh with the
fire and wyth his swerd, and there shal
be a greate nom bre slaine of the Lord.
Soch as haue made them selues holy
and cleane in the gardens/ and those
that haue eaten swyne flesh, myce, and
other abhomynacyons, shall be taken
awaye together, sayeth the Lorde. For
I wyll come to gather al people and tō
ges wyth their workes and imagina-
cyons: these shal com, and se mi glory.
Unto thē shall I geue a token, and sen
de certaine of them (that be deliuered)
amōg the Gentiles: in to Celycia, Afri
ca and Libya (where men can handle
bowes) in to Italy also and Greke lan
de.
The Iles farre of, that haue not
herde speake of me, & haue not sene my
glory, shal preach mi praise amonge
the Gentiles and shal brynge al youre E
brethren for an offrynge vnto the Lor-
de, out of all people, vpon horses, cha-
rettes and horse litters, vpon Mules
and cartes to Jerusalem my holy hyl
(sayeth the Lorde) lyke as the chyldren
of Israel brynge the offrynge in clean
vessels, to the house of ÿ Lorde.
And I shall take out certayne of thē
for to be Preastes and Leuytes, sayeth
the Lorde.

For

For lyke as the new heauen and the newe earth whiche I wyl make, shall be fast stablysshed by me: (sayth the Lord) So shall youre seade and youre name continue[b]* and there shalbe a new mone for the other, and a new Sabbath for the other, and al *flesh shall comme to worshippe before me (sayth the Lorde) And they shall go forth and loke vpon the carions of them that haue trangressed agaynst me for theyr wormes shall not dye, neither shall theyr fyre be quenched, and all fleshe shall abhorre them.

The notes

a * Where shall now the house stande. &c. As whoo shulde saye: whereto make ye me a temple of mannes handy worcke, which rule the whole worlde: Wether to haue I suffred the temple to kepe you Jewes in a certen maner of instruction and obedyence: and chose you one place for youre seruice, to thyntente that ye shuld not fall to the Idolles of the Gentyles. But now wyll I haue all ydolles bannisshed, and for Jewes wyll I chalenge vnto me the whole world, for one people all the dwellers vpon the earthe whyche shalbe my worshippers in spyryte and i truth. Johan. iiii. I wyll not be superstitiouslye worshypped wyth sacrefyces and ceremonies in the temple, but with ryghtuousnes, with fayth, and wyth the spyrete. The same songe that the prophete here syngeth in the latter ende of hys prophecy, songe he before in the begynnyng euen in the fyrst Chapter. Let the chrysten note these. ii. Chapters (I meane the fyrste and the last) well, and then shall they perceaue howe greately God abhorreth such Ipocrytishe worckes done wout faith, although they seme and apeare outwardly to bee moost godly.

b * That is, there shalbe a perpetuall feast and a perpetuall rest. They shall not then kepe theyr Sabboth after the maner of the Jewes, nor make difference betwene day and daye: but they shall kepe a continuall Sab oth, and neuer do seruyle worcke, that is, sinnes. Then shall they alwayes be in the téple, that is, alwayes shall they prayse God in spyrete and treuth, as wel in aduersitie as in prosperyti. They shal nether runne vnto ydols nor any creatures, but shal worshyppe the Lord onely.

* By all flesh here vnderstand the Chrysten.

The ende of the Boke of the Prophet Esay

The boke of The Prophete Jeremye.

The stock of Jeremye, and in what tyme he prophecyed. He excuseth himselfe & wold refuse the offyce of a Prophet, because he is younge and vnexpert he is taught of the Lord, & becometh bolde. God sheweth vnto him, that, the destruccion of the Jewes by the babilonians, is at hand. Jeremy is commaunded to speake the word of God vnto the Jewes without feare.

The fyrst Chapter.

These are the Sermons of Jeremye, a
the sone of Helkiah
the prest, one of the
that dwelt at Anathoth
in the land of
Ben Jamin: when
the Lorde had fyrst
spoke with him/ a* in the tyme of Josiah
the sonne of Amon king of Juda, i
the. xiii. yeare of of his kyngdome: and
so durynge vnto the time of Jehoakim
the sonne of Josiah kynge of Juda, &
vntyl the. xi. yeares of zedekiah the sone
of Josiah kynge of Juda were ended:
when Jerusalem was taken/ euen in the
fyfth Moneth. The word of the Lord
speake thus vnto me: Before I fasshioned
the in thy mothers wombe, I dyd
knowe the And or euer thou wast borne,
b* I sanctified the, and ordened the, to
be a Prophet vnto the people.
Then sayde I: Oh Lorde God, I am b
vnmete, for I am yet but younge.
And the Lord answered me thus: Saie
not so, I am to yonge: For thou shalte
goo to al that I shal sende the vnto, &
whatsoeuer I commaunde the, y shalt
thou speake. Be not afrayed of their faces,
for I wylbe with the, to delyuer the,
sayeth the lord.
And with that, the lorde stretched
out his hand, and touched my mouth,
and sayde morouer vnto me. Beholde
I put my wordes in thy mouth, & this
daye do I set the ouer the people and
kyndomes: that thou mayest rote oute,
breake of, destroye and make wast: and
that thou mayest buylde vp and plant
After this, the Lorde speake vnto me
saying:

sayinge: Jeremy, what seyst thou?
And I sayde: I se a walkynge rodde.
Then sayde the Lorde: thou hast sene
right, for I wyl watch diligently vpo-
my word, to performe it.

D It happened after warde, that the
Lord spake to me agayne, and sayde:
what seist thou? And I sayde: I do se
a seething pot, loking from out of the
north hether warde.

Then sayde the Lord vnto me: Out
of the north shal come a plage vpon al
the dwellers of the lande. For lo, I wyl
cal al the officers of the kingdoms of
the north (sayeth the Lord.) And theye
shal come, and euerye one shall set hys
seate in the gates of Jerusalem / and
in al their wales round about and tho
row al the cities of Juda. And thorow
them shal I declare my iudgemēt vp
on all the wyckednesse of those men ỳ
haue forsaken me: that haue offred vn
to straunge goddes and worshypped
the workes of their owne handes.

And therfore *gyrd vp thy loynes
aryse / and tel them al, that I geue the
in commaundement. Feare them not,
I wyl not haue the to be afraied of thē
For beholde, thys daye do I make the
a stronge fensed towne, an yron pyler /
and a wall of stele agaynste the whole
lande, agaynst the kynges and myghtie
men of Juda, agaynst the prestes &
C people of the lande. They shal fyght a
gaynst the, but they shal not be able to
ouercom the: for I am with the, to deli
uer the, sayth the Lord.

The notes.

a It is a necessary thynge to the vnderstandinge of the Prophetes, to knowe the Stoyres of the tymes wherin they prophecyed. The storyes of Jeremyes tyme ye haue in the fourth of the Kinges, frō the xxi. chapter to the ende of the boke: and in the seconde of the Chronycles, from the xxxiii. chapt to ỳ ende also. He prophecied a boute. xl. yeares.

b I sanctified the. &c. That is, I dedicated, chose appoynted, prepared, set the asyde, to be a prophete vnto the people So in Joh. x. Saye ye then vnto hym, whom the father hath santyfied &c. that is, hath chosen &c.

c For a Prophet, or preacher to gyrd vp his loynes, is boldely and constantly to resyste the false opynyons and doctryne of the wycked, & euen to empryne in them the worde of truth (which engendreth hate,) whether they wyl or no: and that not ones or twyse, vntyl such tyme as they ether amende, or elles waxe angry and forpyne with it: Ye and then to set more by the commaundement of the Lord thē by ỳ power and tyranny of this world: & not to set by ỳ threatenynges of rulers, which can do nothing but that which God permitteth & suffreth the: therfore ar they not to be feared of an obedient and faythful seruaunt of the Lorde.

¶ God reherceth his benefytes done vnto ỳ Jewes. Agaynst Prestes & Prophetes, or preachers that contemne & despyse God: The Jewes are destroyed, because they forsoke God, & be cause they ranne a whore huntyng after Idoles.

¶ The. ii. Chapter.

Moreouer, the worde of the Lord
cōmaūded me thus: Go thy
waye, crye in the eares of Jer-
usalem, and saie: Thus saieth the Lor-
de: I remembre the for the kindnesse of A
thy youth, and be cause of thy stedfast
loue: in that thou folowdest me thorow
the wyldernesse, in an vntylled lande.
Thou Israell wast halowed vnto the
Lorde, and so was his fyrst frutes. All
they that deuoured Israel offended:
mysfortune fell vpon them, sayeth the
Lorde. Heare therfore the worde of the
Lorde, O thou house of Jacob, and all
the generacion of the house of Israel.
Thus sayeth the lorde vnto you.
What vnfaythfulnesse founde youre
fathers in me, that they wente so farre
awaie fro me, falling to lightnesse, and
beynge so vayne? Thei thought not in
their hertes: Where haue we left ỳ lord,
that brought vs oute of ỳ lande of Eg- B
ypte, that led vs thorow ỳ wildernesse /
thorowe a deserte and rough land, thor
ow a drye and a deedly lāde / yee a lande
that no man had gone thorowe, & wher
in no man had dwelt. And when I had
brought you ito a pleasaūt welbuilded
lande, that ye myght enioye the frutes
and al the cōmodyties of the same: ye
went forth and defyled my lande, and
brought myn heretage to abhominacyon.
The Prestes thē selues sayde not once:
Where is the lorde? They that haue ỳ
law i their hāds, know me not: The she
pherds offēd agaynst me. The prophets
do seruyce vnto Baal, and folowe soch
thynges as shal bring them no profyt.
Wherfore I am constrayned (sayeth
the lorde) to make my complaynte vpō
you, and vpon youre childrē. Go in to
the Iles of Cethim / and loke wel: sende
vnto Cedar / take diligent hede: and
se / whether soch thinges be done there /
wether the Gentiles them selues deale
so falsly and vntruly with their goddes
(which yet are no goddes in dede) But
my people hath geuen ouer their hye

honour, for a thing yͭ may not help the.

Be astonished (O ye heauens) be afrayde, and abasshed at suche a thynge, saieth yͤ Lord. For my people hath don two euels. They haue forsaken me the wel of the water of lyfe, and digged the pyttes, yee vyle and broken pyttes yͭ holde no water. Is Israel a bonde seruaunt, or one of the houshold? Why is he then so spoyled? Why do they roare and crye then vpon hym, as a lione? They haue made his lande waste, his cyttes are so brent vp, that there is no mā dwelling in the. Ye the childre of a* Noph & taphnes haue defiled thy neck.

C Commeth not this vnto the, because thou hast forsaken the Lorde thy God, euer sence he led the by the waye? And what hast thou now to do in the strete of Egypt? to drincke foule water? Ether, what makest thou in the way to Assiria? To drincke water of the floud? Thyne owne wyckednes shal reproue the, and thy turninge awaye shal condemne the: that thou mayest know and vnderstande, howe euel and hurtfull a thinge it is/that thou hast forsaken the Lord thy God, and not feared him, sayeth the lord god of Hostes.

I haue euer broken the yock of old, and burst thy bondes: yet sayst thou, I wil no more serue, but (lyke an harlot) thou runnest about vpon al hie hilles, and among al grene trees where as I planted the out of noble grapes & good rotes. How art thou troden then in to a bitter, vnfrutful, and straung grape? Yet and † so sore: yͭ though thou wash the with. b* Nitrus and make thy selfe to sauour with that swete smelling herbe of Borith: yet in my sighte thou art stayned with thy wickednesse/sayeth yͤ Lord thy God.

E Saye not now: I am not vncleane and I haue not folowed the goddes. Loke vpon thyne owne wayes in woddes/valleyes & dēnes: so shalt yͧ know what yͧ hast done. Thou art like swift Dromedary/yͭ goeth easly his waie: & thy wātones is lika wyld Asse, yͭ vseth yͤ wyldernes/ & yͭ snoffeth & bloweth at his wil. Who can tame the? All they yͭ seke the shal not fayle, but fynde the in thyne owne vnclennes.

Thou kepest thy fote from nakednes, and thy throte from thyrste/and thynkest thus in thy selfe: tush: I wyll take no sorow, I wyll loue the straūge goddes, and hange vpon them.

Lyke as a thefe that is taken wyth the dede cometh to shame, euē so is the house of Israell come to confusion: the comen people, theyr kings and rulers, theyr prestes and Prophetes. For they saye to a stocke thou art my Father, and to a stone: thou hast begoten me, ye they haue turned theyr backe vpon me, and not theyr face/but in the tyme of theyr trouble/when they saye, stande vp, and helpe vs/I shall answere them: Where are now thy Gods/that thou hast made the? byd them stand vp/ and helpe yͤ in tyme of nede: for loke how many cityes yͧ hast (O Juda) so many Gods hast thou also.

F Wherfore then wyll ye goo to lawe with me/seing ye all are synners against me, sayth the Lord? It is but lost labour, that I smyte your chylderen, for they receaue not my correccion. Youre owne swerde destroyeth your Prophetes, like a deuouring lyon. If ye be the people of the Lorde, then herken vnto hys worde am I then become a wyldernes vnto the people of Israell? or a lāde that hath no lyghte? Wherfor saith my people then: we are fallen of, ād we wyl com nomore vnto the? Doth a maide forget her rayment/or a Bryde her stomacher? And doth my people forget me so longe? Why boastest thou thy wayes so hyly (to obtayn fauoure therthorowe) when thou, haste yet stayned them with blasphemyes?

G Upon thy wynges is found yͤ bloude of pore and innocent people, and yͭ not in corners and holes only, but openlye in all these places. Yet darest yͧ sai: I ā gyltlesse: Tush, his wrath can not come vpon me. Beholde, I wyl reason wͭ the because yͧ darest say: I haue not offended. O how euell wyll it be for yͤ to abyde it: when it shalbe knowen: howe ofte thou hast gone backward? For thou shalte be confounded as well as Egipt/ as of yͤ Assirians: ye thou shalte go thy waye from them, and smyte thyne handes together vpon thy head.

Because

Because the lord shal brynge that con-
fydence and hope of thyne to naughte/
and thou shalt not prospere with al.

The notes

a * Noph and Taphnes were two of the chefe cyti
es of Egypt, wherin the Hebrewes put their truste,
but in vayne.
b * Nitrus is a kynd of salte good to wash clothes
in, and the body also.
¶ God being mercyful calleth unto repentaūce his
people, which he had forsaken for their whoredom
with Idoles. He exhorteth Israel unto repentaūce,
promysing them shepardes that shuld haue the true
knowledg of god. The returne of Israel unto god,
confessyng their offence.

¶ The .iii. Chapter.

Commenly/when a man put
A teth awaye his wife, & she
goeth from him/and mari
eth with another, then the
questyon is: shulde he re-
sorte unto her eny more after that? Is
not this feld the defyled and unclean?
But as for the/a * thou hast playde the
harlot with many louers/ yet turne a-
gayne to me/saith ẏ lord. Lift up thine
eyes, on euery side, and loke, yf thou be
nor defyled. Thou hast wayted for thē
in the stretes, and as a murtherer in ẏ
wildernes. Thorow thy whordom and
shamefull blasphemyes, is the land de
fyled.

This is the cause, that the rayne/&
cumyng dewe hath ceaced. Thou haste
gotten the an whores forehead, & cāst
not be ashamed. Els woldest thou saie
unto me: O mi father, thou art he that
hast brought me up, and led me fro my
youth: Wylt thou then put me away, &
cast me of for euer? Or wilt thou with-
draw thy self cleane fro me? Neuerthe
les, thou speakest suche wordes, but ẏ
art euer doinge worse and worse.

* The lord sayd also unto me: in the
B tyme of Josiah the kynge: Hast thou
sene what that shrinkinge Israel had
done? how she hath runne up upon all
the hylles, and amonge al thicke trees,
and there played the harlot: haste thou
sene also (when she had done all thys)
how I sayde unto her: that she should
turne agayne unto me, and yet she is
not returned? Juda ẏ unfaithful sister
of hers also saw this: Namely, that af
ter I had wel sene the aduoutry of the
shrynckynge harlot Israell/ I put her
awaye, and gaue her a byll of deuorce
ment,

For all this, her unfaythful syster
Juda was not ashamed, but went bac
ke and played the whore also. Yee and
the noyse of her whordom hath defiled
the whole lande: For she hath cōmitted
her aduoutrye with stones & stockes.

Neuertheles/her unfaithful sister
Juda is not turned unto me/ againe w
her whole hert/but faynedly/sayth the C
Lord. And the Lord sayde unto me.
The backsyder Israel is more rightu-
ous/then the unfaithful Juda: & there
fore go preache these wordes towarde
the north, and saye: Thou shrynkynge
Israel/turne agayne (sayeth the Lord)
and I wyl not turn my face from you,
for I am mercyful, sayth the Lord/and
I wyl not alwaye beare displeasure a-
gaynst the: but on this condicion, that
thou know thy greate blasphemy: Na
mely/that thou hast unfaythfully for-
saken the lord thy god/and hast made
thy selfe partaker of straunge goddes
under all grene trees, but haste had no
wyl to heare my voyce, saieth the lord.

* O ye shrinkyng children, turne a D
gayne/sayeth the lorde: and I wyl be
maryed with you. For I wyl take one
out of the cytie, and two out of one ge-
neracion from amonge you, and bring
you out of Sion: and wyl geue you he
rdmen after myne owne mynde, which
shal fede you with lernynge and wysd
ome. Moreouer/when ye be increased &
multiplied in the lande, then (saith the
lord) there shal no more boost be made
of the arche of the lordes Testament:
Noman shal thinke upō it, nether shal
any man make mencyon of it: for from
thence forth it shall nether be vysyted,
ner honoured with gyftes.

Then shal Jerusalem be called the
Lordes seate, and all Heathen shallbe
gathered unto yt / for the name of the
Lordes sake, whyche shall be set up at
Jerusalem.

And from that tyme forth, they shall
folowe not more the ymagynacyon of
their owne frowarde herte.

Then those that be of the house of E
Juda shal go unto ẏ house of Israell
and they shal come together out of the
North, into the same land that I haue
geuen your fathers.

I haue shewed also, howe I toke ye vp
beyng but a childe, and gaue the a ple-
saunt lande for thyne herytage, ye and
a goodly Host of the heathen: and how
I commaunded the, that thou shuldest
*call me father onely, and not to shry-
ncke fro me.

But lyke as a woman fayleth her
louer/so are ye vnfaithful vnto me (O
ye house of Israel (saieth the lord. And
therfore the voyce of the children of Is
rael was herd on euery syde, wepinge &
wailig: for they haue defiled their wai,
and forgotten god their lorde.

G O ye shrinking children/turne aga
yne (sayinge: lo/we are thyne, for thou
art the Lord our god) And so shal I he
ale your back turnynges. The hilles
fall, and al the hye pryde of the moun-
taynes, but the health of Israell stand
eth only vpon god our lorde.

Confusion hath deuoured oure fa-
thers laboure from our youth vp: yee
their shepe and bullockes, their sones
and daughters. So do we also slepe i
our confusion, and shame couereth vs:
for we and our fathers from our youth
vp vnto this daye haue synned agaist
the Lorde oure God, and haue not o-
beyed the voyce of the lord our god.

The voice

a * That is, thou hast loued, worshiped, and serued
many Idoles of the gentiles, in hilles, wodes, vale
yes fildes, and in many other places as we often re-
ade in the Byble: and hast forsaken me thy husband,
contrary to the maner of honest maried wemē, wher
fore thou art worthy to be deuorced. Yet turne and
repent & forthinche the earnestly, & I wyl not stick to
receaue the agayne.

The true repentaunce or returnyng to God. He
exorteth to the circumcision of the hert. The de-
structi on of Jewry is prophecyed, for the malyce of
their hertes.

The.iiii. Chapter.

A O Israell if thou wylt turne
the/then turne vnto me, sa
yth the Lorde. And if thou
wylt put away thyne abho
minacions out of my sight,
thou shalt not be moued: And shalt swe
are: The Lorde lyueth: in trueth/in e-
quitie and ryghtuousnes: and all peo-
ple shalbe fortunable and ioyful in hi.
For thus sayth the Lorde, to all Juda
and Jerusalem: plowe your lande, and
sowe not among the thornes.

Be circumcised in the Lord, and cut
away the foreskinne of youre hertes, al
ye of Juda, and al the indwellers of Je
rusa lem: that my indignacyon breake
not out lyke fyre, and kindle, so that no
man maye quench it, because of the wic
kednes of youre ymaginacions.

Preach in Juda and Jerusalem, cry B
oute and speake: blowe the trompettes
in the lande crye that euery man maye
heare, and saye: Gather you to gether/
and we wyl go into stronge cities. Set
vp the token in syon/spede you, and ma
ke no tarienge: for I wyll bringe a gre
at plage, and a greate destruction from
the North. For the spoyler of the Genty
les is broken vp from his place, as a li
on out of his denne, that he maye ma-
ke the lande waste, and destroye the cy
ties, so that no man maye dwel therin.
Wherfore girde your selues aboute w
sackcloth, a* mourne and wepe, for thee
fearfull wrath of the Lorde shall nott
be withdrawen from you.

At the same tyme (sayth the Lorde)
the hert of the king and of the Princes
shalbe gone, the prestes shalbe astonis-
shed, and the Prophetes shalbe sore a-
frayed. Then sayde I: O Lorde God,
hast thou thē deceaued this people & Je
rusalem, saying: ye shall haue peace, &
now the swearde goeth thorowe theyr
lyues. Then shall it be sayde to the peo
ple and to Jerusalem: b* there cometh
a warme wynde from the north thorow
the waye of my people, but nether to fā
ne, ner to clense.

c* After that shall there come vntoo
me a stronge wynde, & then wyll I also
geue sentence vpon them. For lo, he cō
meth down lyk as a cloud, & his charet D
tes are lyke a stormy wynde: Hys hors-
mē are swyfter thē ye Aegle. Wo vnto
vs, for we are destroyed: O Jerusalem,
wash thyne hert frō wickednes, yt thou
mayst be helped. Howe longe shall thy
noysome thoughtes re mayne wt the?

For a voyce from Dan and from ye
hyll of Ephraym speaketh out, and tel
leth a destruction. Beholde, the Heathē
geue Jerusalem warning, and preach
vnto her, that her destroyers are com-
myng from farre countrees.

They

They tell the cities of Juda the same
also, they shall geue them warnyng in
euery place, lyke as the watchmen in ye
felde. For they haue prouoked me too
wrath, sayth the lorde.
Thy wayes and thy thoughtes, ha-
ue brought the vnto thys, thys is thy-
ne owne wickednes and disobedience/
that hath possessed in thyne herte: Ah
D my bely/ ah my bely, (shalte thou crie)
how is my hert so sore: mi hert panteth
within me, I cannot be styl, for I haue
harde the cryeng of the trompettes, ad
peales of warre.
They crye murther vpon murther.
the whole lande shall perysh. Immedy
atly my tentes were destroyed, and my
hanghinges, in the twincklynge of an
eye: Howe longe shall I see the
tokens of warre, and heare the noyse of
the trompettes.
F Neuertheles, this shall come vpon the
because my people is become foolysh, &
hath vtterly no vnderstanding. They
are the chylderen of folyshnes, and wt
out any discretion. To do euel, they ha
ue wytt ynough: but to do wel, they ha
ue no wysdomme. I haue loked vpon
the earth/ and se, it is waste and voyd.
I loked towarde heauen, and it had no
shyne.
I behilde the mountaynes, and they
trembled, and all the hylles were in a
feare. I loked about me, and ther was
no body, and all the byrdes of the ayer
were away. I marked wel, and the plo
wed feld was become waste: ye all their
cities were broken downe at the prese-
ce of the Lorde, and indignation of his
wrath.
For thus hath the Lorde sayde: The
G whole lande shalbe desolate, yet wyll
I not then haue done. And therfore let
the earthe mourne, and let the heauen
be sorye aboue: for the thynge that I
haue purposed and taken vppon me to
do, shall not repente me, and I wil not
go from it. The whole lande shall fle,
for the noyse of the horsmen and bowe
men: they shal runne into dennes, into
woddes, and clymme vp the stony roc-
kes. All the Cities shalbe voyde, and
no man dwellyng therin.
What wylt thou now do, thou beinge
destroyed? For though thou clothest
thy self with scarlet, and deckest the wt
golde: though thou payntest thy face
with coloures, yet shalt thou trym thy
selfe in vayne.
For those that hytherto haue bene
thy greate fauourers, shal abhorre the,
and go about to slaye the. For (my thin
cke) I heare a noyse, lyke as it were of
a woman trauelyng, or one laborynge
of her fyrst chylde: Euen the voyce of ye
daughter Sio, that casteth out her ar-
mes and sowneth, sayng: Ah wo is me,
how sore vexed and faynt is my herte,
for them that are slayne.

The notes.

a ✠ To mourne in the Scripture sygnifieth somty
me to make an vnmeasurable and greuous lamẽta-
cion, as when a man for vnpacience and grefe, smy-
teth his owne body, renteth his clothes, teareth his
hearre. etc. So in Math. xxiiii. c. And then shal al the
hinredes of the earth mourne.
b ✠ Some reade the dyre wynd cometh out of the hy
gh places of the wyldernesse, by the waye of ye dau-
ghter of my people etc. They vnderstand by ye wind
the king of Egypt: And by the waye of his people ye
waye which he led his people, when they came forth
of Egipt: which was through the wyldernes. Exod
xiii. b
c ✠ After that shal ther come vnto me a strong w ind
etc. By this wynd is vnderstande the kynge of Ba
bylon and his armye.
¶ In Jewry is there no ryghtwes or faythful men
found/ ether amongest the people, or the rulers, for
whose sake the Lord shuld spare the cytie: wherfore
Jewry is destroyed of the Assyrians.

¶ The. v. Chapter.

Oke thorowe Jerusalem,
beholde and se, Seke tho-
row her stretes also withi, A
yf ye can fynde one manne
that doth equal & right or
laboreth to be faithful: & I
shal spare him (sayeth the Lord) For
though they can saye: the Lord liueth,
yet do they sweare to disceaue: Where
as thou (O Lord) ✠ lokest onely vpon
fayth and truth.
Thou hast scourged them, but they
toke no repentaunce: thou hast correct
them for amendment, but they refused
thy correction. They made their faces
harder the a stone, & wold not amende. B
Therfore I thought in my self: per
aduenture they ar so simple and folish
that they vnderstande nothyng of the
Lordes waye/ and iudgmentes of our
god. Therfore wyl I go vnto their he
ades and rulers, and talcke wyth the,
yf they knowe the waye of the Lord, &
the iudgementes of our god.

But these (in lyke maner) haue broken
thee yock, and burste the bandes in son
der.
b * Wherfore a lyon out of the wodd
shal hurte them, and a wolfe in the eue
nynge shal destroye them. The cat of
the mountayne shal lye lurkyng bi their
cyties, to teare in peces al them, that cō
therout. For their offences are many / &
their departynge awaye is greate.
C Shulde I then for al this haue mercy
vpon the? Thy chyldren haue forsaken
me, & sworne by thē that are no goddes.
And albeit they were bounde to me in
maryage, yet thei fell to aduoutrie, and
haunted harlottes houses.
In the desyre of vnclenly lust they are
be come lyke the stoned horse, euery mā
neyeth at his neyghbours wyfe. Shu-
lde I not correcke this, saieth the Lord.
Shulde I not be auēged of euery peo
ple, that is lyke vnto this? Clymme vp
vpon their walles, beate them downe /
but destroye them not vtterly: c * cut of
their brāches, because they are not the
Lordes. For vnfaythfully hath the ho-
use of Israel and Juda forsaken me, sa
yeth the Lorde. They haue denyed the
Lorde and sayde: it is not he. Tush,
ther shal no mis fortune come vpō vs, we
shall se nether swearde ner hōger. As
for the warnyng of the Prophetes / thei
take it but for wynde, yee there is none
of these / whych wil tell them / that soche
thynges shal happē vnto them. Where
fore thus sayth the Lord god of Hostes:
because ye speake soch wordes, beholde:
D The wordes that are in thy mouth wyl
I turne to fyre / and make the people to
be wod, that it maye consume them.
Lo, I wil bringe a people vpon you
from farre, O house of Israel (sayeth
the Lorde) a myghtye people / an olde
people, a people whose speach thou kno
west not, nether vnderstādest what thei
saye. Their arowes are sodayn death /
yee they them selues be very giauntes.
This people shal eate vp thy frute and
thy meate / yee they shall deuoure thy
sōnes and thy daughters, thy shepe and
thy bullockes.
They shall eate vp thy grapes and
fygges. As for thy strong and wel fen-
ed cyties, wherein thou dydest truste /
they shal destroy them with the swerd.
Neuertheles I wyl not then haue don
w you, sayeth the lorde. But yf they
saye: wherfore doth the lorde oure God
al thys vnto vs?
Then answere them: because, þ like
as ye haue forsaken me, and serued str E
aunge goddes in youre owne land, eue
so shall ye serue other goddes also in a
straunge land. Preache this vnto the
house of Jacob, and crie it out in Ju-
da, and saye thus: Heare this (thou fo-
lysh and vndiscrete people) * ye haue
eyes, but ye se not: eares haue ye, but ye
heare not.
Feare ye not me, sayeth the Lorde? F
Are ye not ashamed, to loke me in the
face? which bynd the see with the sand
so that it can not passe his boundes:
For though it rage, yet can it do nothi
nge, and though the waues therof do
well, yet maye they not go ouer.
But this people hath a false and an
obstynate herte, they are departed and
gone awaye fro me. They thincke not
in their hertes: O let vs feare the lord
oure God / that geueth vs rayne b * ear
ly and late, when nede is: which kepeth
euer styll the haruest for vs early.
Neuertheles youre misdeades haue
turned these from you, and youre syn-
nes haue robbed you her of. For amō-
ge my people are founde wycked per-
sonnes, that preuely laye snares & wait
for men, to take them and destroye thē.
And lyke as a net is full of byrdes, so
are their houses ful of that which they
haue gotten with falshed and dysceat /
Hereof commeth their great substaun G
ce and ryches, here of are they fat and
welthy. and are runne awaye fro me
with shameful blasphemyes.
They mynystre not the lawe / they
make no ende of the fatherlesses cause
they iudge not the poore accordyng to
equyte.
Shoulde I not punishe these thin
ges, sayeth the Lorde? shoulde I not
be auēged of al soch peple, as those be?
Horrible and greuouse thinges a re don
in the lande.
The Prophetes teache falselye /
and the preastes folowe them / and my
people hath pleasure therin. What
wyl

wyl come therof at the laste.

The notes

a* The loking of God is his approuinge alowing. as it is sayde in Gene.iiii.b

b* Wherfor a lyon &c. vnder the nam of these bestes is sygnyfyed the kinge of Babylon

c* That is make awaie the wycked people of theyr citie.

d* Of the early and latter rayne. Loke in the pistle of James.v.Chapter.b.

¶ The synnes for which Jerusalem is afflyct Vncircumcysed eares. Couetousnes. Disceat. The lord reiecteth the sacrifices of the Jewes. The comminge of the Babilonians is prophecied agayne.

¶ The.vi.Chapter

A Come out of Jerusalem, ye
stronge childeren of Ben-
Jamin: blow vp the trom-
pettes ye Tecuites, set vp
a token vnto Bethcarem/
for a plage and a great mysery peyeth
out from the North.
I wyl lyken the daughter Sion to
a fayre and tendre woman and to her
shall come the shepherdes with theyre
flockes. Their tentes shall they pytche
ronde aboute her, and euerye one shall
fede* them that are vnder his hande.
Make battel against her, shal they say
Aryse, let vs go vp, whyle it is yet day
B Alas, the daye goth awaye, and thee
night shadowes fall downe: Arise, let
vs go vp bi night/ and destroy her strō
ge holdes/ for thus hathe the Lorde of
hostes commaunded.
Hew down her trees/ and set vp bul
workes agaynste Jerusalem: This
is the citie that must be punished, for in
her is all malicїousnes. Lyke as a con-
dyte aboundeth in water/ euen so thys
citie aboundeth in wickednes. Robery
and vnrightuousnes is hard in her, so
row and woundes are euer there in my
syght. Amende the (O Jerusalem) lest I
withdrawe my herte from the, and ma
ke the desolate: and thy lande also, that
no man dwell in it. For thys sayth thee
C Lorde of hoostes: a* The resydue of I
srael shalbe gathered together, as thee
remnaunt of grapes.
And therfore turne thine hande agai
ne into the basket, like the grape gathe
rer. But vnto whoome shall I speake,
whome shall I warne that he maye tak
hede? Their eares are so vncircumcised,
that they maye not heare.
Beholde they take the word of God
but for a scorne, and haue no lust therto:
And therfore b* I am so ful of thine in
dignacion (O Lorde) that I maye suf
fer no longer. Shede out thy wrath
vpon the childre that are without, and
vpon al yong men. Yee the man must
be taken presoner wythe the wyfe, and
the aged with the crepel. Their houses
wyth their landes and wyues shall be
turned to straūgers, whē I stretch out
myne handes vpon the inhabitours of
this lande, saieth the lorde. For from ye
leest vnto the most/ they hange al vpō
couetousnes: and from the prophet vn
to the prest, they go all about with fal-
shed and lyes.
And besyde that, they heale ye hurt D
of my people with swet worde, saying:
peace peace, when there is no peace at
all. Therfore they must be ashamed,
for they haue committed abhomyna-
cion. But how shuld they be ashamed/
when they knowe nothyng/ nether of
shame ner good nurtur. And therfore
they shal fall amounge the slayne, and
in the houre when I shal vasyte them,
they shal be brought downe, sayeth the
Lorde.
Thus sayeth the Lord: go in to the
stretes, considre and make inquysyciō
for the olde waye: and if it be the good
and righte waye, then go therin, that
ye maye fynde rest for your soules.
But they saye: we wyl not walcke ther
in, and I wyl set watchmen ouer you/ E
and therfore take hede vnto the voice
of the trompet. But they saye: we wyll
not take hede. Heare therfore ye Gen-
tyls/ and ye congregacion shalt know/
what I haue deserued for them. Here
thou earthe also: beholde/ I wyl cause
a plage to com vpon this people, euen
the frut of theyr owne ymaginacions:
For they haue not bene obedient v
nto my woordes and to my lawe, butt
abhorred them. Wherfore bring ye my
incence from Saba, and swet smellyn-
ge Calamus from farre countrees:
Your burnt offringes displease me, &
I reioyce not in your sacrifices.
And therfore thus saieth the Lord:
beholde, I wyl make this people fal. &
ther shal fal from amōg them ye father
with the children, one neyghbour shal
perish with another.

Morcouer

f Morouer, thus sayeth the Lorde: Behold, there shall come a people frō the North, and a greate people shall aryse from the endes of ye earth, wt bowes & wt dartes shall they be weapened: It is a rough and fearce people, an vnmercyful people: their voyce roreth like the see, they ryde vpon horses wel apointed to the batel agaynst the/ O daughter Sion. Thē shal this citye be herd Oure armes are feble, heuynes and sorowe is come vpon vs, as vpon a woman trauelyng with childe. No man go forth into the feld, no man com vp on the hy strete: for the swerd and feare of the enemye shalbe on euery syde.

Wherfore, gyrd a sack cloth aboute the (O thou daughter of my people) sprynkle thy self with asshes/ moreouer I wepe bytterly, as vpon thy only beloued sonne: For the destroyer shal sodenly fall vpon vs. Thee haue I set for a prouer of my herd people to seke out & to trye their wayes. For they are vnfaithful and fallen awaye, they hange vpon filthy lucre, they ar cleane brasse and yron, for they hurt and destroye euery man. The bellous are brent in the fyre, the lead is consumed / the melter melteth in vayne, for the euel is not taken awaye from them. Therfore shall they be called naughty syluer, because the Lord hath cast them out.

The notes

* Some reade: in his place or his parte.
a * By the preaching of the word shal the chosen be gathered vnto christ, although the nombre of thē be but very few.
b * That is I cannot but power out ye heuy sentēce of thy word agaynst them.

C Jeremy is commaunded to shew vnto the people the word of God, which trusteth in the outwarde seruyce of the temple, ye helpeth nothing. The euelles that shal happē to ye Jewes for the despysing of their Prophetes. Sacrifices doth not the Lorde chefely requyre of ye Jewes, but that they shuld obey his word. Topheth.

The vii. Chapter

A These are the wordes ye god spake vnto Jeremy: Stande vnder the gates of the Lordes house, and crie out these wordes there, wyth a loude voyce, and saye: Heare the word of the Lorde all ye of Juda / that go in at this dore, to honoure the Lorde: Thus sayethe the Lorde of Hostes the God of Israell. Amende youre wayes and youre councels and I wyll lett you dwell in thys place. Trust not i falsse lienge wordes, saienge: here is the temple of the Lord, here is the temple of the Lorde, here is the temple of the lorde.

* For if ye wyl amende youre wayes B
and councels, yf ye wyll iudge right betwyxte a man and hys neghbour: if ye wyl not oppresse the straunger, the fatherles and the wyddowe: yf ye wyll not shede innocēt bloude in this place, if ye wyl not cleue to straunge goddes to youre owne destructiō, then wil I let you dwell in this place, yee i the lande that I gaue afore tyme vnto your fathers for euer. But take heade, ye trust in councels, that begyle you and do you no good. For whē ye haue stollen, mutthured, committed aduoutrie, and periury: When ye haue offred vnto Baal, folowynge straunge and vnknowne goddes: Then come ye, and stande before me in thys house, (which hath my name geuen vnto it and say: Tush, we ar absolued quyte, though we haue done al these abhominacyons. C

* What / think you thys house that beareth mi nam, ys a denne of theues? And these thinges are not done priuely, but before myne eyes, sayeth the Lord: Go to my place in * Siloh/ wherunto I gaue my name afore tyme/ and loke wel what I dyd to the same place for ye wyckednes of my people of Israell. And now/ though ye haue done al these dedes (sayeth the Lord) and I my self rose vp euer bi times to warne you, and to comen wyth you/ yet wolde ye not heare me: I called/ ye wolde not answere. And therfore euen as I haue done vnto Siloh/ so wyl I do to this house/ ye my name is geuē vnto (and that ye put youre trust in) ye vnto the place ye I haue geuen to you & your fathers. And I shal thrust you out of my sight, as I haue caste oute all youre brethren
the whole sede of * Ephraim. D

Therfore thou shalte not praye for this people, thou shalt nether geue thākes, nor byd praier for them: thou shalt make no intercession too mee for them for in no wyse wyll I heare the. Seyst thou not what they do in the cyties of

Juda

Juda, & with out Jerusalem: The chy
lor gather stickes, the fathers kyndle
the fyre, yͤ mothers kneade yͤ dowghe/
to bake cakes for the quene of heauen.
They poure out drinkoffringes vnto
straūge goddes, to prouoke me vnto
wrath: How be it they hurte not me (sai
eth the Lorde) but rather confounde, &
shame them selues.

And therfore thus saieth yͤ Lorde
God: beholde, my wrath and my indig
nacion shalbe poured out vpō this pla
ce, vpon men & catell vpon yͤ trees in yͤ
felde & al frute of yͤ lande, & it shal bur
ne so, yͤ no mā maie quench it. Thus sa
yeth the Lorde of Hostes, the God of
Israel: Yee heape vp youre burnt offri-
nges, with youre sacrifyces/ & eate the
fleshe. But whē I brought youre fa-
E thers out of Egypt/ I spake no worde
vnto thē of burntoffringes & sacrifices:
but this I commaunded thē, sayinge:
herken & obeye my voyce/ and I shalbe
youre God and ye shal be mi people: so
yͤ ye walcke in al yͤ wayes, which I ha-
ue cōmaūded you, that ye may prospere.

But they were not obediēt, they in
clyned not theyr eares there vnto/ but
went after their owne ymaginacyōs &
after the mociōs of their owne wicked
herte, & so turned them selues awaye, &
conuerted not vnto me. And this haue
they done/ frō the tyme that youre fath
ers came out of Egipt, vnto this daye.

Neuertheles, I sent vnto them
mi seruauntes al the prophetes: I rose
vp early & sent them worde/ yet wolde
thei not herken, nor offre me their eares
but were obstynate & worse then theyr
fathers. And thou shalt now speake al
F these wordes vnto them/ but they shal
not heare yͤ: thou shalt crye vpō thē/ but
they shall not answere yͤ. Therfor shalt
thou saye vnto them: this is the people
yͤ nether heareth yͤ voyce of yͤ lord their
god, ner receueth his correctiō. Faithful
nes & truth is clean routed out of their
mouth.

Wherfore cut of thyne hearre, and cast
it awaye, take vp a complaynte in the
whole land, for the lord shal cast awaie,
& scater the people that he is displeased
wall. For yͤ chylderen of Juda haue do
ne euel in my sight, saith yͤ Lord. They
haue set vp their abhomynaciōs, in yͤ
house yͤ hath my nam, & haue defyled it.
They haue also builded an aulterer at
b* Topheth, whi ch is in the valey of yͤ
children of Hennom: that they myght
burne their sonnes and daughters, wh G
ich I neuer commaunded them, nether
came it euer in my thought. And ther-
fore beholde, the dayes shal come (say-
eth the Lord) that it shal no more be cal
led Topheth, or the valley of the chyl-
dren of Hennom, but the valleye of the
slayne, for in Topheth, they shal be bu
ryed, because they shal els haue no row
me. Ye the deed bodyes of this people
shalbe eaten vp of the foules of the ay
re and wilde beastes of the earth, & no
man shal fraye them awaye. And as
for the voyce of myrth and gladnes of
the cyties of Juda, and Jerusalem: c*
the voyce of the brydgrome and of the
bryde: I wyll make them ceasse, for the
land shalbe desolate.

The Notes.

a* He vnderstādeth yͤ .x. tribe of Israel whose ky
nge dome was deuyded, fel to Jeroboam, the Eph
raite iii Reg. xi. a. b. g.

b* Topheth is a valley wherevnto al yͤ deed bodyes
& filthines of Jerusalem were caried & wher Ido
laterers offred their children to Moloch.

c* That yͤ piping and al yͤ pastime yͤ is vsed before
brides and bridgromes, at their mariages.

¶ The destruction of yͤ Jewes. The Lord moueth
the people to amēdment, reckenyng vp their sinnes
He reprehendeth the liuing doctrin of yͤ Prophetes
& Priestes, and their couetousnes also.

¶ The. viii. Chapter.

AT the same tyme sayeth yͤ
Lord the bones of the Kin
ges of Juda, the bones of A
his princes, the bones of yͤ
priestes and prophetes, yee
and the bones of the cytisens of Jeru-
salem/ shalbe brought out of their gra
ues and layde against the Sunne, the
Moone and al the heauenly hoost: wh
ome they loued, whom they serued whō
they ranne after / whom they sought &
worshipped. They shal nether be ga-
thered together ner buryed / but shall
lie vpō yͤ erth, to their shāes despisige.

And all they yͤ remayne of this wyc
ked generaciō/ shal desire rather to die
thē to liue: wher soeuer they remaine, &
wher as I scater thē/ saith yͤ lord of ho
stes. This shalt yͤ saie vnto thē also:
Thus saieth yͤ lord, do mē fal so: yͤ they B
arise not vp againe?

And turne they so farre awai, that thei
neuer conuerte? Wherfore then is this
people and Jerusalem gone so farre ba
cke, that they turne not agayne.
They are euer the longer the moare ob
stinate, and wyll not be conuerted.
For I haue loked, and consydered:
but ther is no man that speaketh a go-
od worde: there is noo man that take-
th repentaunce for hys sinne, that wyll
so much as saye wherfore haue I done
C this? but euery manne (as sone as hee
is turned backe) runneth forth styll, ly
ke a wylde horse in a batell. The Stor
ke knoweth his appointed tyme, the
Turteldoue, the swalow and the crane
consydre the tyme of their trauaile: but
my people wil not knowe þ time of the
punischemente of the lorde. How darre
ye saye then: we are wyse, we haue the
lawe of the Lorde amonge vs?
Beholde the disceatfull penne of the scr
ybes, setteth forth lies: therfore shal the
wyse be confounded they shalbe afraid
and taken: for lo, they haue cast out the
worde of the Lord: what wysdomme cā
then be amonge them? Wherfor, I wil
geue their wyues vnto alyauntes/and
their feldes to destroyers.
For from the lowest vnto the hyest,
D they folowe all fylthye lucre: and from
the prophet vnto the preast, they deale
all wyth lyes. Neuerthelesse, they
heale the hurte of my people wyth swe-
te wordes, sayenge: peace/ peace where
there is no peace, at all.
Fye for shame/howe abbominable
thynges do they? and yet they be not as
shamed/yee they knowe of no shame.
Wherfore in the tyme of their visi
tacion, they shall fall amonge the dead
bodyes/sayth the Lorde.
a* Moreouer I wyl gather them in
(saythe the Lorde) so that there shall
not be one grape vpon the vyne/nether
one fygge vpon the fygge tree, and the
leaues shalbe plucte of.
Then wyl I cause them to depar
te, and saye: why prolong we the tyme?
E Lett vs gather our selues together, ād
go into the stronge Cytie/there shall
we be in reste: For the Lorde oure God
hath put vs to sylence, and b* geuen vs
water myxt wyth gale, to drynke: becau
se we haue synned agaynst hym.
We loked for peace, and we fare
not the better, we wayted for the tyme F
of health, and lo/ here is nothing but
trouble.
Then shall the noyse of his horses
be hearde from Dan, the whole lande
shall be afrayde at the neyenge of hys
stronge horses: for they shal go in, and
deuoure the lande, wyth all that is in
it: the Cytties, and those that dwell ther
in. Moreouer, c* I will sende Cokatri
ces and serpentes amonge you (whiche
wyl not be charmed) and they shall byte
te you, sayth the Lorde.
Sorow is come vpon me, and heuy-
nes vexeth my herte: for lo the voyce of
the crieng of my people is hard from a
farre countre: Is not the Lord in Syon?
Is not the kynge in her? Wherfore the
haue they greued me (shall the Lorde
saye) with their Images & folysh stran
ge fashions? The haruest is gone, the
sommer hath an ende, ande we are not
helped. I am sore vexed, because of the
hurte of my people: I am heuy and ab G
ashed. for there is noo more Treakle
at Galaad, and there is no physycian, þ
can heale the hurte of my people.

The Notes.

a* Moreouer I wyl gather thē in. &c. The meanig
is: I will gather the Jewes from al the partes of
Jewry vnto Jerusalem. Ther shal no fygge, grape,
or other frute remayne in the vyllages or feldes: and
so shal they haue no lust to abyde ther, but shalbe fa
yne to flye to the citi. Thyther caused he thē to flie,
and there also famisshed them and deliuered them in
to their enemies handes. Such punishment had their
synnes deserued.
b* Hath geuen vs water mixt with gal to drinke,
that is, hath wrapped vs in myserye and wretched
thraldome.
c* I wyl sende Cockatrices and serpents. &c. That
is, I wyl bringe among you a fearce compani of sou
diers, with whose dedly arrowes and dartes. &c. Ye
shalbe slayne euen as though ye shuld perish with þ
strokes or venemous bytinges of Cockatrices, and
serpentes.

The complaynte & bewaylinge of the prophet, for
the malice of þ people. In þ knowledg of god ought
we onely to reioyce. The vncircumcisiō of the hert.

The .ix. Chapter.

O Who wyll geue my heade
water ynoughe, and a wel
of teares for myne eyes: th
at I maye wepe nyght and
day, for the slaughter of my
people.

Wolde

Would God that I had a cotage some
where farre frō folcke, that I myght
leaue my people, & go from them? for
they be al aduouterers and a shrynck
nge sorte. They bende their tonges
lyke bowes, to shute out lyes: As for y
trueth, they maye nothynge awaye w
al in the worlde. For they go frō one
B wickednes to another, & holde nothing
of me, sayeth the Lorde.
Ye one must kepe him self frō another,
no man may safely trust hys owne bro
ther: for one brother vndermyneth ano
ther, & one neyghboure begyleth ano
ther. Ye one dissembleth with another,
& they deale with no truth. They haue
practised their tonges to lye, & taken
greate paynes to do myschefe. They
haue set their stole in the middest of di
sceate, and for very dyssemblynge faill
ede they wyll not know me, sayeth the
Lorde. Therfore thus sayeth the Lor
de of Hostes: beholde, I will melte thē,
& trie them, for what shulde I els do to
my people? Their tonges are lyke sha
C rpe arowes, to speake disceate. With
theyr mouth they speake peaceably to
their neighboure, but preuely they laie
wayte for hym. Shulde I not punysh
them for these thynges, sayeth the Lor
de? Or shulde I not be auenged of any
soche people as this? Upon the mount
aynes wyll I take vp a lamentacion &
sorowful crye, and a mournynge vpon
the fayre playnes of the wyldernes:
Namely, how they are so brente vp, that
no man goeth there any moore: Yee a
man shal not heare one beast crie there.
Byrdes and catel are al gone frō thēce.
I wyll make Ierusalem also an heape
of stones, and a denne of venymous
wormes. And I wyl make y cyties of
D Iuda so waste / that no man shal dwell
therin. What man is so wyse) as to vn
derstande this? Or to whom hath the
Lord spokē by mouth, that he may she
we this, and say: O thou lande, why pe
ryshest thou so? Wherfore art thou so
brent vp, and lyke a wyldernesse, that
no man goeth thorow? Yee the Lorde
hym selfe toolde the same vnto them,
that forsoke hys lawe, and kepte not y
thinge that he gaue them in cōmaunde
ment nether lyued therafter: but folow-
ed the wyckednes of their owne hertes,
and serued stra ūg goddes, as their fa
thers taught them.
Therfore, thus sayeth the Lorde of Ho E
stes, the God of Israel: Beholde, I wil
fede thys people with wormwod, and
geue them gale to drink. I wyl scatter
them also amōge the Heathen, whom
nether they nor their fathers haue kno
wne: and I wyl sende a swearde amon
ge them, to persecute them, vntyl I br
ynge them to naught. Moreouer, thus
sayeth the Lorde of Hostes. Loke that
ye call for mournyng wyues, and send
for wise wemen, that they come shortly,
and synge a mournynge songe of you:
that the teares may fall out of oure ey
es, and y oure eye lyddes maye gusshe
out of water.
For there is a lamentable noise hearde F
of Syon: O how are we so sore destroy
ed? O how are we so pyteously confoun
ded? We must forsake oure owne natu
ral countre, and we are shot out of our
owne lodgynges. Yet heare the worde
of the Lord (O ye wemen) and let your
eares regard the wordes of his mouth:
that ye may lerne youre daughters to
mourne, and that euery one may teach
her neyghbouresse, to make lamentaci
on: Namely thus: Death is clymmyng
vp at oure wyndowes he is come in
to oure houses, to destroye the chylde
before the dore, and the yonge man in
the strete.
But tell thou playnly, thus sayeth the
Lorde: The deed bodies of men shall
lye vpon the grounde, as the donge vp
on the felde, and as the heye after the
mower, and ther shalbe no man to take
them vp. Moreouer, thus sayeth the
lorde: Let not the wyse man reioyse in
hys wysdome / nor the stronge man in
hys strength / nether the ryche man in
hys ryches: But who so wyl reioyse, let
hym reioyse in this / that he vnderstan
deth, and knoweth me: for I am the
lorde, which do mercy, equyte and ryg
hteousnes vpon the earth. Therfore
haue I pleasure in soch thinges, sayeth
the lorde. Beholde, the tyme cōmeth (sa
yeth the lord) that I wyll vysete all
them, whose foreskynne is vncircumcy
sed.

The Egiptians, the Iewes / the Edomytes, the Ammonites, the Moabytes and the shaue Madianites, that dwell in the wyldernes. For all the gentyles are vncyrcumcysed in the flesshe / but all the howse of Israell are vncircumcysed in the herte.

The notes

a a All, that is as wel the Iewes as the Gentyles: for the one is as fre as the other. The Iewes are euell as well as the heathen, as touching the herte, although they be circumcysed as touching the fleshe Therfore are they here rekened among the vncyrcumcysed.

¶ The constellacions of the sterres are not to be feared. Of the wekenes of Idoles, and of the power of God. Of euell curates.

¶ The .x. Chapter.

Heare the worde of the lorde, that he speaketh vnto the,
3 O thou house of Israell: Thus sayeth the Lorde:
Ye shal not lerne after the maner of the Heathen and ye shal not be afrayd for the tokens of heauen for the Heathen are afrayed of such: yee all the customes and lawes of the Gentyles are nothing, but vayne:
They hewe downe a tree in the wod with the handes of the wycked man / and fashyō it with the axe: they couer it ouer with golde or syluer, they fasten it with nayles and hāmers, that it moue not. It standeth as styf as a palme tree / yt can nether speake nor go, but muste be borne. Be not ye afrayde of such, for they can do nether good nether euel.
But there is none like vnto the, O Lorde, and greate is the name of thy power. Who wold not feare the? Or what kynge of the Gentyles wold not obeye the?
B For amonge al the wyse men of the Gentyles, and in al their kyngdomes, there is none that maye be lykened vnto ye. They are altogether vnlerned and vnwyse. Al theyr connynge is but vanyte: namely, wod, syluer / whych is brought out of Tharsis, and beatē to plates and golde from Ophir, a worke that is made wyth the hande of the craftesman and the caster / clothed wyth yelowe sylcke and scarlette euen so is the worke of their wyse men altogether. But the Lorde is a tru God, a lyuyng God, and an euer lastyng kyng
If he be wroth, the earth shaketh: all ye Gētyles may not abyde hys indignacio
‡ As for their goddes, it maye well be sayde of them: they are goddes, that made nether heauen ner earth: therfore shal thei perysh from the earth, and frō all thynges vnder heauē But (as for oure God) he made the earth with his power, and with his wysdome hath he finished the whole cōpasse of ye worlde, with his discrecion hathe he spred out the heauēs. At his voyce ye waters C
gather in the ayre, he draweth vp the cloudes from the vttermost partes of ye earth: he turneth lyghtenyng to rayne / and bryngeth forth the windes out of their treasures: His wysdome maketh all men fooles. And cōfounded be all casters of ymages, for that they cast, is but a vayne thynge, and hath no lyfe. The vaine craftesmen with their wonders, that thei in their vanite haue made, shall perish one with another in the tyme of visytacion. Neuertheles, Iacobes porcion is not soch; but it is he, that hath made al thynges, and Israel is the rodd of his inheritaunce: The Lorde of Hostes is his name. Put awaye thyne vnclennesse oute of the land, thou that art in the stronge cities. For thus sayeth the lorde: Beholde / I wil now thrust out the inhabitours of this land a greate way of, and trouble them of soch a fashion, that they shall no more be founde.
Alas / how am I hurte? Alas, how pain D
efull are my scourges vnto me? For I consydre this sorow by my selfe, and I must suffre it. My tabernacle is destroyed, and all mi coardes are broken, my children are gone from me, and can no where be founde. Now haue I none to spred out my tente / or to set vp my hanginges. For the herdmen haue done folishly / that they haue not sought the lord. Therfore haue they dealt vnwysely with theyr catell / and all are scatred abrode. Beholde / the noyse is harde at hande / and greate sedicyon out of the northe to make the cyties of Iuda a wyldernesse / and a dwellinge place for Dragōs.
Now I knowe (O lorde) that it is not in mās power to ordre his owne waies,

or to rule hys owne steppes and goynges. Therfore chasten thou vs, O lord, but with fauour and not in thy wrath, brynge vs not vtterli to naught.
Poure out thine indignació rather vpõ the Gentiles, that knowe the not, & vp on the people that cal not on thy name: And that because they haue consumed/ deuoured and destroyed Jacob, & haue roted out hys glorye.

The notes

‡ The verse is wrytē in Chald to shew by ẏ Jewes to the Gẽtiles of Chalde their confusion.

¶ A curse of thẽ that obey not the word of goddes promes. The people of Juda folowing the steppes of their fathers, worshippeth straũg Goddes. The lord sayeth ẏ he wyll not heare the Jewes, and forbyddeth also Jeremy to pray for them.

¶ The .xi. Chapter.

This is another Sermon, which the Lord commaunded Jeremy for to preach/
B saying: Heare the wordes of the couenaunt, and speake vnto al Juda, and to all them that dwel at Jerusalem. And saye thou vnto them: Thus sayeth the Lord god of Israel: Cursed be euery on that is not obedyent vnto the wordes of thys couenaunt: which I commaunded vnto your fathers, what tyme as I brought them out of Egipt, from the * * yron fornace, saying: Be obedient vnto my voyce, and do according to al that I commaunde you: so shal ye be my people, & I wyl be your god/ and wyll kepe my promesse, ẏ I haue sworne vnto youre fathers: Namely, ẏ I wolde geue them a lande which floweth with mylck and hony, as ye se, it is come to passe vnto this daye. Then answered I, and sayed. Amen, It is euen so Lorde, as thou sayest.

B Then the Lorde sayde vnto me agayne: preach this in the cities of Juda and rounde about Jerusalem/ and saye: Heare the wordes of this couenaunt/ ẏ ye maye kepe them. For I haue diligentlye exorted your fathers, euer sence the tyme that I brought thẽ out of the Lande of Egypte, vnto this day, I gaue them warning by tymes: sayinge herken vnto my voyce: Neuertheles, they wuolde not obeye me, nor encline their eares vnto me, but folowed the wycked ymagynacyons of theyr owne hertes.

And therfore haue I accused them as trangressours of all the wordes of this couenaunt, that I gaue them to kepe, whych they (not with vnderstandinge) haue not kepte.

And the Lorde sayde vnto me: It is foũde out, that whole Israell and al these citisens of Jerusalem ar gone backe. They haue turned them selues to the blasphemyes of their fore fathers, whych had no lust to heare my worde. Euen like wyse haue these also folowed straunge goddes, and worshypped thẽ. The house of Israel and Juda haue broke mi couenaunt, which I made with their fathers.

Therfore thus sayeth the Lorde: Be- C
hold, I wil sende a plage amonge you, which ye shal not be able to escape: and though ye crie vnto me, I wil not heare you. Then shal the townes of Juda & the cytezyns of Jerusalem go, and call vpõ their goddes vnto whom they made their oblacions: but they ar not able to helpe them in tyme of their trouble. For as many cyties as thou hast, O Juda, so many Goddes hast thou also: And loke how many streetes there be in the (O Jerusalem) so many shame full aulters haue ye sett vp, to offre vpõ thẽ vnto Baal. But praie not thou for this people, byd nether prayse ner prayer for them, for though they crye vnto me in their trouble, yet wil I not heare them.

b * O thou beloued, why doest thou so shamefull greate blasphemyes in my house, euẽ as though that holy flesh might absolue the, speciall when thou hast made thy boost of thy wyckednes. The Lorde called the a grene olyue tre, a fayre one, a frutefull one, a goodly one: but nowe that theare is a cõtrary reporte of the abrode/ he wyll burne the vp / and destroye thy braunches. For the Lorde of hostes that planted the hath deuysed a plage for the (O thou house of Israel & Juda) for ẏ euell that ye haue done to prouoke him to wrath/ in that ye dyd sa-
crifice vnto Baal. Thys (O lorde) haue D
I lerned of the/ & vnderstãde it, for ẏ hast shewed me their imaginaciõs. But I (as a meke lambe) was caried awaye to be slayne: not knowinge, ẏ they had deuised soch a counceill agaynst me say-

inge: We wil destroye his meate with ᶜ*wod, and dryue him out of the ᵈ*lãd of the lyuinge: that his name shal neuer be thought vpon. Therfore I wil beseche the now (O lorde of hoostes) ÿ righteous iudge, thou that tryest the reynes and the hertes: let me se the auenged of thẽ, for vnto the haue I cõmitted my cause. The lord therfore spake thus of ÿ citezines of Anathoth, ÿ sought to slaye me, saying: Preach not vnto vs in the name of the lord, or els thou shalt dye of our handes. Thus (I sayd) spake the Lord of hoostes. Beholde, I wil vyset you. Your yong men shal perish with the swerde, your sonnes and your daughters shal vtterly dye of honger, so that none shall remayne. For vpon the cytezyns of Anathoth wyll I brynge a plage, the year of their visitacion.

The notes

a * Egypt was vnto them an yron fornace, for the greate anguysh, grefe, sorow, and carfulnes of hert, whiche they ther suffred iii. Reg. viii. c

b * He speaketh vnto the Iewes, which in their synagog worshiped many and diuers Idoles, & therby blasphemed god: And yet thought they to haue redemed their wickednes wt the offrynge of their bullockes & fleshly sacrifices, whych ar here caled holy flesh

c * Wodd, vnderstand: venomed & poysond. Some expound herby the wod of the crosse and of afflictiõ which ÿ wycked deuysed to wrap the prophet in, for his tellinge of the truth.

d * What the land of the lyuing signyfieth is shewed in Esay. liii. c

¶ The Prophet maruelleth greatly at the prosperitye of the wicked, allthoughe he confesse God to be ryghtuous. The Iewes are forsaken of the Lorde. He speaketh against Curates and preachers that seduce the people. The Lord threteneth destructyon vnto the nacions that borderd vpõ Iewry, whych troubled and vexed it.

¶ The. xii. Chapter.

A O Lord, thou art more rightuous, then ÿ I shold dispute with ÿ: Neuertheles, let me talke with the in thynges reasonable. *How happeneth it, that the waye of the vngodly is so prosperous? and ÿ it goeth so wel wt thẽ, which (wtout eny shame) offẽd & liue in wickednes? ÿ plãtest thẽ they take rote, they grow, & bring forth frut. They boost much of ÿ, yet doest ÿ not punish thẽ. But ÿ Lord (to whõ I am wel knowne) thou ÿ hast sene, & proued my herte take thẽ awaye, like as a flock is caried to ÿ slauter house, and apointe them for the daye of slaughter. How long shal ÿ land mourne, and al the herbes of the felde perish, for ÿ wickednes of them that dwel therin.

The catell & ÿ byrdes are gone, yet saie thei: such god wyl not destroi vs vtterly.

a * Seing thou art werry in rũning with the fote men, how wilt thou then runne with horses? In a peaceable sure lãde thou mayest be safe, but how wilt thou do in the furyous pryde of Iordane? For thy brethren and thy kynred haue al together despised the, and cried out vpon the in thine absence. Beleue them not, though they speake fayre wordes to the. As for me (saye I) I haue forsaken myne owne dwellyng place, & left myne heretage. My lyfe also that I loue so well, haue I geuen in to the handes of myne enemyes. Myne herytage is be come vnto me, as a Lyon in the wod, It cried out vpon me, therfor haue I forsaken it. Myne heretage is vnto me, as a speckled birde, a birde of diuerse colours is vpon it. Go hence, and gather all the beastes of the felde together, that they maye eate it vp. B

Dyuerse herdmen haue brokẽ downe my vyneyarde, and troden vpon my
porcyõ. Of my pleasaunt porciõ they C
haue made a wildernes and deserte:
They haue layd it waste: and now ÿ it is wast, it syghetth vnto me. Yee the whole lande lyeth waste, and no mã regardeth it. The destroyers come ouer the heeth euery waye, for the swearde of the lorde shal consume from the one ende of the lande to the other, and no flesh shall haue rest. They shall sowe wheate, and reepe thornes. They shal take heritage in possession, but it shal do them no good. And ye shalbe confounded of youre owne wynnynges, because of the greate wrath of the Lorde. Thus sayeth the lorde vpon all myne euell neghbours, that laye hande on myne heretage, which I haue geuen my people of Israel: Beholde, I wyll
pluck them (namely Israel) out of their D
lande, and put out the house of Iuda frõ amonge thẽ. And when I haue roted thẽ out, I wyl be at one with them agayne, & wil haue mercy vpõ thẽ: & bringe thẽ agayne, euery man to his owne heritag, & e to his land. And yf they (namely ÿ trouble mi people) wil lerne ÿ wayes of thẽ, to sweare by my name: ÿ

Lorde lyueth (lyke as they lerned my
people to sweare by Baall) then shall
they be rekened amonge my people.
But yf they wyl not obeye, then wyll I
rote out the same folcke / and destroye
them/sayeth the Lord.

The notes.

** Thus spake the wycked of y prophet, by y waie of rebuke. As though they had sayde by a parable. When thou wast but in a litle towne, thou couldest not beare the persecucion of thine owne cytesinnes & houshold folckes: how wylt thou then beare y pri[e]stes and chefe rulers of Juda, and the Nobles of Jerusalem. And after, by the pesable sure land is vnderstand Anathoth, & by the pryde of Jordan Jerusale. The lytel riuer of Anathoth is not to cõpared to y greate, flowing streames of Jordan. If he were dispysed of his owne auditours, howe shulde he be heard of other, & those greater and excellenter?

¶ The destruccyõ of the Jewes is prefygured, & their sparclyng abroade. Why Israel was receaued to be the people of god, and why they were forsake.

¶ The .xiii. Chapter.

1 MOrouer, thus sayde the Lorde
vnto me: goe thy waye, ** and
get the a lynen breche, and gyrde it aboute thy loynes, and lett it not
be wet. Then I got me a breche, accordynge to the commaundemente of the
Lorde, and put it aboute my loynes.
After thys/ the lorde spake vnto me agayne: Take the breche that thou hast
prepared and put aboute the / and get
the vp, and go vnto Euphrates, and
hyde it in a hoole of the rocke.
So went I/and hydde it, as the lorde
commaunded me. And it happened long
after thys, that the Lorde spake vnto
me: Up, and get the to the Euphrates/
and fet the breche from thence, whiche
B I commaunded the to hyde there.
Then went I to Euphrates, and dygged vp, and toke the breach from the
place where I had hid it: and beholde
the breche, was corrupt, so that it was
profitable for nothyng.
Then sayd the lord vnto me: thus
sayeth the Lord: Euen so wyll I corrupte the pryd of Juda, & the hye mynde
of Jerusalẽ. This people is a wicked
people, they wyll not heare my worde,
they folow the wicked imaginaciõs of
their owne hert, and hang vpõ straũg
gods, thẽ haue they serued & worshiped
& therfore they shallbe as this brech, y
serueth for nothĩg. For as straitly as a
brech lieth vpõ a mãs loines, so straitli
dyd I bind y whole house of Israel & y
whole house of Juda vnto me, saith y
lord & they myght be my peple: that they
might haue a glorious name: that they
myght be in honoure: but they wolde
not obeye me. Therfore saye thys tydle C
be for them/and saye: Thus sayeth the
Lorde God of Israel: Eueri pot shalbe
fylled with wyne. And they shal saye:
thincke I thou we know not/ that euery
pot shalbe fyled with wyne? Then shalt
thou saye vnto them: Thus sayeth the
Lorde: Beholde, I shall fyll al the inhabytours of this lande with dronckẽnes, the kynges that syt vpon Dauids
stole, the Prestes and Prophetes, with
al that dwel at Jerusalem. And I wil
shute them one against another, ye the
fathers against the sonnes/ sayeth the
Lorde.
I wil not pardone them, I wil not
spare them/ner haue pitie vpon them: D
but destroye them. Be obediẽt/geue eare, take no dysdayne at it, for it ys the
Lorde him selfe that speaketh. Honoure the lord youre god herein, or he take
hys lyght from you, and or euer youre
fete stomble in darcknesse at the hyll:
lest when ye loke for the lyght, he turne
it in to the shadowe and darcknesse of
death. But if ye wil not heare me, that
geue you secrete warnynge, I wil moorne fro my whole hert for youre stubburnesse. Pyteously wil I wepe, and the
teares shal gusshe out of myne eyes.
For the lordes flocke shal be caryed awaye captyue. Tell the kynge and the
rulers: Humble youre selues/ sett you
downe lowe, for the crowne of youre
glory shal fall from your head. The cy- E
ties towarde the south shalbe shut vp,
and no man shal open them.
Al Juda shal be caried awaie captiue,
so that none shal remayne.
Lyft vp youre eyes, and beholde
them/that come from the North: Like
a fat flocke shal they fal vpõ y. To whom wilt y make thy mone, when they
come vpõ the? for thou hast taught the
thy selfe/and made them masters ouer
the. Shal not sorowe come vpon the,
as on a woman trauailing with childe?
And if thou woldest saie then in thyne
herte: Wherfore cõ these thinges vpõ
me? Euen for the multitude of thy blasphemyes, shall thy hinder partes and

thy fete be discuered.
For like as the man of Inde maie cha
unge hys skynne, and the cat of ẏ moū
tayne her spottes: so maye ye that be ex
ercysed in euel, do good. Therfore wil
I scater you, lyke as the stoble that is
taken awaye with the south wynde.
This shal be your porcion, and the por
cyon of your measur, wherwith ye shal
be rewarded of me, saith the Lorde: be-
cause ye haue forgotten me, and put yo
ure trust in disceatful thinges. Ther-
fore shal I turne thy clothes ouer thy
hed, and discouer thy thyghes, that thy
preuities maye be sene, thy aduoutrye,
thy deedly malice, thy beastlynes and
thy shamefu l whordome. For upon ẏ
feeldes and hylles. I haue sene thy ab-
homynacions. Wo be vnto the (O Je
rusalē) whē wilt ẏ euer be clēsed eny mo

The notes.

a ✠ A prophecy don by an outward sygne, as it is sai
de in .iii. reg. xi. c. f.

¶ Of the derth ẏ shulde come in Jewry. The
prayer of the people asking mercy of the Lord. The
vnfaithful people ar not heard. Of prayer, fastynge,
& of fauls prophets that seduce the people.

¶ The .xiiii. Chapter.

The word of the Lord shew
A ed vnto Jeremy, concerni
nge the derth of the frutes
Juda shall mourne, men
shal not go much mor tho
row his gates: the land shalbe nomore
had in reputacion, and the crie of Je-
rusalem shal breake out. The lordes
shal sende their seruauntes to fetch wa
ter, and when they come to the welles,
they shal finde no water, but shal cary
their vessels home enty. They shalbe
ashamed and confounded, and shal co
uer their heades. For the ground shall
be dried vp, because there commeth no
raine vpon it. The plowmen also shal
be ashamed, and shal couer their hee-
des. The hynd shal forsake the yonge
fawne, ẏ he bringeth forth in ẏ feld be
cause there shalbe no grasse. The wyl
de Asses shal stād in the mosse, & draw
in their wynd lyke the dragons, their
eyes shal fayle for want of grasse.
Doutles our owne wickednesse re-
B ward vs, but Lord do ẏ according to
thy name, though our transgressiōs &
sinnes be many. For thou art the com-
fort & help of Israel i ẏ time of trouble
a ✠ Why wylte ẏ be a straunger in the
Lande, and as one that goeth ouer the
felde, and commeth in onli to remaine
for a night? Why wylt thou make thy
self a cowarde, and as it were a gyaunt
that yet maye not helpe? b ✠ For thou
art ours (O Lorde) and we beare thy
name, therfore forsake vs not.
Then spake the Lord, concerninge C
this people that haue pleasure to go so
humbly wyth theyr fete, and leaue not
of, and therfore displease the Lorde: in
so moch, that he wil now bring againe
to remēbraunce al their misdedes, and
punysh all their synnes. Ye euen thus
sayde the Lorde vnto me: Thou shalt
not praye to do this people good. For
though thei fast, I wil not heare their
praiers. And though they offre burnt
offringes and sacrifices, yet wil not I
accepte them. For I wyl destroye them
with the swearde, honger and pestilen
ce. Then answerde I: O Lorde God,
the prophetes saie vnto them: Tush, ye
shal se no swearde, and no honger shal
come vpō you, but the Lord shal geue
you continu al rest in this place.
And the Lorde sayde vnto me: The D
prophetes preach lies vnto them in mi
name. I haue not spoken wyth them,
nether gaue I them eni charge, nether
dyd I sende them: yet thei preach vnto
you false visiōs, charming, vanite, disc
eatfulnesse of their owne hert. Ther-
fore thus saith the Lord: As for those
prophetes ẏ preach in my name, whō I
neuertheles haue not sent, & ẏ say tush,
there shal nether batel ner honger be i
this land: With swerd & wt hōger shal
those prophetes perish, & the people to
whom they haue preached shalbe cast
out of Jerusalem, dye of honger, & be
slaine with the swerd (and there shalbe
no man to buri them) both they & their E
wyues, their sōnes & their daughters.
For thus wil I poure their wickednes
vpon thē. This shalt thou saie also vn
to them: Myne eyes shall wepe without
ceassyng daye and night. For my peo-
ple shalbe destroyed wt greate harme
& shal perish wt a greate plage. For if
I go into ẏ feld, lo, ie lieth full of slayn
men: Yf I come into the citye, lo, they
be al famished of honger.

Yea

ye theyr prophetes also and prestes,
shalbe led into an unknowen lande.
Hast thou then utterly forsaké Ju
das? (sayde I) Doest thou so abhorre Si
on? Or hast thou so plaged us, that we
can be healed nomore? We loked for pe
ace, and there commeth no good: for ÿ
tyme of healthe, and lo, here is nothyn
ge but trouble. We knoweleg (O lord)
al our misdedes, and the synnes of our
fathers, that we haue offended the. Be
not displeased, O Lord, for thy names
sake, forget not thy louyng kyndnes:
Remembre the trone of thyne honoure,
breke not the couenant, that thou hast
made wyth us. Are there any amonge
the goddes of the Gentyles that sende
rayne or geue the showers of heauen?
Doest not thou it O Lorde our God,
in whome we trust? Yet Lorde / thow
doest all these thynges,

The notes.

a a Why wylt thou be as a straunger. As who say. Thou behauest thy selfe unto us as a straunger, or as awayfareng man: for thou settest not by us, ner despoisest thy strenghtes to helpe us.

b b Some reade, but thou, O Lorde, art in the myddest of us, and thy name is called on, of us.

¶ The Lord wil not heare Moses or Aaron, if they praye for the people, but wyl wrappe them in many myseryes. The cause of suche gret myseries.

¶ The .xv. Chapter.

Then spake the Lorde unto
me, and sayd: Though mo
A ses and Samuell stode be
fore me, yet haue I no her
te to thys peple. Dryue thé
awaye, that they maye goo oute of my
syghte. And if they saye unto the: Whe
ther shall we go? Then tell them: The
Lorde geueth you thys answere: So
me unto death, some to the swerde, so
me to hunger, some to captiuitye. For
I wyl brynge foure plages uppon thé
sayth the Lorde. The swerde
shall straungle them, the dogges shal
deuoure them, the foules of the ayre, ãd
beastes of the earth shal eate them up /
And destroy them. I wyll scatter them
about also in all kindomes and landes
to be plaged / because of Manasseh thee
sonne of Hesekias kynge of Juda, for
the thinges that he dyd in Jerusalem.
B Who shal then haue pity upon the / O
Jerusalem? Who shalbe sory for thee?
Or who shall make intercession, to ob
tayne peace for the? seynge thou goeste
from me and turnedest backwarde, saythe
the Lorde? Therfore I wyll stretche
out myne hande agaynst the, to destroy
the, and I wyl not be intreated. I wil
scatre the abroade wyth the fanne on e
uerye syde of the land: I wyl waste my
people and destroye them: for they ha
ue had no luste to turne from their ow
ne waye. I wyll make theyr wydowes
mo in noumbre, then the sandes of thee
se. Upon the mothers of theyr chylderé,
I shall bringe a destroyer in the noone
daye. Sodenly and unawarres / shall
I sende a feare upon their cities. She
that hath borne vii. childeren, shall ha
ue none, her herte shall be full of soro
we.
The sunne shall fayle her in the cle C
re daye, when she shall be confounded
and fayntie for very heuenesse: As for
those that remayne, I wyll delyuer thé
unto the swearde of theyr enemyes, say
eth the Lord. O mother, alas that euer
thou dyddest beare me, an enemye and
hated of the whol land: Though I ne
uer lente ner receaued upon usury, yet
all men speake euell upon me. And the
Lord answered me: Lede not I the thé
unto good? Come not I to thee, when
thou art in trouble: and helpe the, whé
thyne enemye oppresseth the? Doth o
ne yron hurte an other, or one metall ÿ
commith from the North, another? As
for youre riches and treasure / I wyl ge
ue them out into a praye, not for anye
money, but because of all your synnes,
that ye haue done in all your coastes.
And I wyll brynge you with youre en D
nemyes into a land / that ye know not:
for the fyre that is kindle in my indig
nation / shall burne you up.
O Lorde (sayde I then) thou kno
west all thynges, therfor remembre me,
and viset me / delyuer me from my per
secuters: Receaue not my cause in thy
long wrath, yee thou knowest ÿ for thy
sake I suffre rebuke. When I had de
found thy word I eat them up gredily
they haue made my hert Joyfull and
glad. For I cal upon thy name / O lor
de God of hostes. I dwel not among ÿ
scorners, neyther is my delyte therein:
but I dwel only in the feare of thy hã
de, for ÿ hast fyled me wyth bytternes.

Shal my heuynesse endure for euer?
Are my plages then so grete, that they
maye neuer be healed? Wylt thou be
as a water, ye falleth, and can not conty
nue? Upon these wordes, thus said the
lord unto me: If thou wilt turne aga-
yne/ I shal set the in my seruyce: and if
thou wylt take out the thinge ye is pre
cious from the vyle, thou shalte be euē
as myne owne mouth. They shall con-
uert unto the, but turne not thou unto
them: and so shal I make the a strong
wal of stele agaynst this people. They
shal fyght agaist the, but they shal not
preuaile. For I my selfe wil be wt the,
to help the, and delyuer the, saieth the
lord. And I wyl rid the out of the han
des of the wycked, and deliuer the out
of the hand of Tirauntes.

He prophecieth the mysery of the Jewes. He she
weth, that the worshiping of Idoles & the contempt
of Gods law, is the cause of their misery. He pro-
phecieth ye captiuity of Babilō, & their deliueraunce
frō thence againe. The calling of ye Gētiles.

The .xvi. Chapter.

Moreouer, thus sayde the Lord:
A unto me: Thou shalt take thee
no wyfe, ner beget chyldren in
thys place. For of the chylderen that a
re borne in this place, of theyr mothers
that haue borne thē, & of their fathers
that haue begotten them in thys lan-
de, thus sayth the Lord: They shall dye
an horryble death, no man shall mour
ne for them, ner bury thē, but they shal
lye as donge, upō the earth. They shal
perysh thorow the swearde and hunger
and theyr bodyes shalbe meate for thee
foules of the ayre, & beasts of the earth.
Agayne thus saith ye lord: Go not unto
them, that come together for to mour-
ne and wepe, for I haue taken my pea
ce from thys people (saythe the Lorde)
B ye my fauoure and my mercy. And in
thys lande shall they dye, olde and yon
ge, ād shal not be buryed, no man shall
bewepe them, no manne shall clyppe or
shaue hym selfe for them.
There shall not one visite an other, to
mourne wyth them for their dede, or to
cōfort them. One shall not offre anoth
er the cuppe of consolation, to forgette
theyr heuynesse for father and mother.
Thou shalt not go into theyr feast hou
se, to sytt downe, moche lesse to eate or
drynke with them. For thus sayth the
Lorde of hostes, the God of Israel:
Beholde, I shal take awai out of this
place, the voyce of myrth and gladnes,
the voyce of the brydegrome and of ye
bryde: yee and that in youre dayes, ye
ye may se it.
Now when thou shewest thys peo
ple all these wordes/ and they say unto
the: Wherfore hath the Lord deuysed
all thys greate plage for us? Or what
is the offence and synne, that we haue
done agaynst the Lorde oure God? C
Then make thou them this answere:
Because youre fathers haue forsaken
me (sayth the Lorde) & haue cleued un-
to straunge goddes, whom they haue
honoured and worshipped: but me ha-
ue they forsaken/ ād haue not kept my
lawe. And ye with your shamefull bla
sphemyes, haue exceaded the wycked-
nes of youre fathers. For euery one of
you, foloweth the froward and euell y-
magination of hys owne herte/ and is
not obedient unto me.
Therfore wil I cast you out of this
lande, into a lande that ye and your fa
thers knowe not: and there shall ye ser
ue straunge goddes daye and nyght,
there wyll I shewe you no fauour. Be
hold (sayth the Lord) the dayes are cō-
me, yt shall nomore be sayd: The lord
liueth, which broght ye childrē of Israel
out of ye land of Egypt: but, it shall be
sayde/ the Lorde liueth, that brought
the chyldren of Israel from the north.
and from all landes where I had sca-
tred them. For I wyl bring them agai
ne into thi lande, that I gaue theyr fa-
thers.
Behold (sayth the Lorde) I wyll se D
de out many [b] fysshers to take them, &
after that wyll I sende out many hun
ters to hunte them out from all moun
taynes and hylles ād out of the caues
of stones. For myne eyes beholde all
theyr wayes, and they cannot be hyd
from my face, nether can theyr wycked
dedes be kepte close oute of my syghte.
But fyrst wyll I sufficientlye rewarde
theyr shamefull blasphemyes & synnes
wherwith they haue defyled my lande:

Namely, with their stinckinge Idoles
and abhominacions, wherewyth they
haue fyled mine heritage. O lord, my
strength/my power, and refug in time
of trouble. The Gentyles shal com vn
to the frō y endes of y world/& sai: Ue
rely our fathers haue cleaued vnto ly-
es, their Idoles are but vayne and vn
profitabe. How can a man make those
his goddes, which are not able to be go
ddes. And therfore I wyll ones teache
them, saieth the Lord, I wyll shew the
my hande & my power, that they maye
know, that my name is the lord.

The notes

C a The maner of the Prophetes comly, is, first ut
terly to condemne, & after to relace & comforte y fay-
thful, as Jeremy doth here in this chapter, & as it is
vsed the whole scripture thorow.
b By these fishers ar vnderstand y hostes, by wh
om the lord scourged y Jewes, & fisshed away their
rulers. At foure sōdry draughtes wer foure of their
kiges takē at euery time som of y chef of y peple wh
al but at y last in y tyme of sedechiah was al theref
of y people hunted out of those cruel hūters y Cha
ldes. iiii. Reg. xxv. a. c. Reade y note in y. xvii. cha.
folowyng, at y letter c.
¶ The frowardnes of y Jewes. Cursed be those
that put their confidēce in man, & those blessed that
trust to God. Mannes hert is wycked. God is y
searcher of y hert. The lyuyng waters are forsakē.
The halowing of y Sabboth is commaunded.

¶ The. xvii. Chapter.

A Your sinne (O ye of y trybe
of Juda) is wrytten in the
table of youre hertes, and
grauen so vpon the endes
of youre alters wt a pen of
yron & wt an adamāt clawe: y your chil
dren also maye thincke vpon youre aul
ters, woddes/thicke trees/hye hilles/
mountaynes & feldes. Wherfore, I
wyl make al your substaunce and trea-
sure be spoiled, for the greate sinne y ye
haue don vpō your hie places thorow
out al the coostes of your lande. Ye
shal be cast out also from the heritage,
that I gaue you.
D And I wyl subdue vnder y heuy bon-
dage of your enemies, in a land that ye
know not. For ye haue mynystred fyre
to my indignacion, which shall burne
euermore. Thus saith the lord: Cursed
be the man y putteth his trust in man/
and a that taketh fleshe for hys arme:
and he, whose hert departeth frō y lord
He shalbe lyke the heeth, that groweth
in the wildernes.
B Is for the good thing that is for to cō,
he shal not se it: but dwel i a drie place
of the wyldernes, in a salt and vnoccu
pied land. b O blessed is the man, that
putteth his trust in y Lord, and whose
hope is the Lord him self. b For he shal C
be as a tre/ that is plāted by the water
syde: whiche spreadeth out the rote vn
to moystnesse, whom the heate can not
harme, when it commeth, but his leues
are grene. And though there grow but
lytle frute because of drouth/ yet is he
not carefull, but he neuer leaueth of to
bringe forth frute. Amonge al thinges
lyuing, man hath the most disceatful
and vnserchable hert.
Who shal then know it? Euen I y
lord search out the grounde of y hert, &
trye the reines, & reward euery man ac
cording to his wayes, & according to y
frut of his councels.
The disceatfull maketh a nest, but
bryngeth forth no yong: He cōmeth by
ryches but not rightuously. In y mid
dest of his lyfe must he leaue thē behid
him, & at y last be founde a very foole.
But y (O Lorde) whose trone is moste
glorious, excellēt & of most antyquite,
which dwelest i y place of our holy rest:
Thou art the cōfort of Israel. Al they
y forsake the shalbe cōfoūded: al they y
depart frō the, shalbe wrytten in earth,
for they haue forsakē the lord, the very D
condyte of the waters of lyfe:
Heale me, O lord, & I shalbe whole:
saue y me/& I shall be saued/for thou
art my prayse. Behold, these men saye
vnto me: Where is the word of y lord?
Let it come. Where as I neuertheless
ledyng the flock in thy wayes, haue cō
pelled none by violence. For I neuer
desired eny mans deeth/ this knowest
thou wel. My wordes also were right
before the. Be not now terrible vnto
me, O lord, for thou art he in whom I
hope, when I am in parel. Let my per-
secuters be cōfoūded, but not me: let thē
be afraied, & not me. Thou shalt bring
vpō thē y tyme of their plage, & shalt
destroye them right sore.
Agayne/thus hath the lord sayde
vnto me: Go and stande vnder y gate
where thorow y people and the kinges
of Juda go out and in/yee vnder al y
gates of Jerusalem, and say vnto thē,
Heare the word of the lorde, ye kynges
of

of Juda, and all thou people of Juda & al ye citiesins of Jerusalē, that go thorow this gate: Thus the Lord cōmaundeth: Take hede for your lyues, that ye cary no burthen vpon you in the Sabboth, to bringe it thorow the gates of Jerusalem: ye shall beare no burthen also oute of your houses in the Sabboth.[b]* Ye shall do no labour therin, but halow the Saboth, as I cōmaunded youre fathers. How be it they obeyed me not, nether harkened they vnto me: but were obstinate and stubburne/

D and nether obeyed me, nor receaued my correccion. Neuertheles/ if ye wil here me (saith the Lord) and beare no burthen in to the cytye thorowe this gate vpon the Sabboth: If ye wyll halow the Sabboth / so that ye do no worcke therin: then shal there go thorow ẏ gates of this citye, kynges and princes/ that shall syt vpon the stole of Dauid: They shal be caryed vpon charettes, & ryde vpon horses, both they and their princes. Yee whole Juda and all the cytesyns of Jerusalem shall go heare thorow, and this cytie shal euer be the more and more inhabited. There shall come men also from the cyties of Juda from about Jerusalem, and from the land of Ben Jamin, from the playne

E feldes/ from the mountaynes & from ẏ wyldernes: which shal bringe burntofferinges, sacrifices/ oblacions/ and incense, and offer vp thanckesgeuyng in the house of the lord. But yf ye wil not be obedient vnto me, to halow ẏ Sabboth, so ẏ ye wyll beare your burthens thorow the gates of Jerusalem vpon ẏ Sabboth: Then shal I set fyre vpon ẏ gates of Jerusalem, and it shall burne vp the houses of Jerusalem/ & no man shal be able to quenche it.

The notes

a * That taketh flesh for his arme, ẏ is, ẏ putteth his trust in any thing but in the Lord.

b * Ye shal do no labour therin, but halow the Sabboth as I cōmaunded your fathers &c. The foundacion of the fayth, is, to beleue Goddes promeses, & that he made ẏ whole world, & doth also gouerne it & further ẏ he knoweth and wil iudge al thinges. &c. These thinges did the lawe requyre in keping of ẏ Sabboth, to confesse both wt word and sygne: and to geue diligent hede to ẏ hering & interpreting of the lawe to thinck of ẏ glory of god, & to releue ẏ faithful soule with ẏ fodder of the word, to ministre occasion also vnto the simple ẏ they likewise might attempt such thinges in their houses amongest their houshold folckes, to be pitiful ouer the werynes of such neighboures as laboured soare al ẏ weke before, & releace them to attend & geue hede to ẏ exercises of the spirete & to ẏ consolacion & comforting of their neighboures: not only to abstaine from outwarde workes, and fulfyl their appetites and lustes, for ẏ lord forbyd. The Sabboth shuld be applyed to the leaful seruing of God, not to synfulnes & wantōnes. It is cōmaunded to be sanctyfyed, not to be polluted and defiled wt naughtynes. To god alone must we also kepe it, and cal on his name: other goddes or godded felowes ought we not to enquere of, ner fal downe vnto them. But when such occasiōs come as turne our rest in to occupaciō and labour, thē ought we to remembre ẏ ẏ Sabboth was ordened for man, not man for ẏ Sabboth. Marc ii. b. so that in ẏ meane season/ the feare of god & ẏ charite toward our neighbour (which ar the cheafe & principal thinges in ẏ obseruacion of ẏ Sabboth) be not lyghtely regarded.

The. xviii. Chapter.

God sheweth, by ẏ example of a potter, that it is in his power to destroy the dispysers of his word, & to help thē agayne when they amend. The conspiracie of the Jewes against Jeremy. His prayer against his aduersaries.

This is another communicaciō, that God had with Jeremy, sayinge: Arise, and go downe to the Potters house/ and there shal I tel the more of my minde. Now whē I came to the Potters house/ I found him makyng his worke vpon a whele. The vessel that the Potter made of clay, brake among his handes: So he beganne a new, & made another vessell, according to his minde. Then said the Lord thus vnto me: Maye not I do with you, as this Potter doth, O ye house of Israel/ sayeth the Lorde Beholde, ye house of Israel: ye are in my hande/ euen as the claye in the Potters hande.

When I take in hande to rote out/ to destroye, or to waste awaye eny people or kingdom: if that people (against B whom I haue thus deuised) conuerte from their wickednes: Immediatlye/ I[a]* repent of the plage, that I deuised to bringe vpon the. Agayne When I take in hande, to buylde, or to plante a people or a kingdome: yf ẏ same people do euil before me/ and heare not my voyce: ymmediatly, I repent of the good, that I deuise to do for them. Speake now therfore vnto whole Juda/ and to them that dwell at Jerusalem: Thus sayth the Lord: Behold, I am deuising a plage for you, and am taking a thyng in hande against you. Therfor let euery man turne from hys euel waye, take vpon you the thinge that is good, and do right. But they saye: No more of this, we wyll folo- C

we our owne ymaginacions, and doe
uery man accordinge to ẏ wylfulnes of
his owne mynde.

Therfore thus sayth the Lorde: As
be among the heathen, yf any man ha-
th harde such horryble thinges, as the
daughter of Sio hath done. Shal not
the snowe (that melteth vpon the stoni
rocks of Libanus) moyste the feldes?
Or may the sprynges of of watersbe so
grauen awaye, that they runne no mo
re, geue moystnes/nor make frutefull?
But my people hath so forgotten me,
B that thei haue made sacrifice vnto vai
ne Goddes. And whyle they folowed
their owne wayes, they are come oute
of the hye strete/ & gone into a fote way
not vsed to be troden. Wherthorow th
ey haue brought theyr lande into an e-
uerlastinge wildernes and scorne: So
that whoosoeuer trauayleth thereby,
shalbe abasshed, and wagge theyr hea-
des, with an East wynde wyll I scat-
ter them, before theyr ennemyes. And
when their destruction cometh, I wyll
turne my back vpon them/ but not my
face. Then sayd they: come, let vs yma
gyne something a gainst this Jeremy.
Ye thys dyd euen the prestes/to whom
the lawe was committed: the Senato
rs, that wer e the wysest: & the prophe
tes, which wanted not the word of god
Come (sayde they) let vs cutt oute his
tonge, and let vs not regarde hys wor
des. Consydre me/ O Lord, and heare
the voyce of myne enemyes. Do they
C not recompence euell for good, when
they dig a pyt for my soul? Remembre,
how that I stode before the, to speake
for thē, & toturn awai thi wrath frō thē

Therfore let their childrē dye of hū-
ger, & let thē be oppressed wt the swerd.
Let their wiues be robbed of theyr chil
dren, & become wyddowes: let theyr hus
bandes be slayne, let theyr yong mē bee
kylled wt the swearde in ẏ felde. Let ẏ
noyse be herd out of theyr houses, whē
the murtherer cōmeth sodenly vpō thē:
For they haue dygged a pytte to take
me, & laid snares for my fete. yet lorde,
ẏ knowest all their coūcell, ẏ they haue
deuised, to slaye me: & therfore forgeue
thē not their wickednes, & let not their
synne be put out of thy syghte: but lete
them be iudged befor the. as the gylti.
This shalt thou do vnto them in thee
tyme of thy indygnation.

The notes

a* The repentaunce of God is, the chaunginge of hys deade, as ye haue i. Reg. xv. c.

¶ He prophecieth the destruction of Jerusalem, for the contempt and despysynge of the worde of God.

¶ The. xix. Chapter

Morouer, thus sayd ẏ Lord vn- A
to Jeremy: go thy way, & bye
the an erthen pytcher, and bri
ge forth the Senatours, and chefe pre
stes into the valleye of the chylderen of
Hennom, whych lyeth before the porte
that is made of bryck/ and shewe them
there the wordes, that I shall tell the/
& say thus vnto thē: Heare the worde
of the Lorde, ye kynges of Juda/ & ye
cytesyns of Jerusalem: Thus sayth ẏ
Lorde of hostes the God of Israell: be
holde/ I wyll brynge such a plage vp-
on thys place, that the eares of all ẏ
heare it, shall glowe. And that because
thei haue forsakē me, & vnhaloued this
place, ād haue offred in it vnto straūge
goddes: whome nether they, theyr fath
ers, ner the kynges of Juda haue kno
wen. They haue fylled thys place also B
with the bloude of innocents, for they
haue set vp an alter vnto Baal/ to bur
ne theyr chylderen for a burnt offringe
vnto Baal, which I nether commaun
ded, ner charged them/ nether thoughte
once therevpon.

Beholde therfore, the tyme commeth
(saythe the Lorde) that thys place shall
nomore be called a* Topheth, ner thee
valley of the children of Hennam but
ẏ valley of slaghter. For in thys place
wyll I slaye the Senatours of Juda
and Jerusalem, & kyll them downe wt
the swerde in the syght of theyr enemy
es, ande of them that seake theyre ly-
ues: And theyr ded carcases wyll I ge
ue to be meate for the foules of the aye
re/ and beastes of the felde. And I wyll
make thys citie so desolate, and despy C
sed: that who so goeth therby, shall bee
abasshed ād searst vpon her, because of
all her plages.

I wyl fede them also wt the flesh of
theyr sonnes & their daughters. Ye e-
uery one shall eate vp another in the be
segyng & straytnes/ wher wt their ene-
myes (ẏ seke their liues) shal kepe thē i
and

And the pytcher shalte thou breake in the syght of the men, that shalbe wyth the, and saye vnto them: Thus sayeth the lord of hostes: Euen so wyl I destroy thys people and cytye: as a Potter breaketh a vessel, that cā not be made whole agayne.

In Topheth shal they be buryed, for they shal haue none other place. Thus wyl I do vnto this place also, sayeth ŷ Lord. and to them that dwel therin: ye I wyll do to this citi, as vnto Topheth (for the houses of Jerusalem and the houses of the kynges of Juda are defiled, lyke as Topheth) because of al the houses, in whose Parlers they did
D sacrifice vnto al the hooste of heauen, and poured out drincke offringes vnto straunge goddes. And so Jeremye cam from Topheth, wher the lord had sent hym to prophecye, and stode in the courte of the house of the Lord, and spake to all the people: Thus sayeth the Lord of hoostes the god of Israel: Beholde, I wyl bringe vpon this cytie & vpon euery towne about it/ al the plages that I haue deuised against them: for they haue ben obstinate, and wold not obeie my warninges.

The notes

a. Of Topheth ye haue before in the. vii. g.

¶ Jeremy is smitten and cast into preson, for preaching of the word of god. He prophecyeth ŷ captiuyte of Babilon. He complaineth that he is a mockyng stock, for the word of god. He is compelled by the spyrete to preache the word, wyl he wyl he not.

¶ The. xx. Chapter

A When a* Phashur the prest the sonne of Emer, chef in the house of the lord, herd Jeremi preache so stedfastly: he smote Jeremy, & put him in the stockes, that are by the hye gate of Ben Jamin, in the house of the Lord. The next daye folowing Phashur brought Jeremye out of the stockes agayne. Then sayde Jeremy vnto hi The Lord shal cal the no more Phashur (that is excellent and increasynge) but Magor (that is fearefull and afrayed) euery where. For thus sayeth the Lord: behold, I wyl make the a frayed, the thy self/ and al that fauour the which shall perishe with the swerde of their enemyes, euen before thy face.

And I wyl geue whole Juda vnder the power of the kyng of Babylon which shall carye some vnto Babylon presoners, and slaye some with the swerd.
B Morouer/ all the substaunce, of thys lande, all theyr precious and gorgious workes, all costlynes/ and all the treasure of the kynges of Juda: wyll I geue into the handes of theyr enemyes, whyche shal spoyle them, and cary them vnto Babylon. But as for the (O Phashur) thou shalt be caryed vnto Babilon with all thyne housholde, and to Babylon shalt thou come, where thou shalte dye, and be buryed: thou and all thy fauourers, to whome thou hast preached lyes. O Lord, thou makest me weake/ but thou refreshest me, and makest me stronge agayne. All the daye longe am I despysed, and lauged to scorne of euery man: because I haue nowe preached longe against malicious tyranny, and shewed thē of destruction. For the which cause they cast the word of the Lord in my teeth, and take me euer to the worst.

C Wherfore/ I thought from hence forth, not to speake of hym: nor to preach any more in his name. But the worde was a very burnyng fyre in my herte and in my bones, which when I wolde haue stoped/ I might not. For why, I herd so many derisions and blasphemyes, ye euen of myne owne companyons/ and of such as were conuersaunte wyth me: which wente aboute/ to make me afrayde, saying: Upon him, lett vs go vp pon hym, to feare hym & make hym hold his tong: that we may ouercome him, and be auenged of him

But the Lorde stoude by me, lyke a myghty graunte: therfore my persecuters fell/ and coulde do nothynge. They shalbe sore confounded/ for they haue done vnwysely, they shall haue an euerlastyng shame. And nowe, O Lord of hostes, thou righteous sercher, (which knowest the reynes and the verye hertes:) let me se them punished, for vnto the I commit my cause.

D Synge vnto the Lorde/ and prayse hym, for he hathe delyuered the soule of the oppressed/ from the hande of the violent. b* Cursed be the day /wherin I was borne: vnhappye be the day whe in

in my mother broght me forth. Cursed
be the man, that broughte my father ẏ
tydyngs, to make hym glad, sayeng: thou
haste gotten a sonne. Let it happē vn
to that man, as to the cities whiche the
Lorde turned vpsyde doowne (when he
had hearde longe the wicked rumoure
of them) because he slewe me not, as so
ne as I came out of my mothers womb,
and because my mother was not my gr
aue her selfe, that the byrth myghte not
haue come oute / but remayned styll in
her. Wherfore came I forth of my mo
thers wombe? To haue experience of la
boure and sorowe? and to leade my ly
fe with shame?

The notes.

a. Thys Phashur was the hye byshop of the tem
ple, the ryngleader of false prophetes, the chefe here
tyketaker, that is, the ouerthrower of true godlynes.
The dignitie of Presthode, geuen vnto hym he abu
sed. For he taught not and reproued by the woordes
but feared the Godly wyth crueltie, he is not the gre
ater man that stryketh but he is the stronger that
is stryken. He not onely stroke but also prysoned hi
that withstoud him not, but paciently loked for the
helpe of God. It is no newe thynge (ye may se) for
Byshoppes to persecute the prophetes of the Lor
de, forthery preaching of the truth & constancy.
b. What is sygnifyed by cursing of the day is she
wed in Job. iii. a. Thys sentence and other lyke are
not to be taken as examples of impacience in holy
men, but as the confessi on of the fraylitie of man cō
playnyng thus vnto hym that only can helpe and cō
forth them.
¶ He prophecyeth that zedekyah shalbe taken, &
the citie burned.

¶ The. xxi. Chapter.

These are the woordes ẏ the
Lorde spake vnto Jeremy
what time as kynge sede-
kiah sēt vnto him Pashur
A the sonne of Melchiah / and
Sophoniah the sonne of Maasiah prest
sayinge: Aske councell at the Lorde (we
pray the) of oure behalfe / for Nabucho
donoser the kynge of Babylon besege
th vs, yf the Lorde (peraduenture) wil
deale with vs, accordinge to hys mar-
uelos power, and take hym from vs.

Then spake Jeremye. Geue sedeki
ah this answere. Thus sayth the Lord
god of Israel: behold, I wyl turn back
the weapons that ye haue in your han
des, wherwith ye fight against the kin
ge of Babylon, and the Caldees which
besege you round about the wales, and
I wyll bringe them together into thee
myddest of this citie, and I my selfe w
B yll fyght agaynst you, with an outstret-
ched hand, and with a mighty arme, in
great displeasur and terrible wrath: &
wyl smite them / that dwel in this citie:
yee both men and cattell shall dye of ẏ
pestilence.

And after this (saith the Lorde) I
shal delyuer zedekiah the king of Ju- C
da, and his seruauntes, his people (and
such as are escaped in the citye, from ẏ
pestilence / sweärde, and honger) into ẏ
power of nabuchodonosor king of Ba
bylon: yee into the handes of their ene
myes, in to the handes of those that fo
low vpon their liues, which shal smite
them with the sweard: they shal not pi
tye them, they shal not spare them, they
shal haue no mercy vpon them.

And vnto this people thou shalt saie:
Thus saieth the Lord: beholde, I laie
before you the waye of lyfe and deeth.
Who so abydeth in this cytie / shall pe
rysshe, ether with the swerd / wt honger,
or with pestilence. But who so goethe
out to holde on the Chaldes part, ẏ be
sege it, he shal saue his life, and a* shal
wynne his soule for a pray. For I haue
set my face agaynst this cytie (sayeth ẏ
lorde) to plage it / and do it no good.

It muste be geuen in to the hande of
the kyng of Babylon, and be brent wt
fyre.

And the house of the kynge of Ju- D
da, sate thus: Heare the word of the lor
de (O thou house of Dauid) for thus
saith the lord: Ministre rightousn e
and that sone, delyuer the oppressed frō
vyolent power: or euer my terryble wr
athe breake oute lyke a fyre, and burne
so, ẏ no man maye quench it, because of
the wickednes of your imagynacyōs
Behold (saieth the lord) I wyl cōe vpō
you, ẏ dwel in ẏ valleis, rocks and fel
des, & saie; Tush: who wyl make vs a
fraped? or who wil come into our hou
ses? For I wil vyset you (saith ẏ lord)
because of ẏ wickednes of your inuēcti
ōs, & wyl kindle such a fire i your wod,
as shal consume al / ẏ is about you.

The notes

a * Shall wynne his soule for a praye, that is, shall
escape daunger: It is alone with that which goethe
before he shall saue hys lyfe: hys soule that is, hys ly
fe, shalbe vnto hym as a pray: because he shulde vtter
ly haue loste it, if he had bydden in Jerusalem: and
by flying vnto the Chaldees he shuld wynne it, suc
as a man wynneth a pray in battell.

¶ He exhorteth the kynge of Juda to iudgmente, & ryghtousnes. Why Jerusalem is brought into captiuite. The death of Selum the sunne of Josia, is prophecyed.

¶ The .xxii. Chapter.

Thus sayde the Lorde also: Goo
downe into the house of the king
A of Juda/and speake there these
wordes, and saye: Heare the worde of ÿ
Lorde, thou kyng of Juda that syttest
in the kyngly seate of Dauid: thou and
thy seruauntes and thy people/that go
in and out at this gate. Thus
the LORDE commaundeth: kepe e-
quite and ryghtuousnes/delyuer the o
pressed from the power of the violente:
do not greue nor oppresse the straũger,
the fatherles nor the wyddowe/and she
de no innocent bloude in this place.
B And if ye kepe these thinges fayth-
fully, then shall there come in at the do
re of thys house kings, to syt vpon Da
uids seat: they shalbe caried in Charets
and ryde vpon horses, both they and th
eyr seruauntes/and theyr people. But
if ye wyll not be obedient vnto these cõ
maundementes, I sweare by myne ow
ne self (sayth the Lord) thys house shal
be waite. For thus hath the Lorde spo-
ken vpon the kynges house of Juda:
Thou art the head, as galaad is in Ly
banus: What wylt thou saye of it, yf I
make the not so wast (and thy cities al
so) that no man shal dwel therin? I wil
prepare a destroyer with hys weapons
for the, to hewe downe thy speciall Ce-
dre trees: and to caste them in the fyre
And all the people that go by this
C citie, shall speake one to an other: wher-
fore hath the Lord don thus vnto this
noble cytye? Then shall yt be answered,
*because they haue broken the couena-
unt of the Lorde theyre God, and haue
worshipped and serued straunge God
des, Mourne not ouer the dead, and be
not wo for them, but be sory for hym th-
at departethe awaye: for he commethe
not agayne, and seeth his natiue coun-
tre nomore. For thus sayth the Lorde/
as touching ** Selum the sonne of Jo
siah kynge of Juda, which raygned af
ter hys father/and is caried out of this
place: he shal neuer com hither againe
for he shall dye in the place, wherunto
he is led captiue, and shal se this lande
nomore. Wo worth him, that buyldeth
hys house wyth vnryghteousnes, and
his parlers with the good that he hath D
gotten by violence: which neuer recom-
penseth his neyghbours laboure, ner
payeth him his hyre. He thyncketh in
him selfe: I wyl buylde me a wyde hou
se, and gorgeous parlers: He causeth
windowes to be hewen therin, and the
sylynges and geastes maketh he of Ce-
dre, and paynteth them with zenober.
Thinckest thou to raigne, now that ÿ
prouokest me to wrath wyth the Cedre
trees?
Dyd not thy father eate and drincke
and prospere well, as longe as he dealt
with equite and ryghteousnesse? Yet
when he helped the oppressed and poore
to their ryght then prospered he well.
From whence came this, but onli be
cause he had me before his eyes, sayeth
the Lord. Neuertheles, as for thine eyes
and thyne hert/they loke vpon coueto-
usnesse, to shede innocent bloude, to do
wrong and violence. And therfore, thus E
sayeth the Lorde agaynst Jehoakym,
the sonne of Josiah kyng of Juda:
They shal not mourne for him (as they
vse to do) alas brother, alas syster: ne-
ther shal they say vnto hi: Alas syr, alas
for that noble prynce. But as an Asse
shal he be buryed, corrupt and be caste
without the gates of Jerusalem.
Clymme vp the hil of Libanus (O
thou daughter Syon) lyfte vp thy vo
yce vpon Basan/crye from all partes:
for al thy louers are destroyed. I gaue
ÿ warnyng, whyle ÿ wast yet in prospe
rite. But thou saydest: I wyl not here.
And this maner hast thou vsed frõ thy
youthe, that thou woldest neuer heare
my voyce. Al thy herdmen shalbe dry- F
uen wyth the wynde, and thy derlinges
shalbe caryed away in to captiue: Thẽ
shalt thou be brought to shame and cõ
fusyon, because of all thy wyckednes:
thou that dwellest vpon Lybanus, &
make thy neste in the Cedre trees.
O how greate shal thy mournyng be,
when thy sorowes com vpon the, as a
woman trauelyng with childe?
As truly as I lyue (sayeth ÿ lord

Though

Though b* Conaniah ye sonne of Jehoakim kyng of Juda were the sygnet of my right hand/yet wil J pluck him of: And J wil geue the in to the power of them that seke to slay the, and in to ye power of them that thou fearest : into the power of Nabuchodonosor ye kyng of Babilon, and into the power of the Caldees. Morouer, J wyll sende the, and thy mother that beare the/ in to a straung land, wher ye were not borne, and there shal ye dye. But as for the land that ye wil desire to return vnto,
G ye shal neuer come at it agayne. Thys man Conaniah shalbe lyke an ymage robbed and toren in peses, whych pleaseth no man, for al his apparel. Wherfore both he and his sede shalbe sent awaie, and cast out into a land, that they know not.

O thou earth, earth, earth: heare the word of the Lord: Wryte this man amonge the outlawes, for no prosperyte shal this man haue al his lyfe long. Nether shall eny of his sede be so happye, as to syt vpon the seate of Dauid, and to beare rule in Juda.

The notes

a* Some vnderstand here bi Selū al the sonnes of Josiah. And verely they were al takē presoners wt greate shame, & dyed out of Jerusalem ye out of the lande of Jsrael, & were buryed without ye honoure due vnto kinges. Fyrst Jehoahaz (whom manye thincke to be specyaly signifyed by Selum) was brought into Egipt & ther he died. iiii. Reg. xxiii. g And his brother Eliakim which came in his stede was taken of Nabuchodonosor, & fetered & brought to Babylon. Par. xxxvi. a Whose successoure. Jehoacin was also brought to babilō, & his mother to. iiii. Re xxiiii. c. At the last his vncle zedekiah through hys falshed both to god & man, betrayed ye whole kyngdome & was also brought to Babylon, where had his chyldren slaine, before his face, & his owne eyes put out. iiii. Reg. xxv b. All this whole lamentable busines doth Jeremi seame to note here in few wordes. Jf any man thinck this prophecy to belong onlye to Jehoahaz with him wyl J not striue.

b* Otherwise, Jehoacin iiii. Reg. xxiiii. b & also Jeconiah, Mat. i.

The speketh against euel Curates yt make hauock of ye flock of ye lord. Of ye conuersion of ye remnaunt of ye Jewes to ye faith. The cōmig of ye true shepard Christ is prophesied.

Agaynst false prophetes. Whē a prophet preacheth ye word of God, God cōuerteth ye herts of the hearers Agaynst Prophetes yt preache lyes vnder the name of god. The miracles of false Prophetes.

The. xxiii. Chapter.

A Wo be vnto the shephardes, that destroy, and scattre my flocke, saith the lorde. Wherfor, this ye cōmaūdement of the Lorde God of Jsraell/vnto the shepherdes that fede my people: Ye scatre and thrust out my flocke, and loke not vpon them. Therfore now wyl J viset the wickednes of your ymagynacions, saieth the Lord: And wyl gather together the a* remnaunt of my flocke, from all landes that J had dryuen them vnto/and wyl bringe them agayne to their pastures, yt they maye grow and increase. J wil set shepardes also ouer them, which shall fede them. They shall nomore feare & drede, for there shal non of them be lost saieth the lord. Beholde, the tyme commeth, saith the Lord, yt J wyl rayse vp the ryghtuous braunch of Dauid, which sheall rule/and discusse matters wt wysdom/& shal set vp equyte and righ-
tousnes againe in the earth, B

Jn his tyme shall Juda be saued & Jsrael shal dwel with out feare. And this is the name that they shall cal hi: euen the lord our rightuous maker. And therfore beholde, the tyme cōmeth saieth the lord/yt it shal no more be sayde: the Lord lyueth, which brought the children of Jsraell out of the lande of Egipt: But the lorde lyueth, which broughte forth, and led the sede of the house of Jsrael/out of ye North lande/and from al countreis where J had scatered them, and they shal dwell in their owne land agayne.

My herte breaketh in my body because of the false propetes, al my bones
shake: J am become lyke a droncken man C
(yt by the reason of wyne can take no rest) for very feare of the lorde, and of his holye wordes: because the lande is ful of aduouterers, where thorow it is destroyed and mourneth, and ye plesaunt pastures of the deserte are dryed vp. Yee the waye that men take, is wycked, and their gouernaunce is nothynge lyke the holy worde of the lord: For the prophetes and the prestes them selues are poluted ypocrites, and their wickednes haue J found in my house saieth the lorde. Wherfore/their waye
shalbe slipery in the darcknes, wherin D
they maye stacker and fal. For J wyll bringe a plage vpon them, euen the yeares of their visitayon, saith ye Lord. J haue sene foly amonge the prophe-

tes of Samaria, that thei preached for Baal, and disceaued my people of Israel.

I haue sene also among the Prophetes of Ierusalem, foule aduoutry/and presumptuous lyes. They take the most shamfull men by the hand, flatteryng them, so y they cā not returne frō their wickednes. Al these with their cytezyns are vnto me, as Sodom, and as the inhabitours of Gomorre.

Ierem. ix. b Therefore thus saieth the lorde of Hostes concernyng the prophetes: Beholde/ I wyl fede them with wormwod and make thē drynck the water of gal For from the prophetes of Ierusalē is the sycknes of ypocresy com in to al the land.

D Ierem. xxvii & xxviii. b And therfore the lord of Hostes geueth you this warnyng: Heare not the wordes of the prophetes that preach vnto you/ & deceaue you: for thei speake y meanyng of their owne hert, & not out of the mouth of the lorde. They saye vnto them, that despyce me: The lorde hath spoken it. Tush ye shal prospere ryght wel. Ierem. xiv. a Sophon. i. c And vnto al them/ y walck after the lust of their owne herte, they saye: Tush there shal no missfortune happen you. For who hath sytten in y councel of the lord, that he hath herd & vnderstand, what he is about to do? Who hath marked his deuise, & herde it? Beholde the stormy wether of the Lord (that is, his indignacion) shal go forth and shal fal downe vpon the hed of the vngodly. And the wrath of the lord shall not turne agayne/ vntyll he performe and fulfyl the thought of his hart. And in the latter dayes yee shall know his meanyng.

E Ierem. xliii. a I haue not sent these Prophets (saieth the Lorde) and yet they ranne. I haue not spokē to thē, and yet they preched. But yf they had contynued i my counsel and herd my wordes: they had turned my people from their euell wayes and wycked imaginacions. Am I then God y seethe but the thinge, which is nye at hande, and not that is far of, saieth the Lorde? Maye eny man hyde hym selfe, that I shal not se hym? sayeth the Lorde?

Do not I fulfyl heauen and earth? sayeth the Lorde? I haue herd wel ynough/ what the prophetes saye, that preache lyes in my name, sayinge: I haue dreamed, I haue dreamed. How longe wyl this contynue in the prophetes hertes, to tel lyes, and to preache the crafty sutletys of their owne herte? Whose purpose is (with the dreames that euery one tel) to make my peple forget my name, as their fore fathers dyd/ when Baal came vp. The prophet that hath a dreame, let him tel it: and he that vnderstandeth my word, let him shewe it faythfully.

For what hath chaffe and wheate to do to gether, sayeth the Lorde? F Is not my word lyke a fire, saieth the lord, and lyke an hammer, that breaketh y hard stone? Therfore thus sayeth the lorde: beholde/ I wil vpon the prophetes, that steal my word preuely from eueri mā. Behold, here am I, saith y lord) against the prophetes, that take vpon theyr tōges to speake: The lord hath sayde it. Behold, here am I (saieth the Lord) agaynst those prophetes, that dare prophesy lyes and disceue my people with their vanytes, and myracles, whom I neuer sent, nor cōmaunded them. Thei shal do this people grete harme sayth the lord.

Yf this people, ether eni prophet or prest aske y, and saie: what is the burthen of the Lord? Thou shalt saye vnto them: What burthen? Therfore wil I cast you fro me (saieth the lorde) because ye your selues are a burthen. And the prophet, preste or people that vseth thys terme (the burthenne of the Lord) him wyl I visit/ and his house also.

But thus shal ye saye, euerye one to another: What answeare hathe the Lorde geuen? or what is the lordes commaundemente?

And as for the burthen of the Lorde/ ye shall speake nomore of yt: G for euerye mans owne worde is his burthen, because yee haue altred the wordes of the lyuynge God the Lorde of Hostes our God.

Thus shal euery man saye to y prophetes: what answere hath the Lord geuen thee? Or what, sayeth the Lorde?

And not once to nam: the burth en of
the Lord. Therfore thus sayeth ẏ lord:
For so much as ye haue vsed thys ter-
me (the but then of the Lord) where as
I notwithstanding sent vnto you, and
forbade you to speake of the Lordes
burthen.

Beholde therfore, I wyl repute you
as a burthen/ and wyl cast you out of
my presence: yee and the cytie also, that
I gaue you and your fathers: and wil
bring you to an euerlastynge confusyō,
and in to such a sham, as shal neuer be
forgotten.

The notes

a ✝ The faithful people are called remnauntes, because they are but few in nombre: as it appereth. Esay. x. c. Mat. xx. b

b ✝ That stele my name, ẏ is, ẏ shew I my name, and tell thing which I haue not commaunded.

c ✝ That is the prophecy & heuy word of the lord. Esa. xiii. a Abac. i. a

The. xxiiii. Chapter.

¶ The vysion of the. ii. pannyers of fygges. The fyrst vysion signifieth that part of the people shuld be brought agayne frō captiuite. The second, that zedekiah and the rest of the people shulde be destroyed.

The lord shewed me a vysy
a on: Behold, there stode to
maundes of fygges before
the Temple of the lord, af-
ter that Nabuchodonosor
kyng of Babilō had led away captiue
Jechoneah ẏ sonne of Jehoakim kinge
of Juda, the mightymen also of Juda
wt the workmasters, and conning mē
of Jerusalem, vnto Babilon. In the
one maund were very good fyges, e-
uen lyke as those that be first ripe. In
the other maunde were very naughtye
fyges, which might not be eaten, they
were so euel. Then sayd the lord vnto
me: what seyst thou Jeremy? I sayde:
fyges, wherof some be very good, and
some so euell, that noe man maye eate
them.

Then came the word of the lorde
b vnto me, after this maner: Thus saith
the lord the god of Israel; like as thou
knowest ẏ good fyges, so shal I know
the men led awaye, whom I haue sente
out of this place in to the lande of the
Caldees/ for their profyte: and wyll set
many eyes vpō them for the best, for I
wyl bring them agayne into his lande,
I wyl buyld them vp, and not breake
them downe: I wyl plāt them/ and not
rote them out. And I wyl geue the an
hert to know, how that I am the lord.
They shalbe my people, and I wyll be
their God/ for they shall returne vnto
me wt their whole hert.

And lyke as thou knowest the na-
ughtye fyges, whych may not be eatē,
they are so euel: Euen so wyl I sayeth
the Lord (let zedekiah the kyng of Ju-
da/ (ye and al his princes, and the resy C
due of Jerusalem that remayne out i
this lande, and them also that dwel in
Egypte) to be vexed and plagued in all
kyngdomes and landes. And wyll
make them to be a reprofe, a comen by
worde, a laughyng stocke and shame,
in al the places, wher I shal scatre thē.
I wyl send the sweard, hongre and pe
stilence among them, vntil I haue cle
ane consumed them out of the lande, ẏ
I gaue vnto them and their fathers.

¶ Jeremy propheceyeth that they shalbe in captiuyte lxx yeares, because they contempted & dyspysed ẏ word of God. He sheweth ẏ after lxx. yeares the Babyloniās shuld be destroyed. The destruccyō of al nacions is prophecyed. He moueth the Prestes of ẏ nacions to waylyng.

¶ The. xxv. Chapter.

A Sermon that was geuen A
vnto Jeremy, vpon all the
people of Juda: In ẏ fou-
rthe yeare of Jehoakim the
sonne of Josiah kynge of
Juda, that was in the fyrste yeare of
Nabuchodonosor kyng of Babilon.
Which sermō, Jeremy the prophet ma
de vnto all the people of Juda/ and to
al the inhabitours of Jerusalē, on this
maner.

From the. xiii. yeare of Josiah the
sonne of Amon kynge of Juda/ vnto
this present daye (that is euē. xxiii. yea
res) the word of the lorde hath bene cō-
mitted vnto me. And so haue I spokē
to you, I haue risen vp earlye, I haue
geuen you warnynge in season, but
ye wold not heare me. Though the lor- B
de hath sent his seruaunt, al the prophe
tes vnto you in seson: Yet wold ye not
obeye, ye wold not enclyne your eares
to heare.

He sayde: turne agayne euery mā frō
his euel waye, & frō your wicked yma
ginacioñs, and so shall ye dwell foreuer
in the lande/ that the Lorde promysed

you and youre forefathers: And go not
after straunge goddes, serue them not,
worshypp them not, and anger me not
with the workes of youre handes: the
wyll not I punishe you. Neuertheles/
ye wolde not heare me (sayth the lorde)
but haue deffied me withe the workes
of youre handes, to your owne greate
harme.

Wherfore thus sayth the Lorde of
Hoostes: because, ye haue not harkned
vnto me woorde, lo I wyll sende oute,
and call for all the people, that dwel in
the north, sayth the lorde, and wyll pre-
pare Nabuchodonosor y king of Babi
lō my seruaunt/and wyll bryn g thē vp
p o n thislande, and vpon all that dwel
therin, and vponall the people that are
aboute them/and wyll vtterly rote thē
oute. I wyll make of them a wylder-
nesse / a mockage, and a continuall de-
serte.

C Moreouer/I wyll take from them
the ** voyce of gladnesse and solace/y
voyce of the brydegrom and the bryde,
the voyce of the annoynted, wythe the
creshettes: and thys whole lande shal
become a wyldernes and they shall ser
ue the saide people, and the king of Ba
bylon/thre score yeares and ten. Whē
the .lxx yeares are expyred, I wyll visi
te also the wyckednes of the kynge of
Babylon & his people sayth the Lord:
yee and the lande of the Caldees, & wyll
make it a perpetuall wyldernesse and
wyll fulfyll all my wordes vpon that
Lāde, which I haue deuised agaynste
it: ye all that is wrytten in thys boke,
whiche Jeremy hath prophecyed of al
all people/so that they also shalbe sub-
dued vnto dyuers nacions and greate
Job. xxxiiii b kynges, for I wyll recompence them a
cording to theyr dedes and workes of
theyr owne handes.

D For thus hath the lorde God of Is
Esay. li. and Psal. lxxv. b raell spoken vnto me: Take thys wyne
cuppe of indignation from my hande, y
thou mayst cause al the people, to whō
I send the, for to drynck of it / that whē
they haue droncken thereof, they maye
be mad and out of theyr wyttes, when
the swerde commeth, that I wyll sende
amonge them. Then toke I the cuppe
from the lordes hāde, and made al the
people drynke therof, vnto whom the
lord had sent me.

But fyrst the citie of Jerusalem, &
al the Cities of Juda/theyr kynges & C
prynces: to make them desolate, waste,
despised and cursed acordinges it is to
me to passe thys day: ye and Pharao the
kynge of Egypte/ his seruauntes hys
prynces and his people altogether one
with another and all kinges of the lā
de of Hus, all kinges of the philistines
land, Ascalon, Azah, Accaron, and the
remnaūt of Asdod / the Edomites, the
Moabites and the ammonites: All the
kyngs of Tyrus and Sydon: the kin
ges of the Iles, that are beyond the se
Dedan, Thema, Buz and the shauen
Ismaelytes: all the kinges of Arabye,
(& generally) al the kynges that dwell
in the deserte: al the kynges of Zamry,
all the kynges of Elam, all the kinges
of the Meedes, al kynges towarde the
North, whether they be farre or ny/eue
ry one with his neyghboure: Yea and
all the kigdoms that are vpon the who
le earth the kinge of Sesach/sayde he,
shall drynke with them also.

And saye thou vnto them: Thys is F
the commaundemente of the Lorde of
hoostes the God of Israell: Drynke &
be dronken/spewe and fall, that ye ne-
uer ryse: and that thorow the swerd, wh
ich I wyllsend among you. But yf the
wyll not receaue the cuppe of thy hand,
and drynke it, then tell them: Thus
doth the Lorde of hostes threaten you:
drynke it ye shal and that shortly. For
lo, I begynne to plage the citi, that my
name is geuen vnto: Thynke ye then,
that I wyll leaue you vnpunished: ye
shall not go quite. For why, I cal for a
swearde vpō all the inhabytoures of the
earth, sayth the lorde of hoostes.

Therfore tell them all these wordes, Joel. iii. Amos. i.
and saye vnto them: The lord shal cry
from aboue, and let hys voyce be herde
from hys holy habitacion, with a gre
te noyse shall he crye from hys court re
gall, he shall geue a great voyce (lyke
the grape gatherers) and the sounde the
rof shalbe hearde vnto the endes of the
worlde. For the lorde hath a iugemente
to geue vpon al people, and wyll hold
his courte of iustice wyth all fleshe and
punish

punish the vngodlye, sayth the lorde.

For thus saieth the lord of hoostes. Beholde, a myserable plage shall goo

G from one people to another, and a grete stormy water shal aryse from al the endes of the earth. And the same daye shal the lorde hi selfe slay thẽ, from one ende of the earth to another. There shal no mone be made for eny of thẽ none gathered vp / none buried: but shall lye as dung vpon the ground.

Mourne (O ye shepardes) and cry sprynkle your selues with ashes, O ye rammes of the flock: for ẏ tyme of your slaughter is fulfilled / and ye shall fall like vessels connyngly made for pleasure.

The shephardes shal haue no waie to fle, and the rammes of the flock shal not escape. Then shal the shepardes crye horribilye, and the rammes of the flock shal mourne: for the Lord shal cõsume their pasture / and their beste feldes shal lye deed because of the horryble wrath of the Lord. They shal forsake their foldes lyke as a lyõ: For their landes shalbe wast because of ẏ wrat h of the destroyer, and because of his fearful indignacion.

The notes

a By these things are vnderstand ẏ pastyme, ẏ prosperitie ẏ abundaũce of worldly thiges. Al these wolde ẏ Lord take a way frõ the Jewes. Jer vii. g. t. i

C Jeremy moueth the people to amendemet. He is taken of the Prophetes and Prestes, & brought to iudgement, he being accused before the Princes answereth, that he had preched only the wordes of god The rulers and the people delyuer Jeremy agaynst the wylles of ẏ Prestes & prophetes: after ẏ example of Ezechiah, which had delyuered Micheah, ẏ had preached ẏ same thinges that Jeremy had preched Uriah ẏ Prophete is killed of Jehoakim contrary to the wyl of god.

The. xxvi. Chapter.

A IN the begynning of ẏ reygne of Jehoakim ẏ sonne of Josiah kyng of Juda, came this worde from the Lorde, saying: Thus sayeth the Lord: Stande in the courte of ẏ lordes house, & speke vnto al thẽ which (out of ẏ cites of Juda) cõ to do worship i ẏ lordes house / all ẏ wordes ẏ I cõmaũd ẏ to sai. Loke ẏ ẏ kepe not one word back, if (peraduẽture) they wil harke, & turne euery mã from his wycked waie ẏ I maye also * repent of ẏ plage which I haue determed to bring vpon thẽ because of their wycked inuẽciõs.

And after thys maner shalt thou speake vnto thẽ: Thus sayethe the Lorde: B yf ye wyll not obey me, to walke in my Lawes, which I haue geuen you, and to heare the wordes of my seruauntes / the Prophetes, whom I sent vnto you, rysing vp timely and styll sending: Yf ye wyll not followe them (I saye) then wyll I doo to thys house, as I didde vnto Siloh / and wyll make thys Citye to be abhorred of all the People of the earth. And the prestes, the prophetes and all the people herde Jeremye preache these wordes in the house of ẏ Lorde.

Now, when he had spoken out all ẏ wordes, that the Lorde commaunded hĩ to preache vnto all the people, then the pryestes / the prophetes and all the people toke holde vpon him, ãd sayde: thou shalt dye. How darrest thou be so bold, as to saye in the name of the lorde. It shal happen to thys house as it dyd vn- C to Siloh: and thys cytie shalbe so waste, that no man shall dwell therin.

And when al the people were gathered aboute Jeremye in the house of the lord, the Princes of Juda herd of this rumoure, and they came sone out of the kynges palace into the house of the lorde, and sate them down before the new dore of the lord. Thẽ spake the prestes iiii. Re. xv. g. Jere. xxxvi. b and the prophetes vnto the rulers / ãd to all the peple, these wordes: This mã D is worthy to dye, for he hath preached John. xix. a agaynst this citie, as ye your selues haue herde wyth youre eares.

Thẽ sayd Jeremy vnto the rulers and to all the people: The Lord hathe sent me to preach agaynst thys house & agaynst thys citie, al the wordes that ye haue haue herde. Therfore amende youre wayes and youre aduisementes and be obedient vnto the voyce of the Lorde youre God: so shall the Lorde repent of the plage, that he had deuysed against you. Nowe as for me: I am in youre handes, do with me as ye thynke expedient and good. But thys shal ye knowe: yf ye put me to death, ye shal make your selues / thys cite and all the inhabitours therof, gyltye of innocent bloude. For thys is of a truth: that the Lord hath sent me vnto you, to speke Math. xxiii. f all these wordes in your eares.

Then sayde the rulers and ẏ people
vnto the prestes and prophetes: This
man maye not be condemned to death
for he hath preached vnto vs in ẏ name
of the Lord our god. The Elders also
of the land stode vp/and sayd thus vn
Miche.i.a to al the people: Micheah the Morast
hite/which was a prophet vnder Eze-
kiah kyng of Juda spake to al ẏ peo
ple of Juda: Thus sayeth the Lord of
F hostes: Sion shalbe plowed like a feld
Miche.iii.c Jerusalem shalbe an heape of stones
and the hil of the Lordes house shalbe
turned to an hye wod. Dyd Ezekiah
the king of Juda and the people of Ju
da put him to death forthis? No vere
ly, but rather feared the Lorde,and made
their prayer vnto him. For the which
cause also the lord repented of ẏ plage
that he had deuised agaynst them.
Shuld we then do such a shameful dede
agaynst our soules? There was a pro
phet also, that preached stifly in ẏ na-
me of the lorde, called Uriah the sonne
G of Semeiah of Cariathiarim: this man
preached also agaynst this cytie and a
gaynst this lande, accordinge to al as
Jeremy sayeth. Now when Jehoakim
iiii.Re.xxiii.d the king wyth al the estates and prin-
ces had herd his wordes, the king went
ii.Re.xxv.a Math.i.a about to slay him: When Uriah perce
ued ẏ, he was afraid, and fled, and depar
ted in to egipt.

Then Jehoakim the king sent ser-
uauntes into the lande of Egipt Na-
mely: Elnathan the sonne of Achabor
and certeyne men with him into Egipt
which fetched Uriah out of egipt, and
broughte hym vnto kinge Jehoakim
that slew him wt the swearde, and caste
hys deed body into the comen peoples
graue But Ahikam the son of Saphan
helped Jeremy, that he came not into ẏ
handes of the people to be slayne.

The notes

a. The lord repenteth him of ẏ plage ẏ he wold send
when he auengeth it not, but ordereth & forgeueth
it: & synners amend, & forthinck their offences. Gene
vi. b. i. Re. xv. e

C Jeremy at ẏ commaundement of the Lord, send-
eth bondes to the kyng of Juda, and to the other
kynges that were ny, wherby they are monished to
become subiectes vnto Nabuchodonosor. He war-
neth the people and ẏ kinges & rulers, that they be
leue not false prophetes

C The .xxvii. Chapter

IN the begynning of ẏ ray- A
gne of Jehoakym the sun-
ne of Josiah kyng of Ju-
da came this worde vnto
Jeremy from the Lord wh
ich spake thus vnto me: Make the bon
des and chaynes, and put them about
thy necke, and sende them to the kynge
of Edom, the king of Moab, the kinge
of Ammon, the kynge of Tyrus, and to
the kinge of Sydon: and that by the
messengers which shal come to Jerusa
lem vnto Zedekiah the kinge of Juda
and byd them saye vnto theyr masters,
Thus saith the Lord of hostes, the god
of Israel speake thus vnto your mas-
ters: I am he that made the earthe
the men, and the catell that are vppon
the ground, with my great power and
outstretched arme and haue geuẽ it vn
to whome it pleaseth me. And now wyl B
I delyuer all these landes into the po
wer of Nabuchodonosor the kinge of
Babylon my seruaunte. The bea-
stes also of the felde shall I geue hym,
to do hym seruice, and all people shall
serue hym, and hys sonne and hys chyl
des chylderen, vntyll the tyme of the sa
me lande be come also: yet many people
and greate kynges shall serue hym.

Moreouer, that people and kingdo
me which wyll not serue Nabuchodo-
nosor/and that wyll not put theyr nec-
kes vnder the yoke of the kyng of Ba
bylon: the same people wyll I vysit wt
the swerde with honger, with pestylen-
ce/vntyll I haue consumed thẽ in hys
handes, sayth the Lorde. And therfore Jeremi. xxix.a
folowe not youre prophetes/sothesay-
ers/expounders of dreames, charmers
and wytches/which say vnto you, ye shal
not serue the kyng of Babylon. For
they preach you lyes/to bring you far
re from youre lande, and that I myght
cast you out and destroy you. But the
people that put their neckes vnder the
yocke of the kinge of Babylon, and ser
ue the kynge of Babylon, and serue hi
those wyll I let remayne styll in theyr
owne lande (sayeth the Lorde) and they
shall occuppe it, and dwell therin.

All these thynges tolde I Zedekiah C Jer. [illegible]
the kyng of Juda and sayd. Put youre
neckes vnder the yocke of the kyng of
Babylon

Babylon, and serue hi and his people/
that ye maye lyue. Why wilt thou and
thy people perysh with the swearde, wt
honger/with pestylence: lyke as ye lord
hath deuysed for al peple, that wil not
serue the king of Babilon/ Therfore
geue no eare vnto those Prophetes (yt
tell you: Ye shal not serue the kyng of
Babilon) for they preache you lyes. ne
ther haue I sent them, saieth the Lord
how be it they are bolde/falsely to pro
phecy in my name: that I myght the so
ner dryue you out/ and that ye myght
D perish wyth your preachers. I spake to
the Prestes also, and to all the people:
Thus sayeth the Lorde: Heare not the
wordes of those Prophetes/that prea-
che vnto you/and saye: Beholde/the a*
vessels of the lordes house shal shortly
be brought hyther agayne from Babi
B lon: For they prophecy lyes vnto
you. Here them not/but serue the king
of Babilon, that ye maye lyue. Whe-
fore wyl ye make thys citye to be dest-
royed? b* But yf they be true Prophe-
tes in very dede, and yf the word of the
Lord be committed vnto them, the let
the praye the lorde of hostes that the re
naunt of the ornamentes (which are in
the house of the lord, and remayne yet i
the house of the kyng of Juda and at
Jerusalem) be not caryed to Babylon
also. For thus hath the Lord of hostes
spoken concernyng the pyllers, ye lauer
the seate and the resydue of the orname
tes that yet remayne in this citye/whi
ch Nabuchodonosor the king of Babi
lon toke not when he caried awaye Je
choniah the sonne of Jehoakim kyng
of Juda/with all the power of Juda &
Jerusalem, from Jerusalem vnto Ba
bylon captyue.

Yea thus hath the Lord of hoostes
the god of Israel spoken, as touching
the resydue of the ornamentes of the
Lordes house/of the kyng of Judaes
house/and of Jerusalem: They shal-
be caryed vnto Babylon/ and there
they shal remayne: vntyl I vyset them
sayeth the Lorde. Then will I bring
C them hyther agayne. And this was
done in the same yeare: euen in the be-
gynning of ye reigne of zedekiah kyng
of Juda.

The notes.

a * That is to wet, those vessels ye were caried awai with Jeconiah.
b * But if they be tru prophetes, Marke ye tru prophetes & such as loue to ye word may wt prayer auerte the vengaunce that god thretteneth: But ye false prophetes & preachers as they leaste to lyes & apprehend no suche thing, so is their prayer vayne & frutles.

¶ The false prophecy of Hananiah the Prophet. Jeremye sheweth that the prophecye of Hananiah is false, by the exaple of the other Prophetes he beig inspired the lord reproueth Hananiah, prophecying his deth.

¶ The .xxviii. Chapter.

BUt in the fourth yeare of ye A
raygne of zedekiah kynge
of Juda, in the fyft month
it happened/that Hanani
ah the Sonne of Assur, the
prophet of Gabaon, spake to me in the
house of the Lord, in the presence of the
prestes and all the people, and sayde.
Thus saieth the lorde of hostes ye god
of Israel: I haue broken the yock of ye
king of Babilon, and after two yeare
wil I bring agayne into this place, al
the ornamentes of the Lordes house/
that Nabuchodonosor king of Babilo
caryed awaye from this place vnto Ba
bylon. Yea I wil bring agayne Jecho
niah the sonne of Jehoakim the kyng
of Juda hym self, wt all the presoners
of Juda (yt are caried vnto Babylon)
euen into the place, saieth the lord, for
I wil breake the yock of the kynge of
Babylon.

Thus the prophet Jeremy gaue an B
swere vnto the prophet Hananiah/be
fore the prestes, and before al ye people
that were present in the house of ye lord
And the prophet Jeremie saide: Amen
the lord do ye, and graunte the thynge,
which thou haste prophecyed: that he
maye bringe agayne all the ornamen-
tes of the Lordes house, and restore all
the presoners from Babilon in to the
place. Neuertheles, herken thou
also what I wil saye, that thou and all
the people maye hear: The prophetes ye
were before vs & tymes past, which pro
phecyed of warre, or troble, or pestilece
ether of peace, vpon manye nacyons &
grete kigdomes/were proued by this
(yf god had send the in very dede) whe
the thing come to passe, which that pro
phet tolde before. C

And Hananiah the prophet toke ye
chayne

Deu. xviii. b
Num. xvi. a
chayne from the Prophete Jeremyes
neck, and brake it and with that sayde
Hananiah, that al the peple migh he-
are: Thus hath the lord spoken, euẽ so
wyll J breake the yocke of Nabucho-
donosor kyng of Babilon/ frõ ẏ neck
of al nacions, yea and that within this
two yeres. And so the prophet Jeremy
went his waye. Now after that that
Hananiah the prophete had taken the
chayne frõ the prophet Jeremyes neck
and broken it: The word of the Lorde
came vnto the prophet Jeremy sayẽg:
Go/ and tell Hananiah these wordes:
D Thus saieth the Lord: Thou hast bro
ken the chayne of wod, but in stead of
wod thou shalt make chaynes of yron.
For thus sayeth the lorde of hoostes ẏ
god of Israel: J wyl put a yock of yrõ
vpõ the neck of al this people that thei
maye serue Nabuchodonosor the king
of Babilon, yea and so shal they do.
And J wyl geue him the beastes in the
Jerem. xxv. c
felde. Then sayde the prophet Jeremy
vnto the prophet Hananiah: Heare me
(J pray thee) Hananiah: The Lorde
hath not sẽt thee/ but thou brigest this
people into a false beleue. And therfore
thus saieth the Lord: beholde J wil sẽd
out of the land, and within a yere thou
shalt dye because thou hast falslye spo-
ken agaynste the lorde. So Hananiah
the prophet dyed the same yeare in the
seuenth Moneth.

¶ The pystle of Jeremy, sent vnto them that were in captyuite in Babylon. He prophecieth their returne from captiuite after .lxx. yeares. He prophecieth the destruction of the kynge and of the people that remayned in Jerusalem. He threateneth ii Prophetes that seduced the people. The death of Semeia ẏ Nehelamyte is prophecied.

¶ The .xxix. Chapter.

A This is the Copi of ẏ letter
that Jeremy the prophete
sent from Jerusalem vn-
to the presoners: the Sen-
atours, prestes, prophetes,
and all the people, whome Nabucho-
donosor had led vnto Babylon, after
that tyme that kynge Jochoniah, and
his Quene/ his chamberlaynes the pri-
ces of Juda and Jerusalem the worc-
kemasters of Jerusalem were depar-
ted thyther.
Which letter Elasah the sonne of Sa
phan and Gamariah the sonne of Hel
kiah dyd beare, whom Zedekiah ẏ kyng
of Juda sent vnto Babilon to Nabu-
chodonosor the kyng of Babilon: these
were the wordes of Jeremyes letter.
Thus hath the Lorde of hoostes ẏ
god of Israel spoken vnto al the pri-
soners, that were led from Jerusalem B
vnto Babilon: buylde you houses to
dwel therin: plant you gardẽs, that ye
maye enioye the frutes therof, take you
wyues to beare you sonnes and daugh
ters; prouyde wyues for your sonnes,
and husbandes for youre daughters,
that they get sonnes and daughters ẏ
that ye maye multyply there. Laboure
not to be fewe, but seke after peace and
prosperite of the citye wherein ye be pri
soners, and praye vnto god for it.
For in the place therof, shal your peace C
be. For thus saieth the lorde of hoostes
the god of Israel: Let not those pro-
phetes and soth sayers that be among
you disceaue you: and beleue not your
owne dreames. For why, they preache
you lyes in my name/ ẏ J haue not sẽt
them saieth the lorde.
But thus sayeth the lorde. When
ye haue fulfilled .lxx. yeares at Babilõ
J wyl bring you home/ and of myne o
wne goodnes J wyl cary you hither a
gayne vnto this place. For J knowe
what J haue deuysed for you sayeth
the lorde. My thoughtes are to geue
you peace, ẏ not trouble (which J geue
you all redi) and ẏ ye mightbaue hope D
agayne. Ye shal crye vnto me, ye
shal go and call vpon me, and J shall
heare you.
Ye shall seke me and fynde me/ Yea,
yf so be ẏ ye seke me with youre whole
harte, J wyll be founde of you (say-
eth the Lord, and wyll deliuer you out
of pryson/ and gather you together a-
gayne out of al places wherin J haue
scatred you/ saith ẏ lord ẏ wyl bring you
agayn to the same place, frõ whence J
caused you to be caryed awaye captyue.
But where as ye saye, that God
hath raysed you vp prophets at Babi
lon: Thus hath the lorde spoken (con-
cernynge the kynge that sytteth in the
stoole of Dauid, and al the peple that
dwel in thys citye, youre brethren that
are not gone with you in to captiuite)

Thus (I saye) speaketh the Lorde of hoostes: Beholde, I wil send a swearde honger and pestilence upon them, and wyll make them lyke untymely fyges/ that maye not be eaten for bitternes. And I wyl persecut them with ẏ sweard, with honger and death.

I wyl delyver them up to be vexed of al kingdomes, to be cursed / abhorred, laughed to scorne, and put to confusion of al the people, amonge whome I have scatred them: & that because they have not bene obedient unto my commaundementes (sayth the Lord) which I sent unto them by my servauntes ẏ prophetes. I stode up early, and sente unto them/ but they wolde not heare/ sayeth the Lorde. Heare therfore the
E word of the Lord, all ye presoners, whō I sent from Jerusalem unto Babilon, Thus hathe the lorde of hoostes ẏ god of Israel spoken of Ahab the son of Colaiah, and of zedekiah/ ẏ sonne of Maasiah, which prophecieth lyes unto you in my name: Behold/ I wyl delyver thē in to the hand of Nabuchodonosor the kyng of Babilon, that he male slay thē before your eyes. And al the prisoners of Juda that are in Babilon, shal take upon them this terme of cursing/ and saye: Now God do unto the/ as he did unto zedekiah & Ahab, whom ẏ kinge of Babilon rosted in the fyre, because they sinned shamefully in Israel.

For they have not only defiled their neighbours wyves, but also preached lieng wordes i my name, which I have not commaunded them. This I testyfy, and assure, saieth the Lord. But as for Semeiah ẏ Nehelamite thou shalt speake unto him: Thus saieth ẏ lorde of hoostes the God of Israel: Because
F thou hast seled letters under thy name, unto all the people that is at Jerusalem, & to Sophoniah the sonne of Maasiah ẏ prest, yee and sent them to all ẏ prestes: wherin thou wrytest thus unto him: The Lord hath ordened the to be
iiii.Re.xi.a ii.par.xxiii.a prest in steade of Jehoiada the prest, ẏ thou shuldest be the chefe in the house of the lord above al prophets, and preachers, and that thou mightest put thē in preson, or in the stockes. How happeneth it then, that thou haste not reproved Jeremy of Anathoth, which never leaveth of his prophecyeng. And beside al this/ he hath sent us word unto Babylon, and tolde us playnely, that our captivite shal long endure: & we shuld buyld us houses to dwel therin, and to plante us Gardens that we might enioye the frutes therof. Which letter Sophoniah ẏ prest dyd reade, and let Jeremy the prophet heare it.

Then came the word of the lord unto Jeremy, sayinge: Sende worde to all
G Iere.xxviii.a them that be i captivite, on this maner Thus hath the lord spoken concernige Semeiah the Nehelamite: Because ẏ Semeiah hath prophecyed unto you without my commyssiō/ and brought you into a false hope, therfore thus the lord doth certyfye you: Behold, I wyl viset Semeiah the Nehelamite, & his sede: so that none of his shall remayne amonge this people, and none of them shal se the good, that I wyl do for this people saieth the Lorde. For he hathe preached falsely of the lord.

The notes

a ¶ Such prophetes as preached unto them ẏ thynges which they were desirous of, did they greatly alowe: yee even after they came to Babylon. In the they reioysed, as though they had bene sent of the Lord, & yet were they indede false Prophetes. But Ezechiel the tru prophet of the lord, which preached the contrary did they persecute. By the false prophetes they said: God hath sent us Prophetes, & there doctrine dyd they heare and folow. But the true Prophet dyd they mocke & laugh to scorne, neither wolde they beleve his doctryne, ner geve eare unto it.

¶ The returne of the people from Babilō. God by his chastenyng sheweth that the people is sinful. The destruction of the enemies of Israel.

¶ The.xxx. Chapter

These are the wordes/ that the Lorde shewed unto Jeremye/ sayinge: Thus saieth the Lorde God of Israell: Wryte up dylygent- A lye al the wordes/ that I have spoken unto the, in a boke.

For lo/ the tyme commeth (sayeth the Lorde) that I wyl brynge agayne the presoners of my people of Israell and Juda/ sayeth the Lorde: For I wyl restore them unto ẏ land/ that I gave to their fathers, and they shal have yt in possession.

Agayne/ these wordes spake the lord

Lorde, concerning Israell and Iuda:
Thus sayth the Lorde: We heare a
terryble cry, fere & disquietnes. For what
els doth this sygnyfy, that I se? Name
ly, that all strong men sitte, euery mã
his hand vpon hys loynes/as a womã
in the payne of her trauaile. Who euer
saw a mã trauell wyth chyld: Enquere
thereafter, & see. Yee all theyr faces are
marueilous pale.

Alas for thys daye, which is so drea
B defull/that none may be lykened vnto
it: & alas for the tyme of Iacobs trou-
ble, from the whych he shall yet be dely
uered.. For in that daye: sayth the lord,
I wyl take his yocke from of thy neck,
and breake thy bondes. They shall no
more serue straunge Gods vnder him/
but they shall do seruice vnto GOD
theyr Lord/and to Dauid theyr king,
whom I wyll rayse vp vnto thé. *And
as for thy O my seruaunt Iacob feare
not (sayth the Lord) and be not afrayd,
O Israell. For, lo, I wyll helpe the al-
so from farre, and thy sede from the lã-
de of theyr captiuitie.

And Iacob shall turne agayne/ he
shalbe in rest and haue a prosperous li
C fe/and no man shall make him afrayd
For I am with the, to helpe the/ sayth
the Lorde. And though I shall destroi
all the people, amonge whome I haue
scatered the/yet wyl I not destroy the/
but correcke the, and that with discre-
tion. For I knowe that thou arte in no
wyse without faute. Therfor thus say
the lorde: I am sory for thy hurte and
woundes. There is no man to meddle
with thy cause: or to bynde vp thy woũ
des: there maye no man helpe the.

All thy louers haue forgotten the/
ãd care nothing for the. For I haue ge
uen the a cruell stroke, and chastened
the roughly: and that for the multitu-
D de of thy mysdedes, and synnes I haue
had the ouerhande. Why makest thou
moone for my harme? I my selfe haue
pytye of thy sorowe, but for the multi-
tude of thy mysdedes and synnes, I ha
ue done thys vnto the.

And therfore all they that deuoure
the, shalbe deuoured, and all thyne ene
myes shalbe led into captiuitie. Al they
that make the waste, shalbe wasted the
selues: ãd all these that robbe the, wyll
I make also to be robbed. For I wyll
geue the thy helth again and make thy
woundes whole/sayth the Lord: becau
se they reuyled the / as one cast awaye
and dispised, O Sion.

E For thus sayth the Lorde: Behold,
I wyll sette vp Iacobs tentes agayn/
and defende his dwelling place. The ci
tie shalbe buylded in her olde estate, &
the house shall haue theyr ryght e foun-
dacion. And out of them shall go thanc
kesgeuing, and the voyce of ioye.

I wyll multiplye thé, and they shal
not mynishe: I shall endue them wyth
honour, and no man shall subdu them,
Theyr Childeren shalbe as afore ty-
me, and theyr congregation shal conti
nue in my syght. And all those that he
re them, wyll I vysite.

A capteyne also shall come of them,
and a prynce shal spryng out from the
myddest of them: hym wyll I chaleng
to my selfe, and he shall come vnto me
For what is he, that geuethe ouer hys
hert to come vnto me? sayth the Lorde:
Ye shalbe my people also, and I wilbe F
youre God. Beholde, on the other syde
shal the wrathe of the Lord breake out
as a stormy water/as a myghtie whir
lewynde: and shall fall vppon the hea-
des of the vngodly.

The terryble dyspleasure of the lor
de shall not leaue of, vntyl he haue do
ne, & perfourmed the intent of hys her-
te, which in the ** latter dayes ye shall
vnderstande. At the same tyme (sayth
the lorde) shall I be the god of all the
generacions of Israell, and they shall
be my people.

The notes.

** Of the latter dayes and what they sygnify, se be
fore in Esa. ii. a.

He prophecieth that the people of Israell shalbe restored agayne vnto theyr prosperitie. To be turned from synne is the gyfte of God. The byrth of Christ is prophecied. All the wicked shall dye in theyr wickednes. The newe testament and couenaunt is prophecied. The Christen are taught and instructe of the Lorde. Oure Synnes shall so be remitted, that they shal not once be thought on. God promyseth that he wyll cast of the Iewes. The buylding agayne of Ierusalem.

The. xxxi. Chapter.

Thus sayth the lord: The people
of Israell whiche escaped in the
wyldernes from the swerd, foun A
de grace to come into theyr reste. Euen

so

so shall the Lorde now also appeare vn
to me from farre/and say I loue thee
wyth an euerlastinge loue,therfore do
I sprede my mercye before thee. I wyl
repayre thee agayn (O thou doughter
of Israel)that thou mayest be fast and
sure. Thou shalt take thy tabrettes a-
gayne/and go forth with them,that lea
de the daunce.
Thou shalte plante vynes agayne
vpon the hylles of Samaria:and the
grape gatherers shall plante and syng
And when it is time, the watchmē
vpon the mount of Ephraim shal cry,
Aryse,let vs go vnto Sion to our lord
God:for thus sayeth the lorde:Reioyse
B with gladnes,because of Jacob cry vn
to the head of the gentyles:spake out,
synge, and saye. The lorde shall delyu-
uer hys people/the remnant of Israel
and make them whole. Beholde I wil
bringe them agayne from oute of the
north lande and gather them from the
endes of the worlde with the blynd, ād
lame that are amonge them/wyth the
women that be great wyth chylde,and
suche as be also delyuered:and the com
pany of them that come agayne,shalbe
greate.
They departed from hence in heuy
nes,but wyth ioye wyl I bringe them
hyther agayne. I wil leade them by the
ryuers of water in a streyght way,whe
re they shal not stumble: For I wylbee
Israels father, and Ephraym shall be
my fyrst borne.
Heare ye word of the lord, O ye gen-
tyles:preache in the Iles that lye far
of and saye he that hath scatered Isra
ell,shal gather hym together agayn,ād
shal kepe him as a shepherde doth hys
flocke: for the Lorde shal redeame Ja-
cob/and rid him from the hand of the
violente. And they shal come,and reioi
se vpon the hyll of Sion,and shall ha-
ue plenteousnes of goodes,whyche the
lord shall geue them: Namely,wheate,
wyne, oyle, yonge shepe and calues.
And their conscyence shalbe as a well
watered garden,for they shall nomore
be hungrye.
Then shall the mayde reioyce in ye
C daunce,ye both yonge and old folkes.
For I wyl turne their sorow into glad
nesse,and wil comfort them & make the
ioyful, euen from their hartes. I wyl
poure plenteousnes vpon the hartes of
the prestes,and my people shall be sa-
tisfyed wyth good thynges,sayeth the
lord.
Thus sayeth the lord: *The voice
of heuynes, weping and lamentacion *Jere.iii.f. Math.ii.c
came vp into heauen: euen of Rachell
mourninge for her chyldren,and wold
not be comforted because they were a-
waye.
But now saieth the lorde: leaue of
from weping and cryēg,withold thine
eyes from teares,for thy laboure shall
be rewarded,saith the lorde. And they
shall come agayne oute of the lande of
their enemyes: Yea euen thy posteritee
shall haue consolacyon in thys (sayeth
the Lord)that thy children shal come a
gayne into their owne lande.
Morouer I herde Ephrayme,that
was led away captyue/ complayne on
this maner: O Lord/thou hast correct
me/and thy chastenynge haue I recea-
ued,as an vntamed calfe. Conuert yu
me,and I shall be conuerted, for thou
art my lord god: Yee as soone as thou
turnest me, I shal refourme my self. &
when I vnderstande, I shall* smyte
vpon my thygh. For verely I haue cō
mytted shameful thynges. O let my
youth beare this reprofe and confusiō
Vpō this complaīt, I thought this
by my selfe: is not Ephraime my deare D
sonne? Is he not the child, with whom
I haue had al myrth and pastime? For
sence the tyme that I first commened
with him, I haue hym euer in remem-
braunce: therefore my herte dryueth me
vnto him, gladly and louyngly wyl I
haue mercy vpon him, sayth the lorde.
Get the watchmē, prouyde teachers for
the, set thine hert vpon the right waye
that thou shuldest walcke, and turne a
gayn, O thou daughter of Israel, turn
agayn to these cityes of thine. Howe
long wylt thou go astraye / O yu shrin-
kinge daughter? For the lorde wyl wor-
ke a newe thynge vpon earth: ** A wo
man shall cōpasse a man.
For thus sayeth the lord of hoostes
the God of Israel: It wyl come therto
that

that when I haue brought Juda out
of captiuitie/these woordes shalbe hit
de in the lande and in hys cities: The
Lorde/which is the faire brydegrome
of ryghtuousnes, make the frutefull/
O thou holy hyll: And there shal dwel
Juda/and all her cytties, the shepherd-
es and husbandmen: For I shall feade
the hungrye soule, and refresh al faint
hertes. When I herde thys I came a
gaine to my self, and mused, lyke as I
had bene waked out of a swete slepe.

Behold, (sayth the Lord) the dayes
come, that I wyl sowe the house of Is
rael & the house of Juda/wt me & wt ca
tell. Ye it shall come therto, that lyke
as I haue gone about in tymes past to
rote them out, to scater them, to breake
them downe, to destroy them and cha-
sten them: Euen so wyll I also go dyly
gētly aboute, to buyld them vp agayn
and to plante them, sayth the Lorde.

Then shall it no more be sayde: the
fathers haue eaten a sower grape, ād ye
childerens teeth are set on edge: for eue
ry one shall dye for hys owne mysdede,
so that who so eateth a sowr grape, hys
teeth shalbe set on edge.

Beholde, the dayes come (sayth the
Lorde) that I wyll make a newe coue-
F naunte with the house of Israell and
withe the house of Juda; not after thee
couenaunt that I made with theyr fa-
thers, when I toke them by the hande,
and led them oute of the land of Egyp
te: which couenaunt they brake, wherfo
re I punished them sore, sayth the lord.
But this shalbe the couenaunt that I
wyll make with the house of Israel af
ter those dayes, sayth the Lorde: I wyl
plante my lawe in the inwarde partes
of them, and wryte it in theyr hertes, ād
wyll be theyr God, and they shalbe my
people.

And from thence forthe shall no mā
teache his neighbour or his brother ād
say: knowe the lorde: But they shall al
knowe mee, from the lowest vnto thee
hyest, sayth the Lorde. For I wyll for-
geue theyr misdedes, and wyl neuer re
membre theyr synnes any more. Thus
sayth the Lorde which gaue the sunne
to be a lyght for the dayes, and the moo
ne and starres to shyne in the nyghte:
which mouth the see, so that the floud-
es therof ware feare: his name is the
Lord of hostes. Lyke as this ordinaū
ce shal neuer be taken out of my syghte,
sayth the Lorde: So shall the sede of
Israell neuer ceasse/but alwaye be a pe
ple before me;

Moreouer, thus sayth the Lorde;
lyke as the heauen aboue cannot be me G
asured, and as the foundacions of thee
earth beneth maye not be sought out:
So shall I also not cast out the whole
sede of Israell, for that they haue com
mitted, sayth the lorde. Beholde the da
yes come saith the lorde, that the citie
of the lord shalbe enlarged from the to
ure of Hananeell, vnto the gate of thee
corner wall. From thence shal the ryg
hte measure be taken before her vnto ye
hyll toppe of Gareb, and shall come a-
bout Gaath/and the whole valley of ye
dead carcases, and of the asshes/and al
Ciremoth vnto the broke of Cedron: &
from thence vnto the corner of the hor
sgate toward the east, where as the sāc
tuary of the lorde also shalbe set. And
when it is nowe buylded, and set vp of
this fasshyon, it shall neuer be broken,
nor cast downe any more.

The notes.

a ✱ To smyte vpon the thyge is a token of grefe. He meaneth that when the Lord geueth hym vnderstan dinge, he shall come to repentaunce, and forthyncke hys euell conuersacion

b ✱ This do they comelie expound of the redempty on of Israell, by the simylytude of a woman seerch ing her husbande. As though the Prophet had say de: The people of Israell, after they haue of longe tyme forsaken theyr spouse God, shal yet at the last returne and embrace hym with the armes of faithe, charitie, and obedience. &c. Some expounde it of ye virgyn Mary: And some of the church the spouse of Christ.

¶ Jeremye is cast into preson, because he prophecyeth that the cytye shuld be taken of the kyng of Babylon, by the felde that Jeremy bought at the cōmaūdement of the Lorde, is sygnyfyed, that the people shulde come agayne to theyr owne possession. The people of God are his seruauntes, & he is their Lord. To feare God is goddes gyfte, to thintent that synnes maye be eschued.

¶ The .xxxii. Chapter.

These wordes spake the lord
vnto Jeremy, in the tenthe B
yeare of Zedekiah kyng of
Juda, which was the .xviii.
yeare of Nabuchodonosor,
what tyme as the kinge of Babylons
hooste layed sege at Jerusalem. But
Jeremye the Proppete laye bounde in
the courte in the pryson, whych was in
the

the kyng of Judaes house: wher zedekiah the kyng of Juda caused him to be layed, because he had preched of this maner: Thus saith the lorde: Beholde, I wyl delyuer thys citye in to the handes of the kyng of Babilon, which shal take it. As for zedekiah the kyng of Juda, he shall not be able to escape the Caldees, but surely he shall come into the handes of the kyng of Babilon: which shall speake with him mouth to mouth, and one of them shal loke another in the face. And zedekiah shalbe caried vnto Babilon/ and there shal he be vntyl the tyme that I viset him, saith the Lorde. But yf thou takest in hande to fight agaynst y^e Caldes/ thou shalt not prospere

B And Jeremy sayde: Thus hath the Lord spoken vnto me: Behold, Hananeel the sonne of Selum thyn Uncles sonne shal come vnto the/ and requyre the to redeme the land/ that lyeth in Anathoth vnto thy selfe: for by reason of kinred it is thy parte to redeme it, and to bye it out.

And so Hananeel myne vncls sonne came to me in the courte of y^e preson (according to the word of the Lord) & sayd vnto me: Bye my lands (I praye the) y^t lyeth in Anathoth in y^e countre of Ben Jamin: for by heritage y^u hast ryghte to lowse it out of thy selfe, wherfore redeme it. Then I perceaued/ that thys was the commaundment of the Lord/ and so I lowsed the lande from Hananeel of Anathoth, myne Uncles sonne, and weyed him ther the money: euen seuen sycles, & ten syluer pens.

I caused him also to make me a wryting, and to seale it, and called recorde therby, and weyed him ther the money vpon the weightes. So I toke the euidence with the copie (when it was orderly sealed and red ouer) and I gaue the euidence vnto Baruch the sonne of Neriah the sonne of Maasiah in the

C sight of Hananeel my cosen, and in the presence of the wytnesse that be named in the euydence/ and before al the Jewes that were therby in the court of the preson.

I charged Baruch also be fore them saying: The Lord of Hostes the god of Israel commaundeth the, to take this sealed euydence w^t the copie, and to laie it in an erthen vessel, that it maye longe contynue.

For the Lord of Hostes the god of Israel hath determed/ that houses, feldes and vyneyardes shall be possessed agayne in this land.

Now when I had delyuered y^e euydence vnto Baruch the sonne of Neriah, I besought the lord, saying: O lord

D God, It is thou y^t hast made heauen & earth w^t thy gret power and hie arme, and there is nothing to hard for the. Thou shewest mercy vpon thousandes & recompencest the wickednes of the fathers, in to the bosome of the children y^t come after them.

Thou art the greate and myghtye God, whose name is the Lord of Hostes: greate in councell, and infinyte in thought: Thyne eyes loke vpon al the wayes of mens children, to rewarde euery one after his waye/ and accordig to y^e frutes of his inuencyons: Thou hast done greate tokens and wonders in the land of Egipt (as we se this daye vpon the people of Israel & vpo those men: to make thy name greate, as it is come to passe this daye: Thou hast brought thy people of Israel out of y^e lad

E of Egipt, w^t tokens, w^t wonders, with a mighty hand, w^t a stretched out arme & w^t greate terryblenes: & haste geuen the this land, lyke as y^u haddest promysed vnto their fathers: Namely, that y^u woldest geue them a lande, that floweth w^t milck and hony.

Now when they came therin, & possessed it, they folowed not thy voice, & walked not i thy law: but al y^t thou comaundest them to do, y^t haue they not done and therfor come al these plages vpon them.

Beholde there are bullworckes made now agaynst the cytie, to take it: and yt shall be wonne of the Caldees that besege yt/ wyth swerde/ wyth honger and deathe/ and loke what thou haste spokenne/ that same shall come vpon

F them.

For lo, al thynges are present vnto the: Yet saist thou vnto me (O lord God) and commaundste me, y^t I shal

lowse a pece of land vnto my self, and take wytnes therto: and yet in yͤ mene season the cytie is delyuered into the power of the Caldees.

Then came the word of the lord vnto me, saying: Beholde, I am the Lord god of all flesshe / is there eny thyng to herde for me? Therfore thus sayde yͤ Lord: beholde, I shal delyuer thys citye into yͤ power of yͤ Caldees, & in to yͤ power of Nabuchodonosor yͤ kig of babilon, they shal take it in: For the Caldees shal come, and wynne this cytie / and set fyre vpon it, and burne it: with the gorgeous houses, in whose parlers they haue made sacrifice vnto Baal & poured drinck offringes vnto straunge goddes, to prouoke me vnto wrath.

Jerem. xxv. b / x, xxxi, b.

For seynge the chyldren of Israell, and chyldren of Juda haue wroughte wyckednes before me euer from their youth vp / what haue they els don, but prouoked me with the workes of their owne handes: saieth the Lorde.

Or, what hath this cytye bene els, but a prouokig of mi wrath, euer sence the daye that I buylded it, vnto thys houre? Wherfore I caste it oute of my syght because of the greate blasphemyes of the chyldren of Israel and Juda which they haue done to prouoke me: yea they, their kynges, their prynces / their Preastes their Prophetes, whole Juda / & al the cytezyns of Jerusalem. Whē I stode vp early, & taught them

F and instructe them, theye turned their backes to me, and not their faces. (Jeremi. ii. b) They wold not heare to be refourmed and correcte. They haue set their Gods in the house, yͭ is halowed vnto my name / to defyle it. (Jer. vii, a, & b) They haue builded hy places for Baal in the valey of the chyldren of Hennom, to bowe their sonnes and daughters vnto Moloch; which I neuer commaunded them, nether came yt euer in my thoughte / to make Juda synne wyth such abhomynacion.

Moreouer thus hathe the Lorde god of Israel spoken, concerning this cytie, which (as ye your selues confesse shalbe delyuered in to the hand of the kynge of Babilon, when yt is wonne with the swearde, wyth honger and wᵗ pestilence. Beholde, I wyl gather them together frō al lādes / wherin I haue scatterd them in my wrath, in my feare full and greate dyspleasure: and wyll brynge them agayne vnto thys place, where they shall dwell safelye. And they shall be my people, and I wyll be their god.

And I wyll geue them one herte and one waye, that they maye feare me G al the dayes of their lyfe, that they ād their chyldren after them maye prospere. And I wyl set vp an euerlastyng couenaunt with them, Namely: that I wyl neuer ceasse to do them good, and that I wyl put my fere in their hertes so that they shall not runne awaye frō me.

Yea I wyl haue a lust and plesure to do thē good, & faithfully to plāt thē in this land wᵗ al my whole hert, ād wᵗ al my soule.

For thus sayeth the Lorde: lyke as I haue broughte al this greate plage vpon thys people: so wyl I also bring vp on them all the good, that I haue promysed them. And men shal haue their possessions in this land, wherof ye say now, that it shal nether be inhabited of people ner of catel but be delyuered in to the hands of the Caldees: Yea land shalbe bought for money, and euydēce made ther vpon and sealed before wytnes in the court of Ben Jamin & round about Jerusalem: in the cyties of Juda in yͤ cyties that are vpon the mountaynes, and in them yͭ lye beneth, yea in the cityes yͭ are in yͤ desert. For I wyl bring their presoners hither agayne / saieth the Lord.

¶ The prophet is monished of the lord, to pray for the delyueraunce of yͤ people, which the Lord promiseth, God forgeueth sinnes & doth graciously to yͤ people, for his owne renowne. Of yͤ birth of Christe. The kingdom of christ in the church shal neuer be ended.

The. xxxiii. Chapter.

Moreouer the word of the Lord came vnto Jeremy on this maner / when he was yet bounde in the courte of the preson. Thus sayeth the Lorde, whych fulfylleth the thynge that he speaketh, the Lorde which perfourmeth the thynge that he taketh in A (Jerem. xxxvii. a)

in hand: euen he, whose name is ẏ lord:
thou hast ✝ cryed vnto me, and I haue
herd the: I haue shewed greate & hye
thing, which were vnknowē vnto you
Thus (I saye) spake the Lord god
of Israel, concernīg the houses of this
cytie, and the houses of the kynges of
Juda: that they shalbe broken thorow
the ordinaunce and wepens/ when the
Caldees came to besege them: and they
shalbe filled with the deed karcases of
men, whom I wyl slaie in my wrathe &
displeasure. when I turne my face frō
this cyti/ because of al her wickednes:
Behold/ (saieth the Lord, I wyl heale
their woundes and make thē whole: I
wyll open them the treasure of peace
and truth.
And I wyl returne the captiuyte of
Juda and Israel: and wyl set them vp
againe/ as they were afore. From all
mysdedes (wherin they haue offended
against me) I wyl clense them. And al
their blasphemies which thei haue don
agaynst me, whē they regarded me not/
I wyl forgeue them.
And thys shall get me a name, a
prayse and honoure/ among al people
B of the earth, which shal heare al ẏ good
that I wyll shewe vnto them: yea they
shalbe afrayed and astonied at ẏ good
dedes and benefytes, that I wil do for
them. Moreouer thus sayeth the Lord
In this place, wherof ye saye ẏ yt shall
be a wyldernes, where in nether people
ner catel shal dwel: in like maner in the
cyties of Juda and without Jerusalē
(which also shalbe so void, that nether
ner cattel shal dwel ther) shal ẏ voi-
ce of gladnes be herd agayn the voyce
of the bridgrome and of the bryde/ the
voyce of them that shal synge: Praise
the lord of hostes, for he is louynge &
hys mercy endureth for euer) and the
voyce of them that shal offer vp gyftes
in the house of the lord. For I wil
restore the captiuyte of this land/ as it
was afore, sayeth the Lord. Thus say
eth the Lorde of hostes It shal com yet
therto, that in this land, which is void
from me and catel, and in the cytes of
ẏ land, ther shalbe set vp shepardes co-
tages: in the cyties vpon the mountay
nes: and in the cytyes that lye vpon ẏ
playne, and in the desert.
In the land of Ben Jamin, and in
the iles of Jerusalem, and in the cyty
es Juda, shall the shepe be nombred a-
gayne, vnder the hand of him that tel-
leth them, sayeth the Lord. Behold/ the C
tyme commeth/ the lord, that I wil per Jerem. xxiii. a
forme that good thing, which I haue
promysed vnto the house of Israel and
to the house of Juda. In those dayes
and at ẏ same tyme/ I wyl bring forth
vnto Dauid, the braunche of ryghteu
ousnes, and he shal do equite and righ
tuousnesse in the lande. In those daies
shal Juda be helped, and Jerusalem
shal dwel safe and he that shal call her
is euen god our rightuous maker.
For thys the Lorde promeseth: Dauid
shall neuer want one/ to syt vpon the
stole of the house of Israel: nether shal
the prestes and leuites want one to of-
fer alwaye before me burntofferinges/
to kyndle the meatoffringes, ād to pre-
pare the sacrifyces.
And the worde of the lord came vn-
to Jeremy after this maner: Thus say D
eth the lord: Maye the couenaunt whi Gene. viii. d
ch I haue made with daye and nyghte
be broken/ that there shuld not be daie
and night in due season? Then maye
my couenaunt also be broken, which I
made wyth Dauid my seruaūt, and so
he not to haue a sonne to reigne in his
Trone. So shal al the prestes and Le-
uytes neuer fayle, but serue me. For Gene. xv. a, &
lyke as the starres of heauen may not xxii. c
be nombred, nether the sande of the see
measured: so wyl I multiplye ẏ sede of
Dauid my seruaunt, & of the Leuytes
my mynisters.
Moreouer, the word of the Lord
came to Jeremy, saying: Consyderest
ẏ not what thys peple speaketh? Two
kinreddes (saye they) had ẏ lord chose, &
those same two hath he cast awaye. For
so farre is my peple come/ ẏ they haue
no hope to come to gether eny more, ād
to be one peple againe. Therfore thus
saith ẏ lord: If I haue made no coue-
naūt w daye & nyght, & geuē no statut
vnto heuē & earth: thē wil I also cast a
way ẏ sede of dauid my seruaūt: so ẏ I
wil take no price out of his sede, to rule
the posterite of Abrahā, Isaac & Jacob

But yet I wyll turne agayne theyr cap
tiuitye, and be mercyfull vnto them.

¶ He threateneth the cytie and kynge zedekiah al-
so shalbe geuen into the handes of the kyng of Ba-
bylon he rebuketh them that dyd vnght such of theyr
brethren into captyuyty as were pardoned to goo
at theyr lyberty.

¶ The .xxxiiii. Chapter.

These are the wordes which
A the Lorde spake vnto Iere
mi what tyme as Nabucho
donosor the kinge of Ba
bylon, and all hys hoostes
(out of al the kingdomes that were vn
der hys power) and all his people fough
ht against Ierusalem and al the cities
therof. Thus saith the Lord God of I
srael: Goe and speake to zedekyah
the kynge of Iuda, and tell hym: The
Lorde sendeth the thys worde: Behold
I wyll delyuer this cyte into the hand
of the king of Babylon: he shall burne
it/and thou shalt not escape hys hands
but shalt be led away prysoner, and de
lyuered into hys power, Thou shalte
loke the kynge of Babylon in the face,
and he shall speake with the mouth to
mouth, ⁊ then shalt thou go to Babylõ
Yet heare the worde of the Lorde O ze
dekiah, thou kĩg of Iuda: Thus saith
the Lorde vnto the: Thou shalt not bee
slayne with the swearde but shalt dy in
peace. Lyke as thy forefathers, the kyn
ges, thy progenytours, were brent, soo
shalte thou be brente alsoo, and in the
mornynge, they shal say: Oh Lord. For
thus haue I determyned, sayth ẏ Lord
B Then spake Ieremy the prophete
all these wordes vnto Sedekiah king
of Iuda in Ierusalem what time as thee
kynge of Babylons hoste beseged Ie-
rusalem and the remnaunt of the cytis
Namely, Lachis ⁊ Azecah, whych yet re
mayned of the strong defenced cities of
Iuda. These are wordes that the Lor
de spake vnto Ieremy the prophet, whẽ
Sedekiah was agreed with al the peo
ple at Ierusalem: that there shulde be
proclaimed a lyberte so that euery man
shulde se this seruaunt and hand map
de go fre, an hebrew ⁊ hebruesse, and no
Iewe to holde his brother as a bõdmã
Now as they had cõsented, eue so they
were obedient, ⁊ let them go free. But
afterwarde they repented, and toke a-
gayne the seruauntes and hand mayd

ens, whom they had let go fre ⁊ so made
them bond agayne.

For the which cause the worde of ẏ
Lord came vnto Ieremy from the lord
hym selfe, saying: Thus saieth the lord
God of Israel: * I made a couenaunt C
with your fathers, whẽ I brought thẽ
out of Egipt/(that they shuld nomore
be bondmen) sayeng When seuen yea-
res are out, euery man shal let his bou Deu. 15. Exo. 21.
ght seruaunte an Hebrue go fre, yf he
haue serued hym syx yeares. But your
fathers obeyed me not ⁊ herkened not
vnto me: As for you, ye were now tur-
ned, and did right before me, in that ye
proclaymed/euery man to let his ney-
boure go fre, and in that ye made a co-
uenaunt before me, ĩ the temple that be
reth my name: But yet ye haue turned
your selues agayne ãd, blasphemed mi
name: In thys/that euery man hath
requyred his seruaunt and handmay-
dẽ agaynst whom ye had let go quyt ãd
fre, and compelled them to serue you a
gayne, and to be your bond men. And
therfore thus sayeth the Lord: ye haue
not obeyed me, euery man to proclaime
fredom vnto his brother ⁊ neyghbour
wherfore/I cal you vnto a fredom, sai
eth the lord; euen vnto the swearde, to ẏ D
pestilence, and to the honger/and wyll
make you to be plaged in al the kyng
domes of the earth Yee those men that
haue broken my couenaunte, and not
kept the wordes of my appoyntmente
which they made before me: when they
hewed the calfe in two/and when there
went thorow the to halfes therof The
Princes of Iuda, the Princes of Ieru
salem, the gelded men, the Prestes and
all ẏ people of ẏ lande, whych went tho
row the two sydes of the calfe.
Those men wyl I geue into the power
of their enemyes/and in to the handes
of them ẏ folow vpon ther lyues.

And their deed bodyes shal be mete
for ẏ foules of ẏ ayre, ⁊ beastes of ẏ field
As for zedekiah ẏ kyng of Iuda ⁊ hys
Prynces, I wyl delyuer thẽ in to ẏ po-
wer of their enemies, ⁊ of thẽ ẏ desir to
slaie thẽ, ⁊ into ẏ hãd of the king of ba
bylons host, ** whych now is departed
frõ you: But thorow my cõmaũdemẽt
(saieth the Lord) they shal com agayn

before thys Cytie, they shall fyghte a-
gainste it, wynne it/and burne it. Mo
reover I wyl lay the Cytties of Juda so
waste, ye no man shall dwell therin.

The notes

a. The Babylonians were departed from them to
go against the Egiptians, whom when they had va
quished, they returned to fyght against Jerusalem
¶ He propoundeth the obedienc of the Rechabites
& therby confoundeth the pryde of the Jewes. The
cõmaundement of Jonadab, the father of the Recha
bits. He threatneth punyshment unto the rebellious
Jews He promyseth prosperite unto the Rachabits
for ther obedience unto theyr father.

The .xxxv. Chapter.

1 The wordes which the Lor
de spake unto Jeremi, in ye
reigne of Jehoakym thee
sõne of Josiah king of Ju
da, are these: Goo unto the
Ier.3.c. house of the Rechabites. And cal them
out/and bring thẽ, to ye house of ye lord
into some comodious plece: and geue
them wyne to dryncke. Then tooke I
Jaaniah the sunne of Jeremy the son
ne of Habesyniah, and his bretheren &
and all his sonns and the whole hous-
holde of the rechabites: & brought thẽ
to the house of the Lorde/into the clo-
set of the chyldrzen of hanan the sonne
of Jigedalyah the man of god: whych
was by the closet of the Prices, that is
aboue the closet of Maasiah the sonne
of Sylum, which is the cheafe of thee
treasure. And before the sonnes of thee
B kinred of the rechabytes, I sett pottes
full of wyne, and cuppes and layede
unto them: Drincke wyne. But they
sayd: we drinke no wyne/for Jonadab
...and the sonne of Rechab our father cõmaũ
ded us, saying: ye and your sõnes shall
never drincke wyne, buylde no houses
sowe no seade, plante no vynes, yea/ ye
shall haue no vyneyardes: but for all
your tyme ye shal dwell in tentes/that
ye maye lyue longe in the lande wher-
in ye be straungers.

Thus haue we obeyd the commaũ
dement of Jonadab the son of Rechab
oure father, in al that he hath charged
us, and so we drincke no wyne all oure
lyse longe: we/nor oure wyues, oure sõ
nes and oure doughters. Nether buyld
we any house to dwell therin/we haue
also amonge us neyther vyneyardes/
ner corne land to sowe: but we dwell in
tẽtes we obeye, and do according unto
all that Jonadab oure father commaũ
ded us.

But now that Nabuchodonosor ye
kynge of Babylon came up into thee
lande, we sayde, come/let us go to Je-
rusalem, that we may escape the hoost C
of the Chaldees and the Assirians: and
so we dwell nowe at Jerusalem. Then
came the worde of the Lord unto Jere
remy/saying: Thus sayth the Lord of
hoostes the God of Israel: Go and tell
whole Juda and all the inhabitoures
of Jerusalem: wyll ye not be reformed
to obeye my wordes: sayth the Lorde.
The wordes which Jonadab the son of
Rechab commaunded his sonnes, that
they shulde drincke no wyne, are faste
and surely kepte: for unto thys day th
ey drincke no wyne but obey theyr fa-
thers commaundemente. But as for
me, I haue stand up early, I haue spo Jere.xviii.a
ken unto you/ and geuen you earneste xxv.a.
warning: and yet haue ye not bene obe
dient unto mee. Ye I haue sent my ser
uauntes, all the prophetes unto you I
rose up earlye, and sent you worde say
ing: O turne you euerye man from his
wycked waye: amende your lyues, and
go not after straunge Goddes to wor-
shyppe them: that ye maye continue in
the lande whyche I haue geuen untoo
you and youre fathers/but ye wold ne
ther heare me, nor folowe me.

The chyldern of Jonadab Rechabs
sonne haue stedfastly kept ther fathers D
commaundement, that he gaue thẽ, but
thys people is not obedient unto mee
And therfore thus saythe the Lorde of
hoostes the God of Israell: Behold I
wyll bringe upon Juda and upon eue
ry one that dwelleth in Jerusalem, all
the trouble that I haue deuised again
ste them. For I haue spoken unto thẽ
but they wolde not folowe: I haue cal Prouer.i.c.
led unto them neuertheles they wolde Esay.lxv.b.
geue me no answere, Jeremy also spake Jerem.vii.d
unto the housholde of the Rechabytes
Thus sayth the Lorde of hoostes thee
God of Israell: for so moch as ye haue
obeyed the commaundemente of Jona
dab youre father, and kepte all his pre
ceptes, and done according unto all th
at he hath bydden you: Therfore thus

sayeth the Lord of Hostes/ the God of Israel. Ionadab the sonne of Rechab shal not fayle, but haue one out of his stock to stand alwaye before me.

¶ Baruch wryteth (as Ieremy enditeth) ẏ boke of the curses agaynst Iuda & Israel. He is sent with ẏ boke vnto the peple, & redeth it before them al. He is called before ẏ rulers & readeth it before the also. ¶ The rulers shew vnto ẏ king ẏ wordes of ẏ boke. Iehudi taketh the boke, & redeth a lytle of it, & after casteth it in ẏ fyre. There is another wrytten, at the commaundement of ẏ Lord.

¶ The .xxxvi. Chapter.

IN the fourth yeare of Ieoakim the sonne of Iosyah
A kynge of Iuda, came the
word of the Lord vnto Ieremy, saiyng: Take a boke and wryte therin al the wordes, that I haue spoken to the/ to Israel, to Iuda and to al ẏ people, from the tyme that I began for to speake vnto thee (in the raygne of Iosiah vnto this day: That when the house of Iuda heareth of the plage, which I haue deuysed for them they maye peraduenture turne euerye man frõ his wycked waye that I maie forgeue their offences and synnes.

Then dyd Ieremy cal Baruch the sonne of Neriah, and Baruch wrote in the boke at the mouth of Ieremy/ all ẏ wordes of the Lorde which he had spoken vnto hym. And Ieremy commaunded Baruch, saiyng: I am in preson, so that I maye not come to the house of the Lord: therfore go thou thyther, and reade the boke that thou hast wrytten at my mouth: Namelye, the worde of ẏ Lord, and rede them in the Lordes house vpon the fastyng daye: that ẏ peple whole Iuda, and al they that come out of the cytyes/ may heare. Peraduentur they wyll praye mekely before the face of the Lorde, and turne euery one from his wycked waie. For grete is ẏ wrath & displeasure, ẏ the Lord hath taken agaynst this people.

So Baruch ẏ sonne of Neriah did according vnto al that Ieremy the prophet commaunded hym, reading ẏ wordes of the Lorde out of the boke in the Lordes house. And this was done in ẏ fyfthe yeare of Iehoakim the sonne of Iosiah kyng of Iuda, in ẏ .ix. moneth when it was cõmaunded/ ẏ al the people of Ierusalem shuld fast before the Lord, & they also ẏ were come frõ ẏ cytyes of Iuda vnto Ierusalem.

Then red Baruch the wordes of Ieremy out of the boke wt the house of ẏ lord, out of the treasury of Gamariah ẏ sonne of Sapha n the Scryb which is besid ẏ hyer lofte of the new dore of the Lordes house: ẏ al ẏ peple might heare. Now whẽ Micheah the sõne of Gamariah the sõne of Saphã had herde al the wordes of ẏ lord out of ẏ boke he went downe to the kinges palace into ẏ scribes chãbre/ for ther al the princes were set: Elisama the Scrybe, Dalaiah ẏ sõne of Semei, Elnathan ẏ sõne of Acabor, Gamariah ẏ sõne of Saphan, Zedekiah the sonne of Hananiah/ wt al ẏ princes. And Micheah tolde thẽ al the wordes, ẏ he heard Baruch rede out of the boke before the people.

Then al the princes sent Iehudi ẏ sõ of Nathaniah, ẏ sõne of Selamiah the sõne of Chusi, vnto Baruch, saiyg: Take i thine hãd the boke, wherout ẏ hast red before al the people & cõe. So Baruch the sonne of Neriah toke the boke i his hand & cam vnto them. And they said vnto hi: Sit downe, & rede ẏ boke ẏ we may here also. So Baruch red, ẏ they might here. Nowe whẽ they had herde al the wordes/ they were abashed one vpõ another/ & said vnto Baruch: We wil certifie ẏ king of al these wordes. And they examyned Baruch/ saiyg: tel vs/ how dydest ẏ wryt al these wordes out of his mouth? Then Baruch answered them: He spake al these words vnto me wt his mouth & I alone was wt him/ & wrote them in ẏ boke.

Then sayde ẏ Princes vnto Baruch: Go thy way, & hide the wt Ieremy, so ẏ no mã know wher ye be. And they
C went in to the kyng to the court. But they kepte the boke in the chambre of Elisama the Scrybe, and tolde ẏ king al the wordes that he myght heare. So the kyng sent Iehudi to fetch him the boke, which he brought out of Elisama the scrybes chãbre. And Iehudi red it, that the kyng and al the princes which were about him might here. Now the kynge sate in the wynter house, for yt was the .ix. Moneth/ and there

was a good fyre before hym: and when
Jehudi had red thre or four leaues the
reof, he cut the boke in peaces wt a pen
knyfe, and cast it into the fyre vpon ye
harth/ vntyl the boke was all brent in
the fyre vpon the harth.

Yet no man was abasshed thereof/
or rente his clothes nether the kinge hi
self, nor his seruauntes, though they har
de all these wordes. Neuertheles Elna
than,/ Dalaiah, & Gamariah besoug-
F ht the kynge that he would not burne
the boke: Notwithstanding the kyng
wolde not heare them but commaūded
Jerahmeell the sonne of Amelech Sa
raiah the sonne of Ezryell/ and Sela-
miah the sonne of Abdyell, to lay han-
des vpon Baruch the scribe/ and vpon
Jeremy the prophet: but the Lord kep
te them out of syght. After now that the
kynge had brente the boke, and the ser
mons which baruch wrot at the mouth
of Jeremy, ye word of the Lord came vn
to Jeremy, saying: take an other boke
and write in it all the forsayde sermons
that were written in the fyrste booke,
whiche Jehoakim the kinge of Juda
hath brente.

And tell Jehokim the kynge of Ju
da: thus sayethe the Lorde: thou haste
brente the boke and thoughtest within
thy selfe: Why hast thou wrytten ther
G in that ye king of Babylon shal come ād
make this lāde wast so that he shal ma
ke both people and cattell to be out of
it. Therfore thus the Lorde sayeth of
Jehoakim the kinge of Juda: there
shall none of hys generation syt vpon
the throne of Dauid. Hys deade corpse
shalbe cast out, that the heat of the day
and the frost of the nyght maye come v
pon hym and I wyl vysyte the wycked
nes of him, of his seade, and of his ser-
uauntes. Morouer all the euel that I
haue promised them (though they herd
me not) wyll I brynge vpon them vpō
the inhabytours of Jerusalem. ād vpō
all Juda. Then toke Jeremy an other
boke and gaue it Baruch the Scrybe
the sunne of Neriah, which wrote ther
in out of the mouthe of Jeremye all ye
sermons that were in the fyrst boke wh
iche Jehoakī ye kīg of Juda did burne
And ther were added vnto them many
mo sermons, then before.

¶ Zedekias succedeth Cononiah. He sendeth vnto
Jeremy to praye for hym. Jeremye goynge into the
land of Ben Jamyn is taken he is beaten, and put
in preson, he is delyuered by king zedekiah.

The. xxxvii. Chapter.

Zedekiahh the sunne of Jo
siah, whych was made kin A
ge thorow Nabuchodono-
sor kynge of Babylon, reg
ned in the land of Juda, in
the steade of Cononiah the sunne of Je
hoakim. But nether he nor hys seruaū
tes nor the people in the lande woulde
obeye the wordes of the Lorde, which
he spak by the prophet Jeremy. Neuer
theles zedekiah the kinge sēte Jehucall
the sonne of Selemiah/ and Sophoni
ah the sonne of Maasiah the prest to ye
prophet Jeremy, saying: O pray thou
vnto the Lord oure god for vs. Nowe
Jeremye walked fre among the people
at that time, and was not put in prysō Jere, xviii, a
as yet. Pharaos host was come out of xxv, a.
Egipt which whē the caldes ye beseged
Jerusalē perceued/ they departed frō
thēce. Then came the word of the Lord B
vnto Jeremye the prophet, saiynge.
Thus sayth the Lorde God of Israell
thys answeare shall yee geaue to thee
kyng of Juda that sent you vnto mee
for councell: Beholde Pharaos hoo-
ste whiche is come forthe to helpe you,
shall returne to Egypte in to hys ow-
ne lande: but the Caldees shall come
agayne/ and fyght agaynst this cytye
wynne it, & set fyre vpon it. For
thus sayeth the Lorde: dysceaue not
youre owne myndes thynking on this
maner: tush/ ye Chaldees go now their
way from vs: no, they shal not go their
waye. For though ye had slayne the
whole host of the Caldees, that besege
you, and euery one of the slayn laye in C
his tent, yet shuld they stande vp, and
set fyre vpon thys cytie, now when the
host of the Caldees was broken vp frō,
Jerusalem/ for feare of the Egypcyās
army, Jeremy went out of Jerusalem
toward the lande of Ben Jamin to
do certeyne busynes there amonge the
people. And when he came vnder Ben
Jamyns porte/ there was a porter, cal
led Jeriah, the sonne of Selemiah the
sonne of Hananiah/ whyche fell vpon
hym/ and toke hym saying: thy mynde
is to runne to the Caldees.

Thē sayde Ieremy: It is not so, I go not to the Caldees. Neuertheles Ieriah wolde not beleue hym, but brought Ieremy downe before the Princes. Wherfore the Prynces were angry wt Ieremy/causyng hym to be beaten, ād to be layed in pryson in the house of Ionathas ÿ scrybe. For he was ÿ ruler of the pryson. Thus was Ieremye put in to the dungyon and pryson, and so laye there a long tyme. Then zedekiah the kyng sent for hym, and called hym, ād asked hym quyetly in his owne house/ saying: thynkest thou thys busynes (ÿ now is in hand) commeth of the Lorde Ieremy answered: ye that it doth: and ÿ (said he) shalt be delyuered in to ÿ king of Babilons power.

D Moreouer. Ieremy said vnto king zedekiah: What haue I offended agaynst the, agaynst thy seruauntes or agaynst this people that ye haue caused me to be put in prison? Where ar your prophetes which haue prophecyed vnto you and sayd/that the king of Babylon shuld not come agaynst you and this lande? And therfore heare now, O my Lord the Kyng: let my prayer be accepte before the, and send me no more in to the house of Ionathas the Scribe, that I dye not there. Then zedekiah ÿ kyng commaunded to put Ieremy in the fore entry of the prison/ and dayly to be geuen hym a cake bread, and els no dighte meat, vntyl al the bred in the cyte was * eaten vp. Thus Ieremy remayned in ÿ forentre of the pryson.

The notes.

a * Some reade: lyfe not vp youre affeccyons, sayīg: The Caldees &c.
b * Some reade to brynd the possessyō in the myddest of ÿ people. They vnderstand her by the deuysion of Ieremies landes, with his kynsfolkes at Anathoth. Other reade: to separate, vnderstandē him self, because he was in the myddest of ÿ people that is, to cause him to depart forth of ÿ myddest of his people. They thinke ÿ he wold haue fled, for fere of persecucyon.
c * Of this warres fearfnes, which was in the seuenth yeare of zedekiah vnto the .ix. day of the .iiii. moneth ye rede after in ÿ .xlii. & .lii. Ca. xxv

¶ By the mocyon of ÿ rulers Ieremy is put into ÿ dōgē. At ÿ request of Abedmelech ÿ Chaumberlain ÿ king cōmaūdeth Ieremy to be brought forthe of the dūgeon Ieremy sheweth ÿ king how he myght escape deth

¶ The .xxxviii. Chapter.

Saphatiah the sōne of Mathan, Godoliah the sōne of Phashur/ Iucal the sonne of Selemiah/ and Phashur the sonne of Melchiah 1
perceued the wordes/ that Ieremy had spoken vnto al the people, namelye on this maner: Thus sayeth the Lord: Who so remayneth in thys cytie, shall perysh/ ether wyth the sweard, with honger or wt the pestylence: But who so falleth vnto ÿ Caldees, shal escape/ * wynnig his soule for a pray/ and shal liue. For thus sayeth the lorde Thys cytie (no dout) must be delyuered in to ÿ power of the kyng of Babylon, and he also shal wynne it. Then sayde the princes vnto the kyng: Syr, we beseche you let thys man be put to deathe, for thus he discorageth the handes of the souldyers that be in thys cytye, and the hādes of al the people/ when he speketh suche wordes vnto them. Thys man verelye laboureth not for peace of the people/ B but myschef. zedekiah the kyng answered and said: lo/ he is in your handes, for the kyng maye deny you nothyng. Then toke they Ieremy, and cast hym into the dongion of Melchiah the sōne of Hamelech, that dwelt in the fore entre of the prison. And they let downe Ieremy wt coardes into a dongeon, wher there was no water, but myer. So Ieremy stack fast in the myre. Now whē Abedmelech the Moryan beyng a chāberleine in the kings court, vnderstode that they had cast Ieremy in to the dōgeon: he wente out of the kinges house and spake to the kyng, (whych thē sate vnder the poorte of Ben Iamin) these wordes: My Lorde the kyng wher as these men medle with Ieremy the prophet, they do hym wrōg: Namely that C they haue put him in prison, there to dy of honger, for there is no more bred in the cytie. Then the king comaunded Abedmylech the moryā & said. Take frō hence .xxx. men whom thou wilt, & draw vp Ieremy the prophete out of the dongeon, before he dye. So Abedmelech toke the men wt hi & went to the house of Amalech, and there vnder an almery he gat old rages and worne clowtes and let them downe by a cord, into the

dongeon

dongeon to Jeremy.
And Abedmelech the Morian sayd
vnto the prophet Jeremy: O put these
D ragges and cloutes vnder thine arme
holes/betwyxt them and the coardes ye
Jeremy did so. So they drewe vp Je-
remy with cordes and toke him out of
the dongeon, and he remayned in the fore
entrye of the prison. Then zedekiah the
kyng sent ād caused Jeremy ye prophet
be called vnto him, in to the thirde en-
trye, that was by the house of the lord
And the king said vnto Jeremy: I wil
aske the somewhat but hyde nothyng
fro me: Then Jeremy answered zede
kiah: Yf I be plaine vnto thee, thou
wylt cause me suffre death: yf I geue ye
councel, thou wilt not folow me. So ye
kynge swore an ooth secretly vnto Je-
remy, saying: As truly as the Lord ly-
ueth, that made vs these soules/ I wil
not slaye the/ner geue the in to the han
des of them that seke after thy lyfe.

E Then saide Jeremy vnto zedeky
ah: Thus sayeth the Lord of hostes the
god of Israell, If case be) that thou
wylt go forth vnto the kynge of Baby
lons princes, thou shalt saue thy lyfe/
and thys cytie shal not be brēt ye both
thou and thy housholde shall escape wt
your lyues. But yf thou wylt not goo
forth to the kyng of Babilons prīces/
then shal thys cytye be delyuered into
the handes of the Caldees which shall
set fyre vpon it, and thou shalte not be
able to escape them. And zedekiah said
vnto Jeremy I am afrayd for the Jw
es, that are fled vnto the Caldees, lesse
I come in their hādes ye so they to haue
me in derysion.

F But Jeremy answered: No they
shal not betraye the: O herkē vnto the
voice of the Lord (I beseche the) which
I speake vnto the/so shalt thou be wel
and saue thy life. But yf thou wilt not
go forth, the Lorde hath tolde me thys
playnely Behold, al the wemen that ar
left in the kyng of Judas house, shal
go out to the kyng of Babylons prīces
for they thinck that thou art disceued
and that the men whome thou dydeste
put thy trust, haue gotten the vnder/
and sett thy fete fast in the myre/ and
gone their waye from the
Therfore al thy wyues with their chyl
dren shal fle vnto the Caldes, and thou
shalt not escape their hādes, but shalte
be the kyng of Babilons prisoner, ād
thys cytie shal be brent. Then sayd zede-
kyah vnto Jeremy: loke that no body G
know of these wordes, and thou shalte
not dye. But yf the prynces perceaue, ye
I haue talked wt the/and com vnto ye
sayeng: O speke, what saide the kynge
to the, hyd yt not from vs, and we wil
not put the to deth. Tel vs (we praye
the) what sayde the kyng to the. Se ye
geue them this answere: I haue hum-
bly besought the kyng that he wil lett
me ly no more in Jehonathians house
ye I dye not there: Then cam al the pri
ces vnto Jeremy/and asked hym, And
he told them/after the maner as ye king
bad him. Then they held their pece, for
they perceaued nothing. So Jeremye
abode styl in the fore entry of the prisō
vntyll the daye that Jerusalem was
wonne:

¶ Nabuchodonosor besegeth Jerusalem zedekiah
flyeth, he is taken of the Chaldees. Hys sonnes ar
slayn. Hys eyes are thurst out, Jeremy is prouyded
for Abedmelech is delyuered fro ye captyuite, because
her onfydence that he hath in god.

¶ The. xxxix. Chapter

Now when the cytie of Je- A
rusalem was taken, for in ye Jere. xxii. b; iiii. Reg. xxv
ix. yeare of zedekiah king
of Juda in the tenth Mo-
neth, came Nabuchodono
sor the king of Babylon and al hys ho
ste, and beseged Jerusalem. And in the
xi. yeare of zedekiah in the fourth Mo
neth the. ix. day of the Moneth, he bra
ke into the cytie). Then al the prynces
of the kyng of Babylon, came in/ ꝛ set
them downe vnder the porte: Neregel
Sarezer, Samegarnabo/ Sarsachim
Rabsaris Neregel Marezer, Rybmag
wyth al the other prynces of the kyng
of Babylon. And when zedekiah the
kyng of Juda with his souldiers sawe
them, they fled, and departed out of the
cytie be nyght thorowe the kīges gar
den, and thorowe the porte that is be
twene the two wales, and so they went
towarde the wyldernes.
But the Caldees host folowed fast
after them, and toke zedekiah in the
felde

felde of Jericho/and brought him prysoner to Nabuchodonosor the kyng of Babylon unto Rebliath, that lyeth in the lande of Hemath wher he gaue iudgement upon him. So the king of Babylon caused the chyldren of Zedekiah to be slain and al the nobles of Juda to be slain before his face at Rabliath. And made zedekiahs eies to be put out and bõd hym with chaynes/& sent hi to Babylõ

C iiii.Re.xxv, Jere.xxxix.b Morouer, the Caldees brente up the kinges palace with the other houses of the people, and brake downe the walles of Jerusalem. As for the remnaunt of the people that were in the citie, and such as were com to help them (whatsoeuer was left of the comen sorte) Nabusaradan the chefe capteyne caryed them to Babylon. But Nabusaradan the chefe capteyn let the rascal people (and those that had nothyng) dwell styl in the land of Juda, and gaue thẽ vyneyardes and corne feldes at the same tyme. Nabuchodonosor also the kynge of Babilon gaue Nabusaradan the chefe capteyne a charge concerning Jeremye, sayinge: take and cherysh hĩ & make much of hĩ: se ẏ do hĩ no harme, but intreate hĩ after hys owne desyre. So Nabusaradan the chefe captayn, Nabusasban the chefe chamberlayne/ Nergalsarezer the treasurer: and al the kynge of Babylons Lordes, sente for Jeremy/and caused hym to be let oute Jer.xxxviii.d of the fore entrye of the presonne, and committed hym unto godoliah the sonne of Ahicam the sonne of of Saphan that shulde carye hym home, and so he D dwelt amonge the people.

Jerem.xl.b Now whyl Jeremy lay yet bounde in the fore entry of the pryson/the worde of the Lorde came unto him, saying go and tell Abdemelech the Morian: Thus sayth the Lorde of hoostes the god of Israel: beholde, the cruell and sharpe plage that I haue deuised for thys citie wyll I bringe upon the, ẏ ẏ shalt se it but I wyll delyuer the (saith the lord) & ẏ shalt not com in the hãdes of those men whome thou fearest. For doutles I wyll saue the, so that ẏ shalt not perysh with the swerd: but thy lyfe shalbe saued, and that because thou hast put thy trust in me sayth the lorde.

¶ Jeremy hath lybertie to go whyther he wyll. He dwelleth with the people that remayneth at Jerusalem ouer whom Godoliah ruleth. Johanan ẏ prophesyeth deth unto Godoliah.

¶ The.xl.Chapter

This is the maner howe the A Lorde intreated Jeremye, when Nabuzaradan ẏ chef Captayne had let him go fre from Romah, whyther he had led hym bounde amonge all the presoners, that were caryed from Jerusalem and Juda unto Babilon. The chefe Captaine called for Jeremy, and said unto him: The lord thy god spake mightely before of the misery upõ this place: Now the Lord hath sent it, and performed it as he had promysed: for ye haue synned agaynst the Lord, and haue not bene obedient unto his voice therfor commeth this plage upon you. Behold, I lowse the boundes from thi handes this daye; if thou wylt now go with me unto Babilon/up then: for I wyl se to the, and prouyd for the: But yf thou wylt not go wt me to Babylon B then remayne here. Behold al the land is at my wyl, loke where thou thinkest conuenient and good for the to abyde there dwel if thou canst not be content to dwel alone, then remayne with Godoliah the sonne of Ahicam, the sonne of Saphan: whom the kyng of Babylon hath made gouernoure ouer the cyties of Juda, and dwel with hi amõge the people, or remayne where so euer it pleaseth the. So the chef Captayne gaue him his expences wt a reward, & let him go. Then wente Jeremye unto Godoliah the sonne of Ahicam to Masphah, and dwelt there wyth hym amonge the people that were lefte in the lande.

Now when the captaynes of ẏ host of Juda (whiche wt their felowes were C scatred abrode on euery syde in ẏ land understand ẏ the kyng of Babilõ had made godoliah, ẏ sonne of Ahicam gouernour in ẏ land, and ẏ mã/wyfe and chyld, yea & the poore mẽ in the land (ẏ were not led captyue to Babilõ) shuld be under his iurisdicciõ: They cam to Godoliah unto Maspbah: Namely, Ismael ẏ son of Nathaniah, Johanã Jonathath ẏ sõnes of careah sareah ẏ son

of Thanhometh, the sonnes of Ophat the Netophatite, Jesaniah the sonne of Maachati/with theyr compa nions And Godoliah the sonne of Ahicam þ sonne of Saphan, sworen vnto the, ãd theyr felowes on thys maner: Be not a frayed to serue the Caldees/dwell in þ lande and do the King of Babylon seruice, so shall ye prospere. Beholde, I dwell at Mazphah to be an officer in the Caldees behalfe, and to satesfy such as come to vs. Therfor gather you wine, corne and oyle, & kepe them in your ware houses, and dwell in your Cities that ye haue in kepynge.

D Yee all the Jewes also that dwelte in Moab vnder the Ammonites, in Idumea and in all the countrees/ when they herde, that the kynge of Babylon had made Godoliah the sonne of Ahycam the sonne of Saphan, gouernour vpon them that were left in Juda: All the Jewes (I saye) returned out of all places where they were fled vnto: and came into the lande of Juda to Godoliah vnto Mazphah, ãd gathered wyne and other frutes, and that very much.

Moreouer Johanan the sonne of Careah and all the capteynes of the hoste, that were scaterd on euery syde in þ lande came to Godolyah in Mazphah, and sayde vnto hi: knowest thou notte that Baall is king of the Ammonites & hath sent Ismael the sonne of Nathaniah, to slaye the? But Godoliah the sõne of Ahicam beleued them not. Then sayd Johanan the sonne of Careah vnto Godolyah in Mazphah these wordes secretly: Let me go, I praye the, ãd I wyll slaye Ismael, the sunne of Nathaniah, so that no bodye shall knowe it. Wherfore wyll he kyl the, that all þ Jewes which resorte vnto the myghte be scatered, and the remnaunt In Juda perysshe? Then sayde Godoliah the sonne of Ahikam to Johanan the sonne of Careah: Thou shalt not do it, for they are but lyes/þ men say of Ismael

¶ Ismael kylleth Godoliah gilefully, & many other with hym. Johanan foloweth after Ismael.

¶ The.xli. Chapter.

1 iiii.Re.xxv. But in the seuenth moneth it happned that Ismael the sunne of Nathaniah the son of Elysama (one of the kinges bloude) came wyth them that were greatest about the kynge, ãd ten men that were sworn with him: vn to Godolyah the Sonne of Ahicam to Mazphah, and ate there together. And Ismael the sonne of Nathaniah wyth those ten men that were sworne to hym starte vp, and smote Godoliah the sonne of Ahikam the sũne of Saphan wt the swerde, and slewe hym/ whome the kyng of Babylon had made gouernor of the lande. Ismaell also slewe all the Jewes that were wyth Godolyah at Mazphah, and all the Caldees that he founde there waytyng vpon him.

The next daye after that he had slaine Godolyah (the matter was yet vnknowen) there came certeine men from Sichem, from Siloh and Samaria, to the numbre of. lxxx. which had shauẽ theyr beerdes, rente theyre clothes/and were all heuye, bringinge meateofferynges, and incense in theyre hand/to offer it in the house of the Lord. And Ismahell the sonne of Nathaniah wẽt B forth of Mazphah weppyng to mete thẽ. Now when he met them, he sayde: goo youre waye to Godolyah the sonne of Ahicam, ãd when they came in the myddest of the citi, Ismael the sunne of Nathaniah (wt thẽ that were sworne vnto hym) slewe them, euen at the myddeste of the pyt. Amonge the. lxxx men ther were ten, that sayd vnto Ismaell: Oh slay vs not for we haue yet a great tresure in the felde, of wheate, barley/oyle and hony. So he spared them and slu them not wyth theyr bretheren. Now the pyt wherin Ismael dyd cast the dede bodyes of the men (whome he slewe iii.Re.xv.e because of Godolyah) had kynge Asa caused to be made, for feare of Baasa the kynge of Israel, & the same pyt did Ismaell fyll with sleyne men. As for þ remnaunt of thee People, the kynges doughters & al þ people þ were yet left at Mazphah vpõ whõ Nabusaradã þ chefe captain had made godoliah þ sõ of Ahicã gouernour: Ismael þ sõne of Nathaniah caryed thẽ away prisoners toward þ amonites. But whẽ Johanã the sonne of Careah and al they which had bene Capteynes ouer the kynges hoste wt hi, herde of all the wyckednes that

that Ismaell the sonne of Nathaniah had done: they toke their companions, and went oute for to fyght with Ismaell the sonne of Nathaniah, and founde hym by the water of Rabym in Gabaon. Now when all the people whom Ismael led de captiue, sawe Iohanan ÿ sonne of Careah and all the capteynes of the hooste, they were glad. So al the people that Ismaell had caryed awaye from Mazphah were brought agayne

D And when they returned, they came to Iohanan the sonne of Careah. But Ismael the sonne of Nathaniah fledde from Iohanan with eyght of his sworne companyons & went to ÿ Amonytes. Then Iohanan the sonne of Careah/ and all the captaines of the hoste that were with hym, toke the remnaunte of the people, whom Ismael the sonne of Nathaniah had led awaye (when he had slayn Godolyah the sonne of Ahicam) whome they also had rescued from hym: fightinge men Women and Childeren, and gelded men, whome they brought agayne from Gabaon and wente from thence & sate them downe at Geruth Camaam/ which lyeth besyde Bethlehem, that they myght go into Egipte for feare of ÿ Chaldees: of whome they were afrayde because that Ismaell the sonne of Nathaniah had slain Godolyah Ahikams sonne whom the king of Babylon had made gouernoure in the lande.

Jerem. xl. b

¶ The Capteynes aske councell of Jeremye what they ought to do. Jeremy monysheth the remnaunt of the people not to go into Egypte.

¶ The .xlii. Chapter.

A So al the rulers, and Iohanan the sonne of Kareah / Iezeniah the sonne of Osaiah came with al the people from the least vnto the moost and sayde vnto Ieremy the prophet: O heare our peticion, that thou mayest pray for vs vnto the Lorde thy God, and for thy remnaunt wherof there be very fewe lefte of manye, as thou seest vs: that the Lorde thy God maye shewe vs a waye to go in and tel vs what we shulde do. Then Ieremye the Prophet saidvnto thé: I haue herd you

Jerem. xxi. a
Jer. xxxvii. a

Beholde: I wyll praye vnto God your lord, as ye haue requyred me: and loke what answere the Lord geueth you/ I shal certifi you, therof, & kepe nothing backe from you. And they sayde vnto Jeremy: The Lord of truth and faythfulnes be oure recorde, that we wyll do all that the Lorde thy god commaunded vs, whether it be good or euil, we wyl herké vnto the voyce of our lord god to whom we sende the that it may prospeare, when we haue folowed the voyce of the Lorde oure god.

B And after ten dayes came the worde of the Lord vnto Jeremy. Then called he Johanan the sonne of Kareah, & al the captaynes of the people that were with hym: yea and all the people from the least to the moost, and sayde vnto them: Thus sayth the lorde god of Israell vnto whome ye sente mee/ to laye forth youre prayers before hym: Yf ye wyll dwell in this land, I shall buylde you vp, and not breake you downe: I shall plante you, and not rote you oute for I am pacifyed/ as concernynge the trouble that I haue done to you. Fear not the kynge of Babylon/ of whom ye stande in awe: O be not afrayd of hym sayth the Lorde: for I wyl be with you/ to helpe you, and delyuer you from hys handes I wyl pardon you, I wyll haue mercy vpon you and brig you agayne into your owne lande.

C Neuertheles, yf ye purpose not to dwel in this land, nor to folow the voyce of the Lorde your God: but wyll say thus, we wyll not dwell here, but go in to Egipte: where we shal nether se warre, heare the noyse of battell, nor suffre honger there wyll we dwell. Wherfore heare now the worde of the lorde, O ye remnaunt of Juda. Thus sayeth the Lorde of hostes the god of Israell: Yf ye be wholy purposed to go into Egypt and to be there as straungers: the swerde that ye fere, shall ouertake you in Egypte: and the honger wherof ye be here afrayed shall hange vpon you into Egypte, and there ye shall dye. For all thei, that of set purpose vndertak to go into Egipte, there to easse them selues of theyr myseriye / shal perysh with the swerde with honger and pestilence: not one

one of them shall remayne, there shall
none escape ÿ plage, that I wyl bring
vpon them. For thus sayeth the Lord
of hoostes the God of Israell: lyke as
my wrath and indignacyon is com vp
on the inhabytours of Jerusalem / so
shal my dyspleasur go furth vpon you
also, yf ye go into Egypt: For there ye
D shalbe cursed, abhorred, broughte to
shame and confusion: and as for thys
place ye shal neuer se it more. The lord
forbyddeth you (O ye remnaunt of Ju
da) ÿ ye shal not go into Egypt. And
forget not that I haue warned you er
nestly this day, els shal ye begile your
selues. For ye sent me vnto the Lorde
your God, and sayde: O praye thou ÿ
Lorde our god for vs: and loke what
answere the Lorde our god geueth ÿ,
that bring vs agayne, and we shal do
therafter. Nowe haue I shewed/
ād declared vnto you the voyce of the
Lord your god, for the which cause he
hath sent me to you. If ye wyl not fo-
low it, be sure/ that ye shal perysh with
the sweard, with honger and pestylēce
euen in the same place, wher your lust
was to go and dwell.

¶ Johanan caryeth the remnaunt of ÿ people into Egypt, contrary to the mind of Jeremy. Jeremy prophecyeth ÿ destruction of Egypt

The .xliii. Chapter.

NOwe, when Jeremy had
ended al the wordes of the
Lord god vnto the people
A (for their sakes to whome
God had sent him) Azari-
ah the sonne of Osaiah, and Johanā
the sonne of Kareah with al the proud
personnes, sayd vnto Jeremye: Thou
lyest: the Lord our god hath not sent ÿ
to speake vnto vs, that we should not
go into Egypte, and dwell there: But
Baruch the sōne of Neriah prouoketh
the agaīst vs, that he might brynge
vs into the captiuitie of the chaldees,
that they might sleye vs and carye vs
awaye presoners vnto Babylon.
So Johanan the sonne of Kare-
B ah/ and all the captaynes of the hoost/
and al the people folowed not the com
maundement of the Lorde: Namely, to
dwel in the lande of Juda. But Joha-
nan ÿ sonne of kareah, & al the captai-
nes of the hooste caryed awaye all the
remnaunt in Juda, that were come to Jerem. xli. a
gether agayne frō the Heythen (amōg
whom they had ben scatred) to dwel in
the land of Juda: Men womē/ childrē
ÿ kynges daughters, & all those that
Nabuzaradan the chefe captayne had
left with Godolyah the sonne of Ahi-
kam. They caryed awaye also the pro- C
phet Jeremy, Baruch the sonne of Ne
riah, and so came into Egypt: for they
were not obedyēt/ vnto the cōmaūde-
mēt of god. Thus came they to Tha-
phnis. And in Thaphnis the worde
of the Lorde happened vnto Jeremye,
saying: Take great stones in thyne
hand/ and hyde them in the brych wall
vnder the dore of Pharaos house in
Thaphnis, ÿ al the men of Juda maye
se/ and saye vnto them: thus sayeth the
Lord of hoostes the god of Israel: Be
hold, I wyll send and call for Nabu- Jerem. xlvi. c
chodonosor the kyng of Babylon my
seruaunt, and wyll set hys seate vpon
these stones ÿ I haue hyd/ and he shal
sprede his tent ouer them. And whē
he commeth/ he shal smyte the land of D
Egypt with slaughter, with presōmēt
and wyth the swearde. He shal set fyre
vpon the temples of the Egyptyans
goddes, and burne them vp, and take
them selues presoners. Moreouer he
shal araye him selfe wt the lande of E-
gypt, lyke as a shepard putteth on his
cote, and shall depart hys waye from
thēce in peace. The pyllers also of the
tempe of the Sunne that is in Egipt:
shal he breake in peces, and burne the
temples of the Egyptians goddes.

¶ He reproueth ÿ people for their Idolatry. They that set light by the threatenyng of the Lord, are chastened. The destructyō of Egipt & the Jewes therin is prophecyed.

¶ The .xliiii. Chapter.

THis is the worde that was
shewed to Jeremy concer- A
nyng al the Jewes/ which
dwelt in Egipte: at Mag
dal, at Thaphnis, at Mā-
phis, and in the Land of Patures.
Thus sayeth the Lorde of hoostes the
God of Israel: ye haue sene al the my-
sery that I haue brought vpon Jeru-
salem, and vpon al the cityes of Juda,
so that thys daye they are desolate: ād

no man dwelling therein: and that be
cause of y great blasphemies, which they
committed, to prouoke me vnto anger:
in that they wente backe to do sacryfi-
ce/ and worshippe vnto straunge god-
des: whom neyther they nor ye, nor your
fathers haue knowen. How be it, I sent
vnto them my seruauntes all the pro-
phetes: I rose vp early, I sent vnto the,
and gaue them warninge: O doo noo
such abominable thinges, & thinges y I
hate. But they wold not follow ner her
ke, to turne fro theyr wickednes, & to do
no more sacrifice vnto straunge Gods.

Wherfore myne indignation and
B wrath was kyndled, and it brente vp y
cities of Juda, the feldes with the stre
tes of Jerusalem so that they were ma-
de waste and desolate, as it is come to
passe this daye. Now therfore thus
sayth the lorde of hoostes the God of
Israell: how happeneth it, that ye doo
so greate euel vnto your owne soules,
thus to destroye the men and women/
chyldren and Babes of Juda: so that
none of you is left, because ye prouoke
me vnto wrathe wyth the workes of
youre owne handes: when ye offre vn
to straunge goddes in ther lande of E
gipte wher as ye be gone to dwel: that
ye mighte vtterlye perishe, and that ye
myght be reuyled and shamefully in-
treated of al nacions. Or haue ye now
forgotten the wyckednes of your fore-
fathers, the wyckednes of the kynges
of Juda and their wiues, the wycked-
nes that ye youre selues and your wy
ues haue done in the land of Juda, in
the cytie and in the land of Jerusaleme
C Yet are ye not sory this daie, ye feare not
nether walke ye in my lawe and in my
commaundementes, y I haue geue vn
to you and your forefathers.

Therfore thus sayeth y Lord of ho
stes the god of Israel: I am stedfastly
aduised and determined/ to punyshe
you, and to rote out al Juda. As for y
remnaunt of Juda that purposit went
in to Egipt, there to ease them of their
misery: I wil take them & they shal al
be destroied. In y land of Egypt shal
they perishe being consumed with the
swearde and with honger. For from the
least vnto the moost they shall perishe
with the swerd and wyth honger. Mo
reouer they shalbe reuyled, abhorred,
shamed, and confounded. For I wyl
visite them that dwel in Egipte, as I
haue visited Jerusalem: with the swer
de, wyth honger and wyth pestilence:
So that none of the remnaunt of Ju-
da, which are gone to dwell in Egypte
shal be left to come agayn into y lande
of Juda although they thinke to come
thether agayn, & to dwel ther. For none
shal com agayn, but such as are fled a-
way. Then al the men which knew th-
at theyr wyues had offred vnto strau- B
ge goddes, and a great sorte of wyues
that stode there, yea and al the people
that dwelt there in Egypte in the cytie
of Patures/ and swered Jeremye, and
sayde: as for the wordes y y hast spoke
vnto vs in the name of the Lorde/ we
wyll in no wyse heare them: but what
soeuer goeth out of our owne mouthe,
that wyl we do: We wyll do sacrifice,
ad offre oblations vnto the Quene of
heaue: like as we and our forefathers,
oure kinges & our heades haue done
in y cities of Juda, & in y streetes & fel
des of Jerusale. For the had we plete
ousnes of vitayles/ the were we in pro
speritye, & no myssfortune came vpo vs.

But sens we left, to offre and to do
sacrifice vnto the Quene of heaue, we C
haue had scarcenes of all thynges, &
perysh w the swerde and honger. Last
of all, when wee wemen dyd sacrifice
and offred vnto the quene of heauen/
dyd we make her cakes and poure vn
to her drinkofferinges to do her seruice,
without our husbandes wylles?

Then sayd Jeremy vnto al y peo-
ple, to the men, to the women and to al
the folck, which had geue hi y answer:
Did not the Lord remebre y sacrifices
y ye your forfathers, your kinges & ru
lers (w al the peple) haue offred in the
cytics of Juda, in the stretes & land of
Jerusale? & hath he not cosydered this
in hys mynde? In so moch, that the lord
might no lenger suffre y wickednes of
your inuecios, & y abhominable thigs
which he did? Is not your lad desolat
& voyd ye & abhorred, so y no ma dwel
leth therein enye more, as it is come to
passe this day.

Dyd not al this happen unto you/because ye made such sacrifyce/ & synned agaynst the Lord? Ye haue not folowed his voyce, to walke i his lawe in his ordinaunces and statutes.

Yea this is the cause, that all mysfortune happē unto you, as it is come to passe this daye. Moreouer, Jeremy spake unto al the people and to al the women: Heare the worde of the Lorde al Juda, ye that be in ẏ land of Egipt. Thus sayeth the Lorde of hostes the God of Israel: Ye and your wyues haue spoken wyth your owne mouth, the thynge that yee haue fulfylled in dede.

Yea thus haue ye said: We wil not fayle, but do the thyng that pleaseth us: we wyl do sacryfice and poure out drinckofferinges to the Quene of heauen. Purposly haue ye set up youre owne good meanynges, and hastelye haue ye fulfylled your owne intent. And therfore, heare the word of ẏ lord al Juda/ ye that dwell in the lande of Egypt.

Beholde, J haue sworn by my grete name, sayeth the Lord/ that my name shalnot be rehersed thorow eny mans mouth of Juda, in all the lande of Egypt: to saye: The lord god lyueth, for J wyl watche, to plage them, and not for their wealth. And al the men of Juda that be in the lande of Egypt/ shal perysh with the swearde and with honger, untyl they be utterly destroyed.

Neuertheles, those that fled away for the swearde, shal come agayne into the land of Juda, but there shal be uery fewe of them. And al the remnaunt of Juda, that ar gone into egipt, ther to dwel, shal know whose wordes shal be found true: theirs or myne.

Take this for a token that J wyl uisette you in this place, sayethe the LORD, and that ye maye knowe how that J (without dout) will performe my purpose upon you to punisshe you. Behold, sayeth the lord J wyl delyuer Pharao Hophrea king of egipt into the handes of his enemyes, that seke after his lyfe: euen as J gaue Zedekiah the kyng of Juda in to the hādes of Nabuchodonosor kyng of Babylon, which sought after his life.

Baruch is reproued of Jeremy.

The. xlv. Chapter.

These are the wordes that Jeremy the prophet spake unto Baruch the sonne of Neriah, after A Jere xxxvi
that he had wrytten these sermons in to a boke at the mouth of Jeremy, In the fourth yere of Jehoakim the sōne of Josiah kyng of Juda.

Thus saieth the Lord God of Israel unto thee, O Baruch: In so much as thou thoughtest thus when ẏ wast wryting/ Wo is me, the Lord hath geuen me payne for my trauayle: J haue weeried my selfe with syghyng & shall J finde no rest? Therfore tell him, O Jeremy, that the Lord saith thus: Behold, The thing that J haue buylded wyl J breake downe agayne/ and rote out the thing, that J haue planted, yea this whole land. And sekest thou yet promocyō? Loke not for it, and desire it not. For J wyl bring a miserable plage upon al flesh sayeth the lorde. But thy life wil J geue thee for a praye where so euer thou goest.

He prophecyeth the destruction of Egipt. Delyueraunce is promised to Israell,

The. xlvi. Chapter

Here folow the wordes of ẏ Lord to the prophet Jere- A Esay xix a.
my, whych he spake unto xxx, a
the Gentyles. These wordes folowing preached he to the Egipcyans concernyng ẏ host of Pharao Necho kynge of Egipte, when he was in Charcamis besyde ẏ water of Euphrates: what tyme as Nabuchodonosor the kyng of Babylon slew him/ In the fourthe yeare of Jehoakim the sonne of Josiah king of Juda.

Ye make ready buckeler and shild ye goo furth to fyght: Ye harnesse your horses, and set your selues upon them. Ye set youre sallettes faste on, ye brynge forth speares, ye scoure your swerds, & put ō your brestplates.

But alas how happeneth it, that J se you so afrayed? why shrink ye back wherfore ar are your worthyes slayne?

Ye they runne so fast awaie/that none of them loketh behynde him. Fearfulnesse is fallen vpõ euerychone of thē sayeth the Lorde. The lightest of fote shall not flee away, and the worthyes shall not escape.

B Towarde the north by the water of Euphrates, they shall stomble and fal. But what is he thys, that swelleth vp as it weare a floude roarynge and ragyng lyke the streames of water? It is Egipte that ryseth vp lyke the floud & casteth out the waters with so great noyse.

For they saye: We wyll go vp, and wyll couer the earth: we wyll destroye the cyties/with them that dwel therin Get you to horsbacke/ roll furthe the Charettes, come forth ye worthyes, ye morians, ye Lybians wyth youre bucklers/ye Lydeans with your bowes: so

C shall thys daye be vnto the lorde God of hostes, a day of vengeaunce/that he maye auenge hym of hys Ennemyes. The swearde shall deuoure/it shal be satisfyed and bathed in theyr bloud. For the lord god of hostes shall haue a slayne offering toward the north by the water of Euphrates. Go vp, O Galaad, and bringe tryacle vnto thee daughter of Egypte.

But in vayne shalt thou go to chirurgery, for thi wound shal not be stopped. The Hethen shal heare of thy shame, and the lande shalbe ful of thy cõfusion: For one stronge man shal stõble vpon another/ howe then shoulde they not fall bothe together

These are the wordes that the lord

D spake to the prophete Jeremy, concernynge the hooste of nabuchodonosor þ kinge of Babylon which was sent to destroye the land of Egypte: Preache out thorow the lande of Egypte/ and cause it to be proclaymed at Magdol, Memphys and Taphnis/and saye: Stande styll, make thee redye, for the swerd shall consume the round about

How happeneth it that thy myghtiworthyes, are fallē/why stode they not fast: euen because the Lorde thrust thē downe. The slaughter was greate, for one fell euer styll vpon an other, One cryed vpon an other: vp let vs go agayne to oure owne people, And to oure owne naturall countre, from the sweard of oure enemyes.

Crye euen there / O Pharao kinge of Egipte/the tyme wyll bringe it on.

E As truly as I lyue (sayth the kinge whose name is the Lord o the ostes) it shall come as the mount of Tabor/and as Lybanus, if it stode in the see. O þ daughter of Egypt make redy to flit For Memphis shalbe voyde and desolate so that no man shall dwell therin. The lande of egypte is lyke a goodly fayre calfe, but one shal come out of the northe to pryche her forwarde. Her waged soudiers that be with her, are lyke fat calues.

They also shall fle away together and not abyde: for the daye of theyr slaughter and the time of theyr visitacion: shal come vpon them.

The crye of their enemies shal make

F a noyse/as the blast of a trompet. For they shal enter in with their hooste, & come with axes, as it were hewers downe of wod. And they shal cut downe her wod, sayeth the Lord/without eny discretiõ. For they shal be mo in nõbre then the grashoppers, so that no man shalbe able to tel them. The daughter of Egypt shalbe confounded/ whē she shalbe delyuered into the handes of þ peple of the north.

Moreouer thus sayeth the lord of hoostes the God of Israel: Beholde I wyl visit that restlesse people of Alerandria/ Pharao and Egypt, yea bothe their Goddes and their kynges: euen Pharao and al thē that put their trust in hym. Yea I wyl delyuer them in to the handes of those, that seke after their lyues Namely, into the power of Nabuchodonosor the kyng of Babylon, and into the power of hys seruauntes. And after al these thinges it shalbe inhabited, as a fore tyme, saieth the Lord.

But be thou afrayed (O my ser- G uaunt Jacob) feare not thou, O Israel. For lo, I wyl helpe the frõ farre, and thy seade from the lande of thy captiuyte. Jacob also shal come agayne, and be in rest: he shalbe ryche, and no man shal do hym harme.

feare thou not (O Jacob my seruaūt) sayeth the Lord, for I am with thee: ād wil destroy al nacions, among whome I haue scatred the.

Neuertheles I wyl not consume thee, but chasten thee and correcte the: yea and that with discrecion: nether wyl I spare the as one that were fautles.

The notes

ss The Caldees killed the Egipcyans, at ẏ floudd of Euphrates, which was toward ẏ North: where as yet their host was wonderous greate, and their horses ꝛ charettes many. But the greater their host was, the more cruel was their slaughter: so dyd the Lord punish theyr wickednes, geuing them into the handes of the Caldees: ꝛ therfore calleth the Prophet the daye of their slaughter, the day of ẏ lordes vengeance, ꝛ them ꝛ slayne offring of the Lord.

b a As though he sayde. Hytherto (O Egipt) hast ẏ bene as a goodly fayre calf, for thyne habundaūce of riches. Therfore as bullokes and oxē are strong wt hornes ꝛ pricked forward wt goddes (or as som cal them gaddes) so shal the Babylonyās kyng ꝛ prick the, ꝛ dryue the to flight and ouerthrow the. By him ẏ shuld come out of the Northe, is understande the kyng of Babilon ꝛ his hoost.

a Her wayged souldiers. &c. The meninge is, that ẏ hyred host of ẏ Egipcians gathered of the coastes ẏ bordred theron, shulde be fearfull ꝛ weake: ꝛ more deynter and delicious, then strong ꝛ manful, as mē fatteued like stalle or caulfes ẏ they shuld also flee wt the Egipcians, when their misery drew nye, ꝛ whē ẏ daye of theyr visitaciō ꝛ punishmēt shuld come.

The worde of the lord agaynst the philistines.

The .xlvii. Chapter.

These are the wordes, that the Lorde spake unto Jeremye the Prophete agaynste the Philistines / before that Pharaoo smote the cytie of Azah. Thus sayeth the Lorde: Beholde, there shall waters aryse oute of the North: and shal growe to a greate floude, runninge ouer and coueringe the lande, the cytyes, and them that dwel therein.

And the men shal crye, and al they that dwel in the lande, shal mourne at the noyse and stamping of their strōg barded horses, al the shakyng of their charettes and at the rombling of the wheles.

The fathers shal not loke to theyr children, so feable and wery shal theyr hādes be:

B at the same tyme, when he shall be there / to destroye the whole land of the Philystines. He shal make waste bothe, Tyrus, Sidon and al other that are sworne vnto them.

For the Lorde wyll destroye all Palestina / and the other Iles, that be deuyded from the countre. Baldnesse is come vpon Azah, Ascalon wyth her other valleys shal kepe her peace.

How long wylt thou slaye, O thou swearde of the lorde? Turne againe in to thy sheeth, rest, and leaue of. But howe can it ceasse, when the Lord him selfe hath geuen him a charge against Ascalon / and raysed it vp against the cytyes of the see coast?

The word of ẏ Lord agaynst the Moabytes.

The .xlviii. Chapter.

Thus sayeth the Lorde of hoostes the God of Israell agaynste Moab: Wo be to the cytye of Nabo, for it shal be layde waste, brought to confusion and taken. A

Esay. xv. a. xvi. a. xxv. b. Ezech. xxv. b. Sophō. ii. b. Josue. xiiii. c.

Yea thy stronge cytie of Kariathiarim shalbe brought to shame, and afrayde: Moab shal nomore be had in honoure: Wycked councell shalbe taken vpon Hesebon. Come (shal they saye) let vs rote theym oute, that they maye be nomore among the nomber of the Gentyls, yea that they maye nomore be thought vpon: Thus the swearde shal persecute the: A voyce shal crye from Horonaim with greate wasting ād destrucciō, is Moab made desolate.

And thys crye shalbe hard in al her cyties. At the goynge vp vnto Luyth there shall aryse a lamentacyon: and downe towarde Horonaim, there shal be herde a cruel and a deedly crye: Get you awaye, saue youre lyues and be B
lyke unto the heeth in the wyldernes. For because thou haste trusted in thy stronge holdes and treasure / thou shal be taken a* Chamos wyth hys prestes and prynces shal goo awaye into captyuite.

The destroyer shall come vpon al cyties, none shal escape. The valleyes shalbe destroyed / and the feldes shalbe layde waste: lyke as the Lorde hath determed.

b* Make a token vnto Moab, that she get her awaye spedely: for her cyties shalbe made so desolate, that no mā

shal dwel therin.

* Cursed be he ÿ doth the worke
of ÿ Lorde negligently, & cursed be he
that kepeth backe his swerde from she
ding of bloude.

Moab hath euer ben rich and care
lesse from her youth vp, & she hath syt
ten and taken her ease with her treasu
re. She was neuer yet put oute of one
vessell into an other (that is) she neuer
went awaye into captiuite, therfore her
taste remayneth, and her sauour is not
yet chaunged.

But lo, the tyme commeth, sayth the
Lorde, that I shal send her trussers to
trusse her vp, to prepare and season her
C vessels: yea her tanckerdes rattel, and
shake to and fro. And Moab shalbe a
shamed of Chamos/lyk as Israel was
ashamed of Bethell, wherein she put
her trust.

Wherfore doo ye thyncke thus: we
are mightie and stronge men of war?
Moab shalbe destroyed, and her cities
brent vp: her chosen yong men, shalbe
slayne, sayth the king, whose name is
the Lorde of hoostes. The destruction
of Moab commeth on a pace, and her
fall is at hande.

All her neyghbours shall mourne
for her, and all they that knowe her na
me, shall say: O how happeneth it, that
D the stronge staf, and the goodly rodde,
is thus broken? And thou doughter Di
bon/ come downe from thy glory/and
syt in pouertye. For he that destroy
eth Moab/shall come vp to the also, &
breake downe thy stronge holdes.

And thou that dwellest in Aroer, get
the to the strete/and loke about the:
aske them that are fledde and escaped,
and saye: what thing is happened? O,
Moab is confounded and ouercome.

Mourne and crye, tell it out at Ar
non, that Moab is destroyed. And mi
sery shal come vpon the playne lande:
Namely/vpon Holon/and Jahazah:
vpon Mephaath and Dibon, vpon
Nabo and the house of Deblathaim,
vpon Cariathiarim and Bethgamul,
vpon Bethmaon and Carioth, vpon
Bozra, and all the cityes in the lande
of Moab, whether they lye farre or
neare.

The horne of Moab shalbe smytte
downe, and her arme broken, sayeth
the lorde. Make her droncken, for she
magnyfyed her selfe aboue the Lorde,
that men maye clappe theyr handes at
her vomyte, & that she also may be lau
ged to scorne. O Israell, shalte thou
not laugh hym to scorne, wen he is ta
ken amonge theues? Yea because of
thy woordes that thou haste spoken a
gainst him, thou shalt be driuen awai.
Yea Moabites shall leaue the cytyes,
and dwell in rockes of stone/and beco
me lyke dowues, that make theyr nest
es in holes.

As for Moabs pryde, we haue her
de of it, she is very hye mynded. I kno
we her stoutnesse, her boastinge, her a
rogancy, and the pryde of her stomack/ E
sayeth the Lorde. For her furiousnes
maye neyther vpholde her with stren
ght nor dede. Therfor shal the mour
nynge be made for Moab/and euerye
mā shall cry, for Moabs sake: a lame
tacion shalbe made to the men, that stā
de vpon the wall. So wyll I mourne
for the also, O Jazer, and for thee, O
thou vyneyarde of Sabamah.

Thy wyne braunches shall come o
uer the sea, and the braunches of Jazer
but vnto thee see the destroyer shal bre
ke vnto the haruest and grape gethe
rynge: Myrth and cheare shalbe taken
awaye from the tymbre feld, and from
the whole lande of Moab.

There shalbe no swete wyne in the
presse/the treader shall haue no stoma
ke to crye, ye there shalbe none to crye
vnto him: which afore tyme were her
de from Hesebon to Eleale and Jahaz,
whych lyfted vp theyr voyce from Zo
ar vnto Horonaym, that bullock of .iii
yere old. The waters also of Nemrim
shalbe dryed vp.

Morouer I wyll make Moab cea F
se (sayth the Lord) from the offerings
and censing that she hath made vnto
her Goddes in hye places. Wherfore
my herte mourneth for Moab, lyke a
croude playenge an heuye songe: and
for the mens sake of the bryckwall my
hert morneth also, euen as a pype ÿ py
peth

peth a doleful song: for they shalbe be ry few/and destroyed.
Al heades shalbe shauen, and al bear-des clypped of: al handes bound/and al loines girded about with sak cloth. Upon al the house toppes and streetes of Moab, there shalbe mourning: For I wil breake Moab lyke an unproffi-table vessel, saith the Lord. O how fer ful is she? O how mourneth she? O how doth Moab hãg down her head/ and is a shamed? Thus shal Moab be a laghyng stock, and had in derysyon of al them, that be rounde about her.

For thus saieth the Lord. Behold/ the enemy shal com fleeng as an aegle, and sprede his winges upon Moab. They shal clyme ouer the wales/and wynne the strõg holdes. Then y migh ty mens hertes in Moab shalbe like y hert of a woman trauelyng wt childe.
G And Moab shalbe made so desolat that she shalbe nomore a peple, because she hathe set up her selfe agaynste the lord. Feare/pit, and snare shal com up on y (O Moab) saieth the lord. Who so escapeth the fere, shal fal in the pyt/ and who so getteth out of the pyt, shal be taken in the snare.

For I wyl bring a yeare of visita cyon upõ Moab, saieth the lord. Ther that are able to fle/ shal stand under y shadow of Hesebon. For there shal go a fyre out of Hesebon, and a flame frõ Sion, and shal burne up that proude peple of Moab, both before & behind.
Wo be unto the (O Moab) for y pe ple of Chamos shalt perish: Ye thy sõ nes & daughters shalbe led awaye cap tyue. Yet at y last wyl I bring Moab out of captiuite agayne/saieth y lord. thus farre of the plage of Moab.

The notes

a Chamos in the name of the Idole and god of y Moabytes.
b After the Greke. Some reade: Geue a flower or winges.
c The Hebr. expound this of y Caldes, y they shu ld haste to destroy y whole kingdom of y Moaby-tes: as though y text shuld mene thus much: cursed be he y neclygētly performeth y vengeāce of y lord, y spareth these most wycked Moabytes, and that withholdeth his sweard frõ shedding of their bloud.

¶ The word of y Lord against y amonites, agaist Iduma, Damascus, Cedar & Elam.

¶ The .xlix. Chapter.

A As concernyng the Amoni tes, thus the Lord sayeth: Hath Israell no chyldren, or is he without an heyre? Why hath youre kyng thẽ taken God in? wherfore doth his peo-ple dwel in hys cyties? Beholde ther fore/the tyme commeth (sayeth y lord) that I wyl brynge a noyse of warre in to Rabah of the amonytes. Rabel shalbe desolat, and her cytis brent up? and the Israelites shalbe lordes ouer those that had them in possession afor, saieth the lord. Hesebon shal mourne/ for it shalbe roted out of the grounde, sayeth the Lord. The cytties of Ra-bah shal crye out, and gyrde them sel-ues wyth sack cloth: they shal morne, & runne about the wales: for their kyng shal be led awaye presoner: yee his pre stes and princes with him. Ezech.xxi.d & xxv.a Amos.i.a

Wherfore trustest thou in the water streme that flew to and fro, O thou fearce daughter: and thinkest thou art so safe (by reasõ of thy treasure) that no man shal come to the? B

Beholde, I wyl brynge a feare up-on the, saieth the Lord god of hoostes, from al those that be aboute y: so that ye shalbe scaterd euery man from ano ther, and no man shall gather them to gether againe y be fled. But after y/ I wil bring the Ammonites also oute of captiuite agayne.

Upon the Edomites hath the lorde of hoostes spoken on thys maner: Is there no more wysdome in Theman? Is there no more good councel amõg his peple? Is their wisdom thẽ turned cleane to naught? Get you hence, turne your backes, crepe downe in to y depe, O ye cytylsines of Dedan.

For I wyll brynge destructyon upon Esau, yee and thee daye of hys vysytacyon. If the grape ga-therers come upon thee, shoulde they nott leaue some grapes? Yf the nyght robbers came upon thee/shoulde they not take so much as they thought wes ynough?
But I wyl make Esau bare, and dis-

couer his secretes, so that he shall not
be able to hyde them. Hys sede shall be
wasted awaye yea hys brethren and his
neyghbours, and he him selfe shal not
be lefte behynde.

Iere.xxvi. Eze.iii.b i.Petr.iiii.c

Thou shalt leaue thy fatherles chil
dren behynd thee/ and I wyl kepe thē
and thy wyddowes shal take theyr com
forth in me. For thus hath the Lorde
spoken: Behold, they that men thought
were vnmeate to drincke of the cuppe,
haue dronken with the fyrst: and thin
kest thou then to be free?

No, no: thou shalt nether be quite
nor fre, but thou must drinck also: For
why/ I haue sworne by my selfe (sayth
the lorde) that Bozrah shall become a
wyldernesse an open shame a laughi
ge stocke and cursynge: and her cities
shalbe a continuall deserte.

D For I am perfectlye infourmed of
the Lorde, that he hath sent a message
alredy vnto the heathen. Gather you
together/ and go forthe against them:

Abd.i.a Eze.xxvii.b Iere.xlviii.d

make you redy to the battayle, for lo:
I wyll make the but smal among the
heathen, and lytle regarded amo ung
men.

Thy hye stommake and the pryde
of thy hert haue deseaued the, because
thou wylt dwell in the houses of stony
rockes, and haue the hye mountans in
possessiō. Neuertheles though thy nest
were as hye as the Aegles/ yet wyll I
cast the downe, sayth the lorde. More
ouer Idumea shalbe a wildernes: who
so goeth by yt, shalbe abashed, & wōder
at all her myserable plages. Lyke as
Sodome, Gomor, and the cities that
laye there about, were turned vpsyde
downe (sayth the Lord) so shall no bo
dy dwell in Idumea/ and no man shal
haue his habitacion there. Beholde/
lyke as the lyon commeth vp from the
pleasaunt medowes of Iordane vnto
the grene pastures of Ethan, so wyl I
dryue hym, and make hym runne aga
ynst her. But who is the** yong man
that I wyl ordeyne therto? Who is ly
ke vnto me? What is he that wyl stry
ue wyth me? What shepherd maye stā
de in my handes?

Therfore heare the councell of the
Lorde/ that he hath taken vpon Idu-
mea: and hys purpose that he hath de-
uysed vpon the Citezins of Theman: E
The least of the flocke shal teare them
in peces, and loke what fayre thing the
y haue, they shall make it waste, and
them selues also. At the noyse of theyr
fall the earthe shall quake, the crye of
theyr voyce shalbe herde vnto the red
see, Beholde, the enemye shall come ād
fle vp hyther like as it were an Aegle:
and sprede his winges vpon Bozrah.
Then shall the hertes of the worthyes
in Edom, be as the harte of a woman
trauelynge of chylde. Vpon Damas-
cus, Hemad and arphad shall come cō-
fusyon, for they shall heare euell tydin
ges: they shalbe tossed to and fro lyke
the see that cannot stande styll. Da-
mascus shal be sore afrayde, and shal
fle, tremblyng shal come vpon her. Sor
row and payne shall ouertake her as a
woman traueling of chylde. But how
shuld so worshypfull and glorious a
cytye bee forsaken? heare therfore: her F
yonge men shall fall in the stretes, ād
al her men of war shal be taken away
in that tyme sayeth the Lord of hostes,
I wyl kyndle a fyre in the lande of Da
mascus, which shal consume the palace
of Benhadad.

As for Cedar and the kyngdomme
of hazor, whome Nabuchodonosor the
kynge of Babylon smote downe/ the
Lorde hath spoken thus vpon them:
Aryse, and get you vp vnto Cedar, ād
destroye the people towarde the easte.
Theyr tentes and theyre flockes shall
they take awaye/ yee theyr hanginges
and theyr vessell. Theyr camels alsoo
shal they cary away with them. They
shal come about them on euery syde wt
a fearfull crye.

Fle, get you sone awaye, crepe into
caues, that ye may dwell there: Ye in
habitours of hazor sayth the Lord: for
Nabuchodonosor the kinge of Baby-
lon hathe holden a Councell concer-
ning you, & concluded his deuyse agai
nst you. Aryse, and get you vp agaīst
yonder ryche and carelesse people (saith
the Lord) which haue nether gates nor
doore barres, and that dwel not toge-
ther. Theyr camels shalbe stolen/ ād
the droues of theyr catel dryue awaye

Morouer

Morouer, these that be shauen wyll I scatre towarde al the wyndes/and bringe them to destruction: yee ād that thorow their owne samplers, sayeth ẏ Lord. Hasor also shalbe a dwellingfor Dragons, and an euerlasting wyldernesse: so that no body shal dwel there/and no man shal haue ther hys habitacion.

These are the wordes/that ẏ Lord
G spake to the prophete Jeremy concernynge Elam, in the begynninge of the reygne of zedekiah kynge of Juda. Thus saieth the lorde of hoostes: Beholde, I wyl ᵇ *breake the bow of Elā and take away their strength: and vpon Elam I wyl bringe the foure windes from the foure quarters of heuen and wyl scatre them agaynst the same foure wyndes. And ther shalbe no people, but some of Elam shal fle vnto thē For I wil cause Elam to be afraied of their ennies, and of thē that seke their lyues: and wil bringe vpon thē the in dignacion of my wrath, saith the lord/ And I wil persecut them with ẏ swerd so long til I haue brought them to nought. I wyl set ᶜ *my stole in Elam/ I wyl destroye both the king and ẏ princes from thence, saieth the lord. But in processe of tyme, I wil bring Elam out out of captyuytie agayne, saith the Lord.

The Notes.

a * By this young man do some vnderstand Alexander the greate conquerar, which ouercame al landes.
b * The Elamtes were good bowmen in battel: ād therfore is their bow prophecied to be broken. &c By which is meant that they shuld be ouercom by the of their enemies & scatred abrode vnto the foure coastes of the erth:
c * That is (as some thinke) Alexaunder the grete conquerer, ẏ wanne Elam:
¶ He prophesieth the destruction of Babilon & ẏ deliueraūce of Israel, which was in captiuitie.

¶ The. L. Chapter

The wordes that the Lorde spake vnto the prophet Je-
A remy/cōcernig Babilon, & the land of the Caldes: preach among the Gentils, let youre voice be hearde, make a token: crye oute, keape no sylence, but saye: Babylon shalbe wonne, Bel shalbe cōfounded, and Merodach shalbe ouercome.

Yea their goddes shalbe broughte to shame and their images shal stande in feare. For out of the north ther shal come a people agaynst her, which shal make her lande so waste that no bodye shal dwel therin: nether man nor beast for they shal flit and depart from thence a * In those dayes and at that tyme saieth the lord, the children of Israel shal come/they and thy children of Juda/ wepinge and makinge haste, and shal seke the Lorde their God. They shal aske the way to Siō, thither shal they turne their faces, and come and hange vpon the in a couenaūt that neuer shal be broken.

My people hath bene a lost flocke my shepardes haue disceaued them, & haue made them go astraye vpon the hilles. They haue gone from the mountayne to the lytle hil, and forgot
ten their folde. Al they that came vpon them, haue deuoured them: and their enemyes sayde: We haue made no faute againste theym, for they haue displeased the Lord, yea euen the lord whiche is the bewtye of their ryghtuousnes, ād that defended ther fathers. Yet shal ye fle from Babylon, and departe out of the land of the Caldees, & ye shalbe as ẏ rammes that go before the flocke. For lo, I wyl wake vp an hooste of people from the northen
land, and bringe them vpon Babylon Iere. l.
these shal laye seige to it, and wynne it. Their arowes shal not mysse, lyke as a connyng archar shuteth not wrong.

And the Caldees shal be spoyled, and al they that spoyle them, shalbe satysfyed, sayeth the Lorde: Because ye were so chearful and gladd, to treade downe myne heretage, and fulfylled
poure pleasures, as the calues in the Esay. xiii
grasse: and tryumphed ouer them lyke the bulles/when ye had gotten the victory. Youre mothers shalbe sore confounded, and they that bare you, shal come to shame. She shalbe the leaste set by among the nacyons, voyd, wast, and dryed vp. No man shal be able to dwel there, for the feare of the Lorde/but she shal be whole desolate.

All they that goo by Babylon / shall stand styl and be abashed/ & shal wonder at al her plages.
C Go forth in your aray against Babilō round about al ye that cā handel bowes: shoute at her, spare no arowes, for she hath synned agaynst the lord. Cry out vpon her, vpon her. Agaynste her rounde about: she shal yelde her selfe, her foundacions shal fal, and her walles shal come downe, for it shalbe the vengeaunce of the Lord. Yea vengeaunce shall be taken of her / and as she hath done, so shal she be dealt wal They shal rote out ẏ sower from Babylon, and hym that handleth the sykle in haruest. For feare of the sweard of the enemy, euery man shal get hym to his owne people, and euery mā shal flye to his owne lond. Israel is a scatered flocke, the Lyons haue dyspersed them. Fyrst the kyng of the Assyriās deuoured them / last of al this Nabuchodonosor king of Babilon hath brosed al their bones.

Jere. xviii, b xix b xlix, c

Exodi. xxi, b Leuit. xxiii, b Ioyel, iii, b

iiii. Re. xviii Esay, x, a iiii. Re. xx b

Therfore thus sayeth the Lorde of hostes the God of Israel: Beholde/ I D wyl visit the king of Babilon and his kyngdome/ as I haue vysited ẏ king of the Assyrians: and wyl bring Israel againe to his plesaunt pasture, that he maye fede vpon Charmel and Basan/ and be satisfyed vpon the mounte of Ephraim and Galad. In those dayes and at the same tyme (sayeth ẏ lord) yf the offence of Israel be sought for/. there shal none be found: yf men enquire for the synne of Iuda/ ther shal be none: for I wyl be mercyfull vnto them/ whome I suffer to remayne ouer.

iiii Re. xix a Esay. xxxvi,

Go downe (O thou auenger) into the ennmies land / and vyset them that dwel therin: downe with them / & smit them vpon the backes sayeth the lord: do accordyng to al that I haue commaunded thee. There is gone aboute the lande a crye of a slaughter and greate murther, namelye on thys maner: Howe happeneth it / that the hammerre of the whole worlde is thus broken and brosed in sonder? How chaunceth it / that Babylon is become a wildernes among the Heathen on thys maner? I my selfe haue layed wayte for thee, and thou art taken: vnawares art thou trapped & snared: For why / thou hast prouoked ẏ lord vnto anger: The lord hath opened hys house of ordinaunce, and brought furth the weapons of hys wrath. For the thynge that is done in the lande of the Chaldees, it is the Lord of hostes worcke.

These thinges shall come vpon her at the last / they shal breake into her pryuy chambre, they shall leaue her as bare as stones, that be layde together in heapes. They shall so destroye her/ ẏ nothyng shalbe lefte. They shall slaye al theyr mighti souldiers and put thē to death. Wo be vnto them for the day and tyme of theyr visitacion is at hande. Me thincke I heare already a cry of them that be fled and escaped oute of ẏ lande of babylon, which shewe in Syon the vengeaunce of the Lorde oure God, the vengeaūce of hys temple: yea a voyce of them, that crye agaynste babylon call vp all the archers agaynste Babylon, pytche youre tentes rounde about her that none escape. Recompense her as she hath deserued: and according as she hath don / so deale with her agayne: for she hath set vp her selfe agaynst the lorde, agaynst the holye one of Israell. Therfore shal her yong mē fall down in the stretes and all her mē of warre shalbe rooted out in that day sayth the Lorde. Beholde I speake vnto thee (O thou proude) sayth the lord God of hoostes for thy daye shall come euen the time of thy visitacion: And ẏ proude shall stomble and fall, and no man shall helpe hym vp. I wyll burne vp his cities with fyre, and it shal consume all that is round aboute him.

C

Thus sayth the lorde of hoostes: The chyldern of Israel and Iuda suffred violence together. All they that haue them in Captyuitye, keape them faste, and wyll not let them goo: but theyr auenger and redemer is mighty, whose name is the lord of hoostes: he shall mainteyne theyre cause/ he shall make the lande shake, and iudge them that dwell therein, one with another.

The sweard shal come vpon the Caldees

ders/saieth the lorde/vpon them that dwel in Babilon/vpon their princes/ and vpon their wise men: The swerd vpō their sothsaiers. as for those (thei shal become fooles.) The sweard vpō their worthyes, so that they shal stand in feare: The sweard vpon their horsmen ād charettes/and vpon al ẏ commen people that dwel vnder them: so that they shall become b*like wemen: The swerde vp on their treasure, so ẏ it shalbe stollen awaie: The swerd vp on their waters, so that they shalbe dried vp: For the land worshippeth images, and delyteth in straunge wonderful thinges. Therfor shal wild bestes, Apes, and Estriches dwel therin: for there shal neuer mā dwel there, nether shal eny man haue his habitaciō there for euermore. Lyke as God destroyed Sodome and Gomorre/with the cityes that laie there about, saieth ẏ lorde: So shall no man dwel there also, nether shal eny man haue there his habitacion. Behold, ther shal come a peple from the North, with a greate bounde of men and many Kinges shall stande vp from the endes of the earth: They beare bowes & buckelers, cruel are they & vnmercyful.

Their voyce roreth lyke the ragig

B ser/they ride vpon horses, and com weponed to fight agaynst thee: O Babylon. As soone as the kyng of Babilon heareth tel of them, his hādes shal wax feble: Sorow and heuynes shal come vpon him, as a womā trauelling wyth child. Behold, Like as the lion cōmeth vp from the pleasādt medowes of Jordane vnto the grene pastures of Ethan/so wyl I driue them forth/& make them run against her. But whom shal I chose out, ād orden to such a thinge? For who is like me, or who wil stryue with me/or what shepard maye stande against me? Therfore here the coūcell that the lord hath geuen vpon Babylon, and the deuice that he hath taken vpon the land of the Caldees. The lest amonge the peple shal tere them in peces/and loke what plesaunt thing they haue they shal laye it waste. The noyse at the wynnynge of Babylon shal moue the earth, & the crye shal be herde among ẏ Gentils.

The notes

a* Here prophecyeth he the commyng agayne of ẏ people from the captiuite of Babylon, after ẏ general lysence geuen them of kyng Cyrus. ii. Pa. xxxvi. g. i. Esdr. i. a

b* Which crye out in tyme of theyr trauelling.

¶ How Babilon shuld be ouerthrowen. Jeremy geueth his boke to Saraiah.

¶ The .li. Chapter.

Thus hath the lord sayde: beholde, I wyl rayse vp a perelous wind against Babilon and her citezens, that beare euel wil againste me. A Jerem. xxv. b

I wil sende also into Babilon fanners, a*to fāne her out, and to destroy her lande: for i the daye of her trouble they shalbe a bout her on euery syde: Morouer, the lorde hath saide vnto ẏ bow men, and to them that clime ouer the wales in brest plates: Ye shal not spare her yonge men, kil downe al her hoost. Thus the slayne shal fal downe in the land of the Caldes, and the wounded i the stretes As for Israel and Juda, they shall not be forsaken of their Jerem. l. d

God/of the lorde of Hostes, of ẏ holy one of Israel: no, though they haue filled al their lande ful of synne. Flye a Esay xlviii. d

waye from Babilon/euery man saue his life. Let no man holde his tunge to her wyckednes, for the tyme of Jerem. xxv. c

the Lordes vengeaunce is come/yea he shal rewarde her agayne.

Babylon hath byne in the Lordes hānde a golden cuppe, that maketh al landes droncken. Of her wine haue al people droncken, therfore are they out of their wittes. But sodenly is Babilon falen, and destroyed. Murne for her, bringe plasters for her woundes if she maie peraduenture be healed agayne.

We wolde haue made Babilon whole (saye they) but she is not recouered. Therfore wyl we let her alone, and go euery man into his owne contre. For her iudgemente ys come into heauen/and is gone vp to the cloudes. And therefore come one, we wil shew vpon the worcke of the Lorde oure God.

Make

Judith. ii c. iii. Reg. xi. c. Make sharpe the arowes, and fyll the quyuers, for the lord shal rayse vp the sprete of ye king of ye Meedes, which hath alredy a desyre to destroy Babylõ.

This shalbe the vengeaunce of the Lorde, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babylon, make your watch strong, let your watch men in araye, yea, hold pryue watches: and yet for all that shall the lord go furth wt ye deuise, which he hath takẽ vpõ thẽ yt dwel in Babilõ:

O thou that dwellest by the greate waters: O thou that hast so greate tresure and riches, thyne ende is come: & the rekening of thy winninges. The Amos. vi. c. Jerem. xxii a Lord of hoostes hath sworne by hĩself that he wyl ouer whelm thee with men Jeremy. l. b. lyke greshoppers in numbre/which wt a corage shall crie/Alarum Alarum against thee. Yea euen the Lord of hostes, that with his power made ye earthe wyth his wysdom prepared the round worlde/and with his discrecyon spred Psal. cxxxv b out the heauens. As soone as he letteth his voyce be herd the waters in ye ayre ware fierce: He draweth vp the cloudes from the endes of thearth. He turneth the lyghtenynges to rayne, he bringeth the windes out of their secret Esay. xliiii a. Baruch vi a places. By yt reason of wysdom, al men are become fooles. Confounded be all the casters of ymages/for the thing yt they make is but disceate, and hath no breath. Vayne is it and worthy to be laughed at and in the tyme of visitacyon it shal perish.

Neuerthelesse, the porcion of Jacob is none suche/but he that made al thinges, whose name is ye Lord of hoostes,

C he is the rodde of his enheritaunce.

Thou breakest my weapons of warre and yet thorow thee I haue scatered ye nacyons and kyngdomes: Thorowe thee haue I scatred horse ãd horse mẽ/ yea, the charettes, and such as sate vp on thẽ, thorowe thee I haue scatred mẽ and women, olde and yong, bachelers & mayden. Thorow the I haue scatered the shepparde and hys flock, the husbãd man and hys cattayl, the prynces & the rulers.

Therfore wyll I rewarde the cytye of Babylon and al her citesyns the Caldees, wt al ye euel which they haue don vnto Syon: yea that yee youre selues shal se it, saieth the Lord. Beholde, I come vpon the (thou ⁎⁎ noysome hyll) sayeth the Lord thou that destroyeste al landes. I wyl stretch out my hande ouer thee/and cast thee downe from ye stony rockes ãd wyl make thee a brent hyl, so that nether cornerstones, ' or pinnacles, nor foundacion stones shall be taken enymore out of thee, but wastes desolate shalte thou lye for euer more, saieth the Lorde.

Set vp a token in the land, blowe the trompettes amonge the Heithen/ prouoke the nacyons agaynst her, call the kyngdomes of Ararat, Menni ãd Askanes agaynst her, numbre out Caphsar agaynst her, brynge as greate a sorte of horses agaynst her, as yf they were greshoppers. Prepare agaynste them the people of the Meedes wyth their kinges prynces & al their chefe rulers, yea and the whole lande that is vnder them. The lande also shal shake and be afrayed, whẽ the deuise of the lorde shall come forth agaynste Babylon, to make the lande of Babylon so waste, that no man shall dwell any more therin. The Worthyes of Babylon shal leaue ye battel, and kepe theym selues in stronge holdes, their strength hath fayled them. they shalbe lyke women. Their dwellynge places shalbe brent vp, their barres shall be broken. One purseuaunt shall mete another, yea one poste shal come by another, to bryng the kynge of Babilõ D tydinges that his citie is taken in on euery syde, the fordes occupyed/the fennes brẽt vp, and the souldiers sore afrayed.

For thus saieth the lord of hoostes the god of Israel: the daughter of Babylon hath bene in her tyme like as a threshing floore, but shortely shall her haruest com. Nabuchodonosor ye king of Babylon hath deuoured and destroyed me, he hath made me an empty vessel. He swalowed me vp lyke a dragõ, and filled hys bely with my delycates, he hath cast me out, he hath taken my substaunce awaye, and the thing that

and

was left me hath he caryed unto Babylon/sayeth the daughter that dwelleth in Sion: yea and my bloude also unto the Caldes, sayeth Jerusalem. Therfore thus sayeth the Lord: Beholde, I (E) wyll defend, thy cause/and aueng the: I wyl drynk up her see/& drye up her water springez.

(...ay.xiii.a) Babilon shall become an heape of stones a dwelyng place for dragons/a fearfulnes and wondryng, because no man dwelleth there. They shal roare together lyke lyons, and as thy yonge lyons when they be angrie, so shal thei bende them selues. In their heart I shal set drincke before them/ and they shalbe dronken for joye: Then shal they slepe an euerlasting slepe, and neuer wake, sayeth the Lord: (...xiii.b) I shal carye the downe to be slayne like shepe, lyke wethers and gootes. O, how was Sesach wonne: O, how was the glory of the whole land taken? how happeneth it, that Babilon is so wondred at amonge the Heathen? The see is rise ouer Babilõ, and hath couered her with his greate waues: Her cyties are layde wast, the land lieth unbuilded & void: it is alone where no man dwelleth, ãd wher no man traueleth thorow. Morouer/I wyl uiset Bel at Babylon: (...em.l.a. / ...ay.xlvi.a / ...an.xiiii.b) and the thing that he hath swalowed up, ỹ same shal I plucke out of his mouth. The Gentyls also shal runne nomore unto him, yea and the walles of Babilon shal fal.

O my people, come out of Babilõ, that euery man maye saue his lyfe, frõ the fearful wrath of the Lorde. Be not faynte herted, and feare not at euery rumore that shalbe herd in the lãd: for euery yere bringeth new tydinges yea straunge wickednes and lordship. And lo, the tyme commeth that I wyl uiset the ymages of Babylon, and the whole land shalbe confounded, ye and her slayne shal lye in ỹ middest of her. Heauen ond earth w al that is therin, shal reioyce ouer Babilon, when the destroyers shal come upon her from the North, sayeth the Lord. (F)

(...ap.l.c) Lyke as Babylon hath beaten downe and slaine many of Israel, so shal there fal many, and be slayne in al her kyngdome. Ye that haue escaped the swearde, haste you, stande not styll, remembre the lord afarre of: and thincke upon Jerusalem, for we wer ashamed to heare the blasphemies: Oure faces were couered with shame, because the straunge aleauntes came into the Sanctuary of the Lord. Wherfore beholde (sayeth the lorde) the tyme commeth/that I wyl uyset the ymages of Babylon/and thorowe the whole lãde they shal morne and fal. Though Babylon clyme up into heauen, and kepte her power an hye: yet shal I sende her destroyers, sayeth the Lorde. (Jerem.xlix.d)

A pyteous crye shalbe hearde from Babilon, and a grete misery from the lande of the Caldees: when the Lorde destroyeth them, and when he dryueth out the hye stomacke and proude bostyng, wherwith they haue bene as furious as the waues of greate water floudes, and made great crakes with their wordes. For the destroyers shal come upon her (euen upon Babilon) which shal take her worthyes, and breke ther *bowes: for god is disposed to aueng him selfe upon them, and sufficientlye to recompence them. Ye (sayeth ỹ lord) I wyl make their Prynces, their wyse men, their chef rulers and al their worthyes, drõcken: so that they shall slepe an euerlasting slepe/and neuer wake: Thus sayeth the king, whose name is the lord of hostes. (G)

Morouer, thus sayeth the lord of hostes: The thycke wal of Babilon shalbe broken/& her proud gates shal be brent up. And the thing that the gentiles and the people haue wrought with greate trauayle and labour, shal come to naught and be consumed in ỹ fyre.

Thys is the charge that Jeremye gaue unto Sariah the sonne of Neriah, the sonne of Maasiah, when he wẽt toward Babilõ with Zedekiah ỹ king of Juda/in the.iiii. yere of his raigne Now this Saraiah was a peaceable Prince. Jeremy wrote in a boke al the mysery that shuld come upon Babylon, yee and all these sermones that be wryten agaynste Babylon, and gaue Saraiah thys charge: When thou

when thou commest vnto Babilon, se that thou reade these wordes, and saie: O lord/thou art determed to rote out this place, so that nether people ner catel shal dwel there eny more, but to lie waste for euer: and when thou hast red out the boke/ bynde a ston to it, & cast it in the myddeste of Euphrates, and saye: Euen thus shal Babilon syncke, and be thurste downe with the burthē of trouble, that I wyl bringe vpō her: so that she shall neuer come vp agayne. Thus farre are the preachinges of Jeremy.

The Notes.

a ✱ Euen as men fanne corne when it is thresshed
b ✱ By this noysom hill is vnderstand Babilon. Why Babylon is called an hyl, is before shewed in Jer. li. a
c ✱ Bowes, for strengthes, as in Ose. i. b. Were be called the strengthes of men of warre the bowes of Israel

A ¶ He repeteth ÿ taking of zedekiah. Jerusalem is takē of ÿ Chaldes. zedekiahs sonnes ar kiled before iiii. Re. xxiii his face, & his eyes put out. The cyties burned.
ii. Pa. xxvib The temple is spoiled & robbed. They ÿ wer left in Jerusalē ar caried to babilon. king Jehoakī is brought forth of prison, & fed like a king.

¶ The. lii. Chapter.

Zedekiah was. xxi. yere old, when he was made kynge, and he raigned. xi. yeare in Jerusalem. His mothers
Jere. xxix. a. iiii. Re. xxva
name was Hamutal, Jeremies daughter of Lobnah. He lyued wickedly before the Lord euen as Jehokim dyd. Wherfore the lord was angrye at Jerusalem and Juda, so lōge tyl he had cast them out of his presēce. And zedekiah fel from the king of Babylon. But in the. ix. yere of his raigne In the tenth Moneth, the tenth day of the Moneth it happened, that Nabuchodonosor the kyng of Babilon with al his Hoost came before Jerusalem/ and beseged it/ and made them bulwarkes round about it. And this besegig
B of the cytie endured vnto the. xi. yeare
Jere. xxxviiib iiii. Re. a
of kyng zedekias.

And in the fourth Moneth, the. ix. daye of the Moneth, there was so grete honger in the cytye: that there wer/ nomore vytayles for the people of the lande. So al the souldyers brake awaye and fled out of the cytie by nyght thorow the waye of the porte betwene the two wales by the kynges garden.

Nowe the caldes had compassed the cytye rownde aboute/ yet wente these menne their waye toward the wildernesse.

And so the Caldes folowed vpon them, and toke zedekiah the king in ÿ felde of Jericho/ when his hoost was runne from hym. So they caryed the kynge awaye presoner to Reblah, vnto the kyng of Babilon in the lande of Hemath/ wher he gaue iudgement vpon him.

The kinge of Babylon also caused zedekiahs sonnes to be slayne before his face, ye and put al the princes of Juda to death at Reblach. Moreouer he put out the eyes of zedekiah, caused him to be bound wite chaines, to be caryed vnto Babilon & let him lye i preson, tyl he dyed. C

Now the tenth daye of the fifth moneth in the ix yeare of Nabuchodonosor kyng of Babylon, Nabusaradan the chefe captaine and the kyng of Babylons seruaūts came vnto Jerusalē, and brent vp the house of the Lord. He brent vp also the kynges palace, all ÿ houses and al the gorgeous buildinges in Jerusalem. And the wole hoost of the Caldes that were with the chefe Captayne/ brake downe al the walles of Jerusalem round about.

As for the poore people and suche folke as yet was left in the cytie, which also were fallē to the kyng of Babilō, ye and what people as yet remayned Nabusaradā the Chefe captayne caryed them awaye presoners. But the pore people of the countrey, dyd Nabusaradā the chefe Captayne leaue in ÿ lāde, to occupy the vyniardes and feldes.

The Caldes also brake the brasen pylers that were in ÿ house of ÿ Lord, ye the seate and the brasen lauer that was D in the house of the Lorde: And caryed all the metall of theym vnto Babylon.

They toke awaye also the Cauldrōs, shouels, flesh hokes, sprinklers, spones & al the brasen vessell ÿ was occupyed in the seruyce: With the basens, colepannes, sprynckles, pottes, candelstyckes, spones and cuppes: wherof

C of some were of golde, and some of syl
uer.

The chefe Captayne toke also the
two pyllers, the lauer ȳ .xii. brasē bullo
ckes that stode vnder the seate/ whych
kyng Salomon made in the house of
the Lord: & all the vessell conteyned so
much metal/ ȳ it might not be weyed.
For euery pyller was .xviii. cubites hye
and the rope ȳ went about it, was .xii.
cubites/and foure fyngers thicke and
rounde. Now vpon the rope were bra-
sen knoppes, and euery knop was fiue
cubites hye: and vppon the knoppes
were hoopes, and pomgranates roūd
about of cleane brasse.

After thys maner were both the pil
lers fashioned with the pomgranates,
wherof there were an hundred & .xcvi
which hanged vpon the hoopes round
aboute. The chefe Capteyne also toke
Saraiah the hye preste, and Sophoni
ah that was cheafe nexte hym, and the
thre kepers of ȳ treasury. He toke out
F of the cytie a chamberlayn which was
a capteyne of the souldiers/and seuen
men that were the kinges seruauntes,
which were foūd in the cytie: and Se-
phera capteyne that vsed to mustre ȳ
men of warre: with .lx. men of the con
tre ȳ were taken in the cite. These Na
buzaradan the chefe Capteyne toke/ &
caryed thē to the kinge of Babilon vn
to Reblath, and the kynge of Babylō
caused them to be put to deathe at Re
blath in the lande of Hemath. And
thus Juda was ledde awaye captiue,
out of his owne land. This is the sum-
me of the people, whome Nabuchodo-
nosor ledde awaye captiue.

In the seuenth yere of hys reygne,
he caryed awaye of the Jewes / thre
thousande, and thre and twentye. In
ȳ .xviii. yere/ Nabuchodonosor caryed
awaye from Jerusalem eyght hundred G
and .xxxii. personnes. In the .xxiii. ye-
re of Nabuchodonosor, Nabuzaradan
the chefe Capteyne/toke awaye seuen
hundred and .xlv. Jewes prysoners.
The whole summe of al the prysoners,
is foure thousande and syx hundred.

In the .xxxvii. yeare after that Je-
hoacin the kynge of Juda was caried
away in ȳ .xxv. day of the .xii. Moneth,
Euilmerodach kinge of Babylon (the
same yeare that he reygned) gaue Je-
hoacin the kyng of Juda hys pardon,
and let hym oute of pryson, and spake
louyngly to hym. And set his trone
aboue the trones of the other kynges
that were with hym in Babylon. He
chaunged also the clothes of his
Prison, yea, & he did eate with
hym al his lyfe longe. And
he had a continuall ly-
uynge geuen hym
of the kynge of
Babilon,
euery
day a certayne thinge allo-
wed him all the dayes
of his lyfe, vntyll
he dyed.

The ende of the boke of the Prophete Jeremy.

The lamentacyons of Jeremy.

IT happened/ after Israell was brought into captyuite and Jerusalem destroyed, that Jeremy the Prophet sate wepyng, and sorowfully bewayled Jerusalem: and syghynge and bewaylynge with an heuy and wooful hert, sayde;

The Notes

* These wordes are reade in the lxx. Interpreters, but not in the Hebrue.

The fyrst Chapter.

Aleph.

A ii.Pa.lxx.b. iiii.Esd.xv.a

ALas, how sytteth the cytye so desolate/ that some tyme was ful of people? How is she become lyke a wedow/ which was ỹ lady of al nacyons? How is she brought vnder trybute, that ruled al landes.

Beth.

She wepeth sore in the nyght, so ỹ the teres runne downe her chekes: for amõg al her louers, ther is none ỹ geueth her any cõfortyng her next frendes abhorre her, and are become her enemyes.

Gimel.

Juda is takẽ presõer, because she was defiled: and for seruig so many strãg goddes/ she dwelleth now among the hethen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwelleth among her enemies.

Daleth.

B The stretes of Siõ, mourned because no mã cõmeth more to ỹ solempne feastes. Al her gates are desolat, her prestes make lamẽtaciõ/ her maydẽs are careful, ꝛ she her self is i greate heuines.

He.

Her enemyes are fallẽ vpon her head/ and haue put her to shame: because ỹ Lord hath chastened her for her greate wickednes: her chyldrẽ are ledde a waye captiue before their enemy.

Vau.

Al the bewty of the daughter of Syon is awaye/ her prynces are become lyke wethers that fynde no pasture. They are dryuen awaie before their enemie/ so ỹ they haue no more power.

Zain.

Now doth Jerusalem remembre ỹ tyme of her misery and disobediẽce, ye the ioye and plesure that she hath had in tymes past: seyng her people is brought doune thorow the power of their enemye, and there is no man for to helpe her: her enemies stand loking at her ꝛ laugh her Sabboth dayes to scorne.

Heth.

Jerusalẽ synned euer more ꝛ more/ therfore is she come in decaye. Al they that had her in honour, dispise her: for they haue sene her fylthynesse. Yet she sygheth/ and is ashamed of her selfe.

Teth.

C Her skyrtes are defyled, she remembred not what wold folow: therfore is her fall so greate, and there ys no man to comforte her. O Lorde, consydre my trouble, for myne enemy hathe the vpperhande.

Jod.

The enemy hath put his hand to all the precyous thynges that she had, yea euen before her eyes came ỹ heathen in and out of ỹ Sanctuary whõ thou (neuertheles) hast forbiddẽ to com within thy congregacion.

Caph.

D Al her people seke their bred wyth heuynes and loke what precyous thyng euery man hath, that geueth he for meate, to saue hys lyfe. Consydre, O Lord, and se, how vyle I am become.

Lamed.

O ye al that go fore by, behold and se, yf ther be any sorow like vnto mine, wherwith the Lord had troubled me in the daye of his fearful wrath.

Mem.

From aboue hath he sẽt downe a fyre in to my bones and chastened me he hath laied a net for my fete, and throwen me wyth open: he hath mad me desolate, so that I must euer be mournig.

Nun.

E The yock of my trangressyõ is cõ-

at the last, with his hand hath he takē it vp/and put it about my neck. My strength is gone: the lord hath delyuered me in to those handes, wherout I can not quyt my selfe.

Samech.

The lord hath destroyed al the myghtie men/that were in me. He hath proclaymed a feast/to slaughter al my best men. The lord hath trodē downe ẏ daughter of Juda, like as it were i a wyne presse.

Ain.

Therfore do I wepe/and myne eyes gushe out of water: for the comfort that shulde quyckē me, is farre fro me
My chyldren are dryuen awaye, for
f why: the enemye hath gotten the ouer
hande.

Phe.

Sion casteth out her handes/ and there is no man to comforte her. The lord hathe layed the enemyes round about Jacob, & Jerusalem is as it were a menstruous woman / in ẏ myddeste of them:

Zadé.

The lord is ryghtuous, for I haue prouoked his * coūteaūce vnto anger. O take hede all ye people, and cōsidre my heauines: My maidens & mi yong men are led awaye into captiuitee.

Koph.

I called for my louers (but they begyled me) for my Prestes and councellers, but they perished: euen while they sought for meate, to saue their lyues.

Res.

Considre (O lord) how I am troubled, my wombe is disquyeted, my hert turneth about in me, and I am full of heuynes. The swearde hurteth me wout/& win I am lyke vnto death.

Sin.

They heare my mournīg, but there is none that wyl comfort me. Al myne enemyes haue heard of my trouble, ād at glad therof, because thou hast done it. But thou shalt brynge forth the tyme, when they also shalbe like vnto me

Thau.

From thee shal com al their aduersyte: thou shalt pluck them away euē as thou hast plucked me, because of al my wickednés. For my sorow is very greate, and my hert is heauy.

The Notes.

* Some reade: commaundement. It is in Hebrew, mouth, that is, saying & aduyse

The. ii. Chapter.

Aleph.

ALas, how hath the lord darkened the daughter of Sion so sore in his wrath? A Threñ.iiii.b
As for the honoure of Israel, he hath caste it downe from heauen: How happeneth it/ ẏ he remembred not his owne fote stole when he was angry?

Beth.

The Lord hath cast downe all the glory of Jacob without any fauoure: al the stronge places of the daughter Juda, hath he broken in his wrath, & throwne them downe to the grounde: her kyngdome and her Prynces hath he suspended.

Gimel.

In the wrath of his indignacyon he hath brokē al the * horne of Israel he hath wdrawen his ryghte hand frō the enemy: yea a flāme of fyre is kyndled in Jacob, and hath cōsumed vp all round about.

Daleth.

He hath bent his bowe lyke an e B
nemy, he hath fastened his ryght hāde as an aduersary: and euery thyng that was pleasaunt to se, he hath smyttē it downe. He hath poured out his wrath lyke a fyre, into the tabernacle of the daughter of Sion.

He.

The lord is become lyke as it were an enemy, he hath cast downe Israel & al his places: yea, al his strong holdes hath he destroyed, and fylled the daughter of Juda with muche sorow & heuynes.

Vau.

Her tabernacle (which was lyke a gardene of pleasure) hath he destroyed her hie solēpne festes hath he put downe. The lord hath brought it so to pas ẏ the hie solempne festes & sabbothes i Sion, are cleane forgotten. In his heuy displeasure hath he made the kynge and prestes to be despysed.

The lord hath forsaken hys owne aul-
ter, and is wroth with his owne sactu-
ary and hath geuen the wales of their
C toures into the handes of the enemy.
Theyr enemies made a noyse in ye hou
se of the Lorde, as it had bene in a solé
pne feast daye.

Heth.

The Lorde thought to breake dow-
ne the wales of the doughter Sion, b*
he spredde out hys lyne, and drewe not
in his hande, tyll he hadde destroyed
them. Therfore mourne the turrettes
and the broken walles together.

Teth.

Her Portes are caste downe to the
grounde, her Barres are broken and
smyten in sonder: her kinge and Prin-
ces/are caryed away to the Gentyles.
They haue nether law nor prophetes,
ner yet any visyon from the Lorde.

Jod.

c* The senatours of the doughter
Syon syt vpon the ground in sylence:
they haue strowed asshes vpon theyr he
ades, and gyrded them selues with sac
kloth. The maydens of Jerusalem hã
ge downe theyr heades to the grounde.

Caph.

D Myne eyes begin to fayle me tho-
row weping/my bodye is disquieted,
my lyuer is poure vppon the earth, for
the greate hurte of my people / seynge
the chylderen and Babes dyd swowne
in the stretes of the cytie.

Lamed,

Euen when they spake to theyr mo-
thers: wher is meate and dryncke? for
whyle they so sayde, they fell downe in
the stretes of the cytie, lyke as they had
bene wounded, and some dyed in their
mothers bosome.

Mem.

What shall J saye of thee/O thou
E doughter Jerusalem/to whom shal J
lyken thee? To whome shall J compa
re thee, O thou doughter syon, to com
fort thee with all? Thy hurte is lyke a
mayne sea/who maye heale thee?

Nun.

Thy Prophetes haue looked oute
vayne and folysh thinges for thee, they
haue not shewed thee of thy wikednes
to kepe thee from captiuitie: but haue
ouerladen thee, and thorow falshed se
teld thee abroade.

Samech.

All they that go by thee, clappe the-
yr handes at thee: hyssinge and wag
ging theyr heades vpon the dougter
Jerusalem, and saye: Js this the citie
that men call so fayre, wherin the who
le lande reioyceth?

Ain.

Al thyne enemyes gape vpon thee,
whyspering and byting theyr teth, sai-
ynge: let vs deuoure, for the tyme that
we loked for, is come: wee haue founde
and sene it.

Phe.

The Lorde hath fulfylled the thin F
g, that he was purposed to do: and per
fourmed that he hadde deuised long a
goo: he hath destroyed and not spared.
He hath caused thyne aduersary to tri
umphouer the, and set vp the horne of
thyne enemye.

zade

Let thyne herte b*crye vnto the
Lorde/O thou cite of the doughter Si
on: let thy teares runne downe lyke a
ryuer daye and nyght: rest not and let
not the apple of thyne eye leaue of.

Koph.

Stande vp and make thy prayer
in the first watch of the night pour out
thyne herte lyke water before the lord:
lyfte vp thyne handes, for the lyues of
thy yonge chylderen, that dye of hun-
ger in the streates.

Res.

Beholde, O Lorde/and consydre, G
why hast thou gethered me vp so clea-
ne? Shall the wemen then eate their o
wne fruite, euen chylderen of a spanne
longe? Shal the prestes then & Prophe
tes be slayne thus in the sanctuarye of
the Lorde.

Sin.

Yonge and old lye behinde the stretes v
pon the grounde, my maydens & yong
men are slayne with the swerd,: whom
thou in the day of thy wrathful indig
nacion hast put to death: ye euen thou
hast put them to death, and not spared
them.

Thau.

My neybours that ar round about
vs

me/hast thou called, as it wer to a fest
daye, so that in the daye of the Lordes
wrath non escaped, nether was eny left
behind. Those that I had brought vp
& norished, hath mine enemy destroied

The notes.

a* Horne here signifieth strength power nobilite & dominiō: which al the lord by his iust iudgmēt toke from the kyngdome of the Jewes & from Jerusalē
b* As carpēters spred out their lynes to buyld walles, houses & other thinges: so had god spred out his lyne to destroy Jerusalem & Jewry, and to bring the to perfect subieccyon. For ẏ sygnyfieth ẏ spredīng out of the lyne, as it is said, ii. Reg. vii A. It is a symilytud borowed of carpēters.
c* Where ẏ Judges of Jerusalē were wont to sytt honorably & gorgously vpon goodly seates & geue sētence in the gates, nowe lye they vpon the grounde slayne, & in ẏ gates is nothyng but silēce & stylnes.
d* Ofcyryng what it signyfyeth in the scrypture ye haue in Exod. xiiii. d, & in ẏ. xvii. Psal. b

The. iii Chapter.

Aleph.

I Am the man, that (thorow
I ẏ rod of his wrath) haue ex
perience of mysery.
He droue me forth, and
led me: yea into darkenes,
but not in the lyght.
Against me only he turneth his hād,
and layeth it euer vpon me.

Beth.

My flesh & my skyne hath he made
olde, and my bones hath he brused.
He hath bulded rounde about me,
and closed me in wyth ** gall and tra
uaile.
He hath set me in darknes/ as they
that be deed foreuer.

Gymel.

He hath so hedged me in, that I cā
not get out, and hath layed heuy lync
kes vpon me.
B Though I crie and call piteously,
yet hereth he not my prayer.
He hath stopped vp my wales with
foure squared stones/ and made my pa
thes croked.

Daleth.

He layeth wayte for me like a Bere,
and as a lyon in a hole.
He hath marred my wayes, and bro
ken me in peses, he hath laide me wast
al together.
He hath bent hys bowe, and made
me as it were a marke to shote at.

He.

The arowes of his quyuer hath he
shot, euen into my raynes.
I am laughed to scorne for all my
people/ they make songes vpon me al
the daye long.
He hath filled me with bitternesse/
and geuen me wormwod to drynked,

Uau.

He hath smitten my teth in peses, &
rolled me in the dust. C
He hath put my soule out of rest, I
forget al good thynges.
I thought in my selfe: I am vndō,
there is no hope for me in the Lord.

Zain.

O remembre yet my misery and my
trouble, the wormwod and the gal.
Yea thou shalt remembre them, for
my soule melteth awaye in me.
Whyle I consydre these thynges
in my hert, I get a hope agayne.

Heth.

Namely, that the mercyes of ẏ lord
are not cleane gone/ and that his loui
ne kyndnesse ceasseth not.
Hys faythfulnes is greate/ and re
nueth it selfe as the mourning.
The lord is my porcyon, sayeth my
soule, therfore wyl I hope in him.

Teth.

O how good is the lord vnto them/
that put their trust in hym/ and to the
soule that seketh after hym.
O how good is it ẇ stylnes to wait
and tary, for the health of the lord.
O how good is it for a man, to take
the yoke vpon him from his youth vp

Jod.

He sitteth alone, he holdeth him stil,
and dwelleth quetly by him selfe.
He layeth his face vpon the earth/
if (percase) there happē to be any hope.
He offereth his cheke to the smiter,
he wyl be content with reproues.

Caph.

For the lord wil not forsake foreuer,
But though he do cast of, yet accor
dinge to the multitud of his mercyes)
he receaueth to grace againe.
For he doth not plage, and cast out
the children of men from his hert.

Lamed.

To treade al the prisoners of the
earth vnder his fete.
To moue the iudgment of manne

before the most hy ghest.

To condemne a man in his cause: The lord hath no pleasure in suche thi ges.

Mem.

C b* What is he then that sayeth: ther should some thing be done withoute the lordes commaundement?

Out of the mouth of the most hygh est goeth not euell and good.

Wherfore than murmureth the lyuin ge man? let hym murmure at hys owe ne synne.

Nun.

Let vs loke well vppon oure owne wayes, and remembre oure selues/and turne agayne to the lorde.

Let vs lyft vp our hertes with our handes vnto the lorde that is in heauē

We haue bene dissemblers and ha ue offended/wylt thou therfore not be intreated?

Samech

Thou hast couered vs in thy wrath, and persecuted vs/thou hast slayne vs without any fauoure,

Thou haste hidde thy self in a clou de: ẏ our prayer should not go thorow.

Thou hast made vs outcastes, and to be dispysed amonge the heathen

Ain

All our enemies gape vpon vs.

Feare and snare is come vpon vs, yea, despyte and destruction.

Whole riuers of water gushe oute

F of myne Eyes, for the greate hurte of my people.

Phe.

Myne eyes runne, and cannot ceas se, for there is no rest

O Lord, When wylt ẏ loke downe from heauen and consydre?

Myne eye breaketh my hert: becau se of all the doughters of my citie.

Zade.

Myne enemyes hunted me out sherpe ly, lyke a byrde/yea, and that withoute a cause.

They haue put downe my lyfe in to a pytte/and layed a stone vpon me

They haue poured water vpon my head, then thought I, nowe I am vn done.

Koph.

I called vpō thy name, O lord, out of the depe pytte.

Thou haste hearde my voyce, and hast not turned awaye thyne eares frō my syghing and cryinge.

Thou hast enclyned thy selfe vnto me: when I called vpon thee and hast sayde; feare not.

Res.

Thou (O Lorde) hast mayntayned the cause of my soule, and hast redemed my lyfe.

O lorde thou hast sene my blasphe mers, take thou my cause vpon thee. G

Thou haste well consydered howe they goo about to doo me harme/and that all theyr councels are agaynste me

Sin.

Thou haste herde all theyr despyteful wordes (O Lorde) yea and al theyr I magynacions agaynste me.

The lyppes of myne enemies, and theire deuises that they take againste me, al the day longe.

Thou seest also theyr syttinge dow ne and theyr rysynge vppe, they make theyr songes of nothyng, but of me.

Thau

Rewarde them (O lorde) accordyng to the workes of theyr hādes.

Geue them the thynge, that theyr owne herte is afrayd of/euen thy cur se.

Persecute them (O Lord) with thy ne indygnation/and rote them out frō vnder the heauen

The notes.

a* Galle, for sorowfulnes: as in the Psal. lxix. they gaue me galle to eate, &c. That is they that should haue conforted me dyd me moch grefe, and augmē ted my sorowes, as if one shuld geue byter meates to hym that is hungrye. Howbeit that prophecy was also fulfylled in our sauiour Chryste, of whō me Dauid was therin a fygure as sainct Mathew teacheth in the .xxvii. Chapiter

b* By thys it is manifest that al aduersitie (which men call euell) is sent of God, although he suffer no suche euel (as we cal it) but ẏ which he knoweth to be necessarye & neadefull, & wherout he secheth some good thing. That cā he only do, which only is the onely wise & perfecte good. A lyke sayinge is there in Amos, iii. b. Cōmeth ther any plage in a citie, &c.

The .iiii. Chapter.

Aleph. I

How is the gold become so dimme? How is ẏ good ly coloure so sore chaunged and ẏ stones of ẏ sanctua ry thus scatred in the cor ner of euery strete?

Beth

Beth.

The chylderen of Syon that were alwayes in honoure/and clothed with the most precious golde:how are they nowe become lyke the earthen vessels which be made with the potters hand

Gymell.

The Lampes geue theyr yonge o- nes to sucke with bare brestes:but the doughter of my People is cruell, and dwellethe in the wyldernesse:lyke the Estriches.

Daleth

The tonges of the sucking childe- ren,cleue to the rouke of theyr mouthes for very thyrst.

The yong children aske bread,but there is no man that geueth it them.

He.

They that were wont to fare delycately/perish in the streates:they that afore wer brought vp in purple,make nowe muche of donge.

Uau

B The synne of the daughterr of my people is become greater then the wickednes of Sodome,that sodenly was destroyd,and not taken with handes.

Zain.

Her absterners(or Nazarees) were whyter then the snowe or mylke:theire coloure was fresht read as the Corall, theyr beutie lyke the Saphyre.

Heth.

But now theyr faces are very blacke: In so much that thou sholdest not knowe them in the stretes. Theyr skin cleueth to theyr bones,it is withered & become lyke a drye stocke.

Teth.

They that be slayn with the swerd, ar happier then suche as dye of hunger,& perysh away famyshing for the frutes of the felde.

Iod

The women whych of nature are pytefull,haue sodden theyr owne children with theyr owne handes that they might be theyr meat,in þ miserable destructiō of þ daughter of my people.

Caph

The Lord hath perfourmed hys heuy wrath:he hath poured out the furiousnes of hys dyspleasure, He hathe kyndled a fyre in Syon, whiche hathe consumed the foundacion therof.

Lamed

Nether the kinges of the earth,ner all the inhabytours of the worlde, wolde haue beleued that the ennemye and aduersary should haue come in at the gates of the citie of Hierusalem.

Mem. C

Which neuertheles is com to passe for the synnes of her prophetes,and for the wickednes of her prestes that haue shed innocente bloude within her.

Nun.

So that these blinde men went stōblyng in the stretes,and stayned them selues with bloude/ whiche els would touche no bloudy cloth.

Samech,

But they cryed vnto euery man:flee the stainyng,away,get you hēce/touch it not.Ye (sayde they)ye must be brent ye must dwell amonge the Geutyles,& byde no lenger here.

Pin.

The countenaunce of the lord hath bannysshed them and shall neuer loke more vpō them:for they them selues nether reganded the preestes,nor pytied the elders.

Phe.

Wherfore yet our eyes faile vs,while we loke for vaine helpe:seing we be euer wayting vpon a people,that can doo vs no good.

Zade.

They laye so sharpe wayte for vs, D that we cannot go safe vpon the streates: for oure ende is come,oure dayes are fulfylled,our ende is here.

Koph.

Oure persecuters are swyfter then the Aegles of the ayre,they folowed vpon vs ouer the mountaynes,and lay de wayte for vs in the wyldernes.

Res.

The very breth of our mouth: euen the anoynted Lorde hym selfe shall be taken in oure synnes of whom we say Under hys shadowe we shalbe preserued among the heythen.

Sin.

And thou (O daughter Edom)that dwellest in the lande of Hus, bee glad and

& reioyce:for the cuppe shal come vnto
thee also, which, whã thou soppest of, ỹ
shalt be dronken.

Thau.

Thy synne is wel punished (O thou
daughter Sion) he shal not suffer ỹ to
be carred away any more. But thy wic
kednes (O daughter Edom) shal be vp
set ãd for thy synnes sake, he shal leade
thee into captiuitee.

¶ The .v. Chapter.

¶ The prayer of Jeremy

A CAll to remembraunce (O
Lorde) what we haue suf-
fred, consyder and se oure
confusion. Oure enhery-
taũce is turned to the stra
ungers, and our houses to the aleaun
ters. We are becom careful and father-
lesse, and our mothers are as the wyd-
owes. We are faine to drink our owne
water, for money & our owne wod must
we bye w money. Our neckes are vn
der persecution, we are wery, and haue
no rest.

I fore time we yelded our selues to
B the Egyptians/and now to the Assiry
ans, onely that we myghte haue bread
enough. Our fathers (which are gon)
haue synned, and we must beare theyr
Iere. xxxi. e. Ezech. xviii. a wyckednesse. Seruauntes haue ỹ rule
of vs/and no man delyuereth vs oute
of their handes. We must get our
liuing w the peril of our liues, because
of the drouth of the wyldernesse.

Oure skinne is as it had bene brẽt
in an ouen/for very sore honger. The
wyues are rauyshed in Sion, and the
maydẽs in the cyties of Juda. The
prynces are hanged vp with the hand
of the enemyes, they haue not spared ỹ
olde sage men/they haue taken yonge
mens lyues from them/and the boyes
ar hanged vp vpon trees. The elders
C syt no more vnder the gates, and ỹ yõ-
ge men vse nomore playing of Musy
ke. The ioye of our hert is gone, our
mery quere is turned into mourning.
The garland of our head is fallen: a-
las, that euer we synned so sore.

Therfore our hert is ful of heuy-
nesse, and our eyes dymme: because of
the hyl of Sion that is destroyed. In
somuch, that the foxes runne vpon it.
But thou, O Lord, that remaynest for
euermore, and thy seate, world w oute D
ende: wherfor wilt thou stil forget vs,
and forsake vs so long? O Lord, turne
thou vs vnto thee, and so shal we be
turned. Renue our daies as in old
tymes, for ỹ haste banyshed vs
nowe longe ynoughe, and
hast bene sore dyspleа-
sed at vs.

¶ The ende of the Lamentacion
of Jeremy.

¶ The boke of
the Prophete Ezechiel.

¶ The time wherein Ezechiel prophecied, in what place. His offspring & office. The vision of ỹ foure beastes. The visiõ of ỹ wheles. The visiõ of ỹ thro ne, & of ỹ Image aboue ỹ throne.

¶ The fyrst Chapter.

IT chaunced in ỹ .xxx. yeare
the fyfthe daye of the. iiii. A
Moneth, ỹ I was among
the prisoners by the riuer
of Cobar: where the hea
uens opened, and I sawe a vysion of
God. Now the fyfth daye of ỹ moneth
made out the fifth yeare of kyng Joa-
cins captyuite. At the same tyme came
the word of the Lord vnto Ezechiel ỹ
sonne of Buzi the Preste, in the lande
of the Caldees by the water of Cobar,
where the hande of the Lord came vpõ
hym.

And I loked, and behold a stormy
wynd cam out of ỹ North with a great
cloud ful of fyre, which with his glis-
ter lyghtened al rounde aboute.

And

And in the myddes of the fyre it was al
cleare, & as it were the lykenes of foure
beastes, whiche were fashioned lyke a
man: sauing, that euery one had foure
faces and foure wynges.
Theyr legges were streyghte/but
theyr fete were lyke bullockes fete, and
they glystred, as it had bene fayre scou
red metal. Under theyr winges vpõ al
the foure corners they had mens han-
des. Theyr faces and their winges
were towarde the foure corners: yet
were the wynges so, that one neuer tou
ched another. When they wente, they
turned them not aboute: but echeone
went streyght forwarde.
Upon the right syde of these foure,
C theyr faces were like the face of a man,
ad the face of a lyon: But vpon the left
syde/ they had the face of an Oxe/ and
the face of an Aegle. Theyr faces
also and theyr wyngs were spred out a
boue; so that two winges of one tou-
ched euer two wynges of another / &
with the other they couered theyr bodi
Eueryone when it went it went streyg
ht forwarde: Where as the spreete led
them/thither they went/ad turned not
aboute in theyr goynge.
D The fasshion and countenaunce of
the beastes was lyke hoate coales of fi
re/euen as though burning cressettes
had, bene amonge the beastes: and the
fyre gaue a glystre, and oute of the fyre
there went lightenynge. When the be
astes went forward and backward, one
would haue thought it had lyghtned.
Now when I had well consydered the
beastes, I sawe a worke of wheles vp-
on the earth with foure faces also lyke
the beastes.
The fasshyon and worck of ỹ whe
les was lyke the sea. The four wheles
were ioyned and made (to loke vpõ) as
it had ben one whele in an other. Whẽ
one went forward, they went al foure,
and turned them not about in their go
ing. They were large, greate and hor-
rible to loke vpon. Theyr bodies were
E full of eyes round about them al four.
When the beastes went, the wheles
wente also wyth them: And whẽ the be
astes lyft thẽ selues vp from the earth,
the wheles were lyft vp also, Whether
soeuer the spyrete went/thyther went th
ey also, and the wheles were lyft vp/ &
followed thẽ: for the spyrete of lyfe was
in the wheles. When the beastes went
forth/stode styl, or lift thẽ selues vp frõ
the earth: thẽ the wheles also went, sto
de styll: and were lyft vp/ for the breth
of lyfe was in the wheles.
Aboue ouer the heades of the beasts
there was a fyrmament, which was fas F
shyoned as it had ben of the moost pu
re Chrystal, and that was spredde oute
aboue vpon their heades: vnder the sa
me fyrmament were theyr wynges lay
de abroade, one towarde an other, and
two wynges couered the body of euery
beast. And whẽ they wẽt forth, I herd
the noyse of theyr wynges, lyke the noi
se of great waters, as it had bene the
voyce of the great God, and a russhing
together as it were of an host of men. G
And when they stode styl, they let dow
ne theyr winges. Now when they stod
styll, and had letten downe theyr wyn-
ges, it thondered in the fyrmament th
at was aboue theyre heades. About ỹ
fyrmament that was ouer theyr head-
es/there was the fashion of a seate, as
it had bene made of Saphyr. Upon ỹ
seate ther sate one lyke a man. I behel
de him, and he was lyke a cleare lyght,
as it had bene all of fyre wythin from
his loynes vpwarde.
And beneth when I loked vppon
hym vnder the loynes, me thought he
was lyke a shining fyre, that geueth li
ght on euery syde. Yea the shyne and
glystre that lightened round aboute/
was lyke a raynebowe, which in a ray
ny day appeareth in the cloudes. Eue
so was the symilitude, wherin the glo-
ry of the Lorde appeared. When
I sawe it, I fell vppon my face, and
herkened vnto the voyce of hym that
spake.

The notes.

a ¶ Where the heauens were opened, that is, wher
there were misteryes opened from heauen. Steuen
also the fyrst martyr sawe the heauens open and Je
sus standing on the right hand. &c. Act. vii. g. So are
the heauens open in the faith of the beleuer, that he
seith God in hys glorye. The heauens are counted
in the scripture to be open when a manyfest vysion,
reuelacion, sygne or token is shewed of God vnto
man. Math. iii. d. Mar. i. b

b* The holy goost or spirete of God, after his manifold giftes and operacions, hath many names. he is called the spirete of the father, the spreate of y sonne, the spirete of lyfe, the spirete of truth the spirete of sanctificacion, of promesse, of councell, of streghte. &c.

The prophete is sende to cal agayn the people fro theyr erroure.

The .ii. Chapter.

And then sayde he vnto me:
Stande vp vpon thy fete
A (O thou sonne of man) and
I wyll talke with thee.
Ezech. i. d And as he was comeninge
with me, the sprete cam into me, and sette me
vp vpon my fete: so that I marcked y
thynge, that he sayde vnto me. And he
sayde: Beholde, thou sonne of man, I
wyll sende thee to the chylderen of Is-
B rael, to those runnagates and obstina
te people: for they haue taken parte a-
gaynst me, and are runne awaye from
me: bothe they and theyre forefathers
vnto this daye.
Exo. xxxii. a Yea I wyll sende the vnto a people
that haue rough visages and styf sto-
makes: vnto whome thou shalt saye o
this maner: This the Lorde god hym
self hath spoken / that whether they be
obedient or noo (for it is a frowarde
housholde) they maye knowe yet that
there hathe bene a Prophete amonge
them.
C Therfore (thou sonne of man) fea-
Jeremy. i. c re them not / nether be afrayde of their
wordes: for they shall rebell againste
thee, and despise thee. Yea thou
shalt dwel among scorpions: but fear
not theyr wordes, be not abashed at
theyr lokes / for it is a frowarde hous-
holde.
Se that thou speake my wordes vn
to them / whether they be obediente or
not, for they are obstinate. Therfore,
D thou son of man, obey thou al thinges /
that I saye vnto thee / and be not thou
stifnecked / lyke as they ar a styfnecked
housholde. Open thy mouthe and eate
that I geue thee.
Apo. v. a So as I was lokinge vp, beholde,
there was sent vnto me an hande / whe
rin was a closed boke: and the hande o-
pened it before me, and it was wrytten
within & without, ful of carefull mour
nynges: alas, and wo.

The prophete beinge fedde wyth the worde of god, and with the constaunt boldnesse of the spirete is sent vnto the people that were in captiuite. The punishment of a curate that sheweth not the people theyr synnes.

The .iii. Chapter.

After this sayde he vnto me: 1
Thou sonne of man / eate that
what soeuer it be: yee eate that
closed boke and go thy waye / and spea
ke vnto the chylderen of Israel so I o
pened my mouthe / and he gaue me the
boke for to eate / and sayde vnto me: y
sone of man, thy bely shal eate / & thy bo-
wels be fylled with the boke that I ge
ue thee. Then dyd I eate thee boke, so
it was in my mouth sweter the hony.
And he sayde vnto me: thou sonne
of man, get thee sone vnto the house of
Israell, and shewe them the wordes
that I commaunde thee: for I send y
not to the People that hathe straunge
vnknowen or harde speache, but vnto
the house of Israell: Not to manye
nations, which haue diuerse speaches
and harde languages, whose wordes
thou vnderstandest not: Neuertheles,
yf I sent the to those people, they wol-
de folowe thee: But the house of Isra-
el wyll not folowe thee, for they wyll
not folow me: yea all the house of Is-
raell haue styf foreheades and harde
hartes. Beholde therfore I wyl make
thy face preuaile against theyr faces, &
harden thy forehead agaynste theyr fo-
reheades: so that thy forehead shalbe
harder then an adamant or flinte stone
that thou mayest feare them the lesse / &
be lesse afrayede, of them, for they are
a froward housholde.
He said moreouer vnto me: thou so C
ne of man, take dilygente heade wyth
thyne eares to the wordes that I spe
ke vnto the / fasten them in thyne hert:
and goo too the prysoners of the peo-
ple, speake vnto them, and saye on this
maner: Thus the Lorde god hath spo
ken: whether ye heare, or heare not.
With that the sprete toke me vp. And
I harde the noyse of a greate russhyn
ge and remouinge of the moost blessed
glory of the lorde out of hys place.
I herd also the noyse of the wyng-
es of the beastes, y russhed one against
another,

another. Yea and the ratlynge of the whele/ that were by them, whyche rushynge and noyse was very greate.

c Now when the sprete toke me up, and caried me awaye/ I went with an heuy and a sorowful mynd/ but the hād of the Lorde comforted me righe sone

And so in the beginning of the moneth Abib, I came to the prysoners, that dwelt by the water of Cobar, & remayned in that place, wher they were: And so continued I among thē seuē dayes, being very sorye.

And when the seuen dayes were expyred/ the Lorde sayd unto me: Thou sonne of mā, I haue made the a** watchman unto the house of Israell: b* therfore take good hede to these wordes and geue them warning at my commaundement.

If I saye unto thee, concernynge the ungodly man, that (without doubt) he must dye, ād thou geuest hym not war
D nynge, nor speakest unto hym, that he maye turne from his euell way/ and so lyue: Then shall the same ungodly man dye in his owne unrightuousnes but hys bloude wyll I require of thyne hande. Neuertheles if thou geue warninge unto the wycked/ and he yet forsake not his ungodlynes: thē shall he dye in hys owne wyckednes, but thou hast discharged thy soule.

Now if a rightuous man go from hys rightuousnes, and do the thinge that is euel: I wyll laye a stombling blocke before hym, and he shall dye, because thou hast not geuen hym warning: yea dye shall he in hys owne synne, so
e that the vertu, which he did before shal not be thought upō: but his bloud wil I require of thyne hande.

Neuertheles, yf thou exhortest the rightuous, that he synne not, ād so the rightuous do not synne: then shall he lyue/ because he hath receaued thy warnynge, and thou haste discharged thy soule. And there came the hande of the Lord upon me/ and he sayde unto me:
f Stande up, and go into the felde/ that I maye talcke there with thee.

So when I had rysen up, and gon forthe into the felde: Beholde/ the glory of the lorde Gode there, lyke as I sawe it afore by the water of Cobar.

Then fell I downe upon my face, and the sprete came into me, which set me upon my fete, and sayde thus unto me: Go thy way, and sparre thy selfe in thine house. Beholde, (O thou sonne of man) there shall chaynes be broughte for thee, to bynde thee with all, so that thou shalt not escape out of them. And I wyll make thy tonge cleue so to the rofe of thy mouth/ that thou shalt be dōme, and not be as a chyder wyth them: for it is an obstinate housholde.

But when I speake unto the, then open thy mouth, and saye: Thus saith the Lord God: who so heareth, let him heare: who so wyll not, let hym leaue: for it is an obstinate housholde.

The Notes

a* By this watchman are fygured bisshoppes, prestes, and preachers, which must take the occasion of their speaking and exhorting at the mouth of god, and speake not in their owne, but in hys name.
b* Some reade: thou shalt herken unto the worde of my mouth, and shalt monysh them frō out of me.

¶ The besege of the cytie of Jerusalem is signifyed. The longe continuaunce of the captiuitie of Israell. An hunger is prophecyed to come in the captiuitie.

¶ The. iiii. Chapter.

Thou sonne of man: a* take a tyle stone, and laye it before thee, & describe upon it the citie of Jerusalē: how it is beseged, ho what bulworkes ād great diches are graue on euery syde of it: descrybe also tentes/ and an host of mē rounde about it. a

Moreouer/ take an yron panne, ād set it betwyxt thee and the cytie/ in stede of an yron wall. Then set thy face towarde it, besege it, and laye ordinaūce agaynste it, to wynne it. This shall be a token unto the house of Israell. But thou shalt slepe upō the left syde/ and lay the synne of the house of Israell upon thee. Certayne dayes apointed thou shalt slepe upon that syde/ & beare theyr sinnes. Neuertheles, I will appoynt thee a time (to put of theyr sinnes) and the numbre of the days: Thre hundred ād. xc. dayes must thou beare the wickednes of the house of Israell.

When thou hast fulfylled these dayes lye downe agayne, and slepe vpon thy right syde.xl.dayes, and beare the synnes of the house of Juda.

J day for a yeare, a day (J saye) for a yeare, wyll J euer laye vpon thee. Therfor set now thy face against that beseged Jerusalem, and discouer thyne arme, that thou mayest prophecye agaynst it.

Beholde, J wyll laye chaynes vpō thee, that thou shalt not turne thee frō me, one syde to an other, tyll thou hast ended the dayes of thy sege.

C Wherfore/take vnto thee wheate, barley, beanes, growell sede, Millium and fytches: and put these together in a vessel, and make thee loaues of bred therof/according to the numbre of the dayes that thou must lye vpon thy syde: that thou mayest haue breade to eate, for thre hundred and.xc.dayes.

And the meate that thou eatest, shal haue a certen weyght appoynted, namelye twentye syckles euerye daye. Thys appoynted Meate, shalte thou eate daylye, from the beginning to the ende.

Thou shalt drincke also a certayne measure of water: Namelye/the sixte parte of an Hin shalt thou drinke dayly from the beginninge vnto the ende. Barley cakes shalt thou eat/yet shalt thou fyrst stryke them ouer with mans donge/that they maye se it. And with that sayde the Lorde: Euen thus shall the chyldren of Jsraell eate theyr defiled bread in the myddes of the gentiles, among whome J will scatter thē.

Then sayde J: Oh Lord God: Behold/my soule was yet neuer stayned: for, frō my youth vp vnto thys houre J did neuer eate of a deade carcase/or of that which was slayne of wylde beastes/nether came there euer any vnclene fleash in my mouth

D Wher vnto he answered me, ād sayde: well than, J wyl graunt thee to take cowes donge, for the donge of a mā and to stryke the bread ouer wyth all, before them.

And he sayde vnto me: Beholde ȳ sonne of man, J wyll mynishe all the prouision of bread in Jerusalem, so ȳ they shall weye theyr breade, and eate it with scarcenesse. But as for water/they shal haue a very lytle measur therof to drincke. And when they haue no more breade nor water, one shalbe destroyed with an other, and famyshe away for theyr wickednes.

The notes

a ✝ Thys is a prophecy done by an outwarde signe as in Jeremy.xiii.a. When the people are vnworthy of the worde of God, then are the Prophetes cōmaunded to vse such visible signes as here to paynte out Jerusalem and the besegyng therof in a tyle stone.

¶ The ryddle of the hearre s, by which is sygnifed the destructyon of the people. The causes of the anger of God towarde the people. The Lorde discloseth the rydle of the hearres

¶ The.v.Chapter.

O Thou sonne of mā, take ȳ thē a sherpe knyfe, namely a rasoure. Take that, and shaue the hearre of thy hede and berde: then take ȳ scoales and the weyght/and deuyde the hearre asundre. and burne the.iii. parte therof in the fyre in the myddest of the cyti/ād cut the other thyrd parte in peces with a knyfe. As for the thyrde parte that remayneth cast it in the wynde/and then shewe the bare knife. A

Yet afterwarde take a lytle of the same, and binde it in thy cote lappe. Then take a certesye of it, and cast it in the middest of the fyre, and burne it in the fyre . Out of the same fyre shal there go a flāme vpon the whole house of Jsrael. Morouer thus sayd the Lorde God: This same is Jerusalem. J set her in the myddest B of the hethen and nacion: that are round aboute her/but shee hathe despised my iudgementes more then the gentyles them selues: and broken my commaundementes more then the nacions/that lye rounde about her: For they haue cast out myne ordynaunces/and not walcked in my lawes: Therfore, thus sayth the Lord God: for so much as ye with youre wickednes farre excede ȳ heathen that dwell rounde about you (For ye haue not walcked in my lawes nether haue ye kepte my ordinaunces) Therfore thus sayth the lorde God:

J wyll also come vpon thee, for in the myddst of thee wil J syt in iudgmēt, in

in the syght of the heathen, & wyl hādle
thee of suche a fashion, as I neuer did
before/ and as I neuer wyll do from y
tyme furth, and that because of al thine
abbominacyons.
For euen the fathers shall be fayne to
eate their owne sonnes, and the sōnes
their owne fathers. Suche a courte wyl
I kepe in thee/ and the whole remnaūt
wil I scatter into al the wyndes.
Wherfore as truly as I lyue (say-
eth the lord God) seyng thou hast defy
led my Sanctuary/ wyth al maner of
abhominacions and w al thy shamful
offences: For thys cause will I also de
stroie thee. Myne eye shal not ouerse y,
neyther wil I spare thee.
One third parte within the e. shall
dye of the pestilence and of honger: A
nother thirde parte shalbe slaine dow-
ne round about the/ w the sweard: The
other third part y remaineth/ wil I sca
ter abrod toward al the wides/ & draw
out the swerd after them. Thus I
D will performe my indignacion and set
my wrath against them, & ease my self.
So that when I haue fulfylled myne
anger against them, they shal knowe y
I am the lord, which with a feruēt ge-
lousy haue spoken it. Morecuer I wil
make thee wast and abhorred, before al
the Heathen that dwel about thee and
in the sight of al them, that go by the: so
that when I punish thee in my wrath/
in mine anger, and w the plage of my
whote displeasure, thou shalt be a ve-
ry abhominacion, shame, a gasing and
wondring stock/ among the Heathen y
lye about thee. Euen I the Lord haue
spoken it, and it shal come to pas/ whē
I shote among them the perlous dar
tes of honger, which shalbe but death:
Yea therfore shal I shote them, becau-
se I wyl destroy you. I wyl encrese hō
ger & mynish al the prouision of bred a
mong you.
Plages and misery wil I send you
yea and wyld beastes also to destroye
you. Pestilence and bloudshedīg shal
cōe vpon you, & the swaerd wil I brīge
ouer you. Euen I the Lord haue saide
it.

The sheweth y the peple shalbe plaged for y synne of Idolatri. He prophecieth y repētaūce of the remnaūte of the people, & their delyueraūce.

The destruction of the froward is prophesied.

The. vi. Chapter.

And the word of the Lorde A
came vnto me, sayīg: thou
sonne of man, turne thy fa
ce to the mountaines of Is
rael/ that thou mayest pro Eze. xxxvi. a
phecie vnto them, and saye: Heare the
word of the lord god/ O ye mountay-
nes of Israel; Thus hath the lord god
spoken to the mountaynes, hilles, val
leys and dales.
Behold/ I wyl bring a swerd ouer
you/ and destroye your hye places: I
wyl cast downe your altars, and breke
doune your temples. Your slayne men
wyl I laye before youre goddes, and
y deed carcases of the children of Is-
rael wyl I caste before their ymages/
youre boones wyll I destroye rounde
aboute youre aulters/ and dwellynge
places.
The cyties shalbe desolate, the hil B
chapels layde waste: youre altars des-
troyed, and brokē: your gods cast dow
ne, and taken awaye, youre Temples
laid euen wyth the ground, your owne
workes cleane roted out.
Youre slayne men shal lye among
you, that ye maye lerne to know, how y Baru. iii. f.
I am the Lord. Those that among
you haue escaped the swerd, wyl I lea
ue among the Gentils, for I wyl scat-
ter you among the nacios. And they y
escape from you, shal thincke vpon me
among the Heathen where they shalbe
in captiuitie.
As for that whorysh and vnfayth-
ful herte of theirs, wherewyth they tū-
ne awaye from me, I wyll breake it;
yea and put oute those eyes of theyrs/
that commytte fornycation wyth their
Idoles.
Then shall they be ashamed, and
displeased with their selues, for y wyc-
kednes and abhominaciōs, which they
haue done: and shall lerne to knowe/
how that it is not in vayne/ that I the
lord spake/ to brynge such misery vpō
them.
The Lorde sayde moreouer vnto
me: Smyte thyne handes together/ ād
stampe wyth thy fete/ and saye:

Wo worth al the abhominacions and wickednesses of the House of Israell, for because of them/they shall peryshe with the swearde, with hunger, and wt pestilēce. Who so is farre of/shall dye of the pestilence: he that is nie at hand shall perysh with the swearde: and the other that are beseged, shal dye of hunger.

Thus wyll I satisfy my wrathfull displeasure vpon them: And so shal ye learne to knowe, that I am the Lorde, when your slayn men lye among your goddes, and about your aultars: vpon all hye hylles and toppes of mountaynes, among all grene trees/among al thyck okes: euen in the places / where they dyd sacryfyce to all theyr Idoles I wil stretch mine hand out vpō thē, and wyl make the land waste/so that it shal lye desolate and voyde, from the wyldernesse of Deblathah forth, thorowout theyr habitacions: to learne them for to knowe, that I am the lorde.

The ende of all the lande of Israell shall sodenly come. The cause of the destruccion therof. The prophete is commaunded to shewe the summe of the euilles that are at hande.

The. vii. Chapter.

A The worde of the Lord came vn
to me on this maner: Thee I
cal/O thou son of man. Thus
sayeth the lorde god vnto the lande of
Israel:/The ende commeth/ye verely
the ende commeth vppon all the foure
corners of the Earth.

But now shal the ende come vpon thee: For I wyll sende my wrath vpon thee, and wil punysh thee: acordyng to thy wayes and reward thee after al thy abhominacions.

Myne eye shall not ouersé thee, nether wyl I spare the: but reward thee, acording to thy wais, & declare thy abhominacyons. Then shall ye know, that I am the Lorde.

Thus sayth the Lord God: Beholde, one myserye and plage commeth vpon an other: the ende is here. The ende (I say) that wayteth for thee, is come already/the houre is come against
B thee/that dwelleth in the lande

The tyme is at hande, the daye of sedicion is hard by, and no glad tidinges vpon the mountaynes. Therfore, I wyll shortly poure out my sore dyspleasure ouer thee, ād fulfyl my wrath vpon thee. I wyll iudg thee after thy wayes, and recompense thee all thy abhominacions.

Myne ey shall not ouerse thee, nether wyll I spare thee: but reward thee after thy wayes, and shewe thy abhomynacions, to learne you for to know, how that I am the lorde that smyteth. Beholde, the daye is here, the daye is come, the houre is runne out, the rod floryssheth. wylfulnes wareth greate; malycious violence is growen vpand the vngodlye waxen to a staf. Yet shal there no complaint be made for them, nor for the trouble that shall comme of these thinges.

The tyme commeth/the day draweth nye: Who so byeth, let him not re- C
iopse he that selleth/let him not be sory for why. Trouble shall comme in the middest of al these: so that the seller shal not come agayne to the byer / for nether of them both shal lyue. For the vision shall come so greatly ouer all, that it shall not be hyndered: No man also with his wickednes shall be able to saue his owne lyfe. The trompettes shall ye blowe/and make you all ready/but no man shall go to the battel, for I am wroth with all the whole multitude.

The swearde shalbe without, pestilence and hunger within, so that who so is in thee felde/shalbe slayne with the swearde: and he that is in the cytie, shall perysh with hunger and pestylence.

And such as escape & flee from amon D
ge them, shalbe vpon the hylles, lyke as the doues in the feld: euery one shal be afrayed, because of his own wyckednes.

All handes shallbe let downe, and all knees shal be weake as the water: They shal gyrde them selues with sacloth feare shal fall vpon them.

Theyr faces shalbee confounded, and theyr heades balde, theyr syluer shall lye in the streates, and theyr gold shall be despised: ye theyr

syluer

syluer and gold me le not deuoure thē,
in the daye of the fearful wrath of the
Lorde.

They shall not satisfye their hon-
gry soules/nether fyl their em pty bel-
lyes therwith. For it is be come their
owne decaie thorow their wickednes:
because they made therof not only co
stly Jewels for their pompe and pryd,
but also abominable imags ỹ Idoles.

For thys cause wyll I make them
to be abhorred. Morouer, I wyll
geue it into the handes of ỹ straū gers
to be spoyled: and to the wycked, for to
be robbed, and they shal destroye it.

My face wyl I turne from them/ my
treasure shalbe defiled. for the theues
shal go into it, and suspende it. I wyl
G make cleane riddaunce, for the lande
is whole defyled ŵ vnrighteous iud
gment of innocent bloude, and the cy
tie is ful of abhominacions. Wher
fore, I wyl brīg the most cruel tyraun
tes frō among ỹ Heathē, to take their
houses in possessiō. I wyl make the
pompe of the proude to ceas, and they
shal take in their Sāctuary.

When this trouble commeth, thei shal
seke peace, but they shall haue none.

One myschefe and sorow shal folowe
another, and one rumoure shal come af
ter another: Then shal they seke vysy
ons in vayne at their Prophetes. The
lawe shalbe gone from the prestes, ād
wysdome from the elders. The kynge
shal mourne, the Prynces shalbe clo-
thed with heuynes/ and the handes of
the people in the lande shal tremble for
feare. I wyl do vnto them after
their owne wayes, and accordynge to
their owne iudgmentes wyll I iudge
them: to lerne them for to knowe/ that
I am the Lorde.

The Notes

a a The rodde flori∫sheth. This rodde signifieth the kyng of Babilon, which was in his flowers, and l(?) hys these prydes shald euen now come to destroye Jerusalem.

¶ An apperaunce of ỹ simelytud of god Ezechiel is brought vnto Jerusalē in the spyrete. The Lorde sheweth ỹ Prophete ỹ Idolatryes of the house of Israel, and chefly of the Prestes.

¶ The. viii. Chapter.

IT happened, that in ỹ sixt
yeare the fyfth daye of the
syxte moneth I set in my A
house, and the Lordes of
the councel of Juda ŵ me,
and the hande of the Lord god fel euē
there vpon me. And as I loked vp, I
saw as it were a lycknes of fyre frō his
loynes downe warde/ and from his loi
nes vpwarde it shyned meruelous cle
are. This similitude stretched out an
hande, and toke me by the heayre lock
es of my head, and the spryte lift me vp
betwixte heauen and earth: and God
brought me in a vysion to Jerusalem, B
into the entry of the a a inner porte that
lyeth toward the North: there stod an
ymage, with whom he that hath al thin
ges in his power, was very wroth.

And beholde, the glorye of ỹ God
of Israel was in the same place: euē as
I had sene it afore in the felde.

And he saide vnto me: Thou sonne
of man/ O lift vp thine eyes, and loke
towarde the north, and beholde: beside
the port northward, there was an aul
ter made vnto ỹ ymage of prouocaciō
on ỹ very entrig i. And he said further
more vnto me: Thou sonne of man/
seist thou what thes do? Seist thou
the greate abhominacyons ỹ the house C
of Israel commit in thys place/ which
ought not to be done in my sāctuary?

But turne the about, and thou shalt
se yet greater abhominacions. And
with that brought he me to the courte
gate: and when I loked/ behold, there
was a dore. And he sayde vnto me: Go
thy waye in, and loke what wycked ab
hominacyons they do there. So I wēt
in/ and sawe: and beholde, there were
al maner ymages of wormes ⁊ beasts
al Idoles and abhomynacyons of the
house of Israel paynted euery one ro-
unde about the wall.

There stodde also before the ymma-
ges. lxx. Lordes of the councell of
the house of Israell: and in the myd-
deste of them stode Jaazanyah the son
ne of Saphan:

And euerye one of them had a cen-
soure in hys hande/ and out of the in- D
cense, there wente a smoke, as yt had
bene a cloude.

Then sayde he vnto me: Thou sonne of man, hast thou sene what the Senatours of the house of Israel do secretly euery one in his chãbre? For they saie: Tush the lord seyeth vs not, the lorde regardeth not the worlde. And he sayd vnto me: Turne ye yet agayne, & thou shalt se the greate abhominaciõs, that they do. And wyth that he brought me to the dore of the porte of the Lordes house, toward the north. And behold there sate women mournynge for [b] Thamus. Then saide he vnto me: hast thou sene thys, thou sonne of mã? Turne the about, and thou shalt se yet greater abhominacyons. And so he brought me into the inwarde court of the lordes house, betwyxte the fore entrye and the aultar, there were fyue ãd twenty men, that turned their backes vpon the temple of the lord, & their faces toward the east, & these worshipped the sonne.

And he sayd vnto me: hast y seue this thou sonne of mã? Thynketh the house of Israel, that it is but a tryfle, to do these abhominacyons? Should they fyl the lande ful of wyckednes, ãd vndertake to prouoke me vnto ãger? Yea and purposly to cast vp their noses vpon me?

Therfore wyl I also do somthynge in my wrothful displeasure, so y myne eye shal not ouer se them, nether wyl I spare them. Yea and though they crie in myne eares wt a loud voyce, yet wyl I not heare them.

The notes.

a The hyll Sion was walled round about and that wall which compassed it was called the outwarde wall: About the temple was there another wall, that was called the inwarde wall: whych al though it were outwarde from the tẽple, yet was it inwarde from the wal whych compassed the hyl The space betwene the inwarde wall and the temple, was called the inner courte. Ther in were many portes, and in the north porte ther of was Ezechiel set: for that place was holy, and ther in dyd they vse to worshyp. So that with the fylthynes of this hateful ymage of Baal (whiche the Prophet here calleth the ymage of prouocacion because it prouoked the Lorde to vengeaunce) hadde they defyled it: so superstycion doth comonly defile euẽ the most holiest thinges, and such as appeare most godlyest.

b That is after S. Hierom, Adonides Amasius which was Venus fayrest loune, and which is fayned to haue rysen from death to lyfe, which fable the women of Iewrye dyd celebrate and holde solemnly both with myrth and teares. Some saie that it was an Image which was made to wepe by the fire. Before this Image did women also be wayle

theyr separacion from their louers, & reioyced when they obtayned them agayne.

¶ The destruccyõ of Idolaters, & the conuersacyõ of the ryghtwes. They that shalbe saued are marcked. They that are vnmarked are slayne. A cõplaint of the Prophet for the destruction of the people.

¶ The .xi. Chapter.

He cryed also wyth aloude voyce in mine eares, sayig: A
Come here ye rulers of the cytie, euery man wyth hys wepened hand to y slaughter. Then came there sixe men out of y strete of the vpper porte towarde the north, and euerye man a wepen in hys hande to the slaughter. Ther was one amongest them, that had on hym a lynnen rayment, & a wryters pyckehorne by hys syde.
These went in, and stode besyd the B
brasen aulter: for the glory of the Lord
was gone awaye from the Cherub, &
was come downe to the threshold of y
house, and he called the man that had
the lynen rayment vpon hym, and the
wryters pyck horne by hys syde, and y
Lorde sayde vnto hym: Go thy waye
thorow the cytye of Ierusalem, and set
this marke. Thau vpon the forheades of thẽ that mourn and are sory for
al the abhomynacyons, that bee done
therin.
And to the other, he saide that I might C
heare: Go ye after hym thorow the citie
slay, ouerse none, spare none: kyll & destroie both olde men and yonge, maydens, chyldren and wyues.
But as for those, y haue this mark
Thau vpon them: se that ye touch the
not, and begynne at my Sanctuary.
Then they beganne at the elders,
whiche were in the temple, for he had
sayde vnto them: When ye haue
defyled the temple, and filled the court
wyth the slayne, then goo youre waye
forth.
So they wente out, & slewe doune D
thorow the cytye. Now when they had
done the slaughter, and I yet escaped
I fel doune vpon my face, and cryed,
saying: O Lord, wylt thou thẽ destroy
al the resydu of Israel, in thy sore dyspleasure, that thou hast poured vpon
Ierusalem.

Then saide he vnto me: The wickednes
of the house of Israell and Iuda, is ve-
ry great: so that the land is full of blou
de, and the cite is full of vnfaythfulnesse:
For they say. Tush, the Lord regardeth
not the earth, he seyth vs not. Therfore
wyll I vppon them, myne eye shall not
ouerse them, neyther wyll I spare them,
but wyll recompense theyr wyckednesse
vpon theyr heades. And beholde the mā
that had the lynnen rayment vpon hym
and the writers ynckhorne by hys syde:
tolde all the matter how it happened ād
sayde. Lorde/as thou hast commaunded
me/so I haue done.

¶ Of the man that toke whote burning coles oute of the myddle of the wheles & of the cherubyns, in token of the burnyng of Ierusalem. A rehersall of the vision of the wheles, of the beastes, and of the cherubyns.

The .x. Chapter.

A And as I loked beholde/in
the fyrmamente that was a-
boue the cherubyns there a-
peared the symilytude of a
stole of Saphyr vpon them
Then sayde he that sate therein/ to hym
that had the lynen raymente vpon hym:
crepe in betwene the wheles that are vn
der the cherubyns, and take thyne hand
full of hoate coles out from betwene the
Cherubyns and caste them ouer the cyte
And he crepte in that I myght se.

Now the Cherubins stode vpon the
ryght syde of the house: when the manne
went in and the cloude fylled the ynner-
mer courte. But the glorye of the Lorde
remoued from the cherubyns, and came
vpon the thresholde of the house, so that
the temple was full of cloudes / and the
courte was full of the shyne of the Lor-
des glory. Yea and the sounde of the che
rubyns wynges was heard into the fore
courte/lyke as it had beene the voyce of
the almyghtye God/when he speaketh.
Now/when he had bydden the man that
was clothed in lynen, to go and take the
hoate coales frō the myddest of the whe
les, whych were vnder the cherubyns. he
wente and stode besyde the wheles. Thē
the one Cherub reached forth hys hande
from vnder the Cherubins, vnto the fy-
er that was betwene the cherubyns, and
toke therof, and gaue it vntoo hym that
had on the lynen rayment in hys hande:
whych toke it and went out. And vnder B
the wynges of the Cherubyns, there ap-
peared the lyknes of a manshand: I sa-
we also four wheles besyd the Cherubis
so that by euery cherub ther stode a whe
le. And the wheles were (to loke vppon)
after the fashyō of the precyous stone of
Tharsys. yet vnto the syght/were theye
fashyoned and lyke as yf one whele had
bene in an other.

When they went forthe/they wente
all foure together/ not turnynge aboute
in theyr goynge: but where the fyrst wen C
te, thether went they after alsoo/so that
they turned not about in theyr goynge.
Theyr whole bodyes, theyr backs/theyr
handes and wynges, yea and the wheles
also were all full of eyes rounde aboute
them all foure. And I hearde hym call ye
wheeles Galgell that is a rounde bou
le. Euery one of them had foure faces: so
that the one face was the face of a Che
rub the seconde of a man, the thyrde of a
lyon, the fourth of an Aegle. and they we
re lyfted vp aboue. Thys is the beaste
that I saw at the water of Cobar. Now
when the cherubins went, the wheles wet
with them, and when the Cherubyns sho
ke theyr wynges to lyfte them selues vp
warde/ the wheles remayned not behynd
but were wyth them also. Shortly whē
they stode, these stod also. And when thei
were lyft vp, the wheles wer lyft vp also
wyth them/for the sprete of lyfe was in
the wheles.

Then the glorye of the Lorde was
lyfte vp from the threshoulde of the tem-
ple/and remayned vpon the Cherubyns
And the Cherubyns flackred with theyr D
wynges and lyft them selues vp from
the earthe, so that I sawe when they wet
and the wheles wyth them. And they sto
de at the East syde of the poorte that ys
in the house of the Lorde. So the glory
of the Lord was vpon them.

Thys is the Beast that I sawe vn
der the god of Israel/by the water of co
bar. And I perceaued that it was ye che-
rubyns. Euery one had foure faces and
euery one four wynges/and vnder theyr
wynges/as it were mens handes.

Now

Now the figure of theyr faces was, euẽ
as I had sene them, by the water of Co-
bar, and so was the countenaunce of thẽ:
Euery one in hys goinge went streyght
forwarde.

C Who they were that seduced the people of Isra
el. Agaynst these he prophecieth, shewinge thẽ how
they shalbe dysparpled abroade. The renewinge of
the very chyrch of God, otherwise can we not wal
ke in his commaundementes. He threateneth them
that leane vnto theyr owne counsels.

The .xi. Chapter.

A Moreouer, the sprete of the Lord
lyft me vp and brought me vn-
to the East port of the Lordes
house. And beholde there were .xxv. men
vnder the dore, amonge whome I sawe
Jaazaniah the sonne of Azur, and Phel
tiah the sonne of Banaiah, ỹ rulers of
the people. Then sayde the Lorde vnto
me: Thou sonne of man: these men yma
gyne mischefe, and a wycked counsell ta
ke they in thys cytie, saying: tush, ther is
no destructyon at hande, lette vs buylde
houses: this Jerusalem is the cauldron
and we be the flesh. Therfore shalt thou
prophecy vnto them, ye prophecy shalte
thou vnto them, O sonne of man. And
with that fell the sprete of the Lorde vp
on me, and sayd vnto me: Speake, thus
sayeth the Lorde: On thys maner haue
B ye spoken (O ye house of Israel) and I
know the ymagynacions of youre hertes
Many one haue ye murthered in thys ci
tye, and fylled the stretes full of the slay
ne. Therfore thus sayth the Lorde God:
The slayne Men that ye haue layde on
the ground in thys cytie, are the fleshe, &
thys cytie is the cauldron: But I wyll
Ee.xviii.a bryng you out of it: ye haue drawen out
Mat.xxvi.e. the swearde, euen so wyll I also brynge
a sweard ouer you, sayth the Lord god.
I wyll dryue you oute of thys cytie and
delyuer you into youre enemies hande,
and wyl condempne you. Ye shalbe slay
ne in all the coastes of Israell / I wylbe
auenged of you, to lerne you for to kno-
we that I am the Lord. Thys cytie shal
not be youre cauldron, neyther shall ye be
the flesh therin: but in the coastes of Is-
raell wyll I punysshe you, that ye maye
Leui.xviii.a knowe that I am the Lord: in whose cõ
Deute.xii.b maundementes ye haue not walkedde,
nor kept hys lawes: but haue done after
the customes of the Hethen, that lie rounde
about you.

Now when I preached, Pheltiah ỹ C
sonne of Banaiah dyed. Then fell I
downe vppon my face, and cryed wyth a
lowde voyce: O Lord God, wylte thou
then vtterlye destroye all the remnaunte
in Israel? and so the worde of the Lord
came to me in this maner: thou sonne of
man: thy brethren, thy kynsfolcke, and
the whole house of Juda, which dwel at
Jerusalem, saye: they be gone farre frõ
the Lorde, but the lande is geuen vs in
possessyon. Therfore tell them, thus say
eth the Lorde God: I wyll sende you far
of among the Gentyles, and scatter you
among the nacions, and I wyll hallow
you but a lytle, in the landes where you
shall come. Tell them also thus sayeth
the Lorde God: I wyll gather you agai
ne oute of the nacions, and brynge you
from the countrees wheare you be scat
tred and wyll gyue you the lande of Is-
rael agayne: thyther shall ye com. And
as for al impediments, and all your abo
minacions: I wyll take them awaye.

And I wyll geue you one herte, and D
I wyll plante a new sprete within youre
bowels. That stonye herte wyll I take
out of youre body, and geue you a * flesh
ly herte that ye maye walcke in my com
maundementes, and kepe myne ordynaun-
ces, and do them that ye maye be my peo
ple, and I your God. But loke whose
hertes are dysposed to folowe theyr abho
minacyons and wicked lyuynges: those
mens dedes wyll I brynge vpon theyre
owne heades, sayth the Lord God. After
thys dyd the cherubins lyft vp theyr wi
ges, and the wheles wente with them, &
the glorye of the Lorde was vpon them.
So the glory of the Lorde went vp frõ
the myddest of the city, and stode vpon ỹ
mount of the cytye toward the Est. But
the wynde toke me vp and in a vysyon,
(which came by the sprete of God) it bro
ught me agayne into caldea amonge the
prisoners. Then the vision that I hadde
sene vanished awaye from me. So I spa
ke vnto the prysoners all the wordes of
the Lorde whych he had shewed me.

The notes.

* That is a mylde, softe, and tractable herte.

¶ The parable of ÿ vessels of the captyuytye. The exposycyon of the parable, by which the taking of kyng Zedekiah is signified. Another parable wher by ÿ distresse of honger and thyrst is signified.

¶ The.xii.Chapter.

The word of the lorde came
unto me/saynge: Thou
sonne of man, thou dwel-
A lest in ÿ myddest of a frow
ard houshold which haue
eyes to se/ and yet se not: eares haue
they to heare/ãd yet heare they not, for
they are an obstinate houshold. Ther-
fore(O thou sonne of man) make thy
geare redy to flye/ã d go forth by faire
daye light, that they maye se.
Yea, euen in their sight shalt thou go
from thy place to another place: yf per
adventure they wyl consider, that they
be an unobedient housholde. Thy
gear that thou hast made redy to flight
with al, shalte thou beare out by fayre
dare light, that they maye se e: and
B thou thy selfe shalt go forth also at euẽ
in theyr sight/as a mã doth whẽ he flit
teth. Dygge thorow the wal, that they
mair se, and beare thorowe it the same
thing/ ÿ thou takest up in their sight.
As for thy self thou shalt go forth in ÿ
darcke. Hide thy face that thou se not ÿ
earth, for I haue made the a shewtokẽ
unto the house of Israel.
Now as the Lord commaunded me
so I dyd: the gere that I had made re
dy, brought I out by dale. At euen I
brake downe a hole thorow the wal w
my hand & when it was darcke, I toke
the gere upon my shoulders, and bare
them out in their sight.
And in the morning, came ÿ word
of the lord unto me, saying: Thou
sonne of man, if Israel ÿ froward hou
C sholde aske the/and saye: what doest ÿ
there? Then tel them: Thus saieth the
Lord god: This punishment toucheth
the chefe rulers at Jerusalem, and all
the house of Israell, that dwel amõge
them: Tel them I am your shewtoken
lyke as I haue done, so shal it happen
unto you: Flyt shal ye also, and go in-
to captiuite. The chefest that is amõg
you shall lade his shoulders i ÿ darke
and get him away. He shal breake
downe the wal/to carye stuf there tho-
row: He shall couer his face, that he se
not the grounde/with his eyes. My
lyne wyl I spread out upon him, and
catch him in my net/ and carye him to
Babilon, in the lande of the Caldees:
which he shal not se, and yet shal he die
there. As for al hys helpers/and al his
hostes, that be about him/ I wyl sca-
tre thẽ toward al the wyndes/ãd drawe
out a swerd after them. So whẽ I
haue scatred them among the Heathẽ,
and strowed theym in the landes, they
shal know, that I am the Lord. But
I wyl leaue a lytle numbre of thẽ frõ
the sweard hunger and pestilence: to
tel al their abhominacions amonge ÿ D
heathen, where they come/ÿ they maye
know, how ÿ I am the lord.
Moreouer, the word of the Lord
came un to me sayinge: Thou sonne of
man: wyth a fearful trembling shalt ÿ
eat thy bred, with carefulnes ãd sorow
shalt thou drynke thy water. And un-
to the people of the landa, speake thou
on this maner: Thus saieth the Lord
god/to them that dwel in Jerusalem,
and to the land of Israel: Ye, shal eate
your bred w sorow, and drinke youre
water with heuynesse. Ye the land
with the fulnes therof shalbe laid wast
for the wyckednes of them that dwell
therin. And the cyties that now be wel
occupyed/shalbe voyde, and the lande
desolate that ye maye know/how ÿ I
am the Lord.
Yet came the word of the Lord un- E
to me /sayinge: Thou sonne of
man what maner of by worde is that,
which ye use in the land of Israel, say
ing: Tush/seyng that the dayes are so
slack in commynge, al the vysions ar
of none effecte: Tel them therfore thus
sayeth the lord god: I wyl make ÿ by-
word to ceasse/so that it shal nomor be
cõmonly used in Israel.
But say this unto them: The dai-
es are at hand/that euery thig which
hath ben prophecied/ shalbe fulfylled.
Ther shal no vysiõ be in vaine/nether
any prophecy fayle among the childrẽ
of Israel: For it is I ÿ lord, that spake
it ãd whatsoeuer I ÿ lord speake it shal
be performed, and not be slack in com-
mynge.

Yea euen in youre dayes (O ye stoward housholde) wil I deuise somthig, and bringe it to passe, sayeth the lorde God. And the worde of the Lorde cam vnto me, saying: Beholde, thou sonne of man: The house of Israell saye in this maner: Tush as for the vision that he hath sene, it wylbe many a day or it come to passe: Is it farre of yet, y thynge that he prophecyeth. Therfore saye vnto them: Thus sayth the lorde God: All my wordes shall no more be slacke, Loke what I speake, that same shall come to passe, sayth the Lord.

¶ The worde of the lord agaynst false prophetes, which teache the people the councels of theyr own hertes.

¶ The .xiiii. Chapter.

A The worde of the Lorde came vnto me saying: Thou sonne of man. Speke
prophecye agaynste those prophetes, that preache in Israell: and saye thou vnto them that prophecy out of theyr owne herts: heare the worde of the lorde, thus sayethe the Lord God: Wo be vnto those folyshe prophetes, that folowe theyr owne sprete, and speke wher they se nothing. O Israel, thy prophets are lyke the foxes vpon the drye felde: For they stande not in the gappes nether make they an hedge for the house of Israell/that men myght abyde the parel in the day of the Lorde. Vayne thinges they see/ and tell lyes/to maynteyne theyr preachinges with all. The lorde (saye they) hath spoken it/whan in very deede the Lord hath not sent them. Vayne vysions haue ye sene, and spoken false prophecies/when ye saye: the Lorde hath spoken it where as I neuer sayde it.
B Therfor/thus sayth the Lord god:
Because youre wordes be vayne/ and ye loke out lyes: Beholde, I wyll vpon you, sayeth the Lorde. Myne handes shall come vpon the prophetes that loke out vayne thynges, & preache lyes: they shall not be in the councell of my people/nor writen in the boke of y house of Israell/nether shall they come in the lande of Israell: y ye maye knowe/ how y I am the Lorde God. And y for
Iere. viii. b this cause: they haue deceaued my peple/and tolde them of peace/where no
peace was. One setteth vp a wall, and they dawb it with louse clay. Therfor tell them which dawbe it with vntempered morter, that it shall fall. For there shall come a great shower of rayne, great stones shall fall vppon it, and a sore storme of wynde shal breake it, so shall the wall come downe. Shall it not then be sayde vnto you? Where is now the morter, that ye dawbed it with all? Therfor thus saith the Lord god: I wyll breake out in my wrothful displeasure with a stormye wynde, so that in myne anger ther shall come a myghtye shower of rayne, and hayle stones in my wrath, to destroye with all.
As for the walle that ye haue dawbed withe vntempered morter, I wyll C
breke it downe, make it euen with the grounde: so that the foundacion therof shall remoue, and it shall fal, yea & ye youre selues shall perysh in the middest therof: to lerne you for to knowe, that I am the Lord. Thus wyll I perfourme my wrath vpon this wall, and vppon them that haue dawbed it with vntempered morter, and then wyll I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israell/which prophecye vnto the cytie of Jerusalem, and loke out visions of peace for them, wher as no peace is, sayth the Lord God. Wherfore (O thou sonne of man) set thy face against the daughters of thy people, which prophecy out of theyr owne hertes: and speake thou prophecy agaynst them, and saye: Thus sayth the Lorde God: Wo be vnto you, y sowe pyllowes vnder all arme holes, and bolsters vnder the heades both of yonge and olde, to catch soules wall. For when ye ha- D
ue gotten the soules of my people in your captiuitie/ye promyse the lyfe to dishonour me to my people, for an hadfull of barley, and for a pece of breade: when ye kyl the soules of them, that dye not, and promes lyfe to them/ that lyue not. Thus ye dyssemble with my people, that beleueth your lyes.
Wherfor thus saith the Lord god: Beholde, I wyll also vpon the pyllowes wherwithe ye catche the soules in fleing: then will I take from youre armes

tnes/and let the soules go/that ye cat-
ch in flieng. Your bolsters also wil I
teare in peces / and delyuer my people
out of your hand: so that they shal cōe
no more in your handes to be spoiled/
and ye shal know that I am the Lord.
Seing that wt your lyes ye discō-
fort the hert of the rightuous, whom I
haue not discōforted. Againe: For so
much as ye corage the hand of the wyc
ked/so that he maye not turne frō his
wicked waye/ and lyue: therfore shall
ye se out nomore vanyte, nor prophe
cy your owne gessin ges: for I will dely
uer my peple out of your hand, that ye
maie know, how that I am the Lord.

The Notes

O Israel, thy prophetes. &c.
a Thepreachers of mens tradicions doth ȳ pro-
phete compare vnto foxes which spyle ȳ scrypture of
God, & encrease ceremonies: & teache a waye to plese
God, by such workes as they deuyse thē selues wt. ǂ
the ȳ hedge here maye ye vnderstand praier don in
fayth.

C The Lord denieth his word to the peple for their
sinnes sake. The dispysers of ȳ word dothe ȳ lorde
so with to be deceiue by false prophets. A comforth of thē
that fled vnto Babilon.

C The. xiiii. Chapter.

I Then resorted vnto me cer-
tayne of the elders of Isra
el/and sate downe by me.
Then came the word of ȳ
lord vnto me, sayig: Thou
sonne of mā, these men beare their Ido
les in their hertes, and go purposly vp
on the stombling blocke of their owne
wickednes: hou dare they then aske coū
cel at me? Therfore speake vnto them/
and say, thus saieth the lord God: Eue
ry man of the house of Israel that bea
reth his Idols in hys hert, purposig
to stomble in his owne wickednes, ād
commeth to a Prophet/to enquere any
thinge at me by him: vnto that mā will
I the Lord my selfe geue answere, ac-
cording to the multitude of his Idols:
that the house of Israll maye be sna-
red in their owne hertes/because they
B be cleane gone fro me/for their Idols
sakes.
Wherfore, tel the house of Israel:
thus saieth ȳ lord god: Be conuerted/
forsake your Idoles, and turne youre
faces from al your abhominacions.
For euery man, (whether he be of the
house of Israel or a stranger, that so
gouerneth in Israel) which departeth
fro me/and carieth Idols in his hert,
purposing to go stil stombling in hys
owne wyckednesse, and commeth to a
Prophet, for to aske councel at me tho-
row him: vnto that man wil I ȳ lorde C
geue answere, by myne owne selfe. I
wyl set my face against that man, and
wyl make him to be an example for o-
ther, yea and a cōmen by worde: & wil
rote him out of my people, that he may
know how that I am the lord.
And if that prophet be dysceaued/ iii. Re. xxii. d Job. xii.
when he telleth hym a word: then I the
lord my selfe haue disceaued that Pro
phet, and wyl stretch forth mine hand
vpō him, to rote him out of my people
of Israel: and they both shalbe punish
ed for their wickednes. Accordinge to
the synne of him that asketh, shall the
Prophete be; ȳ the house of Israel be
led no more fro me thorowe errour, ād
be no more defiled in their wickednes:
but that they maie be my people, and I
their God, saieth the lord god. And
the word of the lord came vnto me say
ing: Thou sōne of man, when the lāde
sinneth against me, and goeth forth in
wickednes: I wil stretch out mine hād D
vpon it/ and destroye al the prouision
of their bred and sende death vpō thē/
to destroye man and beast in the land.
And though Noe, Daniel and Job
these thre men were amonge them, yet
shal theye in their rightuousnes dely-
uer but their owne soules, saieth ȳ lord
God.
Yf I bringe noysome beastes into
the lande, to waste it vp, and it be so
desolate/that no man maie go therin
for beastes: Yf these thre men also
were in the lande / as trulye as I lyue
(saieth the Lord god) they shal saue ne
ther sonnes nor daughtes, but be only
deleuered them selues: and as for the
lande, it shalbe wast.
Or, yf I bring a sweard into the
lande, and charge it to go thorow the
land: so ȳ, I slaye downe mā ȳ beast i

it, and yf these thre men were therin: As truly as I lyue (sayeth the lord God) they shal delyuer nether sonnes nor doughters, but onli be saued them selues. If I send a pestylence into the lande / and poure out my sore indignaciō vp on it in bloud / so that I rote out of yt booth man and beast, and yf Noe, Daniel and Iob were therin: as trulye as I leue (saieth the lorde god) they shall delyuer nether sonnes nor daugethes, but saue their owne soules in their ryghtuousnes. Moreouer, thus sayeth the Lord God: Though I send my
G
foure troublous plages vpō Ierusalē: the sweard honger, perolus beastes, ād pestilence / to destroie mā & beast out of it: yet shall there be a remnaunt saued therin, which shal bring forth their sōnes and daughters.

Behold, they shal come forth vnto you / and ye shal se their waie, and what they take in hand, and ye shalbe comforted, as touchyng al the plages that I haue brought vpon Ierusalem. They shal comfort you, when ye se their waie and worckes: and ye shal knowe that it is not wout a cause, that I haue done so against Ierusalem, as I dyd / saieth the lord God.

As the vnprofitable wod of ye vyne tre is cast into ye fyre, so sayeth he ye Ierusalem shalbe brent.

The. xv. Chapter.

A
The word of the lord cam vnto me, saying: Thou sonne of man: What cometh of ye vyne amōg al other trees & of the vyne stocke amonge all other tymber of the groaue? Do mē take wod of it, to make any worcke wal? Or maie there a nayle be made of it, to hang any thing vpon? Behold, it is cast in the fyre to be brent, the fire cōsumeth both the endes of it, ye middeste is brēt to asshes. Is it mete thē for any worcke? No.
B
Seing then, that it was mete for no worck / being whole: moch les may ther any thing be made of it, when the fyre hath consumed and brent yt.

And therfore thus saieth ye lord god: Lyk as I cast the vyne into ye fyre for to be brēt, as other trees of ye wod: Euen so wyl I do with them that dwell in Ierusalem, and set my face agaynst thē: they shal go out from the fyre, & yet ye fyre shal consume them.

Then shal ye know / that I am the Lord / when I set my face agaynst thē, and make the land waste: because they haue so sore offended, sayeth the Lorde God.

The prophet enteryng to speake of ye abhominacyons of Ierusalem: doth fyrst shew ye benefites of God toward it. Ierusalē is reproued of vnkyndnes, for her fornicacyō w Idoles. He iustyfyeth ye wyckednes of other people in cōparyson of the synnes of Ierusalē. The cause of ye abhominacyōs amongest ye Sodomites fell. Mercye is promysed to the repentaunte.

The. xvi. Chapter.

Agayne, the word of ye lorde spake vnto me, saig: Thou sonne of man, shew thy cytye of Ierusalē their abhominacyons, and saie: thus
A
sayeth the Lord god vnto Ierusalem: Thy progeny and kynred came out of the land of Canaan / thy father was an Amoryte, thy mother a Cethyte. In ye daye of thy birth whē thou wast borne, the string of thy nauell was not cut of: thou waste not bathed in water to make the cleane. Thou wast nether rubbed with salt, nor swed dled in cloutes: No man regarded ye so much, as to do any of these thinges for the, or to shew ye such fauour, but thou wast vtterly cast out vpon the feld, yea despysed waste thou in the daye of thy byrth.

Thē cam I by ye / and sawe ye trode doune i thine owne bloud & sayd vnto ye: thou shalt be pourged frō thine owne bloud, from thyne owne bloud (I saye) shalt thou be clensed.

So I planted ye / as the blossom of the felde: thou art growen vp, and wares greate: thou hast gotten a meruelous pleasaūt beauty, thy brestes are come vp / thy hearre ys goodlye growen / where as thou wast naked and bare afore.

Now when I went by thee, and loked vpon thee: Behold, thy tyme was B
come, yea euen the tyme to wow the.

Then

Then spred I my clothes ouer thee to co
uer thy dishonestye:yea, I made an othe
unto thee,and maryed my self with thee
(sayeth the lorde God,and so thou beca-
mest myne owne. Then wasshed I thee
with water,and pourged thy bloude frõ
thee.I annoynted thee wyth oyle, I ga-
ue thee the chaunge of raymentes, I ma
de thy shues of Tarus lether: I gyrthed
thee aboute wyth white sylcke. I clothed
thee wyth kerchues. I decked thee wyth
costly apparell, I put rynges vppon thy
fyngers,a chayne about thy necke,span-
ges vpon thy forehead,eare ringes vpon
thyne eares , and set a beutyfull crowne
vpon thyne heade. Thus wast thou dec-
ke wyth syluer and golde,and thy raymẽt
was of fyne whyte sylke,of nedle worck
and of dyuerse coloures.

Thou dyddest eate nothing but sym
nels hony and oyle:maruelous goodlye
wast thou and beutyfull, yea euen a be-
ry Quene wast thou. In so much that
thy-- bewty was spoken of amonge the
C hethen,for thou wast excellent in my be
wtye,which I put vpon thee sayeth the
Lorde God: But thou hast put confid-
ce in thyne owne bewtye,and played the
harlot when thou haddest gotten thee a
name. Thou hast commytted whordom
wyth al that wente by thee, and hast ful
fylled theyr desyres:yea thou hast taken
thy garmentes of dyuers coloures and
decked thyne aultars ther wyth,wheare
vpon thou myght fulfyl thyne whordom
of suche a fashyon, as neuer was donne
ner shalbe. The goodly ornamentes and
Jewels whych I gaue thee of myne ow
ne gold and syluer,hast thou taken,and
made the mens ymages therof, and com
mitted whordome with all.

Thy garmentes of diuers coloures
hast thou taken,and dect them therwith
myne oyle and icense hast thou set befo-
re them. My meate whych I gaue them
as symnels oyle and hony: (to feade the,
withall that haste thou set before theme
for a swete sauour. And this came alsoo
to passe,sayth the Lord God: Thou hast
taken thyne owne sonnes ãd daughters
whome thou haddest begotten vnto me,
all these hast thou offred vp vnto them,
to be theyr meate. Is thys but a small
whordom of thyne,thinckest thou?)that
thou slayest my chyldren,and geuest thẽ
ouer to be brẽt vnto theẽ. And yet i al thy
abhominacions and whordomme, thou
hast not remẽbred the days of thy youth
how naked and bare thou wast at that
tyme,and troaden downe in thyne owne
bloude. After all these thy wickednesses
(wo wo vnto thee sayth the Lorde,thou
hast buylded thy stewes and brodel hou
ses in euery place ye at the head of euery
streat hast thou buylded thee an aulter.

Thou haste made thy bewtye to
be abhorred/thou haste layed out thy leg
ges to euery one that cameby,and multi
plyed thyne whordome. Thou hast com
mytted fornicacyon wt the Egiptianes
thy neyghboures,which had moche fle-h D
and thus hast thou vsed thyne whoredo
me,to anger me.

Beholde, I wyll stretche oute myne
hande ouer thee,and wyll mynysshe thy
stoare of fode,and delyuer thee ouer in-
to the wylles of the phylystines thyne e
nemyes whiche are ashamed of thy abho
minable waye . Thou haste played the
whor also with the Assiryas .which mig
ht not satisfye the. Yea thou hast played
the harlot,and not had ynough. Thus
hast thou styll committed thy fornicacy
on from the Lande of Canaan vnto the
Chaldees,and yet thy lust not sanctifyed
How shuld I cyrcumcise thyne hert say
eth the Lord God seyng thou doeste all
these things,ỹ precious whore,bulding
the stewes at the heade of euery stret,ãd
thy brodell houses in al places? Thou
haste not bene as an other whoore, that E
maketh boast of her wynyng but as a wi
fe that breaketh wedlocke,and taketh o
ther in steade of her husband. Gyftes ar
geuen to all other whores,but thou ge
uest rewardes vnto all thy louers, and
offrest them gyftes,to come vnto thee ou
te of all places, andto committe fornica
cyon wyth thee. It is come to passe with
thee in thy whordomes contrarye to the
vse of other women, yea ther hath no su
che fornication bene cõmytted after thee
seyng that thou profferdst gyftes vnto o
ther,and no rewarde is geuen thee, thys
is a contrary thynge.

Therfore heare the worde of the lor
de,O thou harlot;thus sayeth the lorde
God. Forso muche as thou haste spent

thy moneye, ād dyscouered thy shame, tho
row thy whordome wyth all thy louers,
and wyth all the Idoles of thy abomina
cyons in the bloud of thy chyldren whō
thou hast geuen them: Beholde therfore
I wyl gather together all thy louers, vn
to whome ẏ hast made thy self cōmon: ye
and all them whome thou fauourest and
euery one that thou hatest, and wyll dis-
couer thy shame before them, that they al
maye se thy fylthynes.

E Moreouer I wyl iudge thee as a bre
ker of wedlocke and a murtherer, and re-
compense the thyne own bloud in wrath
and gelousy. I wyll geue thee ouer into
theyre power that shall breake downe
thy stewes, and destroye thy brodell hou
ses: they shal stryp the out of thy clothes
all thy fayre and bewtyfull Jewels shall
they take from thee, and so let the sit na-
ked and bare: yea they shall brynge thee
commen people vpon thee whyche shall
stone thee ād slaye the downe wyth theyr
swerdes, they shall burn vp theyr houses
and punysh the in the syght of many wo
men. Thus wyll I make thy whordome
to ceasse, so that thou shalt geue out no
mo rewardes.

Should I make my wrath to be stillē
take my gelousy from thee, be content ād
F no more to be dyspleased seyng thou re-
membrest not the dayes of thy youth but
thou hast prouoked me to wrath in all
these thynges: behold therfo[illegible] I wyll bri
ge thyne owne wayes vpon thyne heade
sayeth the Lorde God. How be it I ne-
uer dyd vnto thee according to thy wye
kednes and all thy abhomynacyons. Be
holde, all they that vse cōmon prouerbes
shal vse thys prouerbe also agaynst thee:
Suche a mother suche a daughter.

Thou arte euen thy mothers owne
doughter that hath cast of her husband ⁊
her chyldren. Yea thou art the syster of
thy systers, whych forsoke theyr husban
des and theyr chyldren. Youre mother
is a Cethyte and your father an Ammo
rite. Thyne eldest syster is Samaria, she
and her doughters that dwell vpon thy
left hande.

But thy youngest syster that dwel-
leth on thy ryght hande, is Sodoma ād
her doughters. Yet haste thou not walc
ked after theyr wayes, nor don after their
abhominacions: but in all thy wayes ẏ
hast bene more corrupt then they. As tru
ly as I lyue, sayth the Lorde God: So-
doma thy syster wyth her doughters, ha
th not done so euel, as thou and thy dou
ghters. Beholde, the synnes of thy sister
Sodoma were these: Pryde, fulnes of
meate, aboūdaūce ⁊ ydlenes: these thyn-
ges had she and her doughters. Besydes
that, they reached not theyr hande to the
poore and nedye, but weare proude and
dyd abhominable thynges before me, ther
fore I toke them awaye, whē I had sene
it. Nether hath Samarye done halfe
of thy synnes, yea thou hast exceaded the
in wyckednes: In so much that in com-
parison of all the abominacyons whych
thou hast don, thou hast made thy systers
good women.

G As for theyr captiuitye, Namely the
captiuitie of Sodoma and her dough-
ters, the captiuyte of Samaria and her
doughters, I wyll brynge them agayne
so wyll I also brynge agayne thy capty
uitie among them, that thou mayest take
thyne owne confusyon vppon thee, and
be ashamed of all that thou hast done, ād
to comforte them. Thus thy systers, na
mely Sodoma and her doughters, Sa
maria and her doughters wyth thy selfe
and thy daughters, shalbe brough agai
ne to youre old estate. when thou wast
in thy pryde ⁊ befor thy wickednes cam
to lyght thou wouldest not here speke of
thy syster Sodoma vntyl the tyme that
the Sirians with al theyr townes, ⁊ the
philystines, wyth all that lye rounde a-
bout theym brought thee to shame and
confusyon that thou myghtest bere thine
owne fylthynes and abhominacions say
eth the Lorde.

For thus sayth the lord God: I shoul
de by ryghte deale wyth thee as thowe
haste done, thou haste dispysed the othe
and broken the couenaunt. Neuertheles
I wyl remembre the couenant that I ha
ue made w thee in thy youth, in somuch
that it shalbe an euerlastyng couenaunt
so that thou also remembre thy wayes ⁊
be ashamed of the: then shalt thou recea-
ue of me thy elder ⁊ yonger systers whō
I wyll make thy doughters and that
besyde the couenaunt. And so I wyll re-
new

fane my couenaunte wyth thee, that thou mayest knowe that I am the lord: that þ mayest thyncke vpon it, be al hamed/ ād excuse thyne owne confusyon no more: when I haue forgeuen thee/ al þ thou hast done, sayth the Lorde God.

The notes.

a a Wherfore he vpbrayedeth vnto the Jewes þ name of straunge nacions is before sayde in þ .i. cha. of Esa. c

b b Nauel may sygnyfy the desyres ād delectacions of man, which be heled by the word and fere of god: as it is said Prouer. iii. b. But feare the lord ād de part from euel, so shal thy nauel be whole. &c

The learned expound this whole sentence of the tribulacion that Israel suffred in egipt & after amongest the Chaldees. After the deth of Joseph, when Pharao knew them not. Exody i. were they most abiect and vyle, and no man had compassyon on them. Then was the daye o their byrth. And in lyke case after the destruccion of Jerusalem and in their imprisonment at Babylon. In both these tymes were they motherles and helplesse, concernyng the rowne strength: but were yet cared for of god and receaued by hys mercy. The prophet borowerh his fashion of speaking of the maner of mothers, after the byrth of their children: which fyrst dresse ther nauels and wash thē with salt, & thē swedle thē, &c. Such helpe had Israel none in their aduersyties in Egipt and Babilon but laye ouerwhelmed in their fylthynes and myseryes, and were regarded as bastardes and vnmorherly intreated of al men. There was no man but onli god that toke thought for thē or helpe them: & that dyd he only of his mere mercy, without any of theyr deseruynges.

c c By this bewtye are sygnified the gyftes and graces that the Lord had geuen to his people, which neuertheles was an Idolatoȝ and worshiped other goddes, or worshypped god after another maner ād waye then he had commaunded them: which thing is signified by theyr fornicacyon, as in Esa. viii. b. & after in the. xxiii. a

¶ The parable of the twoo Aegles sygnifyeth that Zedekiah which contrari to his oth had forsaken the frendshyp of Nabuchodonosor, turned hym selfe to the kyng of Egypte, and therfore perysshed. An exposicyon of the parable. A prophecy of Christ

The xvii. Chapter.

a The wordes of the lorde came vnto me, sayenge. Thou sōne of man put forth a darke speaking and a parable, vnto the house of Israell, and saye. Thus sayeth the Lorde God: There came a great a a Aegle wyth greate wīges, ye wyth myghtie long wynges, and full of fethers of dyuerse coloures, vpon the mount of Libanus /and toke a braūche from a Cedre tree, and brake of the toppe of hys twygge, and caryed it into the lande of Canaan, and set it in a Cytye of marchauntes.

He toke also the braunch of the lande/ and planted it in a frutful ground, he brought it vnto grete waters / and set it as a wylye tree therby. Then did it growe, and was a greate vyne stocke, but lowe by the grounde: that is there came of it a vyne, and it brought forth blossomes, and spred out braunches.

But there was another Aegle, a greate B
one, which had greate wynges and many fethers: and beholde, the rotes of thys vyne had an hunger after him, & spred out his braunches toward hym, to water his frutes: Neuertheles it was planted vpon a good ground besyde greate waters: so that (by reason) it shoulde haue broughte out braunches and frut, and haue bene a goodly vyne. Speake thou therfore, thus C
saith þ lord god: Shal this vyne prosper? shal not his rotes be plucked out his frut be broken of, his grene braūches wythere and fade awaye? yea wout ether stronge arme or many peple, shal it be pluked vp by the rotes. Beholde, it was planted: shal it prospere therfore? Shal it not be dryed vp and withered, yea euē in the shuting of his blossomes, as soone as the east winde bloweth?

Moreouer, the word of the lord cam vnto me saiyng: Speake to that frow ard houshold: know ye not, what these D
thynges do sygnifye? Tel thē: Behold, the Kyng of Babilon came to Jerusalem and toke the kynge and hys Princes, and ledd them to Babilon.

He toke of the kynges sede/ & made a couenaūt with hym, and toke an oth of hym: The Princes of the lande toke he wyth him also, that the land myght be holden in subieccyon/ and not to rebelle, but kepe the couenaunt, and fulfyl it. But he fel from him, and sent his Embassadoures into Egipte that he might haue horses and muche people. Shulde that prospere? Shuld he be kept safe, that doth such thyng es? Or should he escape, that breaketh his couenaunt? As truly as I lyue sayeth E
the Lord god: he shal dye at Babylon, in the place where the king dwelleth, þ made hym kynge: whose othe he hathe despysed, and whose couenaūt he hath broken. Nether shal Pharao wyth

hys greate host and multitud of peple maynteyne him in the warre: When they cast vp dyches, and set vp bulwarkes to destroy muche people, for seinge he hath dispysed the othe and broken the couenaunt (where as he yet gaue hys hande ther vpon) and done al those thinges, he shal not escape.

F Therfore thus sayeth the Lorde God: As truly as I lyue, I wyl bring myne othe that he hath despysed, & my couenaunte that he hath broken, vpon hys owne hand. I wyll cast my net aboute hym, and catche hym in my yarne. To Babylon wyl I cary hym, there wyl I punish hym, because of the greate offence that he made me. As for those that fle from him out of the host, they shalbe slayne with the swearde. The resydue shal be scatered toward all the wyndes: And ye shall knowe, that I the Lorde haue spoken it.

G Thus sayeth the lord God: I will also take* a braunche from an hie Cedre tree, and wyl set it and take the vppermost twygge, that yet is but tender and plant it vpon an hye hyl: Namely vpon the hye hil of Syon wyl I plant it: that it maye bringe forth twygges and geue frute, and be a greate Cedre tree: So that all maner of foules maye a byde in yt, and make theyr nestes vnder the shadowe of hys braunches.

And all the trees of the felde shall know that I the Lorde haue brought downe the hye tree, and set the low tree vp: that I haue dryed vp the grene tre, and made the drye tree to florysshe. Euen I the lord that spake it, haue also brought it to pas.

The notes

a *By this braunche vnderstand our ladye, and by the hye Cedre tree the trybe of Iuda, of whyche she came: by the vppermoste twygg is vnderstãd christ & by the hyl of Syon is figured the church.

¶ He sheweth that euery man shal beare his owne faute. To hym that amendeth, is saluacyon promesed. Death is prophecyed to the ryghtwese which turneth backe from the right waye

The.xviii. Chapter.

The worde of the lord came vnto me, on thys maner: what meane yee by thys cõmon prouerbe, that yee vse in the lande of Israell A
saying: The fathers haue eatẽ soure grapes, and the chyldrens tethe are set on edge. As truly as I lyue sayeth the lorde God, ye shall vse thys byworde nomore in Israel.

Beholde, all soules are myne. Like B
as the father is myne, so is the sonne myne also. The soule that synneth, shal dye. If a man be godly, and do the thynge that is equal and right, he eateth not vpõ the hilles, he lyfteth not hys eyes vp to the Idols of Israel: he defyleth not his neyhbours wife he medleth with no menstruous womã he greueth no body: he geueth his detter his pledge agayne: he taketh none other mans good by violence: he parteth his meate with the hongrie: he clotheth the naked: he lendeth nothing vpon vsury: he taketh nothing ouer: he withdraweth his hande from doinge wrõg he handleth faithfully betwixt man & man: he walketh in my commaundementes and kepeth my lawes, and performeth them faithfully: This is a C
rightuous man, he shal surely lyue saieth the lorde god.

If he now get a sonne, that is a murtherer, a shedar of bloude: yf he do one of these thinges (though he do not al) he eateth vp the hilles: he defileth his neighboures wife, he greueth the pore and nedy: he robbeth and spoyleth: he geueth not the detter his pledge agayne, he lyfteth vp his eyes vnto Idols, and medleth with abhominable thynges: he lendeth vpon vsurye, and taketh more ouer: Shal thys man lyue? He shal not lyue.
Seynge he hath done al these abhominacions, he shal dye & his bloude shal be vpon him. E Iere.xxxi. c.

Now yf thys manne get a sonne also, that seyeth all hys fathers sinnes, whyche he hath done: and feareth, neyther doth suche lyke: Namelye, he eteth not vpõ the mountaynes: he lyfteth not hys

hys eyes vp to the Idols of Israel: he
defyleth not hys neighbours wife: he ve
xeth no man: he kepeth no mans pledge:
he nether spoyleth, nor robbeth eny man,
he dealeth hys meate wyth the hungrye:
he clotheth the naked: he oppresseth not
the poore: he receaueth no vsury, nor any
thynge ouer: he kepeth my lawes/ and
walcketh in my cōmaundementes:
Thys man shal not dye in hys fathers
synne/ but shall lyue wythout fayle. As
for hys father: because he oppressed and
spoyled hys brother, and dyd wyckedly
amonge hys people, lo, he is deed in hys
awne synne. And yet saye ye, Wherfore
C then shoulde not thys sonne beare hys fa-
thers synne? Therfor, be cause the sonne
hath done equitie and ryght, & hath kept
al my cōmaundementes, and done them,
therfore shall he lyue in dede. The same
soule that synneth, shall dye. The sonne
shal not beare the fathers offence nether
shal the father beare the sonnes offence.
The ryghteousnes of ÿ ryghtuous shal
be vpon hym, and the wyckednes of the
wycked shalbe vpon hym selfe also. But
yf the vngodly wyl turne awaye from al
hys synnes that he hath done, and kepe
all my commaundementes, and do the
thynge that is equall and ryght, doutles
he shal lyue, and not dye. As for all hys
synnes that he dyd before, they a shal
not be thought vpon: but in hys ryghtu
ousnes that he hath done, he shal lyue.
For, haue I eny pleasure in the death of
a synner, sayth the Lord God: but rather
that he conuerte, and lyue? Agayne, Yf
the ryghtuous turne away frō hys rygh
teousnes, and do iniquitee, accordyng to
all the abhominacyons, that the wycked
man dothe, shall he lyue? Al the ryghtu-
ousnes that he hath done, shal not be tho
ught vpon, but in the faulte that he hath
offended with al and in the synne that he
hath done, he shall dye.
F And yet say ye. Tush the waye of the
Lorde is not in dyfferēt. Heare therfore
ye house of Israel/ Is not my way rygh
te? Or, are not youre wayes rather wyc
kede? When a ryhtuous man turneth a
waye from hys ryghtuousnesse, and med
leth wyth vngodlynes: He muste dye
therin. Yea, for the vnryghtuousnesse
that he hath done, must he dye. Agayne
when the wycked man turneth awaye frō
hys wickednesse that he hath done & doth
the thynge whiche is equall and ryghte,
he shal saue hys soule alyue. For in so
muche as he remembreth hym selfe and
turneth hym from all the vngodlynesse
that he hathe vsed, he shall lyue, and not
dye.
And yet saythe the house of Israell: G
Tush, the way of the Lord is not equal
Are my wayes vnright, o ye house of Is
rael? Are not youre wayes rather vne-
quall? As for me, I wyll iudge euery mā
accordyng to hys wayes, O ye house of
of Israell saythe the Lorde God. Ther
fore be conuerted, and turne you cleane
from all youre wyckednesse, so shall the-
re no synne do to you harme. Cast away
from you, all youre vngodlynesse / that
ye haue done, make you new hertes, and
a newe sprete. Wherfore wyll ye dye, O
ye house of Israell? seynge I haue noo
pleasure in the death of hym that dyeth,
sayth the Lord God? Turne you then ād
ye shall lyue.

The notes

a Shall not be thought vpon. The sophysters ha-
ue a proper solucion for thys texte and suche lyke,
which testifye that God so forgeueth that he wyll
not after cal agayn hys forgeuenes and punishe.
True it is (say they) God forgeueth the synne, but
not the punyshement dewe vnto the synne. Neuer
theles punishementes (as they prate) muste we a
byde in Purgatorye for euery synne, when it is for
geuen. If thys be not to mocke wyth God and hys
holy worde, I wote not what is mockage. If God
canand do (as they affyrme) geue me punyshement
due vnto my synne, so that he nether geue me to mu
che net to lytle payne therfore, and yet not one thi- C
ke on my synne, surelye he hath a wonderfull remē
braunce. And that he wyll not thyncke on it the tex
te doth here openly affyrme. By thys sophistry mi-
ght the kynge geue a man hys pardon for theft and
after hange hym vp. For he myght saye. Syr I for
gaue youre theft but not youre hangynge whyche
is due vnto youre theft. Such pardon wolde they be
lothe to haue that fyrst ymagyned it. If the kynge
whiche is but a man, be more faythfull then to de-
ale so with hys prisoners whome he forgeueth: How
shoud god then whych is our heauenly father, and
whych is euen goodnes it selfe, haue suche a subtel,
fayned and vnperfect forgeuenes, that shoulde after
punyshe. But hereof wyll I nowe speake no mo-
re, least ye should happely smell, that thys solucion
were ymagyned to pycke mens purses, through mas
se pence, Dirige grotes, Trentales, Yeare myndes,
moneth myndes, &c. because that although God cā
and maye forgeue synne, yet must suche thynges ob
tayn the forgeuenes of the punyshement due therun
to: Or that the prestes benefyces were not suffici-
ente for them to lyue on, without suche pyllage, or
yet that the poore people could by any other meane
be mylched from that thynge wherwyth they, ther
wyfes, theyr housholdes and chyldren should lyue.

The xix. Chapter.

The captiuyte of Jehoahas & of Jehoacin, is sig nifyed by the lyons whelpes, and by the lyon. He setteth out the prosperytye of the cytye of Jerusalē that is paste and the myserye therof that is present

A BUt mourne thou for the prynces of Israel, and saye:
Wherfore layed thy mother
that lyonesse among the ly-
ons and norysshed her yong
ones amonge the lyons whelpes: One
of her whelpes she brought up, and it be
came a lyon: it lerned to spoyle, and to de
voure folke. The heathen herde of hym/
and toke hym in theyr nettes, ād brought
hym in chaynes unto the lande of Egyp-
te.
Now when the damme sawe, that all
her hope and comfourth was awaye, she
toke an other of her whelpes, and made a
lyon of hym: which wente amonge the
lyons/and became a fyerce lyon: learned
to spoyle and to devour folke: he destroy
ed theyr palaces, and made theyr cities
waste. In so much that the whole lande,
and every thyng therin wer utter y deso
late thorow the veyce voyce of hys roa-
B ryng.
Thē came the heathen together on eve
ry syde out of al countrees agaynst hym/
layed theyr nettes for hym, and toke hym
in their pytte. So they bounde hi wyth
chaynes & brought hi to the kyng of ba
bylon: which put hi in preson, y hys voy
ce shoulde no more be hearde uppon the
mountaynes of Israel. As for thy Mo-
ther she is lyke a vyne in thy bloude, plā
ted by the waters syde: her frutes and
braunches are growen oute of many wa
ters: her stalckes were so strong, that mē
myght have made staues therof for offi
cers, she grue so hye in her stalckes.
So when men sawe that she exceaded
the height and multytude of her braun-
ches, she was roted out in displeasure &
cast downe to the grounde. The East
wynde dryed up her frute, her strounge
C stalckes were broken of / wythered and
brent in the fyre. But now she is planted
in the wyldernesse/ in a drye and thursty
grounde.
And ther is a fyer gone out of her stal
kes which hath brent up her braunches
and her frute: so that she hathe no moo
stronge stalckes, to be staues for offy-
cers. Thys is a pyteous and miserable
thinge.

¶ The Lord denieth that he will answere the whē they pray, for y offense of unkindnes which he here obiecteth. He promiseth y his people shal returne from captyuite. By the wood that should be brent is signified the burning of Jerusalem.

¶ The. xx. Chapter.

IN the. xvii. yeare the. x.
daye of the. v. moneth, it
happened/that certaine of A
the elders of Israel came
unto me, for to aske coun-
cel at the Lorde, and sate them downe
by me. Then came the word of the
Lorde unto me on thys maner: Thou
sonne of man: speake unto the elders
of Israel, and saye unto them: Thus
sayeth the Lord god: Are ye come hy
ther to aske any thinge at me? As
truly as I lyve (sayeth the lorde) I wil
geue you no answer.
Wylt thou not reproue them (thou son
ne of mā) wylt thou not reproue them?
Shewe theym the abhomynacyons of
their forefathers, and tel thē: Thus
sayeth the lord god: In the daye when
I chose Israel, and lyfte up myne hād
upon the sede of the house of Jacob /
and shewed my selfe unto them in the
lande of Egypte: Yea when I
lyfte up myne hande over theym, and
sayde: I am the Lorde youre God,
even in the daye that I lyfte up myne
hande over them/ to breake them oute
of the land of Egipt, into a lande that
I had prouided for them/ which flow- B
eth with mylcke and honye/ and is a
pleasaunte lande amonge all other.
Then sayde I unto them: Cast
awaye everye Manne the abhomyna-
cyones that he hath before hym, and
defyle not youre selues wyth the Ido
les of Egypte, for I am the lord your
god.
But they rebelled agaynst me/
and would not folow me: to cast awaie
euery

uery man the abhomynacyons of hys eyes, and to forsake the Idoles of Egypte. Then I made me to poure my indygnacyon ouer them, and to satisfye my wrath vpon them: yee euen in the myddest of the lande of Egypte. But I wolde not do it, for my names sake: that it shuld not be vnhalowed before the Hethen amonge whom they dwelt, and amonge whom I shewed my self vnto them that I would brynge them out of the lande of Egypte. Now when I had caryed them out of the lande of Egypte, and brought them in to the wyldernesse: I gaue them my commaundementes, and shewed them my lawes: whych who so kepeth shall lyue in them. I gaue them also my holy dayes (to be a token betwyxte me and them) and ther by to know that I am the Lord, whych haloweth them. And yet the house of Israell rebelled agaynst me in the wyldernes. They woulde not walcke in my commaundements, they haue caste awaye my lawes (whych who so kepeth) should lyue in them, and my Sabboth dayes haue they greatlye

C vnhalowed.

Then I made me to poure out my Indignacyon vppon them and to consume them in the wyldernesse, Yet I wolde not do it for my names sake: leaste it shoulde be dishonoured before the heathen from the whych I had caryed them away / but I swore vnto them in the wildernes, that I wolde not bryng them in to the lande, whych I gaue them: A land that floweth wyth mylcke and hony, and is a pleasure of all landes: and that because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabboths, for their hert was gone after theyr Idoles. Neuertheles myne eye spared them, so that I wolde not vtterlye slaye them and consume them in the wyldernes. Moreouer I sayde vnto theyr sonnes in the wyldernesse walcke not in the statutes of your forefathers, kepe not theyr ordynaunces and defyle not your selfes with theyr ydoles for I am the Lorde your God. But walke in my statutes, kepe my laws and do them, halowe my sabbothes: for they are a token betwyxte me and you, that ye maye knowe how that I am the Lord.

Notwythstandynge, theyr sonnes rebelled agaynste me also: they walcked not in my statutes they kept not my lawes to fulfyl them, whych he that doth shal lyue in them, nether halowed they my Sabboth dayes. Then I made me agayne to poure out my indygnacion ouer them and to satisfie my wrathe vppon them in the wyldernesse. Neuerthelesse I wythdrewe my hande for my names sake, lest it shuld be vnhalowed amonge the Heathen before whom I had brought them forth. I lyft vp myne hande ouer them also in the wyldernesse that I wolde scatre them amonge the Heathen, and strowe them amonge the nacyons: because they had not kepte my lawes but cast asyde my commaundementes, vnhalowed my sabbothes and lyft vp theyr eyes to theyr fathers Idoles. Wherfore I gaue them also commaundementes not good, and lawes thorow the whych they shulde not lyue, and I vnhalowed them in theyr awne gyftes (when I appoynted for my selfe all theyr fyrstborne to make them desolate that they myght knowe, how that I am the Lorde

Therfore (O thou sonne of man) tel D
the house of Israel thus sayeth the Lorde God: Besyde all thys, youre forefathers haue yet blasphemed me more, and greatly offended agaynst me. For after I had brought them into the lande, that I promysed to geue them, when they sawe euerye hye hyll and all the thycke trees: they made there, theyre Offrynges, and prouoked me wyth theyre oblacyons, makyng swete sauoures there and poured out theyr drynckoffrynges. Then I asked them: what haue ye to do wyth all that ye go thyther? And therfore is it called the hye place vnto thys daye.
Wherfore, speake vnto the house of Israel: Thus sayeth the Lorde God Yee are euē as vnclene as youre forefathers and commytte whordome also wyth theyr abhomynacyons. In all youre ydoles, where vnto ye brynge youre oblacyons, and to whose honoure ye burne your chyldren: ye defile youreselues, euen vnto this daye, how darre ye then come / and aske any question at me? O ye housholde of Israel.

As truly as I lyue (saieth the Lorde God) ye get no answere of me: and as for the thynge that ye go about, it shal not come to passe, where as ye saye: we wyl be as the Heathē, and do as other people in the lande, wod and stone wil we worshippe.

As truly as I lyue saieth the Lord God, I my selfe wyll rule you wyth a myghtye hand, wt a stretched out arme
F and with indignaciō poured out ouer
you: and wyl brynge you out of the na cyons and landes, wherin ye are scate red: ād gather you together wt a mygh tye hande/ with a stretched out arme & with indignacyō poured out vpō you: and wyl brynge you into the wylder nes of the people, & there I wyl reason with you face to face. Like as I pu nyshed your forefathers i ŷ wildernes so wyll I punishe you also/ sayeth the Lorde god. I wyl brynge you vnder my iurysdiccyon, and vnder the bonde of the couenaunt. The forsakers also and the transgressours wyll I take from among you, and bring them out of the lande of your habitacion: as for the lande of Israel, they shal not come in it/ that they maye knowe, how that I am the Lord.

Esa.c.xx.b
Eze.xxiii.a
So know thē (saith the Lord god) ye house of Israel, cast awaye, and de stroye euerye manne his Idoles: then shal ye here me, and nomore blaspheme my hole name with your offringes and Idoles. But vpon my holy hill, euen vpon the hye hyl of Is rael shall all the house of Israell and al that is in the lande, worshyppe me: and in the same place wyl I fauour thē
Deuter.xii.a
viii.b
and there wyl I requyre your heauy of feringes/ and the fyrst lynages of your oblacyons, wyth al youre holye thyn ges.

I wyl accepte youre swet sauoure when I bryng you from the nacyons/ and gather you to gether out of the lā des, wherin ye be scatered: that I maie be halowed in you before the Heathen
G and that ye maye know, that I am the Lorde, whiche hath brought you into the lande of Israell: yea into the same land, ŷ I swore to geue vnto your fore fathers. There shal ye call to remem braunce your owne wates and al your ymaginacions, wherin ye haue bene defyled: and ye shalbe dysplcased wyth youre owne selues, for al your wicked nes, that ye haue done. And ye shall know that I am the Lord: when I in trete you after my name, not after your wicked wayes, nor accordinge to youre corrupt workes: O ye house of Israell sayeth the lord.

Moreouer, the word of the lord cā vnto me, saiynge, thou sonne of man/ set thy face toward the south, and speke to the south wynd and saye to the wod toward the south: Heare the word of ŷ Lord, thus saith the lord god: Behold I wyl kindle a fyre in thee that shal cō sume the a✠ greane trees with the ŷ drye No mā shalbe able to quēch his flame but al that loketh b✠ from the southe to the north, shalbe brent therein: and all flesh shal se that I the Lord haue kyn led it, so that no man maye quenche it. Then sayde I: O Lord/ they wyl saie of me. Tush, they are but fables/ that he telleth.

The notes.

a✠ By the grene trees vnderstand the sayncies & holy ones, and by the dry, synners: so that the godly shal by death escape captiuite, and ŷ wicked be sēd vnto euerlasting payne.
b✠ From the southe to the north, that is, from Ie rusalem to babylon.

¶ He threateneth the swerd, that is to saie, destruc cyon to the cytie of Ierusalem. He sheweth the fall of kyng Sedechiah. He is commaunded to prophecy the destruccyon of the children of Ammon. After the slaughter of other, at the last the Lord threatneth death vnto Nabuchodonosor him selfe.

¶ The.xxi. Chapter.

A The worde of the Lord cam vnto me/ saiynge: Thou sonne of man, set thy face towarde Ierusalem, speke agaynst the Sanctuary, & prophecy agaynst the land of Israel: saye to the lande of Israel: Thus sayeth the Lord God: Beholde/ I wyl vp on thee/ and wyl drawe my sweard out of the sheth, and rote out of the both ŷ ryghtuous and the wycked/ therfore shal my swearde go out of his sheathe agaynst al fleshe from the north to the south that al flesh maye know, how ŷ I the Lorde haue drawen my swearde out of the sheath, and it shal not be put in agayne.

B Mourne therfore (O thou sonne of man)
that thy loynes crack with al, ye mourne
bytterly for them: And yf thei saye, wher
fore mournest thou, Then tell them, for
the tydynges that cōmeth, at the whych
all hertes shall melt, all handes shallbe
letten downe/all stomackes shal faynte,
and all knees shall waxe feble. Beholde,
it cōmeth and shallbe fulfylled, sayeth
the Lorde God.
Agayne the worde of the Lorde came
vnto me, sayinge: Thou sonne of man,
prophecye, and speake: Thus sayeth the
Lorde God: speake, the swearde is shar-
pened and well scoured. Sharpened is
it for the slaughter, and scoured that it
maye be bryght. * O, the destroyenge
C staf of my sonne, shall brynge downe all
wodde. He hath put hys swearde to the
dryghtynge, that good holde maye be
taken of it. Thys swearde is sharpened
and bryght, that it maye be geuē in to the
hande of the man slayer. Cri (O thou
sonne of man) and howle, for thys swea-
rde shall smyte my people, and all the
rulers in Israel/whych wyth my people
shall be slayne downe to the grounde tho
row thys swearde: Smyte thou vpon
thy thyghe, for wherfore shuld not the
plage and staf of iudgmēt come? Pro
phecye thou sonne of man, and smyte thi
D ne handes together: make the swearde
two edged, yea make it three edged, that
manslayers swearde, that swearde of the
grate slaughter, whych shal smyte them,
euen in theyr preuye chambres: to make
them abasshed and faynte at the hertes,
and in all gates to make sō of them fall.
O how bryght and sherpe is it, how wel
dyght and mete for the slaughter. Gette
thee to some place alone, eyther vpon ŷ
the ryght hande, or on the lefte, whether
soeuer thy face turneth. I wyl smyte my
hādes together also ād satisfy my wroth
full indignacyon. Euen I the Lorde ha
ue sayd eit.
The worde of the Lord came yet vn
to me agayne sayenge: Thou sonne of
manne, make thee twoo streates, that the
swearde of the KYNGE of Babylone
maye come. Bothe these streates
shall goo oute of one Lande. Hee
shall sette hym vp a Place, at the heade
of the streate shall hee chose hym oute a
corner.
Make the a streate, that the swerde may
come toward Rabah of the Ammonytes E
and to the strong Cytie of Jerusalem.
for the Kynge of Babylon shall stande
in the turnynge of the way, at the heade
of these two stretes: to aske councell at
the sothsayers, castinge the lottes wythe
hys arowes, to aske counsell at the Ido-
les/and to loke in the lyuer. But the so-
thsayinge shall poynte to the ryghte sy
de vpon Jerusalem, that he maye set mē
of warre, to smyte it with a greate noyse
to crye oute Alarum/ to set batell Ram
mes agaynste the gates, to caste vp
dyches, and to make thee bulworckes.
Neuertheles/as for the sothsaying/
they shall holde it but for vanytye/ euen
as though a iest were told them: yea and
they them selues remembre theyr wicked
nes, so that by ryght they muste be taken
and wonne. Therfore sayeth the Lorde F
God. For so muche as ye youre selues
shewe youre offence, and haue opened
youre wickednes so that in all your wor
kes men maye se youre synnes: yea in so
muche (I saye) that ye youre selues haue
made mencion therof ye shalbe taken by
vyolence.
O thou shamefull wycked gyde of
Israell whose daye is come: euen the ty
me that wickednesse shall haue an ende:
Thus sayeth the Lorde God: take away
the myter/and put of the crowne, and so
is it awaye: the humble is exalted, and ŷ
proude brought lowe. Punysh, punyshe
yea punysh them wyl I, and destroy thē
and that shall not be fulfylled vntyll hee
come, to whome the iudgemente belon-
geth, and to whoome I haue geuen it
And thou (O sonne of manne) prophecy,
and speake.
Thus sayeth the Lorde GOD to the
Chyldern of Ammon and to theyr blas
phemye, speake thou: The swearde, the
swerd, is drawe forth alredy to ŷ slaugh G
ter and scoured that it glystreth because
thou haste looked thee oute vanytyes,
and Prophecyed lyes that it may come
vppon thy Necke/lyke as vppon the o-
ther Ungoddlye, whyche bee Slayne

Leuit. xix.f and xx.a Deu. xvi.b

Jerem. xlix.c Ezech. xxv.a Amos. i.c

whose

whose day came, when theyr wyckednesse
was full.

Though it were put vp agayne in-
to the sheath: yet wyll I punysshe thee/
in the lande where thou wast norysshed
and borne, and poure my indignacio vp
on thee & wyl blow vpon thee in the fyre
of my wrath, and delyuer the vnto cruell
people, which are lerned to destroye.
Thou shalte fede the fyre and thy bloude
shall be shedde in the Lande/ that thou
mayest be putte oute of remembraunce.
Euen I the Lorde haue spoken it.

The notes

** Some reade: shall we reioyse our selues: he despi
seth the staffe of my sonne, and al wod. The caldee
readeth, the trybe of my sonne: that is to saye: the tri
be of Iuda. Or shall the staffe of my sonne despyse
all wood: That is, shall the trybe of Iuda despyse
all the other.

¶ The worde of the Lorde agaynst Ierusalem for
man slaughter, and geuynge due honour vnto theyr
fathers & mothers, and other wickednes. Of the wic
kede doctryne of the false prophetes and preestes, &
of theyr vnsaciable couetousnes. The tyranny of ru
lers. The wyckednes of the people.

The.xxii. Chapter.

A Moreouer, the worde of the Lord
came vnto me/ and sayd: Thou
Sonne of man/ wylte thou not
reproue thys bloudthyrsty cytie: Shew
them theyr abhominacyons, and tel the:
Thus sayth the Lorde God, O thou cy-
tie/ that sheddest bloude in the myddeste
of thee, that thy tyme maye come also: ad
makest thee Idoles to defyle thee wyth
all. Thou haste made thy selfe gyltye, in
the bloude that thou hast shed: and defy-
led thee in the Idoles whiche thou haste
made. Thou hast caused thy days to
drawe nye, & made the tyme of thy yeares
B to come. Therfore wyl I make thee to be
confounded among the heathen, and too
be despysed in al the lades whether they
be nye or farre from the/ they shall laugh
thee to scorne, thou that haste gotten thee
so foule a name/ and art full of myschef.
Behold/ the rulers of Israel haue brought
euery man hys power, to shed bloude in
thee. In the haue they despysed father ad
Mother/ in thee haue they oppressed the
straunger/ in thee haue they vexed the wi-
Deu.v.c dowe and the fatherles. Thou hast despi
sed my sanctuary ad vnhallowed my Sab
both. Murtherers ar ther in thee/ that she
de bloude/ and eate vp on the hylles, and
in thee they vse vnhappynesse.
In thee haue they dyscouered their fathe
rers shame, in the haue they vexed wome
in theyr syknesse. Euery man hath C
dealte shamfully wyth hys neyghbours
wyfe, and abhomynably defyled hys da
ughter in lawe. In thee hath euery man
forced hys awne syster, euen hys fathers
daughter: yea gyftes haue bene receaued
in thee, to shede bloud. Thou hast taken
vsury and encrease, thou hast oppressed
thy neighbours by extorcion, and forgot
ten me, sayeth the Lorde God. Beholde/
I haue smytten* my handes vpon thy
couetousnesse, that thou hast vsed, and
vpon the bloude whych hath bene shed i
thee. Is thy herte able to endure it, or
may thy handes defende them selues in
the tyme that I shall brynge vpon the:
Euen I the Lorde that speake it, wyll
brynge it also to passe. I wyll scatre thee
among the Heathe, and strow the about
in the Landes, and wyll cause thy fyl-
thynesse to ceasse out of thee: yea, and I
wyll haue the in possessyon in the syght
of the Heathen, that thou mayest knowe,
that I am the Lorde.
And the worde of the Lorde came vn
to me, saiynge: Thou sonne of man, the D
house of Israel is turned to drosse. All
they that should be brasse, tynne, yron, &
leade, are in the fyre becom drosse. Ther
fore thus sayeth the Lorde God: For so
moche as ye all are turned in to drosse,
beholde: I wyll brynge you together vn
to Ierusalem, lyke as syluer, brasse, yro,
tynne and leade are put together in the
fournace, and the fyre blowe there vnder
to melt them: Euen so wil I gather you
put you in together, and melt you in my
wrath and indygnacyon. I wyll brynge
you together, and kyndle the fyre of my
cruell dyspleasure vnder you, that ye ma
ye be melted therin.
Lyke as the syluer is melted in the fyre
so shal ye also be melted therin: that ye
maye knowe, how that I the Lorde ha-
ue poured my wrath vpon you.
And the worde of the Lord came vn-
to me saiynge: Thou sonne of man, tell
her

her: Thou art an vncleane lãd, which
is not rayned vpon in the daye of the
cruel wrath: the Prophetes that are in
ÿ, are sworne together to deuoure sou-
les, lyke as a roarynge Lyon, that ly-
eth by his praye. They receaue
rychesse and good, and make manye
widdowes in thee. Thy prestes breake
my law, & defile my Sanctuary. They
put no differēce betwene ÿ holy & vn
holi nether discerne betwen the clean &
vncleane: they turne their eyes fro my
sabbothes, & I am vnhalowed amõg
them. Thy rulers in thee are like rauy
shyng wolues, to shede bloude, and to
destroy soules, for ther owne couetous
lucre.

As for thy Prophtes, they dawbe wt
vntempred claye/they se vanityes, &
prophecy lyes vnto them/saynge: the
Lorde god sayeth so/where as ÿ Lord
hath not spoken. The people in ÿ land
vseth wicked extorcyon and robbery.
They vexe the poore and nedy and op
presse the straunger agaynst ryght.
And I sought in the lande for a man/
that wolde make vp the hedge/and set
hym selfe in the gappe before me in the
landes behalfe, that I shoulde not vt-
terly destroy it: but I could find none.
Therfore wyl I poure oute my cruell
dyspleasure vpon them, and burne thẽ
in ÿ fyre of my wrath: their owne way
es wil I recompense vpon their hedes
saieth the lord god.

The notes.

* That is to wyt in token of greate wofulnes.
¶ Of the fornicatiõ, that is to saye, of ÿ Idolatry of Samaria & Jerusalẽ, vnder ÿ names of Oholah & Oholibah. In comparison of Samaria he shew eth that ÿ fornicatiõ of Jerusalẽ is ÿ filthier. The destructyon of Jerusalẽ is prophesied: The aduoutry of both the whores is founde out. Their destruction.

¶ The. xxiii. Chapter.

A The word of the Lord came
vnto me/saynge: Thou
sõne of mã, there were two
wemẽ, that had one mother
These (whẽ they were yõge
beganne to playe the harlottes in E-
gipt. There were their breastes brosed
and the pappes of their maydenheade
destroyed. The eldest of them was cal
led* a Oholah and her yongeste sister
b * Oholibah. These two were mine, &
bare sonnes and daughters. Their na
mes were, Samaria, and that was
Oholah: and Jerusalẽ, & that was O-
holibah. As for Oholah she beganne
to go a whoring, when I had takẽ her
to me. She was set on fyre vpon her
louers the Assirians, whiche had to do
wt her, euen the prynces & lordes, that B
were deckte in costly araye: faire yong
men, lusty ryders of horses.

Thus thorow her whordome, she
cleued vnto al the yonge men of Assy-
rya: Yea she was madde vpon them,
and defyled her selfe with al their Ido
les. Nepher ceassed she from the forny-
cacyon, that she vsed with the Egipcy-
ans: for in her youth they lay wyth her
they brosed the breastes of her maydẽ-
head/and poured their whordom vpõ
her. Wherfore, I delyuered her into ÿ
handes of her louers/euen the Assiry-
ans, whom she so loued. These discoue
red her shame, toke her sõnes & daugh
ters, and slew her with the sweard: In
euel name gat she of al people, ãd they
punyshed her.

Her syster Oholibah sawe this, & de-
stroyed her self wt inordynate loue more
then she/and exceaded her syster i whor
dome: she loued the Assirians (whiche
also laye with her) namely, the prynces
& greate lordes, that were clothed wt all
maner of gorgeous apparrel, all lusty
horsmen and fayre yong personnes.
Then I sawe, that they both were defi C
led alyke.

But she increased styl in whordõe
For when she sawe men painted vpon
the wall, the ymages of the Chaldees
set forth with fresh coloures, wyth fai
re gyrdles aboute them, and goodlye
bonettes vpon their heades, lokynge
al lyke Princes (after the maner of the
Babylonyans and Caldees in their
owne lande, where they be borne) ym-
mediatly, as soone as she sawe them,
she brent in loue vpõ thẽ/and sent mes
saungers for them into the lande of ÿ
Caldees.

Nowe whẽ ÿ Babylonyans came
to her, they laye wyth her/ and defyled
her with their whordome, and so was
she polluted wyth them.

And when her lust was abated frō the,
her whordome and shame was discoue
red and sene: then my herte forsoke her
lyke as my herte was gone from her
syster also. Neuertheles she vsed her
whordome euer the lenger the more/ &
remembred ŷ dayes of her youth/wher
in she had played the harlot in the lād
of Egypt: she brent in lust vpon them,
whose flesh was like the flesh of Asses,
and their sead lyke the sede of horses.

Thus thou haste renued the fylthy
nesse of thy youth/when thy louers bru
sed thy pappes, and marred thy breast
es in Egypt.

Therfore (O Oholibah (thus sayeth
the Lorde god) I wyll rayse vp my lo
uers (with whom thou hast satisfied thi
lust) agaynste the, and gather them to
gether rounde about the: namely, the
Babilonians, and al the caldees: Pe
cod/ Schoa and Coa, with al the Assy
rians; al yonge and fayre louers: pryn
ces and lordes, knyghtes and gentyl
men, which be al good horsemē: These
shal come vpon the with horses, char
rettes, and a greate multitude of peple
which shalbe harnessed aboute the on
euery syde/ with brest plates, sheldes &
F helmettes. I wyll punishe thee before
them, yea they them selues shal punish
thee, accordyng to their owne iudgmēt
I wyl put my gelosy vpō thee/ so that
they shal deale cruelly with thee. They
shal cut of thy nose and thyne eares, &
the remnaūt shal fal thorow the swerd
They shal cary awaye thy sonnes and
daughters, & the resydue shalbe brent
in the fyre. They shal stryp the oute of
thy clothes/ād cary thy costly Iewels
awaye with them.

Thus wyl I make an end of thy
fylthynes and whordome/which ŷ hast
brought out of the lande of Egypt: so
that thou shalte turne thyne eyes no
more after them/ and caste thy mynde
nomore vpon Egypt.

For thus sayth the Lord: beholde/ I wy
delyuer thee into the hādes of thē whō
thou hatest: yea euen in the handes of
them/ with whome thou hast fulfylled
thy lust, which shal deale cruelly with
the. Al thy laboure shal they take with
them: that leaue the naked and bare, &
thus the shame of thy filthy whordom
shal come to lyght. All these thynges
shall happen vnto thee, because of thy
whordome, wich thou hast vsed amōg
the Gentyls, with whose Idoles thou
hast defyled thy selfe. Thou haste
walcked in the waye of thy syster/ther
fore wyll I geue thee her cuppe in thy
hande.

Thus sayeth the lorde God: Thou
shalt drincke of thy systers cuppe, hou
depe and far soeuer it be to the bottom
Thou shalt be laughed to scorne & had
as greatly i derisiō, as is possible: thou
shalt be ful of dronkēes & sorow, for ŷ
cuppe of thy sister Samaria is a cup
of destruccion and wastynge: the same
shalt thou drincke, and suppe it out e
uen to ŷ dragges, yea ŷ shalt eate vp ŷ
brokē peces of it, & so teare thyne owne G
brests: For euen I haue spoken it, say
eth the lorde god.

Therfore thus sayeth the Lorde
god: For so much as thou hast forgot
ten me/ and cast me a syd, so beare now
thyne owne fylthynes and whordome.
The Lorde sayde moreouer vnto me:
Thou sonne of man wylt thou not re
proue Oholah and Oholibah: Shew
them their abominacyons: namely, ŷ
they haue broken their wedlock, & stay
ned their handes with bloud: yea euen
w their Idoles haue they commytted
aduoutry, and offred them their owne
children (to be deuoured) whome they
had borne vnto me.

Yea and this haue they done vnto
me also they haue defyled my Sanctu
ary in that same daye and haue vnha
lowed my sabboth. For when they
had slayne their children for their Ido
les, they came the same daye into my
Sanctuary to defyle it.

Lo, thys haue they done in my house
Besyde al this/ thou sent thy messaun
gers for men oute of farre countrees/
and when they came hast bathed, trim
med and set forthe thy selfe of the best
fashion: Thou settest vpon a goodly
bed, and a table spred before the: where
vpon thou hast set myne incense and
myne oyle.

Then was there greate cheare w
handes

vpon theyr handes, & set gloryous crow=
nes vpon theyr heades: then thoughte I
no doubte, these men wyll vse theyr harlo
try also wyth yonder olde whore. And
they wente into her: as vnto a common
harlot: Euen so wente they also to Oho=
lah and Oholibah those fylthye women.
O ye all that loue vertue and ryght=
wousnes / iudg them, punysh them, as ad
uouterers and Murtherers ought to be
iudged and punyshed. For they are brea=
kers of wedlocke / & the bloude is in their
handes. Wherfore thus sayeth the Lord
God: brynge a great multitude of people
vpon them, and make them be scattered
and spoyled: These shall stone them, and
goare them wyth theyr swerdes. They
shall slaye theyre sonnes and doughters,
and burne vp theyr houses wyth fyre.
Thus wyll I dest toye all suche fyl=
thynes oute of the lande; that all women
may lerne, not todo after your vnclēnes.
And so they shall laye youre fylthynesse
vpon your owne selues, and ye shalbe pu
nyshed for the synnes, that ye haue com=
mytted with youre Idoles: and ye shall
knowe that I am the Lorde.

¶ He proueth the fyryng of Jerusalem by a parable of a sethynge potte. The parable of Ezechyels wife beynge deade, whych he after expoundeth.

The .xxiiii. Chapter.

A IN the .ix. yeare, in the .x. mo=
neth, the .x. daye of the Mo=
neth, came the woorde of the
Lorde vnto me, sayinge:
O thou sonne of man, wryte
vp the name of thys day, yea euen ẏ hour
of thys presente daye: when the kynge of
Babylon set him self agaynst Jerusalem
Shewe that obstinate houshold a para=
ble, and speake vnto them: Thus sayeth
the Lorde God: Set thee a potte, set it on
and poure water into it: put all the peces
together in it, al the good peces: the loynē
and the shoulder, and fyll it wyth the best
bones. Take one of the beste sheape, and
an heap of bones withall let it boyle well
and let the bones sethe well therin.
B Wyth that sayde the Lorde God on
thys maner: Wo be vnto the bloudy cytye
of the potte, wherupon the rustynes han
geth, and ys not yet scoured away. Take
oute the peaces that are in it, one after an
other: there neade not lottes to be caste
therfore, for the bloude is yet in it. Upon
a playne drye stone hath she poured it, &
not vpon the ground, that it myght be co
uered wyth dust. And therfore haue I let
ten her poure her bloude, vpon a playne
drye stonye rocke, because it shoulde not
be hyd, ād that I myght bryng my wrath
full indygnacyon and vengeaunce vpon
her.
Wherfor / thus sayth the Lord god:
O, wo be vnto that bloudthyrstye cytye / C
for whom I wyll prepare a heape of wod
beare thou the bones to gether / kyndle ẏ
the fyre, sethe the flesshe, let al be well sod
den, that the bones maye be sucte oute.
Moreouer / set the pot emptye vppon the
coales, that it may be warme, and the me
tell hote: that the fylth and rustynes may
be consumed. But it wyll not go of, there
is so muche of it / ẏ rustynes must be brēt D
oute. Thy fylthynes is abhominable, for
I would haue clensed thee / but thou wol
dest not be clensed. Thou canst not be pur
ged from thyne vnclennesse, tyll I haue
poured my wrathfull indignacion vpon ẏ
Euen I the Lorde haue so deuised: Yea,
it is come therto alreadye, that I wyll do
it. I wyll not go backe, I wyll not spare,
I wyll not bee intreated but accordynge
to thy wayes and Imaginacyons, thou
shalt be punyshed, sayth the Lorde God.
And the worde of the Lorde cam vnto
me sayinge: Thou sonne of man, be E
holde I wyll take awaye* the pleasu
re of thyne eyes with a plage: yet shalt
thou neyther mourne, nor weape / nor
water thi chekes therto; ꝯ thou mayest
mourne by thy selfe alone / but vse no
deadly lamentacyon. Holde on thy bo
net / and put on thi shues vpon thi fete
couer not thy face / and eate no mourn
ers bred. So I spake vnto the people
by tymes in the mornynge, and at euē
mi wyfe dyed, then vpon the next mor
ow, I dyd as I was commaunded.
And the people sayde vnto me: wylt
thou not tell vs / what that signifieth,
which thou doeste I answered them,
the worde of the Lorde came vnto me,
sayinge. Tel the house of Israel, thus
sayeth the Lorde god: beholde I wyll F
suspende my sanctuary, euen the glory

of your power,the pleasure of your eyes,and the thinge that ye loue: youre sonnes and daughters whom ye haue left/shal fal thorow the swerde.
Like as I haue done/so shal ye do also Ye shal not hid your faces,ye shal eate no morners bred:your bonnettes shal ye haue vpon your heades, and shues vpon your fete.Ye shall nether morne ner wepe,but in youre sinnes ye shalbe sorouful,and one repent with another Thus Ezeciel is your shewtoken.For loke as he hath done,so,when this commeth) ye shal do also:that ye may lerne to know that I am the Lord God.
But beholde,O thou sonne of manne
G In the daye when I toke from them their power,their ioye and honoure)y luste of their eyes,the burthen of their bodyes:namely/their sonnes and daughters: Then shal there one escape ād come vnto thee,for to shew thee. In that daye shal thy mouth be opened/ to them wh che is escapped that thou mayest speake, and be no more domme: Yea and thou shalt be their shew token,that they maye know,how that I am the Lord.

¶ The word of y Lord vpon the sonnes of Ammō which reioysed at the fal of Jerusalē. Against the Moab & Seir. Against Idumea. Against y Philystines

¶ The.xxv.Chapter.

A The worde of the lord came vnto me,saying: Thou sonne of man/let thy face agaynst the Amonites,prophecye vpon them,and say vnto the Amonites: heare the word of the Lord god. Thus saieth the Lord god: For so much as thou speakest ouer my Sanctuary. A ha/I trow it be nowe suspended:and ouer the lande of Israel,I trow it be now desolate:yea ād ouer the house of Juda/ I trow they be now led awaye presoners: Beholde, I wyl delyuer the to the people of the east,that they maye haue in possession these shal set their castels and houses i the. They shal eate thy frute,and drincke vp thy milcke. As for *Rabath,I will make of it a stal for camels,and of Ammon a shepfolde:and ye shal know,that I am the lord.

For thus sayeth the Lord god: In
B so muche as thou haste clapped wyth thine handes,and stamped with y fete, yee reioysed in thyne herte ouer y land of Israel with despyte:beholde,I wil stretch out myne hande ouer thee also,& delyuer thee,to be spoyled of y Heathē, and rote thee out from among the people,and cause thee to be destroyed oute of al landes:yea I wyl make thee to be layde waste,that thou mayest know,y I am the Lord.

Thus sayeth the lord god: For so much as Moab and Seir do saye: As for the house of Juda,it is but like as al other Gentiles be; Therfore beholde I wyl make the cityes of Moab weapenlesse,and taken awaie their strēgth their cytyes and chefe coastes of their land,which are the pleasures of the coūtre: As namely. Bethiesimoth, Baalmeon and Cariathaim: these wyll I open vnto them of the easte,y they mate fall vpon the Ammonites:& wyll geue it them in possession: so that the Ammonites shal nomore be hadin remembraunce among the Heathen.
Eue thus wyl I punish Moab also,y C
they maye know,how y I am y lord.

Morouer,thus sayeth the Lorde god:Because that Edom hath aueged and eased hym selfe vpon the house of Juda,therfore thus sayeth the Lorde: I wyl reach out mine hand vpon Edō and take awaye man and beast out of it.From Cheman vnto Dedan wyl I make it desolat.they shalbe slayn w y swerd. Thorow my peple of Israel will I auenge me again vpon Edom:they shal hādle hym,accordig to my wrath & indignacion,so that they shal know my vengeaunce,sayeth the lord god.

D Thus sayeth the Lord god:For as much as the Philistines haue done this namely taken vengaunce w dispitful stomackes,and of an olde euel wil sett them selues to destroie: Therfore thus sayeth the Lorde god:Beholde,I wyl stretche out myne hand ouer the Philistines,and destroye the destroier,and cause al the remnaunt of the sea coaste to perysh. A greate vengeauce wyll I take vpon them,and punish them cruellye that they maye knowe, how that I am the lord,which haue auenged me of them.

* That is Philadelphia

ezec.xxi.d.
Jere.xlix.a

i,Wol...

¶ He prophecieth that Tyrus shalbe overthrowen because it reioysed at y^e destruction of Jerusalem. The wondring and astonishment of the marchauntes, for the desolation of Tyrus.

The xxvi. Chapter.

It happened/ y^t in the .xi yeare
the fyrst daye of the Moneth,
the word of the Lord cam vn
3 to me, sayinge: thou sonne of
man, because that Tyre hath
spoken vpon Jerusalem: A ha/ nowe
I trow the portes of the people be bro-
ke/ and she turned vnto me, for I haue
destroyed my bely ful. Yea therfore
sayeth the Lorde God: Beholde O
Tyre I wyll vpon thee, I wyl brynge
a greate multytude of people against
thee, lyke as when the sea aryseth with
his waues: These shal breake the wal
les of Tyre / and caste downe her tow
res: I wil scrape the grounde from her
and make her a bare stone: yea as the
dryenge place where the fyshers hang
vp their nettes by the seasyde. Euen
I haue spoken it, sayeth the lord God.
B The gētels shal spoyle her: her daugh
ters vpon the felde shall perish w^t the
swearde, that they maye know howe y^t
I am the lord.

For thus sayeth the Lord god: Be
hold, I wyl brynge hither Nabuchodo
nosor (which is the kyng of Babylō/ &
a kyng of kynges from the north) vp
on Tyre, with horses, charetes, horsmē
and wyth a grete multitude of people
The daughters that are in the lande/
shal be slaye with the sweard: but aga
ynst thee, he shal make bulwarkes and
graue vp dyches aboue thee, and lyfte
vp hys shylde agaynst thee.

Hys slynges and batteirammes shal
be prepare for thy walles, ād wyth his
weapens breake downe thy towres.
The dust of his horses shal couer thee
they shalbe so many: thy walles shall
shake at the noyse of the horsemen, cha
rettes and wheles: when he commeth
to thy portes, as men do in to an open
cytie. With the hoffes of hys horsse
C fete, shal he treade doun al thy stretes.
He shall slaye thy people with the
sweard/ and breake downe the pyllers
of thy strength. They shal wast awaie
thy ryches, and spoyle thy marchaun-
dyse. Thy walles shal they breake
downe, and destroye thy houses of plea
sure. Thy stones, thy tymbre and foū
dacyons shal they cast in the water.
Thus wyl I bryng the melody of thy
songes/ and y^e voyce of thy mynstrelsy
to an ende/ so that they shall nomore
be herd. I wil make a bare stone
of the/ yea a dryyng place for nettes/ &
shalt neuer be buylded agayne. For
euen I the Lord haue spoken it/ saith
the Lord God: thus hath the lord god
spoken concerning Tyre. The Isles
shall be moued at the noyse of thy fal/
and at the crye of the slayne/ that shal
be murthered in thee: Al kinges of the
sea shal come downe from their seates
regal: they shal laye awaye their robes
and put of their costly clothing. Yea
with tremblīg shal they be clothed, thei
shal syt vpon the grounde: they shalbe
afraied at thy soden fal, and be abash-
ed at thee.

They shal mourne for thee, and say
vnto thee: O thou noble cite, that hast
bene so greately occupied of olde, thou D
that hast bene the strongest vpon y^e sea
w^t thine inhabitoures, of whome al mē
stode in feare: How art thou now so vt
terly destroyed? Now at the tyme of
thy fal the inhabitours of the Isles/ ye
and the Isles them selues, shal stand in
feare at thine ende. For thus sayeth y^e
Lord god: whē I make thee a desolate
citie (as other cities be that no mā dwel
in) & when I brynge the depe vpon y^e
that greate waters maie couer thee, thē
wil I cast thē doun vnto them, that des
cende into the pitte vnto a people that
hath bene longe dead, and set thee in a
lande that is beneth, lyke the olde wil
dernes w^t thē which go doune to their
graues, so that no man shal dwel more
i thee. And I wil make thee to be no mo
re in honour in the land of the liuing
I wyll make an ende of thee/ and thou
shalt be gone. Though thou be sought
for, yet shalt thou not be found foreuer
more, saieth the Lord god.

¶ The Prophet is moued to bewaile the desolacyō of Tyrus. He setteth out the prayse of Tirus for the hauntyng of marchaundise therin.

The .xxvii. Chapter.

The worde of the Lord came
unto me, sayinge. O thou
A sonn of man, make a lamen
table co playnte upon Tyre,
and saye upon Tyre, which
is a porte of the see, that occupyeth wyth
moch people, and many Iles: thus spea
keth the Lorde God. O Tyre, thou hast
sayd: what/ I am a noble cytye. thy bor
ders are in the myddest of the see. and
thy buylders haue made the maruelous
goodly. All thy tables haue they made
of Cypre trees of the mount Sanyr.
From Lybanus haue they taken Cedre
trees, to make the mastes: and the Okes
of Basan to make the rowers.

Thy bordes haue they made of yuer
ry/ and of costly wod out of the Ile of
Cethym. Thy sayle was of whyte small
nedle worcke out of the lande of Egypt,
B to hange upon thy mast: and thy hangy
nges of yelow sylcke purple. out of the
Iles of *Elysah. They of Sydon and
Arnad were thi mariners, and the wisest
in Tyre were thy shypmasters. The
eldest and wysest at Gebal were they,
that mended and stopped thi shyppes.
All shyppes of the see wyth their shipm
en occupyed their marchaundyes in the.
The Perses, Lydians and Lybians were
in thyne hoost/ and helped the to fyght:
these hanged up theyr shyldes and helm
ettes wyth the, these set forth thy bewty.
They of Arnad were wyth thyne hoost
rounde about thy walles, and were thy
watchmen upon thy towres, these hãged
up theyr shyldes round aboute thy wa
les/ and made thee maruelous goodly.
Tharsys occupyed wyth the i all maner
of wares, in sylver/ yron, tynne and lead,
C and made thy market greater. Iauan,
Tubal and Mesech were thy marchaun
tes, which brought the men, and ornam
entes of metal for thy occupyenge. They
of the house of Thogarma brought un
to the at the tyme of thy marte, horse hors
men & mules. They of Dedan were
thy marchauntes: and many other Iles
that occupyed wyth the, brought the we
thers, elephant bones and Pacockes for
a present. The Syryans occupyed with
the because of thy dyuerse worckes, and
increased thy marchaundyes, wyth Sm
aragdes, wyth scarlet, wyth nedle worke
with white lynen cloth/ with silcke &
with Christal.

Iuda and the lande of Israel occu
pied with the, and broughte unto thy
markettes, wheate, balme, hony oyle &
triacle. Damascus used also marchaũdi
es w the, in the best wine and whyt wol
because thy occupyenge was so greate
and thy wares so many. Dan/ Iauan,
and Meusall haue brought unto thy
markettes, yron redy made w *Casia
and Calamus according to thy occupy
enge. Dedan occupied with the,
in fayre tapestry worcke and quishyns.
Arabiah & al the princes of Ceder haue
occupied wyth the, in shepe, wethers &
goates.
B The marchauntes of Seba and
Rema haue occupied also with the. in
all costly spices/ in al precyous stones
& golde whych they broughte unto thy
marc kettes.
Haran, Chene and Eden, the marchaũ
tes of Saba, Assiria and Chelmad we
re al doers wyth thee, In costly raymẽt
of yelow sylcke and nedle worcke (very
precyous, and therfore packt and boun
de together wyth roopes) Yee and in ce
dre wood, at the time of thy markettes.
The shyppes of tharsis were the chefe
of thy occupieng.

Thus thou art ful and in gret wor
shyppe/ euen in the myddest of the sea.
Thy mariners were euer bringing un
to thee out of mani waters. But the east
wynde shal ouerbeare the into the mid
dest of the se so that thy wares/ thy mar
chaundyes, thy rychers thy maryners
thy shypmasters, thy helpers, thy occu
C pyers (that brought the thynges neces
sarye) the men of warre that are in thee,
ye and all thy commons shall peryshe
in te myddeste of the sea, in the daye of
thy fall. Thy suburbes shall shake at ŷ
loude crye of thy shypmen.
All whyrry men, and all maryners upõ
the see, shall leape out of their boates, &
set them selues upon the lande. They
shall lyfe up theyr voyce because of the,
and make a lamentable crye. They shall
cast dust upon theyr heades, and lye do
wne in the asshes. They shall shaue the
selues and put sacke cloth upon them
for thy sake.

They shal mourne for thee wyth
hertfull sorowe and heuy lamentacions
yea theyr chyldren also shall weape for
thee. Alas what cyty hath so ben destroy
ed in the sea as Tyre is. When thy wa-
res and marchaundyes came frō the seas
thou gauest all people ynough. The kyn
ges of the earth hast thou made ryche/
thorow the multitude of thy wares and
occupying: But thou art now cast down
into the depe of the sea, all thy resorte of
people is perysshed wyth thee.
All they that dwell in the Iles are aba
shed at thee, all theyr kinges are afrayd
yea theyr faces haue chaunged colour.
The marchauntes of the nacyons won-
der at thee: In that thou arte so cleane
broughte to naughte / and commest no
more vp.

The worde of God agaynste the kynge of Tyrus for hys pryde. Daniel. The prophete is moued to bewayle the kynge of Tyrus. The worde of the Lorde agaynst Sydon. The lord promyseth that he wyll gather together the chyldren of Israell.

The .xxviii. Chapter.

The worde of the Lorde came
vnto me, sayinge: Thou son-
A ne of man, tell the Prynce of
Tyre: Thus sayth the Lord
god: because thou hast a prou
de herte and hast sayde I am a God, I
haue my seat in the myddest of the Sea
lyke a God, where as thou art but a mā
and not God and yet standeste in thyne
owne conceyt that thou art God. Behol
de thou thynckest thy self wyser then Da
niell, that there is no secretes hyd from
thee.
Wyth thy wysdome and thy vnderstan
dyng, thou hast gotten thee great welthi
nes, and gathered treasure of syluer and
golde. Wyth thy greate wysdome and
occupyenge, hast thou encreased thy po-
wer/ and because of thy great ryches, thy
hert is proude.
Therfore thus sayth the Lorde god
B For so much as thou haste lyft vp thyne
herte, as though thou were God: Behol
de I wyll bryng enemyes vppon thee euē
the tyrauntes of the heathen: these shall
draw out theyr swerdes vpon thy bewty/
and wysdome, and shal defyle thy glory
They shall cast thee downe to the pytte
so that thou shalt dye in the myddeste of
the sea as they that be slayne. Let se, if y
wylt say then (before them that sley thee,
I am God: where as thou art but a man
and not God) in the handes of them
that slaye the, Dye shalte thou, euen. * C
as the vncyrcumcysed in the handes of
the enemyes: for I my selfe haue spoken
it, sayeth the Lorde God.
Moreouer, the worde of the Lord
came vnto me, sayinge: Thou sonne of
man/ make a lamentable complaynt ouer
the kynge of Tyre/ and tel him: Thus
sayeth the Lorde God: Thou art a seale
of a lycknesse, ful of wysdome and excel-
lent beuty. Thou haste bene in the plea-
saunt gardē of God/ thou art decte wyth
all maner of precyous stones: wyth Ru-
by, Topas, Chrystal, Iacyncte, Onyx,
Iaspys, Saphyr, Smaragde, Carbun-
cle, and golde. Thy bewty and the holes D
that be in thee were set forth in the daye
of thy creacyon. Thou art a fayre Cher-
ub, stretched wyde out for to couer.
I haue sett thee vpon the holy
mount of God: there hast thou bene and
walked monge the fayre glystrynge sto
nes. From the tyme of thy creacyon thou
hast bene ryght excellent, tyl wyckednesse
was found in thee. Because of thi greate Esay.xi,b
marchaundyse, thy hert is full of wycke
dnesse, and thou hast offended. Therfore
wyl I cast the from the mount of God/
O thou couerynge Cherub, and destroy
thee among the glysterynge stones.
Thy hert was proude in thi fayre beuty E
and thorow thy beuty thou hast destroy
ed thy wysdome. I wyll cast the downe
to the grounde and that in the syght of
kynges. Thou hast defiled thy Sanc
tuary, with the great wickednesse of thy
vnryghtuous occupyenge. I wyl bryng
a fyre from the myddest of thee, to consu
me the, and wyll make the to asshes/ in
the syght of al them that loke vpon the.
All they that haue bene acquaynted wt
the among the Heathen shalbe abasshed
at thee; seyng thou art so cleane brought
to naught, and commest no more vp.
And the word of the Lord cam vnto me
sayeng: Thou sonne of man, set thy face
agaynst Sydon. Prophecye vpō it and
speake: Thus sayeth the Lorde God:
Beholde o Sydon I wyll vpon y, & get
me honoure in the: that it may be knowē Johel.iii.a
howe that I am the LORDE.

when I punysh her, and get me ho-
noure in her. For I wyl send pestilence
and bloud sheddyng into her streates
so that those whych be slayne wyth the
swerde/shall lye rounde aboute in the
myddest of her; and they shall knowe,
that I am the Lorde. She shall no
more be a prickinge thorne, and an hur-
teng brere vnto the house of Israell,
nor vnto them that lye rounde about
her and hate her: and they shal knowe,
that I am the Lord. Thus sayeth the
G Lorde God: whan I gather the houshe-
holde of Israell together agayne from
the nacions amonge whom they be sca-
tered: then shal I be sanctified in them
in the syght of the Gentyles/and they
shall dwel in ye land, that I gyue to my
seruaunt Iacob. They shal dwell sa-
fely therin, buylde houses/and plant
vyneyardes: yea safely shal they dwel
therin, when I haue punyshed all tho-
se that despyse them rounde aboute:
and then shall they knowe, that I am
the Lord their God.

The .xxix. Chapter.

¶ He prophecyeth agaynst Pharao. He prophecy-
th the desolacyon of Egypte, and ye sparplynge abr-
oade of the Egypcyans. The Lorde promiseth ye he
wyll restoare Egypt agayne after .xl. yeares. Egipt
is the rewarde of kyng Nabuchodonozor for the la-
boure whych he toke agaynst Tyrus.

A IN the .x. yeare vpon the
Esay. xix.a. xx.a. Iere. xlvi.a. Ezechie. xxx, xxxi, & xxxii. .xii. daye of the .x. moneth/
the worde of the lord cam
vnto me/sayenge: O thou
sonne of man set now thy
face againste pharao the king of egipt
Prophecye agaynst him and agaynst
the whole lande of Egypte: Speake,
and tell hym, thus sayeth the Lorde
god: beholde, O Pharao thou kynge
of Egypt, I wyl vpon thee, thou great
a* dragon, that lyest in ye waters: thou
that sayest; the water is myne. I haue
made it my selfe. I wyll put an hoke
in thy chawes, and hange all the fysh i
thy waters vpon thy skales: after that
I wyl draw thee out of thy waters, ye
and al the fysh of thy waters ye hange
vpon thy skales. I wyl cast thee out vp
on the drye lande wyth the fysh of thy
waters, so that ye shalt lye vpon the felde
Thou shalte not be gatherd nor taken
vp: but shalt be meate for the beastes
of the felde, and for the foules of the
ayre: that al they which dwel in Egipte
maye knowe/that I am the Lorde: Be
cause thou hast bene a staf of rede to
the house of Israel. When they toke
hold of ye with their hand thou brakest
and pryckest them on euery syde: and B
yf they leande vpon thee, thou brakest
and buttest the reines of their backes.
Therfore/thus sayeth the Lord god:
beholde/I wyl brynge a swearde vpon
thee, and rote out of thee both man and
beast. Yee the lande of Egypte shalbe
desolate & waste: and they shal knowe,
that I am the Lord: Because he sayde:
ye water is myne, I my self haue made
it. Beholde therfore, I wyll vpon
thee, and vpon thy waters: I wil make
the land of Egipt waste and desolate:
from the towre of Siene vnto ye bor-
ders of the Moryans land: so that in xl
yeares there shal no fote of man walke
ther, nether fote of catel go ther nether C
shall it be inhabyted. I wyll
make the land of Egypt to be desolate,
amonge other wast countrees, and her
cytyes to lye voyde .xl. yeares, amonge
other voyde cytyes: And I wyll scatre
the Egyptians amonge the Heathen
and nacions.
Agayne/thus saieth the Lord god:
When the .xl. yeares are expyred: I [illegible]
wyll gather the Egipcyans together
agayne/out of the nacyons/ amonge
whom they were scatred, and wyl bry-
nge the presoners of Egypt agayne in
to the londe of Pathures their awne
natyue countre, that they maye be there D
a lowly small kyngdome: yea they shal
be the smallest amonge other kyngdo
mes, lest they exalte them selues aboue
the Heathen: for I wyll so mynish
them that they shall no more rule the
Heathen. They shall no more be an
hope vnto the house of Israel, neyther
prouoke them any more to wyckednesse,
to cause them turne backe, and to
folowe them: and they shall knowe
that I am the lorde God.
In the .xxvii. yeare, the fyrst daye
of the fyrst moneth, came the worde of
the lorde vnto me, saiynge. Thou son
of

of man, Nabuchodonosor the kyng of Babylon hath made hys hoost/ wyth great trauayle & laboure to com before Tyre, that euery head maye be balde, and euery Shoulder bare. Yet hath Tyre Geuen neither hym nor hys hooste any Rewarde, for the greate Trauaile that he hath taken there. Therfore thus sayeth the Lorde God: Beholde, I wyll Geue the lande of Egypte vnto Nabuchodonosor the kynge of Babylon, that he may take awaye all her substaunce/ robbe her robberyes, and spoyle her spoyles, to paye hys hoost theyr wages wythall. I wyll geue hym the lande of Egypt for hys labour, that he toke for me before Tyre. At the same tyme wyll I cause the b* horne of the house of Israell to growe forth, and open thy mouth agayne among them that they may knowe, how that I am the Lorde.

The notes.

a* The propertie of dragons is to haunte where aboundaunce of waters ar. Therfore is the kig of egipt here called a dragon, because of the aboundaunce of water that are in Egypte, where he raygned. So is Jerusalem called a stues, because of her hauntynge of Idolatrye: as before in the xvi. c. d.
b* Horne for glorye and power

¶ The destructiō of egypte and of hys cyties is bewayled.

¶ The .xxx. Chapter.

A The worde of the Lorde came moreouer vnto me, sayinge: Thou sonne of man prophecy & speake: Thus sayeth the Lorde God: Mourne wo worth thys daye, for the daye is here/
D the daye of the Lorde is come: the darcke daye of the heathen, the houre is at hand, the sweard commeth vpon Egipte. Whē the wounded men fall downe in Egypte, when her People are taken awaye and when her foundacions are destroyed the Morians lande shall be afrayde, yea the Morians lande/ Libia and Lidya / all theyr common people, and Chub and all that be confederate vnto them, shall fall wyth them thorow the swearde.

Thus sayth the Lorde: The maintey ners of the Lande of Egypte shall fall, the Pryde of her Power shall comme downe; euen vnto the Towere of Syenes shall they be slayne downe wyth the swearde sayeth the Lorde God among other Desolate Countrees they shallbe made desolate and amonge other waste cytyes they shalbe wasted. And they shal knowe, that I am the Lorde, When I B
kyndle a fyre in Egypte/ and when all her helpers are destroyed. At that tyme, shall theyr messaungers go forth fro me in shyppes, to make the carelesse Morians afrayed, and sorowe shall come vpon them in the day of Egypte, for doubtles it shall come.

Thus sayeth the Lorde God: I wil make an ende of the people of Egypte thorow the hande of Nabuchodonosor kynge of Babylon. He and hys people wyth hym, yea and the cruell tyraunntes of the Heathen shalbe brought to destroye the lande. They shall drawe out theyr sweardes vpon Egypte and fyll the lande ful of slayne men. I wyll drye vp theyr floudes of water/ and sell the lande into the handes of wycked people. The lande and al that is therin, wyll I destroy thorow the enemyes. Euen I the Lorde haue sayde it.

And thus sayeth the Lorde God: I wyll destroye the Idols and brynge the ymages of a* Noph to an ende. There shal nomore be a prince of Egypte, and a fearfulnes wyl I sende into the Egyptyans Lande. As for Pathures I wyll make it desolate, and kyndle a fyre in b* C
Zoan. Alexandria wyl I punish & powre my wrothfulle Indygnacyon vpon c*
Syn whych is the strength of Egypte. Al the substaunce of Alexandrya wyl I destroye and kyndle a fyre in Egypte.

Syn shalbe in greate heuynesse/ Alexandrya shalbe rooted out, & Noph shall haue daylye sorowe. The best men of Helyopolys and Bubasto shalbe slayne wyth the swearde/ and caryed awaye captyue. At Taphnis the day shalbe darcke When I breake there the Scepter of the land of Egipte, and when the pompe of her power shall haue an ende. A cloud shal couer her, and her daughters shalbe led awaye into captyuytee. Thus wyll I punysh Egypte, that they maye knowe how that I am the Lorde.

It happened in the xi. yeare, vpon the

It happened in the xi. yeare, vpon the seuenth daye of the first Moneth/ that the Lordes worde came vnto me, sayeng: Beholde thou sonne of man/ I wyl breake the arme of Pharao kig of Egipt: and lo it shal not be bounde vp to be healed, nether shal any plaister be layd vpō it, for to ease it, or to make it so strong as to holde a swerde. Therfore, thus sayeth the Lord god: Behold I wyl vpon Pharao ÿ king of Egipt and bruse his strōg arme (yet is it but a broken one) and wyl smyte the swerd
G out of hys hande.

As for the Egypcyans I wyl scatre them among the Heathen/ & strow them in the landes aboute. Agayne, I wyl strength the arme of the kynge of Babilō, & geue hym my sweard in hys hād: but I wyl breake Pharaos arme so ÿ he shal holde it before hi piteously like a wounded man.

Yea I wyl stablish the king of Babylons arme, and ÿ armes of Pharao shal fal downe: that it may be knowne that I am the Lorde, whych gaue the kynge of Babylon my sweard in hys hande, that he maye drawe it out vpō the land of Egipt: and when I scatre ÿ Egypcians amonge the Gentyls, and strowe them in the landes about, they maie know, that I am the lord.

¶ A comparison of ÿ prosperitie of Pharao with the prosperitie of the Assirias. He prophesieth alike destruction vpon them bothe.

The. xxxi. Chapter.

A Moreouer, it happened in the. xi yeare the fyrst daie of the third Moneth that the worde of the Lord came vnto me saiynge: Thou sonne of man speake vnto Pharao the king of Egipt, and to al his people: Whom art thou lyke in thy greatnes? Behold Assur was lyke a Cedre tre vp on the mount of Lybanus with fayre braunches: So thycke, that he gaue shadowes and shot out very hygh. hys toppe reached vnto the cloudes. The waters made hym greate, and the depe set hym vpon hye. Round about the rotes of hym rane there floudes of water, he sent out hys lytle ryuers vnto al the trees of the felde.

Ezech. xxix. xxxii.

Therfore was he hier then al the trees of the felde, and thorow the multitude of waters that he sent from him, he obtained manye longe braunches. Al
foules of the ayre made their nestes in his brāches, vnder his bowes gēdred
B al the beastes of the felde and vnder his shadow dwelt al people. Fayre ād beutiful was he in his greatnes and in the length of his brāūches, for his rote stode beside greate waters. No Cedre tre might hide him. In the pleasaunte garden of god, there was no fayre tree lyke hys braunches/ the playne trees were not like the bowes of him. Al the trees in the garden of god might not be compared vnto him in his beuty, so fayre and goodly had I made hym w the multitude of his braunches: Insomuch that al the trees in the pleasaunt garden of God/had enuie at him.

Therfore, thus saieth the Lorde god: for so much as he hath lift vp him self so hye, and stretched his toppe into the cloudes/and seing his hert is proude i
C his highnes: I wyl deliuer him into the handes of the *myghtiest amonge the Heathen, which shal rote him oute According to hys wyckednes wyl I cast him awaye, the enemies shal destroye hym, and the myghtye men of the Heathen shall so scater him, that hys braunches shall lye vpon al mountaynes and in al valleyes: his bowes shal be broken downe to the grounde thorow out the lande. Then al the people of the lande shal go from his shadowe and forsake him. When he is fallen, al the foules of the ayre shal syt vpon hi, and al wilde bestes of the feld shal go about amonge his braunches: so ÿ frō
D hensforth, no tree in the water shal attayne to his hyghnesse, nor reache hys toppe vnto the cloudes, nether shal any tre of the water stande so hye, as he hath done. For vnto death shal they al be deliuered vnder the earthe, and gon downe to the graue, lyke other men.

Moreouer thus saith the lord god In the daye when he goeth downe to the graue I wyl cause a lamentacion to be made. I wyl couer the depe vpon him. I wyl staunche his floudes, and the greate waters shalbe restrayned.

I shall cause Lybanus to be sorowfull for
hys sake, and all the trees of the feld shal
be smytten. I wyll make the heathen sha
ke at the sounde of hys fall when I caste
hym downe to hel, wyth them that descen
de into the pytte. All the trees of Eden, wt
all the chosen and best trees of Lybanus
ye and all they that are planted vpon the
waters shall mourne wyth hym also in y
lower habytacions: for they shall go dow
ne to Hell wythe hym, vnto them that bee
slayn wt y swerd, whych dwelt afor vnder
y shadow of hys arme among the hethen.
To whom shalt thou be lykned that art so
gloryous and great amon the trees of E
den? Yet arte thou caste downe vnder
the Earthe, amounge thee Trees of E-
den, where thou must lye among the vn
cyrcumcised, wyth them that be slayne wt
the swearde. Euen thus is it wyth Pha-
rao.

¶ The prophet is commaunded to bewayle Pharao the kynge of egypte. He prophesyeth that destructiō shall come vnto egipte thorow the kyng of Babylō.

The xxxii. Chapter.

A In the .xii. yeare, the fyrst day of
the .xii. Moneth the worde of the
Lorde came vnto me, sayinge:
Thou sonne of man take vpp a
lamentacyon vpon Pharao the
kynge of Egypt, and saye vnto hym.
Thou art reputed as a lyon of the Hea-
then, and as a whalfysh in the sea. Thou
castest thy waters about thee/ thou trou
blest the waters wt thy fete and stampest
in theyr floudes. Thus sayeth the Lorde
God I wyll spreade my net ouer thee na
tely, a greate multitude of people, these
shall dryue the into my yarne for I wyll
caste thee vppon the lande and let the lye
vpon the feld, that all the foules of the ay
re may sitt vpon thee: I wyll geue all the
beastes of the fealde ynough of the. Thy
flesh wyll I cast vpon the hylles and fyll
the valleyes wyth thy hyghnesse. I wyll
water the land wyth the aboundaunce of
B thy bloude, euen to the mountaynes and
the valleyes shal be full of thee. When
thou arte put oute, I wyll couer the hea-
uen, and make hys starres dymme. I wil
spreade a cloude ouer the Sunne, and y
Moone shall not geue her lyghte.
Al the lyghtes of heauē wil I put out o
uer the, and bring darcknes vpon thy
lande/ sayeth the Lord God. I wyl
trouble the hertes of many people, whē
I brynge thy destruccion amonge the
Heathen/ & countrees, whō thou knou
est not.
Yea I wyl make many people wyth
their kinges so afrayed thorowe thee y C
their hearte shal stand vp, whē I shake
my swearde at their faces. Sodenly
shal they be astonied, euery man i him
selfe at the daye of thy fall.
For thus sayeth the lorde god: the
kynge of Babilons swearde shal com
vpon thee/ wt the sweardes of the wor-
thies wyl I smite downe the people.
Al they that be mightie among y Gen
tyls, shal waste the proud pompe of E
gipt, and brenge downe al her people.
Al the cattel also of Egipte will I dest
roy/ that they shal come no more vpon y
waters: so that neyther mans fote nor
beastes clawe, shall sterre them anye
more.
Then wyl I make their waters clere,
and cause their floudes to runne lyke
oyle/ sayeth the Lorde god: When
I make the lande of Egipt desolate/ &
when the countre, with al that is therī
shalbe layde waste: and when I smite
al them which dwel i it/ that they mate
know that I am the lord. Thys
is the mourninge, that the daughters
of the Heathē shal make: Yea a sorow D
and lamentaciō shal they take vp/ vp-
on Egypt and al her people, sayeth y
lord god.
In the .xii. yeare, the xv. daye of y
Moneth/ cam y word of the lord vnto
me/ sayinge: Thou sonne of man.
Take vp a lamentacion vpon the peo
ple of Egipt, and cast them downe, yee
and the mightye people of the Heathē
also, euen wyth them that dwel benethe
and with them that go dowen in to the
graue. Downe (how fayre so euer thou
be) and lie thee with the vncircumcised
Amonge those that be slayne with the
sweard, shall they lye.
The swearde ys geuen all ready,
he shall be drawen forthe and all hys
people.

The myghtie worthyes and hys helpers
that be gone downe and lye wyth the vn
cyrcumcysed and wyth them that be slayn
wyth the swerde shal speake to hym oute
of the hell.

Assur is there also wyth hys compa-
ny, and theyr graues rounde aboute, whi
ch were slayne and fell all wyth the swer-
de/whose graues lye besyde hym in ye low
pytte. Hys commons are buryed rounde
aboute hys graue: al together wounded
C and slayne wythe the swerde, whych men
aforetyme brought feare into the land of
the lyuing.

There is Elam also wyth al hys peo-
ple, and theyr graues rounde about: whi
ch all beynge wounded and slayne wythe
the swearde are goone downe vncyrcum
cysed vnder the earth, whych neuertheles
sometyme brought feare into the lande of
the lyuyng: for the whych they beare their
shame, wyth the other that be gone downe
to the graue.

Theyr buryall is geuen them and al
theyr people amonge them that be slayne
Theyr graues are roũd about al thẽ which
be vncyrcumcised, and wyth them that be
slayne wyth the swerde: for seynge that in
tymes paste they made the lande of the ly-
uyng afrayed, they must nowe beare their
owne shame wyth them that goo downe
to the pytte/ and lye among them that be
slayne.

There is Mesech also and Tubal, &
theyr people, and theyr graues rounde a-
bout. These al are amõg al vncyrcũcysed, &
them that be slayn wyth the swerd, because
afore tyme they made the lande of the ly-
uynge afrayed.

D Should not they then lye also among
the worthyes, and vncyrcumcysed Gyaũ-
tes/whych wyth theyr weapons are gone
downe to hell: whose swerdes are layd vn
der theyr heades, whose wyckednesse is v
pon theyr bones: because that as worthy
es, they haue brought feare into the lande
of the lyuynge: yea among the vncyrcum
cysed shalt thou be destroyed, and sleape
wythe them, that peryshed thorowe the
swearde

There is the lande of Edom, wyth her
kynges and Prynces also, whyche wyth
theyre strenght are layde by them that we
re slayne wyth the swerde, ye amonge the
vncyrcumcised and them whyche are go-
ne downe into the pytte. Moreouer there
be al the prynces of the northe, wyth all ye
Sidonyans whyche are gone downe to
the slayne.

Wyth theyr feare and strenght they ar Iona
come to confusyon: and lye there vncyrcũ
cised, amonge those that be slayne wyth ye
swearde: and beare theyr owne shame w
them that be gone down to the pyt. Now
when Pharao seyth thys, he shallbe com-
forted ouer all hys people, that is slayne
wyth the swearde. Both Pharao and all
hys hooste, sayth the Lorde God. For I
haue geuen my feare in the Lande of the
lyuyng: But Pharao and all hys people
shall lye amonge the vncyrcumcysed, and
among them that be slayn wyth the swer
de, sayth the Lord God.

¶ He setteth out the office of a curat that preacheth the Gospell, he strengtheneth them that dyspayre, and boldneth them wyth the promes of mercy. As ye former ryghtuousnes helpeth not the ryghtuous, yf he geue hymselfe agayne to synne: so the synnes done before are not imputed to the wycked that amendeth. The worde of the Lord agaynst the remnaunte of the people. Agaynste the mockers of the wordes of the prophete.

¶ The .xxxiii. Chapter.

Agayne, the worde of the lord I
cam vnto me, saying: Thou
sonne of man, Speke to the
chyldrern of thy people, and
tell them: When I sende a
swearde vpon a land yf the people of the
lande take a man of theyre countree and
set hym to be theyr watchman, that same
man (whan he seeth the swerde come vpõ
the lande) shall blowe the trompet, & war
ne the people.

If a man nowe heare the noyse of the
trompet and wyll not be warned, and the
swearde come and take hym awaye: hys
bloude shall be vpon hys owne head: for
he herde the sounde of the trompet, & wol B
de not take heade, therfore hys bloude be
vpon hym. But yf he wyll receaue war-
nyng he shall saue hys lyfe. Agayn, yf the
watchman se the swearde come and shew
it not wyth the trompet so that the peple
is not warned: yf the swearde come then,
and take any man from amonge them/ye
same shalbe taken awaye in hys owne sin
ne, but hys bloude wyll I requyre of the
watchmans hande,

And nowe (O thou sonne of man) I
haue made thee a watchmā vnto the hou
se of Israell that where as thou hearest
any thyng out of my mouthe, thou mayst
warne them on my behalfe. If I saye vn
to the wycked, thou wycked, thou shalte
surely dye: and thou geuest hym not war
nyng/that he may beware of hys vngod
ly waye: then shall the wycked dye in his
owne synne/but hys bloude wyl I requy
re of thy hand. Neuertheles yf thou warn
the wycked of hys waye, to turne from it,
where as he yet wyll not be turned from
it, then shall he dye because of hys synne,
but thou hast delyuered thy soule.

Therfore (O thou sonne of man) spe
C ke vnto the house of Israel. Ye say thus:
Our offences & synnes lay vpō vs/ & we
be corrupt in them: how shold we then be
restored vnto lyfe? Tell them: As trulye
as I lyue, sayeth the Lord God, I haue
no pleasure in the death of a wycked/but
much rather that the wycked turne from
hys waye ād lyue. Turne you, turne you
from youre vngodly wayes, O ye of the
house of Israell. Oh, wherfore wyll ye
dye?

Thou sonne of man, tell the chyldren
of thy people: The ryghteousnes of the
righteous shall not saue hym, whan soe-
uer he turneth his way vnfaithfuly. Agai
the wykednes of the wyked shal not hurt
hym, whan soeuer he conuerteth from his
vngodlynes.

And the rightuousnes of the ryghtu
D ous shall not saue hys lyfe, whan soeuer
he synneth.

If I saye vnto the ryghteous,
that he shall surely lyue, and so he trust to
hys owne ryghteousnysse, and do synne,
then shall hys rightousnesse be no moare
thought vpon/but in the wykednes that
he hath done he shall dye. Agayne yf I
saye vnto the wycked, thou shalte surelye
dye, and so he turne from hys synnes/ ād
do the thynge that is lawful and ryghte/
inso much that the same wycked man ge-
ueth the pledge agayn restoreth that he
had taken away by robbery, walke in the
commaundementes of lyfe, and dothe no
wronge/ then shall hee surelye Lyue
and not dye. Yea the Synnes
that he hathe donne, shall neuer bee
thought vpon, for in so muche as he doth
now the thyng that is lawful and ryght,
he shall lyue. And yet the chyldren of the
people saye: Tush, the waye of the Lord
is not ryght, where as theyr owne way is
rather vnryght.

When the ryghtuous turneth from
E hys ryghtuousnes, and dothe the thynge
that is wycked he shall dye therfore. But
yf the wycked turne from his wyckednes,
doynge the thynge that is Lawefull and
ryghte, he shall lyue therfore. Yet ye saye:
the waye of the Lorde is not equall. O ye
house of Israell/I wyll iudge euery one
of you after hys wayes.

In the. xii. yeare the. v. daye of the. x.
moneth of our captyuitye, it happened th
at one which was fled out of Ierusalem,
came vnto me, and sayde: the cytye is des
troyed.

Now the hande of the Lorde had
bene vpon me the euenyng afore thys mā
(whych was escaped) came vnto me, and
had opened my mouth, vntyl the mornyng
that he cam to me: ye he opned my mouth,
so that I was nomore domme. Then ca-
me the worde of the Lorde vnto mee and
sayde:

Thou Sonne of manne, these that
dwell in the wasted Lande of Israel, saye:
Abraham was but one mann, and he had F
the lande in possessyon, no we are we ma-
ny, and the lande is geuen vs to possesse
also. And therfore tell them Thus sayth
the Lord: In the bloude haue ye eaten,
youre eyes haue ye lyfte vp to Idoles, &
haue shed bloude: shal ye then haue the lā
de in possessyon.

Ye leane vpon the swerdes, ye wor
ke abhomynacyons, euerye one defyleth
hys neyghbours wyfe: and shall ye then
possesse the lande?

Saye thou these woordes vnto them.
Thus sayeth the Lorde god: As tru-
ly as I lyue, al ye that dwell in thys wil
dernes, shalbe slayne wythe the swearde:
what soeuer is vpon the feld wyl I geue
vnto the beastes to be deuoured, those th
at be in stronge holdes and dennes/shall
dye of the pestylence. For I wyll
make the lande so desolate and waste, ād
the Pompe of her streyngthe shall comme
to an ende.

The

The mountaynes in Israel shal be so
waste that noman shall traualye ther-
by.
G ezec.xxv.c, Then shall they lerne to know, that
I am the Lord, when I make the lād
waste and desolate, because of all their
abhomynacyons, that they haue wrou
ght. And thou sonne of mā, the childrē
of the people that talketh of thee, by ỹ
walles & i ỹ dores of their houses, sayig
one to another: Come, let vs heare,
what worde is gone forth from ỹ lord:
These come vnto thee, after the maner
of a greate people: yea my people syt
downe before thee, & heare the wordes,
but they do not therafter: for in their
mouthes they shewe theym selues / as
though they were feruent / but their
hert goeth after their owne couetouse
lucre. And as a balet that hath a swete
tune, and is pleasaunt to syng, so shalt
thou be vnto thē: thy wordes shal they
heare, but they wyl not do therafter.
When thys cometh to passe (for lo, it
commeth in dede) thē shal they knowe,
that there hath bene a prophet amōge
them.

The notes

a * How the Hypocrites and ỹ vngodly mock thys
text, loke before in ỹ .xviii. Chapter.
b * As truly as I lyue, is an othe which the Lorde
commenly vseth, when he promiseth any thing. Nu
me. xiiii, d. e

¶ Against Byshoppes and curates that despise ỹ
flock of Christ, & seke their owne. The Lord saith
that he wyl vyset his disparpled flock, & gather the
to gether. He prouoketh the malice of seuen of the
flock. He promiseth ỹ true shepard Christ, and with
him peace.

¶ The .xxxiiii. Chapter.

A ezech.viii.a. Iere.xxiii.a. xxiii.a AND the worde of the Lorde
cam vnto me, sayinge: Thou
sonne of man, prophecye a
gainst the shepardes of Is
rael, prophecye and speake
vnto them: Thus saieth the lord god:
Wo be vnto the shepardes of Israell,
that fede them selues. Should not the
shepardes fede the flockes?
Luc.xiiii,b. Ye haue eaten vp my fatt / ye haue
clothed you wt the wol: the best fedde
haue ye slayne, but the flocke haue yee
not norished. The weake haue ye
not holden vp, the sicke haue ye not he
aled: The broken haue yee not bounde
to gether / the oute castes haue yee not
broughte agayne: the loste haue ye not
sought, but churlishly ād cruelly haue
ye ruled them. Thus are they scatered
here and there with out a shepard: ye
al the beastes of the felde deuoure the
and they go astraye.
My shepe go wandring vpon al B
mountaynes and vpon euery hye hyl.
Ye they be scatered abrode in al feldes,
and there is no mā, that careth for thē,
or seketh after them. Therfore O ye
shepardes, heare the worde of the lord.
Thus sayeth the Lord god: As truly
as I liue, for so much as my shepe are
robbed, and deuoured of all the wylde
beastes of the feld, hauing no shepard:
and seing that my shepardes take no
regarde of my shepe, but fede them sel
ues only, and not my shepe: Therfore
heare the word of the lord O ye shepar
des: Thus saith the lord god: Beholde,
I my selfe will vpon the shepardes, ād
requyre my shepe from their handes, &
make them ceasse from fedinge of my
shepe: yea the shepardes shal fede them
selues no more: For I wyll delyuer
my shepe out of their mouthes, so that
they shal not deuoure them after thys.
For thus sayeth the Lorde god: Be
holde, I wyl loke to my shepe my selfe,
and seke them. C
Like as the shepharde amonge the flock
seketh after the shepe that are scatered
abrode, euen so wyll I seke after my
shepe, and gather them together oute
of al places, here they haue bene scatt
red in the cloudy and darke daye.
I wyl brynge them out from al people,
and gather them togther out of al lan
des.
I wyl brynge them into their owne
lande and / fede theym vpon the moun
taynes of Israel, by the ryuers, and in
al the places of the countre. I will fede
them in right good pastures and vpō
the hye mountaynes of Israell shall
there foldes be. There shal they lye in
good folde, and in a fat pasture shall
they fede: euen vpon the mountaynes D
of Israel.
I wyll fede my shepe my self, and
brynge them to their rest, sayeth ỹ lord
god. Suche as be lost, wyl I seke: such
as go astraye, wyll I brynge agayne
suche

suche as be wounded, wyll I bynde vp/
such as be weake, wyll I make stronge:
soch as be fat and wel lykyng, those wil
I preserue, and fede the wyth the thinge
that is laufull. And as for you (O my
shepe sayeth the Lorde God/ I wyll put
a dyfference amonge the shepe, amonge
the wethers and the goates. Was it not
ynough for you, to eate vp the good pa
sture, but ye must treade downe the resy
du of youre pasture wyth youre fete also
was it not ynough for you to drynke
cleare water but ye must trou ble the re
sydue also wyth youre fete. Thus my
shepe must be fayne to eate the thinge,
that ye haue troden downe wyth youre
fete, and to drincke it that ye with youre
fete haue defyled. Therfore thus sayeth
C the Lorde God vnto them: Beholde, I
wyll seuer the fatt shepe from the leane:
for so moch as ye haue shot the weake
shepe vpon the sydes and shoulders and
runne vpon them wyth youre hornes,
so longe tyll ye haue vtterly scatred the
abrode. I wyll helpe my shepe, so that
they shal no more be spoyled; yea I wyll
discerne one shepe from another. I wyll
rayse vp vnto them one only shepherde:
euen my seruaunt a* Dauid, he shal fede
them, and he shal be theyr shepherde. I
the Lorde wyl be theyr God/ and my ser
uaunte Dauyd shallbe there prynce:
Euen I the Lorde haue spoken it.

More ouer, I wyl make a couena
unt of peace wythe theym, and dryue all
euel beastes out of the lande: so that they
may dwel safely in the wyldernesse, and
slepe in the woddes. Good fortune and
prosperytee wyl I geue them and vnto
all that be rounde aboute my hyl. A pros
perous shower and rayne wyll I sende
them in due season, that the trees in the
wodde maye bryng forth theyr fruites,
and the grounde her increase. they shall
be safe in theyr land/ and shal knowe,
D that I am the Lord, whych haue broken
theyr yocke, and delyuered them oute of
the handes of those, that helde them in
subieccyon.

They shal no more be spoyled of
the heathen, nor deuoured wyth the bea
stes of the lande: but safely shall they
dwell, and no man shall fraye them.
I wyll set vp an excellent plante for the
so that they shall suffre no more hunger
in the lande, nether beare reprofe of the
heathen, any more. Thus shall they vn
derstande/ that I the lord theyr God am
wyth them and that they (euen the hou
se of Israel) are my people sayth the lord
God. Ye men are my flocke, ye are the
shepe of my pasture/ and I am your god
sayth the Lorde God.

The notes.

a* Chryst here and in many other places is called Dauid, because he was loked for of the Jewes to sit on the seate of Dauid. After in the xx viii
C The destruccyon that shal come on the hyll Seir that is, on the Idumeans because they troubled the people of the Lord.

The xxxv. Chapter.

Moreouer, the word of the Lord A
came vnto me, saying: Thou
sonne of man, turne thy face to
warde the mount Seir, prophecy vpon
it: and saye vnto it: Thus sayth the lor
de god Beholde O thou mount Seir,
I wyll vpon thee, I wyll reache out my
ne hand ouer thee, yea wast and desolate
wyll I make thee. Thy cytyes wyll I
breake downe, and thou shalte lye voyde
that thou mayest knowe how that I am
the Lorde. For so moch as thou bearest
an olde enemytye agaynst the chyldren
of Israel & wt a cruel hand hast made the
afrayd, what tyme as they were troubled
and punished for theyr synne Therfore,
a* as trulye as I lyue, sayeth the Lorde
God I wyll prepare thee vnto bloude/
yea bloude shall folowe vpon thee: se
ing thou layest wayte for bloude, therfo
re shall bloude persecute thee. Thus wil
I make the mounte Seir desolate and
waste and brynge to passe, that ther shal
no man goo thether nor come from then
se. Hys mountaynes wyll I fyll wythe
hys slayne men: thy hylles, dales and va B
leyes shal ly ful/ of the that are slayne wt
the swearde. I wyll make thee a perpetu
all wyldernes/ so that no man shall dwel
in thy cyties that ye maye knowe howe
that I am the Lorde.

And because thou hast sayd what/ b*
both these nacyons and bothe these lan
des must be myne and I wyll haue them
in possessyon, where as the Lorde was

there. Therfore, thus saieth the Lorde god: As truly as I lyue, I wyl handle thee accordynge to thy wrath and gelousy, lyke as thou hast dealt cruelly with them, that I maye be knowen amonge them/how I haue punished thee. Yea and that thou also mayest be sure, that I the Lord haue hearde al thy despitefull wordes, which thou hast spoken agaist the mountaynes of Israel, saiyng: lo, they ar made waste & geuen vs to deuoure. Thus with your mouthes ye haue made your boost agaynste me, yea and multyplied your proud wordes agaist me, which I haue hearde altogether. Wherevnto, thus saieth the lord god, when the whole worlde is in wealthe, then wil I make thee waste. And lyke as thou (O mount Seyr) wast glad, because the heritage of the house of Israel was destroyed: euen so wyl I do vnto thee also/that thou and whole Edom shalbe destroyed, and know that I am the lord.

The notes.

a ☞ As before in the xxviii. Chap. f

b ☞ That is to wete, Juda and Israel.

¶ He promiseth delyueraunce from the Gentiles vnto Israel. The benefites done vnto the Jewes are to be ascribed to the mercy of God, not vnto theyr deseruinges. God renueth our hertes that we may walke in his commaundementes.

The xxxvi. Chapter.

A Thou sonne of man, prophecye vpon the Mountaynes of Israel/& speake: Heare the worde of the Lord/O ye mountaynes of Israel: Thus sayeth the Lord God: Because youre enemye hathe sayde vpon you: Aha, the euerlastinge places are now become ours: Prophecy therfore, and speake: Thus sayeth the Lorde God: Seynge yee be wasted and troaden downe on euery syde, and become a possessyon vnto the resydue of the Gentiles, wyche haue broughte you in to mens mouthes and vnto an euil name amonge the people. Therfore heare the worde of the Lorde god, O ye mountaynes of Israel: Thus sayeth the Lorde God vnto the mountaynes and hylles, valleyes and dales, to the voyd wyldernes and desolate cytyes, which are spoyled and had in dirysion on euery syde, amonge the residue of the Heathen. Yea, euen thus sayeth the Lorde God: In the fyre of my gelousy haue I taken a deuyse/agaiste the resydue of the Gentyles/and agaynst al Edom: which haue taken in my lande vnto them selues for a possession: wiche also reioysed from their whole herte with a dispytefull stomacke, to waste it, and to spoyle it.

Prophecy therfor vpon the lande of Israel, speake vnto the mountaines and hilles, to valleyes and dales, thus sayeth the lord god: Behold (this haue I deuysed in my gelowsye and terryble wrath): For so muche as ye suffred reprof of the Heathen/therfor thus sayeth the Lorde God: I haue sworne, that the Genples which lye about you/shal beare youre confusyon them selues. And as for you (O mountaynes of Israel) ye shal shut out youre braunches and brynge forth your frute to my people of Israel/for it is harde by, that ye wyl come. Beholde, I come vnto you and vnto you wyll I turne me, that ye maie be tylled and sowen.

I wyl send you muche people/which shalbe al of the house of Israel: the cytyes shalbe inhabited/and the decaied places shalbe repayred agayne. I wyl prouyde you wyth muche people and catell, which shall increase and brynge frute. I wil restoore you also to your old estate & shewe you more kyndnesse then euer ye had before: wherby ye shal knowe, that I am the Lord.

Yea/ people wyll I sende vnto you/ (O my folk of Israel) which shal haue thee in possessyon, & thou shalt be their inheritaunce so that thou shalt nomore be without them. Agayne, thus sayeth the lorde God: For so muche as they saye vnto you: thou art an eater vp of men, and a waster of thy people: therfor thou shalt eate no men, nether destroie thy people any more, sayeth the Lorde God. And I wyl not suffre thee, for to beare thine owne confusion amonge the Gentiles from hensforth. Thou shalte not beare the reproke of the nacions, nor caste out thyne owne people any more, sayeth the Lorde God.

Re-
ection

Moreouer the worde of the Lorde came
vnto me, saying: O thou sonne of man
when the house of Israel dwelt vpon
theyr awne grounde they defiled them sel-
ues wyth their awne wayes and ymagy-
nacyons: so that in my syght theyr wayes
was lyke the vnclennesse of a menstru-
ous woman. Wherfore I poured my
wrethful dyspleasure vpon the, because
of the bloude that they had shed in the
lande/ and because of theyr Idols, whe-
D wyth they had defyled thē selues. I sca-
tred them also among the Heathen, so
that they were strowed about in the lan-
des. According to theyr wayes and af-
ter theyr awne inuencyons, so dyd I pu-
nysh them.

Now when they were gone vnto the
Heathen, and came in amonge them, they
dyshonoured my holy name: so that it
was sayde of them: Are these the people
of God, and must go out of theyr awne
lande? Then spared I my holy name,
whych the house of Israel had dyshono-
red amonge the Gentyles, to whom they
came. Therfore tell the house of Israel:
Thus sayeth the Lorde God: I do not
thys for your sakes (O house of Israel)
but for my holy names sake, whyche ye
dyshonoured among the Heathen, when
ye came to them. Therfore, I wyll ha-
E low my grete name agayne/ whych amō
ge the Gentyles is euell spoken of: for
ye youre selues haue dyshonoured it a-
mong thē. And the Gentyles shal know
that I am the Lorde, whan I am honou-
red in you before theyr eyes/ sayeth the
Lorde God.

As for you, I wyll take you from a-
mong the Heathen, and gather you toge-
ther out of all countrees, and bryng you
agayne in to your awne land. Then wil
I poure cleare water vpon you and ye
shalbe clene: Yea from all youre vnclen-
nesse and frō all your Idols shal I clen-
se you. A new herte also wyl I geue
you, and a new sprete wyll I put in to
you. As for that stonye hart/ I wyll take
it out of your body, and geue you a flesh-
ly herte. I wyl geue my spirite amōg you
F and cause you to walcke in my commaū-
dementes, to kepe my lawes, and to ful-
fyll them.

And so ye shal dwell in the lande/ that
I gaue to your forefathers, and ye shal
be my people, and I wyl be your god.
I wyl helpe you out of al vnclenesse.
I wyl cal for the corne and wyl encreise
it, and I wyl let you haue no hunger.
I wyl multyply the frutes of the trees
and the increase of the felde for you, so
that ye shall beare no more reprofe of
honger among the heathē. Then shal
ye remembre your owne wicked wayes
and your ymmaginacions, which were
not good so that ye shal take displesure
at youre owne selues, by reasō of your
synnes and abhomynacyons.

But I wyl not do this for your sa-
kes (sayeth the Lord god) be ye sure of
it. Therfore, O ye house of Israel, be a
shamed of youre synnes. Moreouer,
thus sayeth the Lorde God: what tyme
as I shal clense you from al youre of-
fences, then wyl I make the cytyes to
be occupyed agayne and wyl repayre ye
places that be decayed. The desolate
lande shal be buylded agayn, which a
fore tyme layd waste in the syght of al
them that went by. Then shal it be
sayde: this waste lande is become lyke
a garden of pleasur, and the voyde, de- G
solate and broken downe cytyes, are
now stronge, and fensed agayne. Then
the resydue of the Heathen yt lie round
about you/ shal know that I am ye lord
which repayre that was broken downe
& plante agayne, that was made wast
Euē I the Lord haue spoken it/ and
wyl do it in dede.

Thus sayeth the Lord God: I wyl
yet once be founde agayne of the house
of Israel, and do this for them: I shall
encrease them as a flocke of men.

Lyke as the holye flocke and the
flocke of Jerusalem are in the hye so
lempne feastes: so shal also the wylde
wasted cytyes be filled with flockes of
men: and they shal know that I am ye
Lord.

¶ He prophecyeth the bringing agayne of the people being in captiuitee. He sheweth the vnyon of ye ten tribes with the two. Christ is the kyng of ye Christen people alone, and the only euerlasting Shepard therof.

¶ The .xxxvii. Chapter.

The Resurrection.

I The hande of the Lorde came vpon me, and caryed me out in the spirit of the Lorde/ ād set me doune in a playne feld that laye full of boones/ and he ledde me rounde aboute by them: and beholde, the bones that laye vpō the feld were verye manye, and marueilous drye also. Then said he vnto me: Thou sonne of man thynckest thou these bones maye lyue agayne? He answered: O Lord god thou knowest. And he sayde vnto me: prophecy thou vpon these bones, ād speake vnto the: Ye drye bones, heare the word of the Lorde. Thus sayeth the Lord God vnto these bones: Beholde I wyll putt

B breath into you, that ye may lyue: I wyl geue you synowes, and make flesh grow vppon you/ and couer you ouer wyth

Genesi. ii. b. skynne: and so geue you breathe/ that ye maye Lyue, and knowe, that I am the Lorde.

i. Cori. xv. a. So I prophecyed as he had cōmaunded me. And as I was prophecying ther came a noyse ād a great mocyon, so that the bones ranne euery one to an other. Now whē I had loked, behold, they had synowes/ and flesh grewe vpon them: ād aboue they were couered wyth skynne, but there was no breath in them. Then sayde he vnto me: Thou sonne of man/ prophecy thou to warde the wynde: prophecy, and speake to the wynde: Thus sayth the Lord God: Come O thou ayer from the foure wyndes, and blowe vpon these slayne, that they may be restored to

C lyfe. So I prophecyed, as he had commaunded me: then came the breathe into them/ and they receaued lyfe and stode vp vpon theyr fete a marueilous gret sort

Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israell. Beholde they saye: Our bones are dryed vp, our hope is gone, we are cleane cut of. Therfor prophecy thou and speake vnto them: Thus sayeth the Lorde God. Beholde, I wyll open your graues (O my people) and take you out

Esa. xxvi. b of youre sepulchres, and bryng you into

D the lande of Israell agayne. So shall ye knowe that I am the Lorde, when I opē youre graues and brynge you out of thē My sprite also wyll I put in you and ye shall lyue; I wyll set you agayne in youre owne lande, and ye shall knowe, that I am the lorde which haue sayde it, and fulfylled it in dede.

The worde of the Lord came vnto me/ saynge: Thou sonne of man take a stycke and wryte vpon it Unto Iuda, and to the chylderen of Israell hys cōpanyons. Then take another sticke, & wryte vpon it Unto Ioseph the stocke of Ephraym, and to all the houshold of Israell hys companions. And than, take both these together in thyne hād, so shall there be one sticke therof. Now

E yf the chylderen of thy people saye vnto thee: wylt thou shewe vs, what thou meanest by these? Then geue them this answer: thus sayeth the lorde God: Beholde, I will take the stocke of Ioseph which is in the hande of Ephraim and of the trybes of Israel his felowes, ād will put them to the stocke of Iuda, ād make thē one stocke, & they shallbe one in my hand. And the two stickes wherupon thou wrytest, shalte thou haue in thyne hande that they maye se, and saye vnto them.

F Thus saythe the lorde God, beholde, I wyll take awaye the Children of Israel frō among the Heathē/ vnto whō they be gone, & wil gather thē together on euery syde/ & bring thē againe into their owne lande: yea, I wil make one people of thē in the land/ vpon ye mountaines of Israel, ād they shal haue but one kig. They shal no mor be two peoples from hense forth, nether be dyuyded into two kyngdoms: they shal also defile thē selues nomore wt their abhominations, Idoles ād al their wycked doinges. I wyl help thē out of all their dwelling places, wherin they haue sinned: & wil so clense thē, that they shal be my people, and I their God.

G Dauid my seruaūt shalbe their king & they al shal haue one shepharde only. They shal walcke in my lawes, & my commaundementes shall they both keape and fulfill. They shal dwel in the lād, ye I gaue vnto Iacob my seruaūt, where as your fathers also haue dwelt. Yea euē i the same lād shal they, their children/ & their childers children dwel for euer more: and my seruaunt Dauid shalbe their euerlasting prīce.

Moreouer

Moreouer I wyl make a bond of peace wyth theym, whyche shalbe vnto them an euerlastinge couenaunt. I wyl satle them also/ and multiply them, my sanctuary wyll I set among them for euer-more. My dwellyng shalbe wyth them yea I wylbe theyr God/ and they shall be my people. Thus the Heathen also shall knowe/ that I the Lorde am the holy maker of Israell: when my sanctuary shal be amonge them for euermore

He prophecyeth that, Gog and Magog shall come wyth an appoynted hoste into the lande of promes theyr intent. He reherseth that the comming of gog was before prophecyed of the prophetes. The destruction of hym.

The xxxviii. Chapter.

1 And the worde of the Lord came vnto me, saying: thou sonne of man, turne thy face towarde Gog in the Lande of Magog whyche is the chefe prynce at Mesech and Tubal: prophecy agaynste hym, and saye: Thus saieth the Lord god: O Gog thou chefe Prynce Mesech and Tuball: Beholde I wyll vpon thee and wyl turne thee aboute/ and put a byt in thy chawes: I wyll brynge thee forth & al thyne hoost both horse and horsmen, whyche be all weaponed of the best fashyon: A great people, that handle altogether speares shyldes and swerdes: the Perses, Moryans and wythe sheim the Lybians, whiche all beare shyldes and helmettes Gomer and all his hostes: the house of Thogorma out of the north quarters and al hys hoostes/ yea and muche people wyth thee.

B Therfor prepare thee, sett thy selfe in araye with all thy people, that are come vnto thee by heapes, and be thou their defence. After many dayes thou shalte be visited, and in the latter yeres thou shalt come into the lande that hath ben destroyed with the swearde, and nowe is replenished agayne wyth dyuerse people vpon the Mountaynes of Israell, which haue longe lyen waste. Yea, they be brought out of the nacions, ãd dwel all safe. Thou shalt com vp lyke a stormy weather, to couer the lande, and as it were a darcke cloude: thou withe all thyne hostes, and a great multitude of people with thee.

Moreouer, thus sayeth the Lorde God: At the same tyme shal many C thynges come into thy mynde, so that thou shalt ymagyne myschefe, a saye: I wyl vp to yonder playne lande, seig they syt at ease, and dwel so safely (for they dwel all without any walles, they haue neither barres nor dores) to spoile them to robbe them, to laye hande vpõ their so wel inhabited wyldernesses: agaynst that people, that is gathered together from amonge the Heathen, whiche haue gotten cattail and good, and dwel in the myddest of the lande. Thẽ shal Saba, and Dedan/ and the merchauntes of Tharsis with al their worthyes saye vnto thee: Art thou come to robbe? hast thou gathered thy people together, because thou wilt spoyle? to take syluer and gold: to cary awaie cattell and good: and to haue a greate praye?

Therfore/ O thou sonne of man, ye D shalt prophecy and saye vnto Gog: Thus sayeth the lorde god: In that daye thou shalt know, that my people of Israel dwelleth safe: and shalt com from thy place out of the north partes thou and muche people with thee/ whiche ryde vpon horses, whereof there is a grete multitude ãd an innumerable sorte: yea thou shalt come vpon my people of Israell, as a cloude to couer the lande. This shal come to passe in ye latter dayes. I wyll brynge thee vp in to my lande, that the Heathen maye know me: when I get me honour vpon thee O Gog, before their eyes.

Thus saieth the lord God: Thou art he, of whome I haue spoken afore tyme, by my seruauntes the prophetes of Israel, whyche prophecyed in those dayes and yeares, that I shoulde brig thee vpon theym.

E At the same tyme, when Gog commeth vp into the lande of Israel (sayeth the Lorde God) shal my indygnacyon go forth in my wrath. For in my gelowsye and hote displeasure I haue deuysed, that there shal be a greate trouble in the lande of Israel at that tyme The very fyshes in the sea, the foules of the ayre, the beastes of the feld/ and al the men that are vpõ the earth, shal tremble for feare of me.

The hylles also shalbe turned vp syde downe, the starres of stone shall fall/and al walles shall syncke to the grounde. I wyll call for a swearde vpon them in all my mountaynes, sayeth the Lorde God: so that euery mans swerde shall be vpon another. Wyth pestilence and bloud wyl I punysh hym: stormye rayne and hayle stones, fyre and brymstone/wyll I cause to rayne vpon hym and all hys heape, ye and vpon al that great people that is wt hym. Thus wyll I be magnyfyed, honored and knowen among the heathē: that they maye be sure, howe that I am the Lorde.

He sheweth the destruction of Gog and Magog. The graue of gog and of hys host. He prophecyeth that gog and hys company shalbe deuoured of byrdes and beastes. Wherfore the house of Israell is wasted. Theyr bryngynge agayne from captiuitee is promysed.

The .xxxix. Chapter.

A Therfore O thou sunne of mã prophecy agaynst Gog and speake: Thus sayth the lord God; Beholde O Gog: thou chefe prince at Mesech and Tuball/I wyll vpon thee/ & turne thee aboute, and carye thee forth, & leade thee from the north partes, and bryng thee vp to the mountaynes of Israell. As for thy bowe I wyll smyte it out of thy left hãd and cast thyne arowes out of thy ryghte hand. Thou wythall thyne heape, and al the people that is wyth thee/must fal vpon the mouñtaynes of Israel. Then wil I geue thee vnto the foules and wylde beastes of the felde, to be deuoured: there must thou lye vpon the felde: for euen I the Lorde haue spoken it, sayeth the Lord God.

Into Magog and amonge those that syt so carelesse in the Iles: wyll I sende a fyre, and they shall know, that I am ye lorde. I wyll make also the name of my holynes to be knowen among my people of Israell: and I wyl not let my holy name be euell spoken of any more: but the very heathen also shall knowe, that I ã the Lorde, the holy one of Israel. Behold it commeth and shalbe fulfylled in dede sayeth the Lorde God. Thys is the daye wherof I haue spoken.

They that dwell in the cytyes of Israell shal go forthe and set fyre vpon the weapons, and burne them: shyldes/bowes and arowes/byls and clubbes: seuen yeares shall they be burnynge therof, so that they shall els brynge no styckes frõ the feld, nether haue nede to hew downe, eny out of the wodde: For they shal haue weapons enow to burne. They shall robbe those that robbed them, and spoile those that spoyled them sayeth the Lord God.

At the same tyme wyll I geue vnto Gog, a place to be buryed in, in Israell: euen the valley where thorow men go from the east to ye sea ward. Those that trauayle therby/shall abhorre it. There shall Gog and al hys people be buryed: ãd it shalbe called the valley of the people of Gog. Seuen monethes long shal the house of Israell be buryenge of them that they maye clense the lande. Yea all the people of the lande shall burye them, O, it shall be a gloryouse daye, when I gett me that honoure, sayeth the Lorde God. They shall ordene men also to be dede buryers, euer goynge thorowe the land/and appoynt them certayn places to burye those in whych remayne vpon ye felde, that the lande maye be clensed. From ende to ende shal they seke and ye vii monethes longe. Now those that go thorw the land where they se a mãs bone they shall set vp a token by it/ tyll the deed buryers haue buryed it also, in the valley of the people of Gog. And the name of the cytye shalbe called, Hamonah: Thus shal they make ye lande clene.

And thou sonne of man, thus sayeth ye lord God: Speake vnto al the foules and euery byrd yea and to all the wylde beastes of the felde: heape you together and come, gather you rounde aboute vpon my slaughter that I haue slayne for you: euen a greate slaughter vpon the mountaynes of Israell: eate flesh, and drynke bloude. Ye shall eate the flesh of the worthyes, and drynke the bloude of the prynces of the lande: of the wethers, of the lambes, of the goates, and of the oxen that be all slayne at Basan. Eate the fat your belyfull, and drynke bloud, tyll ye be dronken of the slaughter, whiche I haue slayn vnto you.

Fyll

fyll you at my table, wyth horses and strong horsemen: with captaynes and all men of warre, sayeth the lorde god.

I wyl brynge my glory also amōg the Gentiles, that al the Heathen maye se my iudgement, that I haue kepte, & my hande whyche I haue layde vpon them: ye the house of Israel may know, how that I am the Lorde theyr God/ from that daye forth. And the Heathen shal knowe, that whē as the house of Israel were led into captiuitee: it was for their wickednes sake/ because they offended me.

For the which cause I hyd my face from them, and delyuered them into ye handes of their enemyes ye they might al be slayne with the swearde. Accordig to their vnclenesse and vnfaithful dealynges, so haue I entreated them/ and hyd my face from them. Therfore thus sayeth the Lorde God: Now wyl I brynge agayne the captyues of Iacob and haue mercye vpon the whole house of Israel, and be gelous for my holy names sake. All theyr confusyon and offence that they haue done agaist me/ shal be takeen awaye: and so safelye shall they dwel in their lande, that no man shal make them afrayed. And when I haue brought them againe frō among the people, when I haue gathered them together out of their enemies landes, and am praysed in them before many heathen: then shal they knowe, that I am the Lorde their god, whiche suffred them to be led into captiuytee among ye heathē, but now haue brought them agayne into their owne lād, & not left one of them yonder.

After that, wyl I hyd my face no more from them/ but wyl poure out my spirite vpon the house of Israel, saieth the Lorde God.

¶ The shewing of the restore of the temple that was to come, is shewed vnto the Prophete

¶ The xl. Chapter.

A IN the. xxv. yeare of oure captyuitee, in the beginig of the yeare, the. x. daye of the moneth: that is ye xiiii. yeare, after that ye citie was smitten downe: the same daye came the hand of the Lord vpon me, & caried me forth: euen in ye lād of Israell brought he me in the vysyones of GOD and set me downe vppon a marueilous hye mountayne, wherupon there was a buyldyng (as it had bene of a Cytie) toward the north.

Thether he caryed me, and behold B there was a manne/ whose symilytude was lyke brasse whyche had a threde of flaxe in hys hande, and a meterodde also. He stode in the dore, ād sayd vnto me: marcke wel wyth thyne eyes, hercke to wyth thine eares, ād fasten it in thine herte, what soeuer I shall shewe thee: for to thintēt that they might be shewed thee, therfore arte thou brought hether. And what soeuer thou seest/ thou shalt certify the house of Israell therof.

Beholde there was a wall on the outsyd round about the house: the meterodde that he hadd in hys hande was sixe cubites longe and a spanne. So C he measured the bredthe of the buyldyng, which was a meterodde/ and the heyght also a meterod. Then came he vnto the east dore, and went vp the stayres and measured the postes of the dore wherof euery one was a meterod thick Euery chamber was a meterod longe and brode: betwene the chambers wer fyue cubites. The post of the dore wt in the porche was one meterodde. He measured also the porche of the innermer dore, whych conteyned a meterod. Then mesured he the entry of the dore that conteyned eyght cubytes, and his pyllers two cubytes: & this entry stode inwarde.

The chambers of the dore east ward D were thre on euery side: alike brode ād lōge. The pyllers also ye stode of both the sides/ wer of one mesure. After this he measured ye wydnes of ye dore which was. x. cubites, & ye depth of ye dore xiii cubites. The edge before ye chambers was one cubite brode vpō both ye sides and the chābers six cubytes wid of eyther syde. He measured the dore frō the rigge of one chābre to another, whose wydnes was xxv, cubytes, & one dore stod agaig another. He made pillers also lx cubi tes hye, roūd about ye courte dore Before ye inward part vnto ye fore entry of ye innermar dore, were L. cubites. The chambers & their pillers win

round about vnto y dore, had syde wyndowes: So had y fore entries also, whose wyndowes wente rounde aboute wythin. And vpon the pyllers there stode date trees.

Then brought he me in to the fore courte, where as were chambres and paued worckes made in the fore Courte round about. xxx. chambres vpon one paued worcke.
D Now the paued worcke was a longe besyde the dores/ and that was the lower paued worcke. After this he measured the breadth from the lower dore, vnto the ynnermer courte of the out syde, which had an. C. cubytes vpon the east and the north parte. And the dore in the vttermost courte towarde the north measured he after the lenght and bredth: hys thre chambres also on ether syde/ w hys pyllers and fore entryes: whych had euen the measure of the fyrst dore. Hys heyght was fifti cubytes, the bredth xxv cubytes: hys wyndowes and porches w hys date trees, had euen lyke measure as the dore towarde the east: there were. vii steppes to go vp vpon, and theyr porche before them. Now the dore of the ynnermer court stode streyght ouer agaynst y dore, that was towarde the north east. From one dore to another, he measured, C cubytes.

After that he brought me to the south syde, where there stode a dore towarde the south: whose pyllers and porches he measured/ these had the fyrst measure: and wyth theire porches they had wyndowes round aboute, lyke the fyrst wyndowes. The heygth was. l. cubytes, the bredth. xxv. wyth steppes to go vp vpõ: hys porche stode before hym, wyth hys pyllers and date trees on eyther syde. And the dore of the innermer courte stode towarde the southe/ and he measured from one doore to another an hundred Cubytes. So he brought me in to the ynnermer courte thorowe the doore of the south syde: which he measured, & it had the measure a fore sayde. In lyke maner hys Chambres pyllers, and fore entryes, had euen the fore sayde measure also. And he had wyth hys porches rounde about, wyndowes of. L. cubytes heyght & xxv. cubites brede. The porches round about were. xxv. cubytes long, & v. cubites brode. And hys porche reached vnto the vttermost courte; vpon hys pyllers their were date trees, and. viii. steppes to go vp vpon.

He brought me also into the innmost court vpon the east syde and measured the dore acordyng to the measure afore sayde. Hys chambers/ pyllers, and porches had euen the same measure as the fyrst had: ad wyth hys porches he had windowes rounde aboute. The heygth was. l. cubites, the bredth xxv. cubites: hys porches reached vnto the vttermost courte: hys pyllers also had date trees on eyther syde/ and viii steppes to goo vp vpon. And he brought me to the northe doore, and measured it whych also had the foresayd measure. Hys chambers/ pyllers and porches had wyndowes rounde aboute: whose heyght was L. cubites/ and the bredth xxv. hys pyllers stode towarde the vttermost court and. vpon them both were date trees & viii steppes to go vp vpon. There stode a chambre also, whose intraunce was at the dore pyllers/ and ther the burnt offrynges were washed.

In the dore porche, there stode on either syde two tables for the slaughtynges: To sleye the burntofferinges/ synneofferinges and trespaceoffringes therevpon. And on the out syde as men go forthe to the north dore, there stode two tables. Foure tables stod on ether syde of the dore. viii. tables wher vpon they slaughted. Foure tables were of hewen stone for the burntoffringes a cubyte and a halfe longe and brode/ and one cubite hie wherevpon were layed the vessels and ornamentes, whych were vsed to be the burnte and slayne offringes, when they were slaughted. And within, there were hokes foure fingers brode/ fastened rounde about/ to hange flesh vpon, and vpon the tables was layed the offringe flesh. On the outside of the innermer dore/ were the syngers chambers in the inward court besyde the north dore ouer against the South. There stode one also, besyde y east dore northwarde.

And he sayde vnto me: This chābre on the north syde belōgeth to y prestes that kepe the habytatyon: And thys

towarde

towarde the north, is the Preestes that
wayte vpon the aulter whiche be the
sonnes of Sadoch, that do seruyce be-
fore the Lord in steade of the children
of Leui. So he mesured the fore court
which had in length an. C cubytes, and
as much in bredth by the foure corners
Now the aulter stode before the house
And he brought me to the fore entre of
the house & mesured the walls by the entre
dore which were fyue cubites long on
ether syde. The thicknes also of the
dore on either syde, was thre cubytes.
The length of the porche was. xx. cu-
bytes, the bredth. xi. cubites, and vpon
steppes wente men vp to yt: By the
walles also wer pillers / on either syde
one.

The disposycion and deuyse of buyldig again the temple, & of the other thinges therto belonging.

The. xli. Chapter.

B After thys he broughte me
to the temple, and mesured
the postes: which were of
bothe the sides. vi cubites
thicke, accordyng to the wyd
nesse of the tabernacle. The bredth
of the dore was. x cubytes and the wal
les of the dore on eyther syde fiue cu-
bytes. He measured the length therof,
which conteyned. xl cubytes / and the
bredth. xx. Then went he in, and mea
sured the dore postes, whiche were two
cubytes thicke: but the dore it self was
syxe cubytes and the bredthe of the dore
was. vii. cubytes. He measured the
lengthe and bredth therof, whych were
euery one. xx. cubytes, before the teple
And he sayde vnto me: this is the
holyest of al. He measured al o the wal
of the house, which was syxe cubytes.
The chambres that stode round about
the house, wer euery one foure cubytes
wyde, and one stode hard vpo another
wherof there were. xxxiii. And there
stode postes beneth by the walles round
about the house, to beare them the vp:
but in the wall of the house they were
not fastened. The syde chambres were
the hier, the wyder / and hadd steppes
B thorow therm round about the house
Thus was yt wyder aboue, that from
the lowest, men myght go to the hyeste
and myddle chambres.
I sawe also that the house was very hie
rounde aboute. The foundacyon of the
syxe chambres was a meterodde: that is
syxe cubytes brode. The thycknesse of the
syde wall wythout, conteined fiue cubi-
tes, and so dyd the out wall of the cham-
bres in the house.
Betwene the chambers, was the wide
nes xx. cubytes rounde about the house.
The chambre dores stode ouer agaynst
the outwall, the one dore was towarde
the north, the other towarde the South:
and the thycknesse of the outwall was.
v. cubytes rounde about. Now the buyl
dynge that was separated towarde the
west / was. lxx. cubytes wyde: the wall of
the buyldyng was. v. cubytes thycke
round about, and the length foure score
cubytes and ten. So he measured the
house whych was an. C. cubytes long &
the separated buyldyng wt the wal were
an. C. cubytes long also. The wydnes be-
fore the house & of it that was separated
towarde the East, was an. C. cubytes.
And he measured the length of the
buyldynge before and behynde wyth the
chambers vpon both the sydes: & it con-
teyned a. C. cubytes. The innermer tem C
ple, the porche of the fore court, the syde
postes, these thre had syde wyndowes, &
pyllers rounde aboute ouer agaynst the
postes, from the grounde vp to the win-
dowes. The wyndowes the selues were
syled ouer wyth bordes: and thus was
it aboue the dore, vnto the innmost house
and wyth out also. Ye the whole wall
on euery syde both wythin and wythout
was syled ouer wyth greate bordes.
There were Cherubyns and date trees
made also, so that one date tre stode euer
betwixte two Cherubyns. One Cherub
had two faces / the face of a man loking
asyde towarde the date tre, and a lyons
face on the other syde. Thus was it ma-
de rounde aboute in al the house. Ye the
Cherubyns and date trees were made D
from the ground vp aboue the dore, and
so stode they also vpon the wall of the
temple.
The byposites of the temple were
foure squared, and the fashyon of the
Sanctuary was eue as it appered vnto
me

me a fore in the by, yon. The table was of wodde, thre cubytes hye and two cubites longe: hys corners, the lengthe and the walles were of wodde.

And he sayd vnto me: Thys is the table that shall stande before the Lorde. The temple and the holyest of al had either of them two dores and euery dore had two lytle wyckettes whyche were folden in one vpon another, on euery syde two.

And vpon the dores of the temple there were mad Cherubyns & date trees, lyke as vpon the walles: a greate thycke balke of wodde was before on the out syde of the porch. Upon both the sydes of the walles of the porche, theare were made deape wyndowes and date trees, hauyng beames and balkes, lyke as the house had.

¶ Of the chambres of the temple for the Preastes & the holy thynges.

The .xlii. Chapter.

A Then caryed he me out in to the fore court to warde the north, and brought me into the chambre that stod ouer agaynst ye backe buyldyng north warde, which had the length of an C. cubytes, whose dore turned towarde the north. The widenesse côteyned .L. cubytes, ouer agaynst the .xx. cubytes of the ynnermer courte, & agaynst the pacied work that was in the fore court. Besyde al these thre, there stode pyllers, one ouer agaynst another. And before thys chambre there was a place of .x. cubytes wyde, and wyth in was a waye of one cubyte wyde, and theyr dores towarde the north. Thus the hyest chambres were alwaye narower then the lowest and myddelmost of the buyldyng: for they bare chambre vpon chambre, and stode thre together one vpon another not hauyng pyllers lyke the fore court: therfor were they smaller then those beneth and in the myddest, to reken from the grounde vp warde.

The wall wyth out that stode by ye cham
B bres towarde the vttermost court vpon the fore syde of the chambres, was .L. cubytes long: for the length of ye vttermost chambres in the fore court was .L. cubytes also: but the length therof before the temple was an C. cubytes.

These chambres had vnder them an intraunce of the east syde, wherby a man myght go into the out of the fore court, thorow the thycke wall of the fore court towarde the east ryght ouer agaynst the separated buyldynge. Before the same buylding vpon this syde ther were chambers also whych had a waye vnto them, lyke as the chambers on the north side of the same length and wydenesse.

Theyr intraunce, fashyon and dores were also of the same maner. Yea euen C
lyke as the other chamberdores were, so were those also of the south syde. And before the way toward the syngers steppes on the east syde there stode a dore to go in at. Then sayde he vnto me: the chambers towarde the Northe and the southe whych stande before the backe buyldyng those be holye habitations, wherein the pryestes that do seruice before the Lorde must eate the moost holy offrynges: and there must they laye the moost holy offringes: meatofferynges, synneofferynges & trespasse offrynges, for it is an holy place. When the prestes come therin, they shall not go oute into the fore courte: but (seyng they be holye) they shall leaue the clothes of theyr ministration, and put on other garmêts, when they haue any thing to do wyth the people. D

Now when he had measured all the ynnemer house, he brought me forth thorowe the east porte and measured the same rounde aboute. He measured the east syde wyth the meterodde, whych round about conteyned .v. C. meterroddes. And ye north syde measured he whych côtayned rounde aboute euen so muche. The other two sydes also to warde, the southe and ye west (whych he also mesured) conteyned eyther of them .v. C. meterroddes. So he mesured all the four sydes where there went a wal round about .v. C. meterods long, & as broade also, whych separated the holye from the vnholy.

Describeth the glorye of God goynge into the temple, from whence it had before departed. He mencyoneth the idolatrye of the chyldren of Israel, for which they were consumed and broughte to nought. He is commaunded to call them agayne to repentaunce.

The.xliii.Chapter.

A So he brought me to the do-
re, that turneth towarde the
east. Beholde then came the
glory of the God of Israell
from oute of the east, whose
voyce was lyke a great noyse of waters/
and the earth was lyghtened wythe hys
glorye. Hys sight to loke upon/was lyke
the fyrst that I sawe, when I wente in,
what tyme as the cytye should haue ben
destroyed: ād lyke the vysion that I saw
by the water of Cobar. Then fel I upon
my face, but the glorye of the Lorde came
into the house thorow the east doore. So
a wynd toke me up, and brought me into
the innermer court, and behold the house
was full of the glorye of the Lorde.

I herde one speakinge unto me out of
B the house, and there stode one by me, that
sayde unto me: O thou sonne of man /
thys rowme is my sete, & the place of my
fotesteppes, wher as I wyl dwel amōg ỹ
chylderen of Israel for euermore so that
the house of Israell shall noo more defy
le my holye name, neyther they nor theyr
kynges thorow e theyre whordome, tho-
row theyr hye places & thorow ỹ dead bo
dys of theyr kyngs: whych haue buylded
theyr thresholdes in maner herd upon my
thresholdes/and theyre postes almooste
at my postes/so that there is but a bare
wall betwyxte me and them. Thus haue
they defyled my holy name wyth their ab
hominacions, that they haue committed
wherfore I haue destroyed them in my
wrath. But now they shal put awaye their
whordome and the dead bodyes of theyr
kynges oute of my syghte, that I maye
dwell among them for euermore. Ther-
fore O thou sonne of man)shewe thou
the housholde of Israell a temple, that
they maye be ashamed of theyr wycked-
nes, and measure the selues an example
thereat.

And when they bee ashamed of all
C theyr worckes then shew them the forme
& fashyon of the temple: the cōmyng in, ỹ
goyng oute, al the maner and descryptiō
thereof: yea al the uses and ordynaunces
of it, that they maye keepe and fulfyll all
the facyons and customes thereof.

Thys is the descrypcion of the house,
Above uppon the Mounte rounde a-
boute all the corners/it shalbe the holy-
est of all. Beholde, that is the descrypty-
tyon and fashyon of the house. Thys is
the measure of the aultar (after the tru cu
byte/whych is a panne longer then ano
ther cubyte) hys bottome in the myddest
was a cubyte longe and wyde, and the
ledge that wente rounde about it, was
a spanne broade. This is the height of
the aultar: from the grounde to the lo-
wer steppes to ỹ lenght is two cubites
and the bredeth one cubite, and from ỹ lo
wer steppes of the hygher are foure cu-
bites, and the bredth but one cubite.

The aultar was foure cubytes hye
and from the Aultar upwarde stoode D
foure hornes / ād it was xii. cubites lōg
and. xii, cubites brode uppon the foure
corners. The couueringe of the aultars
was xiiii. cubites long and broade up
on the foure corners, and the ledge ỹ
wente rounde about/had halfe a cuby
te: and the bottom therof round about
one cubyte/hys steppes stode towarde
the easte. And he sayde unto me.
Thou sonof man, thus sayth the lorde
GOD: These ar the ordinaunces and
lawes of the Aultar, in the day when it
is made to offre burntofferynges / and
to sprynckle bloude ther upon. To the
prestes, to the Leuites that be of the se
de of Sadoch/and treade before me to
do me seruice, sayth the lorde God: Un-
to these geue thou a yong bullock/for
a synne offrynge: and take the bloude
of hym and sprynckle hys four hornes
wythal and the four corners of the aul
ter coueringe: with the ledge that go-
eth round aboute, here wyth shalt thou
cleense it, and reconcyle it. Then shalt
take the bullocke also of the Synneof
frynge/and burne hym in a scorneful
place without the sanctuary.

The nexte daye, take a geotbucke E
wythout blemmyshe for a sinoffring
to reconcyle the Aulter withe all, lyke
as it was reconcyled wyth the bullock
Now when thou hast made it cleane,
then offre a yong bullock without ble-
mysh and a ramme out of the flocke wt
out blemish also. Offer them before the
lorde, and let the prist cast salt therup
on and geue them so unto the lorde for
a burnt offring.

Seuen dayes shalt thou bringe, euery
daye a gootbuck. A yonge bullocke &
a ramme of the flocke (bothe withoute
blemysh) shal they offer. Seuen daies
shal they reconcile ād clense the alter,
& offer vpon it. When these dayes are
expyred/then vpon ẏ. viii. daye and so
forth, the prestes shal offer their burnt
offrynges and healthe offrynges vp-
pon the aulter: So wyll I be mer-
cyfull vnto you/sayeth the Lorde God.

¶ He sheweth what dore of the temple is shut. He is commaunded to vpbraide the people wyth their offence. The vncircumcysed in hert & in the flesh. Who are to be admitted to the seruice of ẏ people, and who to be refused. He sheweth what prestes he wold haue admitted into the holy place, and also theyr office.

The xliiii. Chapter.

After this, he brought me a
gayne to the outward dore
A of the Sanctuarye on the
East syde, and that was
shut. Then sayde the Lord
vnto me: This dore shalbe styl shut, &
not opened for eny mā to go thorowe it
but only for the lord God of Israel: yea
he shal go thorow it, els shall it be shut
stil. The prince hi self shal cōe thorow
it/that he maye eate breade before the
Lord. At the porche shal he come in, &
there shal he go out agayne. Then
brought he me to the dore, vpō ẏ north
syde of ẏ house. And as I loked about
me, beholde, the glorye of the lord fyl-
led ẏ house: and I fel down vpon my
face. So the Lord spake vnto me: O ẏ
sonne of mā, fasse this to thyne hert
beholde, and take dyligent heade to all
that I wyl saye vnto thee/concerning
al the ordinaunces of the lorde and al
his lawes: ponder wel with thine hert
the cōmyng in of ẏ house & the going
forth of ẏ sāctuary: & tel ẏ obstinat hou
sholde of Israel: Thus sayeth ẏ lorde
B god: O house of Israell/ye haue now
done ynough, with al youre abhomina
cyons, seynge that ye haue brought e
in to my Sanctuary straungers, ha-
uynge vncyrcumcysed heartes and
fleshe, wherethorowe my Sanctuarye
is defyled, whē ye offre me bread, fat, &
blode.

Thus with al youre abhominaci
ons ye haue broken my couenaunt/&
not kepe the holy ordinaūces of my sāc
tuary: but set kepers of my Sanctua-
ry, euen after your owne minde. Ther
for thus saieth the lord god: Of al the
straungers that dwel among the chyl- C
dren of Israel/no straūger (whose hert
and flesh is not circumcised) shal com
within my Sanctuary: No nor the Le
uites that be gone back fro me, & haue
disceaued the people of Israel with al
errours/going after their ydoles: rather
for shall they beare theire owne wyc-
kednes. Shulde they be set and orde-
ned to mynyster vnder the dores of the
house of my sanctuary: And to do ser-
uice in ẏ house: to slaye burntofferigs
and sacrifices for the people: to stande
before them, and to serue them: seynge
the seruyce ẏ they do them, is befor ther
Idols, and cause the house of Israel to
stomble thorow their wickednes. For ẏ D
which cause I haue pluckte out myne
hand ouer them (saieth the Lord) for
now they muste beare their owne ini-
quitye, and not to com nye me, to serue
me with their presthod, in my Sanc-
tuary, and moost holyest of al: ẏ they
mate bere their owne shame and abho
minacyons, whiche they haue donne.
Shoulde I vse them to be porters of the
house, and to all the seruyce that is do
ne therin: but the prestes the Leuites
the sonnes of Sadoch, that kepte the
holy ordynaunces of my Sanctuarye
when the chylderen of Israell were go
ne fro me shall come to me to do me ser
uyce, to stande before me, and to offre
me the fat ād the bloud/saieth the lord
God.

They shal go into my sanctuarye C
and treade before my table/to doo me
seruice, and to wayte vpon myne ordy
naunces. Now when they go in at the
dores of the ynnermer court, they shal
put on lynen clothes, so that no wolly
ne come vpon them, whyle they do ser
uice vnder the dores of the ynnermer
court & within. They shal haue fayre lin
nen bonettes vpon theyr heade and ly
nen breches vpon theyr loynes/which
in theyr labor they shal not put about
them: And when they go forthe to the
People into the outwarde courte: they
shall put of the clothes/where in they
haue ministred and laye them in the

habytacion of the Sanctuarye and put
on other apparell, leaste they vnhalowe
the people with theyr clothes.
F They shall not shaue theyr heades,
nor nourysshe the busshe of theyre heare:
but rounde theyr heades onely. All the
Prestes that go into the ynnost courte
shall drynke no wyne. They shal mary
no wyddow, nether one that is put from
her husbande: but a maide of the sede of
the house of Israell, or a wyddowe, that
hath had a pryest before.

They shall shewe my people the dyf-
ference betwene the holy and vnholy, be-
G twyxte the cleane and vncleane. If anye
dyscorde aryse, they shal dyscerne it/and
geue sentence after my iudgementes.
My solempne feastes, my lawes and ordy-
naunces shal they keape/and halowe my
Sabbothes. They shal come at no dead
person to defyle them selues (excepte it be
father or mother, sonne or daughter, bro-
ther or syster that hathe had yet no Hus-
band) in suche they maye be defyled.

And when he is clensed there shal be
reckened vnto hym seuen dayes: and yf
he go into the sanctuarye agayne to do
seruice, he shall brynge a synne offryng
sayeth the Lorde God. They shal haue a
heritage: yea I my selfe wylbe theyr he-
rytage/els shal ye geue them no posses-
syon in Israeel, for I am theyr possessiō.
The meatofferyng, synneofferynge ād
trespasse offrynge shal they eate: and eue-
ry dedicate thynge in Israell shall be
theyrs. The fyrst lynges of al the
fyrst fruites, and all fre wyll offerynges
shalbe the Pryestes.

Ye shall geue vnto the Pryest also the
fyrstlynges of youre dowe, that GOD
maye prospere the resydue. But noo
deade caryon shall the pryeste eate/ nor
suche as is deuoured of wyld bestes fou-
les or catell.

The Notes.

a That is: consydre or ymmagyne thys in thyne
herte.

¶ Out of all the land of promes are there separate
iiii. porcions of whych the fyrst is geuen to the pre-
stes and to the temple, the second to the leuytes. The
thyrde to the cytye, the fourth to the prynce. An ex-
hortacion to the heades of Israell. Of iust weygh-
tes and measures. Of fyrst frutes. &c.

¶ The .xlv. Chapter.

When ye deuyde the lande by
the lot, ye shal put asyde one
parte for the Lord tobe holy
from otheyr landes: namely A
xxv. M. meterroddes longe, Eze.xlviii.b
& x. M. brode. This shalbe holy, as wide
as it is rounde aboute. Of thys parte
there shall belonge vnto ẏ Sanctuary
v. C. meterroddes in all the foure corners
and .l. cubytes wyde rounde aboute to ẏ
suburbes. And frō this measure/namely
of xxv. M meterroddes longe, and x. M
brode, thou shalt measure, wherin the
Sanctuary and the holyest of all maye
stande.

The resydue of that holy grounde
shall be the prestes, whych do seruyce in
the Sanctuary of the Lorde, and goo in
before the Lorde to serue hym/that they
maye haue rowme to dwell in.
As for the Sanctuary, it shall stande B
for it self: and to the Leuytes that serue
in the house, there shalbe geuen .xx. haby-
tacyons, of the xxv. M. length and .x. M
breadth: ye shal geue also vnto the cytie
a possessyon of .v. M. meterroddes brode
and .xxv. M. longe, besyde the parte of
the Sāctuary: that shal be for the whole
house of Israel. Upon both the sydes of
the Sanctuaryes part/and by the cytye
there shalbe geuen vnto the prynce what
soeuer lyeth ouer agaynst the cytye as
farre as reacheth westward & eastwarde C
whych shalbe as long as one parte, from
the west vnto the east.

This shalbe his awne lande in Is-
rael/that my prynces be no more charge-
able vnto my people. And such as remai-
neth yet ouer in the lande shalbe geuen
to ẏ house of Israel accordynge to their
trybes. Thus sayeth the Lorde God: O
ye prynces, ye haue now oppressed and
destroyed ynough: now leaue of, handle
now accordyng to the thynge, that is
equall ād lauful: and thrust out my peo-
ple no more sayeth the Lorde God. Ye
shal haue a true weyght, a true a Ephah
and a true b Bath. The Ephah and the
Bath shalbe a lyke. One Bath shall cō-
teyne the tenth parte of an Homer and D
so shall one Ephah do. Their measure
shall be after the Homer. One Sycle
maketh .xx. Geras. c Two .xx. Sycles,
ād .xxv and .xv. Sycles make a pounde.

DD Thys

This is the heaueoffringe/that ye shal geue to be heaued, namely, ẏ .xvi. parte of an Ephah, out of an Homer of whete and the .xvi. parte of an Ephah, out of an Homer of barley. The oyle shalbe measured with the Bath: euen the tenth parte of one Bath out of a * Cor.

Ten Bathes make one Homer: for one Homer fylleth ten Bathes. And one lambe from two hondreth shepe out of the pasture of Israel, for a meatoffering, burnt offering and healthofferi[n]g to reconcyle them/ sayeth the lorde god.

Al the people of the lande shall geue this heaue offeryng with a fre wyl.

Agayne, it shalbe the princes part to offer burntofferynges, meat offeringes and drinckeofferinges unto the Lorde
G in the holydayes, new Mones/ Sabbothes, and in al hie fastes of the house of Israel. The synofferi[n]g, meateofferynge burntoffering and healthofferi[n]g shall be geue[n]/ to reconcyle the house of Israel. Thus sayeth the Lord God: The fyrst day of the first moneth thou shalt take a yong bullock without blemish, and clense the sanctuary. So the preste shall take of the bloude of the synofferyng, and sprynckle it upon the postes of the house, and upo[n] the foure corners of the aultar, with the dorepostes of the ynnermer courte. And thus shalt thou do also the seuenth daie of the moneth (for suche as haue sinned of ignoraunce or beynge dysceaued) to reconcyle the house withal. Upon the .xiiii. daye of the moneth ye shal kepe Easter. Seuen dayes shal the feast contynue, wherein there shal no sower ner leuened bread be eaten.

Upon the same daie shall the prince geue for him self and for al his people of the lande, a bullock for a sinofferyng And in the feaste of the seuen dayes he shal offre euery daie a bullock & a ram, that are without blemish for a burntofferyng unto the lord: and an he goote dayly for a synofferyng. For the meate offerynges/ he shal geue euer an Ephah to a bullocke, an Ephah to a ram, & an Hen of oyle to an Ephah. Upon the .xv. daye of the seuenthe Moneth, he shall kepe the seuen dayes holy one after another, euen as the other seuen dayes: wyth the synne offring/ burntoffering, meate offryng, and wyth the oyle.

The Notes.

a ✣ Ephah is a measure of drye thinges.
b ✣ Bath is a measure of moyste thynges.
c ✣ So .xx. sycles, and .xv. and .xxv. make a pounde That is .lx. sicles make a pounde. Howbeit euerye one of these numbers was wonte to haue hys proper name alone.
d ✣ Cor and Homer are both one.

¶ The sacryfice of the Sabboth and of the newe moone. Thorow whych dores they must go in, or out of the temple, &c.

¶ The .xlvi. Chapter.

Thus sayeth the lorde God: The doore of the ynnermer courte toward the east, shal be shut the vi worck dayes but in the sabboth & in the day of the newe Moone, it shalbe opened. The[n] shal the prince co[m]e under the dore porche, and stande still without by the dore cheke. So ẏ prestes shall offre up hys burnte and healthe offerynges And he shal worshyppe at the dore poste, and go hys waye forth agayne, but the dore shall no more bee shut tyll the euening. A

On the same maner shal the people of the la[n]d also do theyr worshyp before the Lorde, without thys dore upon the Sabbothes and new mones. This is B
now the burntofferynge, that ẏ prince shall bryng unto the Lord upon ẏ sabboth: syxe lambes without blemysh, & a ram without blemish, and an Ephah for a meatoffering, with ẏ ram. As for the la[m]bes, he maie geue as many meatofferinges to them, as he wil, & an Hen of oyle to an Ephah. In the daye of the newe monethe, it shalbe a yong bullocke wythout blemyshe, syxe lambes & a ram also without blemysh. With C
ẏ bullocke he shal geue an Ephah, and with the ram an Epah also for a meteofferi[n]g: but to the la[m]bes, what he maie come by. And euer an Hen of oile to an Ephah. When the prince commeth he shal go under the dore porche, and euen there departe forth agayne. But whe[n] the people of the la[n]d come before the Lord in the hye solempne feastes, as many as come in by the north dore to do worship, shal go out agayne at the south dore. And they ẏ com i[n] at ẏ south Dore, shall goo Forth agayne at the North dore.

There shal none go oute at the dore
where he cam in, but shal go forth ryght
ouer on the oth er syde, and the prynce
D shal go in and out amonge them.
Upon the solempne and hye feaste
dayes, thys shalbe the meatofferyng:
An Ephah to a bullock & an Ephah to a
ram/and to the lambes: as many as he
wil, but euer an hin of oile to an Ephah.
Now when the prynce bryngeth a burnt
offerynge or an healthe offerynge wyth
a fre wyll vnto the Lorde, the east dore
shalbe op ned vnto hym, that he may do
wyth hys burnt and healthofferynges/
as he doth vpō the Sabboth, and when
he goeth forth, ẏ dore shal be shutt after
hym agayne. He shal daylye brynge vn-
to the Lord a lambe of a yere old wout
blemysh for a burnt offeryng: thys shall
he do euery mornynge. And for a meate-
offerynge he shal geue the syxte parte of
an Epha/and the thirde parte of an Hin
of oyle (to myngle wyth the cakes) euery
mournyng. Yet hys sha: be a daylye me-
atofferynge vnto the Lorde for an euer
lastynge ordynaunce: and thus shall the
lambe, the meatofferynge & oyle be geuē
euery mornynge, for a daylye burntoffe-
rynge.
Moreouer, thus saith the Lord god:
If the prynce geue a gyfte vnto eny of
hys sōnes, then shal it be hys sōnes heri
tage perpetuall/that he maye possesse it.
But If he wil geue one of hys seruaun
tes some of hys heretage, it shal be hys
to the fre yeare, & thē to returne agayne
vnto the prynce: for hys heretage shalbe
hys sonnes only. The prynce also shall
take none of the peoples enherytaunce/
ner put them from theyr possessyon: but
to hys owne sonnes shal he geue his pos
session, that my people be not scatered a-
brode, but that euery man maie haue his
owne.
And he brought me thorow the in-
traunce at the syde of the dore to the haby
tacion of the Sanctuari, that belongeth
to the prestes & stode towarde the north,
and beholde there was a place vpon the
West syde, then sayde he vnto me: This
is ẏ place, where the prestes shal dyght ẏ
trespase and synofferynges, and bake the
meatofferinges: that thei nede not beare
them in to the out warde courte, and so
to vnhalow the people.
So he brought me into the vttermost
courte, rounde aboute all the foure cor-
ners. Behold in euery corner of the fore
courte/theare was yet a lytle courte.
Ye in al the foure corners of the court,
there was made alytle court e of xl. cu-
bites longe/and. xxx. cubites broade.
These foure lytle Courtes were
of one lyke measure, and there wente a
rygge wall round about them al foure
vnder the whyche there were harthes
made rounde aboute. Then sayde he
vnto me: Thys is the kytchyn/where ẏ
mynisters of the house shall dyght the
slayne offerynges of the people.

The vysions of the water that come oute of the temple: The coastes of the lande of promes, and ẏ dyuision therof by trybes.

The. xlvii. Chapter.

After thys he brought me a-
gayne before the dore of th:
A house: & behold/ther gushed
oute waters from vnder the
posts of the house eastward
(for the house stode towarde the easte) ẏ
ranne downe vpon the ryght syde of the
house, whych lyeth to the aultar South
warde. Then caryed he me oute of ẏ
north dore, and brought me forth theare
rounde about by the vttermost dore that
turneth eastwarde. Beholde, there came
forth the water vpon the ryght syde.
Nowe whan the man that had the mete-
rod in hys hand went vnto the east dore,
he measured a. M. Cubytes, and then he
brought me thorow ẏ water, euē to the ā-
cles: so he measured yet a thousand, and
brought me thorowe the water agayne
vnto the knees: yeat measured he a thou
sande, and brought me thorow the water
vnto the loynes. After thys he measured
a thousand agayne/then was it suche a
ryuer, that I might not wade thorow it:
B The water was so depe, that it was nede
full to haue swymmed/for it myghte not
be waded ouer. And he sayde vnto me:
hast thou sene thys/O thou sonne of mā
ād wyth that, he brought me to the ryuer
banck agayne.
Now when I came there/there stode
many trees vpon ether syde of the ryuer
bancke. Then sayde he vnto me: Thys
water that floweth out towarde the east
and runneth downe into the playne felde

commeth into the Sea : and from the Sea it runneth oute, and maketh the waters whole. Yea al that lyue and moue, wherunto thys ryuer commeth/ shall recouer. And where thys water cometh/theare shalbe muche fysh. For all that cometh to thys water, shalbe lusty and whole. By thys ryuer shall the fysshers stande from Engaddi, vnto En Eglaim, and there sprede out theyr nettes: for theare shall be greate heapes of fysh, lyke as in the mayne sea. As for hys claye and pyttes/they shall not be whole, for whyle it shalbe occupyed for salt.

By thys ryuer vpon both the sydes of the shore/there shall grow all maner of fruteful trees, whose leaues shal not fall of, nether shall theyr frute perysshe: but euer be rype at theyr monethes, for theyr water runneth out of theyr sanctuarye. Hys frute is good to eate and his leafe profitable for medicine. Thus
sayth the Lorde God: Let thys be the
G border, wherin ye shall diuyde the land
vnto the xii. tribes of Israell/wyth the
lyne. Part it indifferently vnto one as
vnto another of the which I I swore
vnto youre fathers, that it shoulde fall
to youre enherytaunce.

Thys is the border of the land vpon the north syde/from the mayn sea, as men go to zadada: namely Hemath, Berotha Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, and there lieth vpon the coastes of Heuran. Thus the borders from the sea forth, shalbe Hazar/euen the border of damascus the north, and the borders of Hemath, that is the north parte.

The east syde shall ye measure from Hauran and Damascus, from Galaad and the Lande of Israell by Jordane and so forth: from the sea coste/that lyeth eastwarde: and thys is the east part.

The southsyde is, from Thamar forth to the waters of strife vnto Cades, the ryuer, to the mayne sea: and that is the south parte.

The west parte: namely the greatte sea from the borders therof tyl a man come vnto Hemath: Thys is the Weste parte.

Thys lande shall ye haue amonge you, accordinge to the tribes of Israel; and deuide it to be an heritage for you, and for the straungers that dwell amonge you/and begette chyldren. For ye shal take them amonge the chyldren of Israell/lyke as though they were of your owne housholde and countre; and they shal haue heritage wyth you amonge the chyldren of Israell.

Loke in what trybe the straunger dwelleth, in the same trybe shall ye geue him hys heritage, sayeth the Lord God.

¶ The lottes of the vii. tribes. The partes of the possession of the prestes and of the temple, of the Leuites, of the citie, of the prynce, are rehersed. The lottes of the other tribes. The gates of the cytie.

The .xlviii. Chapter A

These are the Names of the Trybes that lye vppon the northesyde, by the waye of Hethlon, tyll thou commeste vnto Hemath and Hazar Enan, the borders of Damascus towarde the north besyde Hemath: Dan shall haue hys porcion from the east quarters vnto the west. Vpon the borders of Dan from the east syde vnto the weste, shall Asser haue hys porcion. Vpon the borders of Asser from the easte parte vnto the west shal Nepthali haue his porcion.

Vpon the bordes of Nephthali from the East quarter vnto the West/ shall
Manasses haue his porcyon. Vpon the
borders of Manasses from the east side B
vnto the west, shal Ephraim haue hys porcyon. Vpon the borders of Ephraim from the east parte vnto the west, shall Ruben haue his porcyon. Vpon the borders of Ruben from the east quarter vnto the west shal Juda haue his porcyon: Vpon the borders of Juda from the east parte vnto the west, ye shal set asyde one porcyon .xxv. M. metrodes long & brode (lyke as another porcion from the east syde vnto the west) wherin the sanctuary shall stande.

As for the porcion, that ye shal separate out for the lord, it shalbe xxv. M longe and x. M brode. Which seperated holy porcyon shal belong vnto these: namely to the prestes, toward the north xxv. M and toward the west x M brode, toward the east x M brode also/& toward the south xxv. M long: wherin the Sanctuary of the lord shall stande. Yee this same place shalbe the

prestes, that are of the chyldren of Sa-
doch, ād haue kept my holy ordinaūce
which went not astraye in the erroure
of the children of Israel, lyke as ÿ Le-
uites are gone astray: and this separa-
ted pece that they haue of the land shal
be the moste holy, harde vpon the bor-
ders of the leuites. And nexte vnto ÿ
prestes, shal the Leuites haue. xxv M
long & x M brode. This shalbe on eue-
ry syde. xxv M longe, and x M brode.
Of this porcyon they shal sel nothyng
nor make any permutaciō therof, lest
the chefe of the land fal vnto other, for
it is halowed vnto the Lord:

The other. v M after the bredeth ÿ
lyeth by ÿ. xxv M. shalbe cōmō: it shal
belong to the cytee ād to the suburbes
for habitacyons/and the cytie shal stād
in the middeste therof. Let this be the
measure toward the north parte. v C &
iiii M toward the south parte v C ād
iiii M toward the east parte v C & iiii
M towarde the west part v C and. iiii
thousand.

The suburbes hard vpon the citie
shal haue toward the north L and ii C
toward the south. L. and. ii. C. toward ÿ
east L and ii C, toward the west also L
and two C. As for the resydue of the
length, that lyeth hard vpon the sepa-
rated holy groūd: namely x thousand
toward the east, and x M towarde the
west, nexte vnto the holy porcyon; it &
the increase therof shal serue for their
meat, that laboure in the cytye. They
that laboure for the welth of the cytye,
shal maintayne thys also, out of what
trybe so euer they be in Israel.

Al ÿ is spoken of the xxv M longe
and xxv M brode on the foure partes,
ÿ shall ye put asyde for the separated
porcyon of the cytye. The resydue vp-
C on both ÿ sydes of the Sanctuary, ād
for the possessyon of the cytye. The re-
sydue vpon both the sydes of the Sāc-
tuarye and possession of the cytye shal
belong to the prince, before the place of
the xxv M vnto the east ende/ and be-
fore the place of the. xxv. M west ward
vnto the borders of the cytie: this shal
be the princes porcion. This shalbe ÿ
holy place/and the house of the San-
tuary shal stande in the middest,

Moreouer from ÿ Leuytes and the
cyties possession that lye in the middes
of the princes parte: loke what remay-
neth betwyxt the borders of Juda and
the border of Ben Jamyn, it shalbe the
Princes.

Now of the other tribes

From the east parte vnto the weste
shall Ben Jamyn haue hys porcyon.
Upon the borders of Ben Jamyn from
the east syde vnto the west/shall symeō
haue his porcyon. Upon the borders of
Simeon frō ÿ east parte vnto the west
shall Isakar haue hys porcion. Upon
the borders of Isakar from the Easte
syde vnto the west/shall zabulon haue
hys porcyon. Uppon the borders of za-
bulon from the east part vnto the west D
shall Gad haue hys porcion. Uppon ÿ
borders of Gad southward, the coastes
shall reach from Thamar forth vnto ÿ
waters of stryfe to Cades, and to the
floude, euen vnto the mayne sea

Thys is the lande wyth hys porci-
ons whych ye shall distrybute vnto ÿ
tribes of Israell sayth the Lorde God
Thus wyde shall the cyte reache: vpon
the north parte. v C. ād. iiii. M. measu-
res. The portes of the cyte shall haue ÿ
names of the trybes of Israell, The
portes of the northe syde: one Ruben/
another Juda, the thyrde Leuy.

Upon the east syde, v. C. and. iiii. M.
measures w thre portes: ÿ one Joseph
another ben Jamin, the thyrde Dan.
Upon the southsyde. v. C. and. iiii. M.
measures wyth the thre portes, the one
Simeon, another Isakar, the thyrde
Sabulon. And vpō the west syde. v. C
and. iiii. M. measures, wyth three por-
tes also, the one Gad, another Aser, the
thyrde Nephtaly. Thus shall it haue
xviii. M. measures round aboute.

And from that tyme forth, the
name of the Citye shall be:
the Lorde is
there.

The ende of the prophecye
of Ezechyell.

¶ The Boke of The Prophete Daniel.

The prophete sheweth the captiuitie of Jehoakym kyng of Juda. Of the sonnes that wer in captiuitie the kyng commaundeth to chose whych of them should be taught the learnyng and language of the Caldees They are allowed the kynges fedyng. Danyel absteneth from the meate of the kyng of Babylon. The science and instruction of these Chyldren.

The fyrst Chapter.

A In the thyrde yeare of the
iiii.Re.24.a raygne of Jehoakim kyng
ii.Pa.xxxvi of Juda/came Nabuchodo
nosor kynge of Babylō vn
to Jerusalem, and beseged
it: & ÿ lord delyuered Jeoakim ÿ king of Juda into hys hande wyth certayne ornamentes of the house of god whiche he caryed awaye vnto the lande of Sennar, to the house of hys god, and ther he brought them into hys goddes treasurey. And the kyng spake vnto Aphanaz ÿ chef chamberlayne, that he should bring hym certayne of the chylderen of Israel that were come of the kynges sede, and of princes, yong spryngaldes wythout any blemysh, but fayre and welfauored instruct in all wysdome, connynge and vnderstanding, which were able to stād in the kynges palace, to rede & to learne for to speake Caldeish.

B Unto these the kynge appoynted a certayne porcyon of hys owne meate, & of the wyne whych he drancke hym selfe so to norysshe them thre yeare, that afterwarde they might stand before the king. Amonge these nowe were certaine of the chylderen of Juda: namely Daniel, Ananias, Mizael ād Azarias. Unto these ÿ chefe chamberlayn gaue other names, and called Daniel, Balthasar: Ananias Sidrach: Misael, Misach, and Azarias Abdenago. But Daniel was at apointe wyth hym selfe, that he wolde not be defyled, thorow the kynges meate/nor the wyne which he droncke. And thys he desyred of the chefe chamberlayn/least he

C shoulde defyle hym selfe. So God gaue Daniell fauour and grace before the cheafe Chamberlayne that he saide vnto him. I am afrayed of my Lord the kyng, which haue appoynted you your meat and drinck: lest he spie your faces to be worse lykīg then ÿ other spryngaldes of youre age, and so ye shal make me lose my headde vnto the kynge.

Then Daniel answered Melassar, whom the chefe champerlayne had set ouer Daniel, Ananias, Misael and Azarias, and sayde: O proue but ten daies with thy seruauntes, and let vs haue potage to eate/ & water to drinck then loke vpon oure faces, and theirs/ that eate of the kynges meate. And as thou seist, so deale with thy seruaūtes. So he consēted to them in this matter and proued them .x. dayes. And after ÿ ten daies, their faces were better lykīg and fatter, then al the yong springaldes which eate of the kinges meate.

Thus Melassar toke awaye their meate and wyne, and gaue thē potage D therfor. God gaue now these foure springaldes conning and lernīg in al scripture and wysdome: But vnto Daniel specially, he gaue vnderstanding of all vysions and dreames. Now when the time was expired, that the king had appoynted to bring in these yong spryngaldes vnto him: the chefe chāberlaine brought them befor Nabuchodonosor, and the kyng communed with thē. But amōg al thē were found none suche as Daniel, Ananias, Misael, and Azarias. Therfore stod they before the king which, in all wysdome and matters of vnderstanding, that he enquired of the founde them ten tymes better, then al the sothsaiers and charmers, that were in all his realme. And Daniel abode stil, vnto the fyrst yeare of king Cyrus

¶ The dreame of Nabuchodonosor. He calleth vnto hym sothsayers, and requyreth of them both the dreame and the interpretatiō therof. They answere that they can not shew it. The kyng commaundeth al the wyse men of Babylon to be slayne. Daniel requyreth tyme to solue the question. The lord openeth ÿ mystery vnto Daniel. Daniel is brought vnto ÿ king, & sheweth him his dreame & the interpretacion therof. Of the euerlastinge kyngdom of Christ. The stone, Christ. Daniel is exalted & promoted of the kyng.

¶ The .ii. Chapter.

In the second yere of ÿ raigne I
of Nabuchodonosor, hadde Jer.xx
Nabuchodonosor a dreame,
where thorow his spyrte was
vexed, & his slepe brake frō hī

Then the kynge commaunded to call to
gether al the sothsayers, charmers, wyt-
ches & Caldees, for to shewe ÿ kyng hys
dreame. So they came/and stode before
the kyng. And the kyng sayd unto them.
I haue dreamed a dreame, and my sprete
was so troubled ther wyth, that I haue
cleane forgotten, what I dreamed. Upon
thys the Caldees answered the kynge in
the Syryans speache: O kynge, God
saue thy lyfe for euer. Shew thy seruaun-
tes the dreame, and we shall shewe thee/
what it meaneth. The kynge gaue the
Caldees theyr answere/and sayd: It is
gone fro me Yf ye wyl not make me un
derstande the dreame wyth the interpre-
tacyon therof, ye shal dye, & youre houses
shalbe pryssed But yf ye tell the dreame
and the meaning therof, ye shall haue of
me giftes, rewardes and greate honoure
only shew me the dreame and the sygny-
fycacyon of it. They answered agayne,
and sayde: the kynge must shewe hys ser
uauntes the dreame, and so shall we de-
B clare what it meaneth. Then the kynge
answered saynge: I perceaue of a trueth
that ye do but prolonge the tyme: for so
muche as ye se the thyng is gone fro me.
Therfore ye wyl not tel me the dreame al
ye shal haue al one iudgement. But ye
fayne and dyssemble wyth vayne wordes
whyche ye speake before me, to put of the
tyme. Therfore tell me the dreame/& so
shal I know yf ye can shewe me what it
meaneth. Upō thys the caldees gaue an-
swere before the kyng/and sayd, there is
no man upon earth that can tel the thīg,
whych the kyng speaketh of, yea, ther is
neyther kyng/ Prynce nor Lorde, that
euer asked suche thinges at a sothsayer
charmer or Caldeer; for it is a verye
harde matter, that the kyng requyreth
Neither is there any, that can certyfye
the kynge therof, ex cepte the Goddes,
whose dwelling is not among the crea-
C tures.

For the whych cause the kyng was
wroth wyth greate indygnacyon, and
commaunded to destroye all the wyse
men at Babylon: and the proclamacyō
wente forth, that the wyse men shoulde
be slayne. They sought also to slaye
Danyel with hys companyons.
Then daniel enquired Aryoch ÿ kynges
Stewarde, of the iudgement & sentence
that was gone forth alredy to kyll suche
as were wyse at Babylon. He answered
and sayde unto Aryoch beynge then the
kynges debytee: Why hath the kyng
proclamed so cruell a sentence? So A-
ryoch tolde Daniel the matter. Upon
thys wente Danyel up, and desyred the
kynge, that he myght haue leysoure, to
shew the kynge the interpretacyon: and
then came he home agayne and shewed
the thynge unto Ananyas, Mysael and
Asaryas hys companyōs: ÿ they should
beseche the God of heauen for grace in
thys secret, that Danyell & hys felowes
wyth other suche as wer wyse in Babylō
peryshed not. Then was the mystery
shewed unto Danyel in a vysyon by D
nyght. And Danyel praysed the god of
heauen. Danyel also cryed loude, & sayed
O that ÿ name of God might be praised
for euer & euer/for wysdome & strength
are hys owne: he chaungeth the tymes
and ages: he putteth downe kynges, he
setteth up kynges: he geueth wysdome
unto the wyse, and understandynge to
those that understande, he openeth the
depe secretes/he knoweth the thynge ÿ
lyeth in darcknesse, for ÿ lyght dwelleth
wyth him. I thanke thee, and prayse thee
(O thou God of my fathers) that thou
hast lent me wysdome and strength and
hast shewed me the thynge, that we de-
syred of thee, for thou hast opened the
kynges matter unto me.

Upon thys went Danyel in unto
Aryoch, whom the kinge had ordened to E
destroye the wyse at Babylon: he went
unto hym, and sayd: destroye not suche
as are wyse in Babylon, but brynge me
in unto the kynge, and I shal shewe the
kynge the interpretatyon. Then Arioch
brought Daniel in to the king in al the
haste, and sayd unto him: I haue found
a man amonge the presoners of Juda
that shall shewe the kynge the interpre
tacyon. Then answered the kynge and
sayde unto Danyel whose name was
Balthasar: Art thou he that canst shew
me the dreame whych I haue sene and
the interpretacyō therof? Danyel answe
red the kynge to hys face and sayde: As
for thys secrete for the whych the kynge
maketh inquisycion: yt is nether the
wyse

wyse, the sorcerer, the charmer nor the deuell coniurer that can certyfye the kyng of it. Only God in heauen can open secretes, and he it is, that sheweth the kynge Nabu chodonosor, what is for to com in the latter dayes.

E Thy dreame/and that whych thou hast sene in thyne head vpon thy bed is thys. O kynge thou dydest cast in thy mynde, what shulde come herafter: So he that is the opener of mysteries, telleth thee/what is for to come. As for me, this secrete is not shewed me, for anye wysdom that I haue, more thē eny other lyuyng: but only that I myght shewe the kynge the interpretacyon and that he myght know the thoughtes of his awne harte. Thou kynge sawest, and beholde: there stode before the a greate Image, whose fygure was maruelous greate & hys vysage terrible. The Image head was of fyne gold, hys breast and armes of syluer, hys body and loynes were of copper, hys legges were of yron, hys fete were parte of yron/and parte of earth.

Math. xxi. / Luke xx. b — Thys thou sawest, tyll the tyme that (wyth out eny handes) there was hewen of a stone whych smote the Image vpon the fete that were both of yron & earthe and brake them to poulder: then was the yron, the earth/the copper, the syluer and golde broken altogether in peaces: and became lyke the chaffe of corne, that the wynde bloweth awaye from the somer floures that they can no more be found. But the stone that smote the Image became a greate mountayne/whych fulfylleth the whole earth. This is the dreame And now wyl we shewe before the kyng, what it meaneth.

F — Danie. v. b — O kynge, thou art a kynge of kynges. For the god of heauē hath geuē thee a kyngdome, ryches/strength and maiesty: & hath delyuered the al thynges that are amonge the chyldren of men, þ beastes of the feld/& the foules vnder the heauē/& geuē thee domynyō ouer thē al. Thou art that golden head. After thee there shal aryse another kyngdom, which shall be lesse then thyne. The thyrde kyngdom shalbe lyke copper and haue domynacyon in all landes. The fourth kyngdome shall be as stronge as yron. For lyke as yron broseth and breaketh all thynges: Yea, euen as yron beateth euerye thynge downe, so shall it beate downe and destroye.

Where as thou sawest the fete and toes/parte of earth and parte of yron: that is a deuyded kyngdome, whych neuertheles shall haue some of the yron grounde myxte with it, for so moch as thou hast sene the yron myxte wyth the claye.

The toes of the fete that were parte of yron and parte of claye, sygnyfyeth: that it shalbe a kyngdome, partly strōg and partely weake. And where as thou sawest yron myxte wyth claye, they shal myngle thē selues wyth the sede of symple People/and yet not contynue one wyth another lyke as yron wyll not be souldered wyth a potsherde.

G In the dayes of these kynges, shall the God of heauē set vp an euerlastyng kyngdome whych shall not perysh, and hys kyngdome shall not be geuen ouer to another people: yea þ same shal breake and destroye all these kyngdomes, but it shall endure for euer.

And where as thou sawest, that wout any handes there was cut out of þ mount a stone which brake the yron, þ copper, the earth/the syluer and golde in peaces: by that hath the greate god shewed the kynge, what wyll come after this. This is a trew dreame, and þ inter pretacion of it is suter.

Then the kyng Nabuchodonosor fel downe vpon his face, and bowed him selfe vnto Daniel, and commaunded þ they should offer meatofferinges and swete odoures vnto hym. The kyng answeared Daniell and sayde: yea of a truth your god, is a god aboue all goddes, a Lorde aboue al kynges and an opener of secretes, seinge that thou cāst discouer thys mystery. So þ king made Danyell a greate man, and gaue hym manye and great gyftes. He made hym ruler of al the countrees of Babylon, and lord of al the nobles þ were at Babylon: Now Danyel entreated þ king for Sydrach Mysach & Abdenago, so þ he made them rulers ouer all þ offices in the lande of Babylon. But Daniell him selfe remayned styll in the courte by the king.

buchodonosor &
the chyldren

¶ The kyng setteth vp a goulden Image, which he commaundeth to be worshiped. Sydrach, Misach and Abdenago ar accused, because they dispysed y kinges commaundement. They are brought vnto y kinge, & commaunded to worship the Image. They refuse to do it, and are put into a burnyng ouen. By beleue in god they ar delyuered from the fyre. Nabuchodonosor confesseth the power of god after, y syght of the myracle.

The.iii.Chapter.

A Nabuchodonosor the kyng caused a golden Image to be made, which was .lx. cubytes hye, and syxe cubytes thycke. This he made to be set vp in the felde of *Dura, in y lande of Babylon, and sent oute to gather together y dukes, lordes & nobles, y iudges & officers/debityes and shreues, with al the rulers of the land: that they might come to the dedycacyon of the Image which Nabuchodonosor y kyng had set vp. So the dukes, lordes and nobles, the iudges and officers/debytes and shreues with all the rulers of the land, gathered them together, and came vnto the dedycacig of y Image/that Nabuchodonosor the king had set vp.

Now when they stode before the
B ymage, which Nabuchosdonor set vp, y bedel cryed out with al hys myght: O ye people, kinredes and tonges to you be it sayde: that when ye heare y noyse of the trompetes/which shalbe blowen with the harpes, shawmes, Psalteries, Symphonies and all maner of Musick: ye fal downe and worshyp y golden Image, that Nabuchodonosor the kyng hath set vp. Whoso then falleth not downe and boweth hym selfe, shall euen y same houre be cast into an hote burnyng ouen. Therfore, when all the folckes herde the noyse of the trompets that were blowen, wyth the Harpes, shawmes/Psalteries, Symphonies & all kynd of Melody: then al the people, kynreddes and nacyons fel downe, and bowed them selues vnto the goulden Image, y Nabuchodonosor the kyng had set vp.

C Now were there ceraine men of the Caldees/that wente euen then and accused the Iewes, and sayde vnto the kyng Nabuchodonosor: O king/god saue thy lyfe for euer.

Thou beyng kyng hast geuen a commaundemente/that all men when they heare y noyse of the trompettes harpes, shawmes, psalteries, simphonyes & al y other melodyes: shall fall downe and bowe them selues towarde the golden Image: who so then fall not downe and worshyppe not, that he shuld be cast into an hote burning ouen. Now are there certeyne Iewes, whome thou hast set ouer the officers, of the land of Babilon namely, Sidrach, Mysacch ad Abdenago. These men (O kynge) regarde not thy commaundemente/yea they wyl not serue thy goddes nor bowe them selues to the golden Image that thou hast set vp.

Then Nabuchodonosor in a cruell D
wrath and displeasure, cōmaunded, that Sydrach/Mysach & Abdenago should be brought vnto hym. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them and sayd: what O Sydrach Mysach and Abdenago, wyl not ye serue my goddes: nor bowe youre selues to the golden Image that I haue set vp: well be redy hereafter, whē ye heare the noyse of the Trompettes blowe wythe the Harpes, shawmes, psalteries, simphonyes & al y other melodyes: that ye fall downe/and worshyppe the Image whych I haue made. But if ye worshyppe it not, ye shal be cast immediatly into a hote burnyng ouen Let se, what God is there y maye deliuer you out of my handes. Sydrach Mysach and Abdenago answered the kyng, & sayde: O Nabuchodonosor we ought not to consente vnto thee in thys matter/for why: our God whom we serue, is able to kepe vs from the hote burnyng ouen O kyng and can ryght wel deliuer vs out of thi hādes. And though he wyll not yet shalt thou knowe (O kyng) that we wyl not serue thi goddes ner do reuerence to the Image, whyche thou hast set vp. Thē was Nabuchodonosor full of indygnacyon, so that the countenaunce of his face chaunged vpon Sydrach Mysach, and Abdenego.

Therfore he charged and commaunded, that the ouen should be made seuen tymes hoter thē it was wonte to be and spake vnto the Strongest Worthyes that were in hys hooste for to bynde

Sidrach, Misach and Abednago, and
to caste theym into the hote burnynge
ouen.

So these men wer bounde in their
cotes, hose, shewes with their other gar
mentis / and cast into the hote burnig
ouen: for the kynges commaundemet
was so strate, and the ouen was excea-
dyng hote. As for the men that put in
Sydrach, Mysach and Abdenago the
flame of the fyre destroyed them. And
these thre me Sydrah / Misah and A-
bdenago, fel downe in the hott burnig
ouen, being fast bounde. Then Nabu
chodonosor the kyng marueled, & stod
vp in al hast: he spake vnto hys coun
cel, and sayde: dyd not ye cast these thre
men bound into the fyre? They answe
red, and sayde vnto the kyng: Yea O
kyng. He answered and sayde: lo for al
that yet do I se foure me goyng lowse
in the myddest of the fyre, and nothig
corrupte: & the fourth is lyke an angel
G to loke vpo. Upo this went Nabucho
donosor vnto y mouth of the hote bur-
nyng ouen: he spake also / and sayd: O
Sydrach / Mysach and Abdenago, ye
seruauntes of the hye God: go forth, &
come hyther. And so Sidrach, Misach,
and Abednago went out of the fyre.
Then the dukes lordes and nobles, ad
the kinges councel came together to se
these men / vpon whom the fyre had no
maner of power in their bodyes: In so
much that the very heare of their head
was not burnte, and their clothes vn-
chaunged: Yea there was no smel of
fyre felt vpon them. Then spake Na
buchodonosor, and sayd: Blessed be the
god of Sidrach, Misach and Abde-
nago: which hath sent hys angell, and
defended his seruauntes, that put ther
trust in him: that haue altered the kyn
ges commaundement: And ieoparde
their bodyes ther vpon: rather the they
wolde serue or worshyp any other god,
excepte their owne god only. Therfore
I wil commaund, that al people & kyn
redes and tunges / whyche speake any
blasphemy agaist the god of Sidrach,
Misach, and Abdenago, shal dye, and
their houses shalbe pryled: Because,
there is no god that mate saue, as this.
So the kyng promoted Sidrach, My
sach, and Abdenago, in the Lande of
Babilon.

Nabuchodonosor dremeth againe, Daniel interpreteth it. Nabuchodonosor is put out of his reime and eateth with beastes, He confesseth the power of god and is restored into his kyngdome.

The iiii. Chapter.

NAbuchodonosor kyng vn- A
to al people, kinreddes and
tunges that dwel vpo the
whole erth: peace be multi
plied amog you. I thought
it good to shew the tokens and merue
lous worckes, that the hye God hathe
wrought vpon me. O how greate are
his tokens / and howe myghty are hys
wonders? His kingdome is an euer
lastynge kyngdome, and hys power
lasteth for euer and euer.

I Nabuchodnosor being at rest in
mine house, & floryshing in my palace,
sawe a dreame, which made me afrayed:
and the thoughtes that I had vpon
my bed with the visions of mine head,
troubled me. Then sent I out a commys-
sion / that al they which were of wisdo
at Babilo shuld be brought before me,
to tel me y interpretacio of the dreame:
so ther came the southsayers, charmers
Caldees & coniurers of deuels to who B
I told y dreame but what it betokened,
they coulde not shewe me: tyl at y laste,
there came one daniel (otherwyse called
Balthasary, accordinge to the name of
my god) whych hath y sprite of the holy
Goddes / in hym: to whome I tolde the
dreame, saying: O Balthasar, thou
Prince of Southsayers: For so muche
as I knowe, that thou haste the sprite
of the holy Goddes and no Secrete is
hyd from thee: tell me therfor, what the
vysion of my dreame (that I haue sene
maye signify. I saw a visio in my head
vpon my bed: and beholde, there stode
a tree vpon the grounde, whych was ex
cedyng hye, greate and myghtye: the heygth
reached vnto the heauen, & the bredth
extended to all the endes of the earthe:
hys leaues wer faier, he had very much
frute, so that euery man had enough to
eate therin,

The beastes of the felde had shadowes
vnder it and ye foules of the ayre dwelt
in the bowes therof. Shortly al
C creatures fed of it. I sawe in my heade
a vysyon vpon my bed: and behold, * a
watcher cam downe from heauen, and
cried myghtely / sayng. Hewe downe
the tree, breake of hys braunches shake
of hys leaues and scatter his Frupte
abroade: that all the beastes maye gett
them awaye from vnder hym, and the
foules from hys braunches. Neuerthe
les leaue the grounde of hys rote styll
in the earth, and bynde him vpon the
plaine felde / with chaynes of yron and
stele. With the dewe of heauen shal he
be wette, and he shall haue his parte in
the herbes of the grounde with other
wylde beastes.

That mans herte of hys shalbe ta-
ken frõ hi, & a beastes hert shalbe geuẽ
him, tyll seuen yeares be come and gon
vpon hym.

D Thys erand of the watcher, is a cõ
maundement grounded ãd sought out
in the councel of him that is moost ho-
ly: to lerne men for to vnderstand, that
the hyghest hath power ouer the kyng
doms of men, and geueth them, to whõ
it lyketh hym, and bryngeth the verye
outcastes of men ouer them. Thys is
the dreame, that I kynge Nabuchodo
nosor haue sene. Therfore O Balthazar,
zar, tell thou me what it signifyeth: for
so moche as all the wyse men of my kig
dome are not able to shewe me / what it
meaneth. But thou canst do it, for the
spirite of the holy Goddes is in thee.

Then Daniell (whose name was
Balthasar) held hys peace by the space
E of an houre & hys thoughtes troubled
hym, so the kinge spake and sayde: O
Balthasar, let nether the dreame nor ye
interpretacyõ therof feare thee. Baltha
sar answered sayng. O my Lorde this
dreame happen to thyne ennemyes, and
the interpretacyon to thyne aduersari
es, As for the tree that ye sawest whych
was so great and myghti, whose heigh
reached vnto the heauen & hys breadth
into all the worlde whose leaues were
fayre, and the frute muche: vnder the
whych the beastes of the feld had theyr
habitation and vpon whose braunches
the foules of the ayer dyd syt.

Euen thou (O kynge) art the tre / great
and stronge. Thy greatnesse increaseth,
ãd reacheth vnto the heauen, so doth thy
power to the endes of the earth. But
where as the kynge sawe a watcher euen
an holye aungell / that came downe from
heauen, and sayde: hew downe the tre / ãd
destroye it: yet leaue the grounde of the
rote in the earth: and bynde hym vpon ye
playne feld wyth cheynes of yron & stele:
He shall be wet wyth the dew of heauen,
and hys parte shal be wyth the bestes of
the feld, tyll seuen yeares be come and
gone vpon hym: thys (O kynge) is the
interpretacyon, yea it is the very deuyse
of hym, that is hyest of all, & it toucheth F
my lorde the kynge.

Thou shalt be cast oute fro men and
thy dwellynge shalbe wyth the beastes Iob, xliiii, b, Daniel. v, a
of the felde: * wyth grasse shalt thou be
fed lyke an oxe. Thou must be wet wyth
the dew of the heauen: yea seuen yeares
shall come, & go vpõ thee, tyl thou know
that the hiest hath power vpon the king
domes of men, and geueth the to whom
he lyst. Moreouer, where as it was sayde Daniell. ii. c; Iere, xxvii, a
that the rote of the tree shulde be left stil
in the grounde: it betokeneth, that thy
kyngdom shal remaine whole vnto thee
after thou hast lerned to know, that the
power commeth from heauen. Wherfor
O kyng / be content wyth my counsell,
that thou mayest lowse thy synnes with
ryghtuousnesse, and thine offences with
mercy to pore people: for suche thynges
shal prolonge thy peace.

All these thynges touche the kynge G
Nabuchodonosor.

So after. xii monethes, the kyng
walked vp and downe in the palace of ye
kyngdom of Babylon, and sayde: This
is the greate cyte of Babylon, whych I
my self (wych my power & strength) haue
made a kynges courte, for the honour of
my maiestye. Whyle these wordes were
yet in ye kynges mouth there fel a voice
from heauen saynge: O kyng Nabu-
chodonosor to thee be it spoken: Thy
kyngdome shal departe from thee / thou
shalt be cast out of mens company: thy
dwellyng shalbe wyth the beastes of the
felde / so that thou shalt eate grasse lyke
as an oxe tyll seuen yeares be come and
gone ouer thee. Euen

euen vntyl thou knowest, that the hiest hath power vpō the kingdomes of mē and that he maie geue them, vnto whō it pleaseth him. The very same houre was this matter fulfylled vpon Nabuchodonosor: so that he was cast out of mens company, and eate grasse lyke an oxe. Hys body was wet with the dewe of heauen, tyll his heares were as greate as Aegles fethers, & his nayles lyke byrdes clawes.

G When this tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauen, and myne vnderstandynge was restoared vnto me agayne. Then gaue I thankes vnto the hyghest. I magnyfied and praysed hym that lyueth for euermore, whose power endureth alwaye, and his kyngdome frō one generacyon to another: in comparyson of whome all they that dwell vpon the earthe, are to be reproued as nothing.

Dan.iii.f. He handleth accordyng to his wil among the powers of heauē, and amōg the inhabytours of the earth: and ther is none that maye resyst hys hande/or saye what dost thou? At the same tyme was myne vnderstandyng geuen me agayne, and I was restoared to the honoure of my kyngdom, to my dygnitee and to myne owne shappe agayne. My grete estates and Princes sought vnto me, and I was set in my kyngdō agayne, so that I had yet greate worshyppe.

Psal.cxxxv
Job.xii.b.

Then dyd I Nabuchodonosor/ loue, magnyfie and prayse the kyng of heauen: for all hys workes are trew, and hys wayes right. As for those that go on proudly, he is able to brynge thē downe.

¶ Balthazar king of Babylon, abusig the vessels of the tēple, seeth an hande wryting in the wall. The sothe saiers called of the king, can not expoūd the wrytyng. Daniel is called, which redeth it, and interpreteth it also. Balthasar beig slayne, Darius succedeth in his rowme.

¶ The. v. Chapter.

A Kynge Balthasar made a greate bācket to his thousand Lordes: wyth al these thousande he made greate chere, and when he was drōken with wyne, he cōmaunded to brīg hym the golden and syluer vessels/ whyche hys father Nabuchodonosor had taken oute of the temple at Jerusalem: that the kyng and hys lordes/ his quene ād cōcubines might drinke therout.

So they brought the golden vessel, that was taken out of the temple of the Lordes house at Jerusalem. Then the kyng ād his lordes with his quene and concubynes droncke out of them: They droncke wyne, and praysed their Idoles of gold siluer, copper/yrō, wod and stone. B

In the very same houre there appered fyngers/as it hadde bene a mens hand wrytyng, ryght ouer agaynst the candelstyck vpon the playne wall in ỹ kynges palace: and the kyng sawe the palme of the hand that wrote. Then chaunged the kyng his countenaunce and his thoughtes troubled hym, so ỹ ỹ ioyntes of hys body shoke, and hys knes smote one agaynst another: Wherfore the kīg cried mightely, that they should bryng hym the charmers, Caldees and coniurers of deuels. The kynge spake also to the wise men of Babylon and sayd: who so can rede thys wryttynge, & shewe me the playne meanynge thereof, shalbe clothed with purple, haue a chayne of golde aboute hys neck and rule the thyrd part of my kyngdome.

Upon thys, came all the kynges wyse men: but they coulde neyther reade the writinge, nor shew the kyng what it signified. Then was ỹ king sore afrayd in so muche, that hys colour chaūged, & his Lordes were sore vexed. So by reason of thys matter, that had happened to the kinge and hys Lords, the quene went vp her self into the bancket house and spake vnto the kinge, sayinge: O kinge/God saue thy life for euer: Let not the thoughtes trouble thee: and let not thy countenaunce be chaunged. C

For why? there is a man in thy kingdō that hath the holye spirite of the holye goddes within hym/as it was seene in thy fathers dayes. He hath vnderstandynge and wysdōe lyke the Goddes. Yea the kyng Nabuchodonosor thy father made thys man chefe

chefe of the sothsayers, charmers / Cal-
des and deuelconjurers; because that
such an aboundaunt spryte, knowledge,
and wysdome, to expounde dreames, to
open secretes, to declare harde dowbtes)
was founde in hym, yea euen in Daniel
whom the kyng named Balthazar. Let
thys same Danyel be sente for/ and he
shall tell, what it meaneth.

Then was Danyel brought before
the kynge. So the kynge spake vnto
C Danyel, & sayde: Art thou that Danyel,
one of the presoners of Juda, whom my
father the kinge brought out of Jewrye
I haue hearde speake of thee, that thou
hast the spryte of the holy goddes, expe-
ryence and vnderstandyng, and that
there hath bene greate wysdome founde
in thee. Now haue ther bene brought me
wyse and cõnynge charmers/ to reade
thys wrytyng and to shew me the mea-
nynge therof: But they coulde not tell
me, what thys matter sygnyfied. Then
hearde I saye, that thou canst expounde
darcke thynges & declare hard doubtes.
Well than, Yf thou canst reade thys
wrytynge, and shew me the meanynge
therof thou shalt be clothed with purple
haue a chayne of golde aboute thy necke
and rule the thyrde parte of my kyngdõ
D Danyell answered, and sayde before
the kyng: As for thy rewardes, kepe thē
to thy self/ or geue thy ryche gyftes to an
other, yet not the lesse I wyl rede the wry
tyng vnto the king/ & shew him the inter
pretacion thereof. O kynge, God the
hyghest gaue vnto Nabuchodonosor thy
father, the dignitee of a king, worship
and honor: so that all people, kynreddes
E and tonges stode in awe and feare of hi
by reason of the hygh estate, ye he had let
hym. For whye, he slewe whome he wold,
he smote whome it pleased hym. Agayne
whom he wolde he set vp: and whoom
he lust, he put downe. But because hys
hart was so proude and hys stomack set
so fast vnto wylfulnesse he was deposed
from hys kynglye trone/and hys maiestye
E was taken from hym.
He was shut out from amonge men,
hys harte was lyke a beastes herte, and
hys dwellyng was wyth the wylde asses,
he was faine to eate grasse lyke an oxe,
and hys body was wet wyth the dewe
of the heauen tyll he knewe, that the
hyghest had power vpõ ye kyngdomes
of men, and setteth ouer them/ whome
he lyst.
And thou his sonne (O Balthasar)
for all thys / hast not submytted thyne
hart, though yu knewest al these thīges
but haste Magnyfyed thy selfe aboue
the Lorde of heauen, so that the vessels
of hys house were broughte before thee
that thou, and thy Lordes, wyth thy
quene and concubynes myghte drincke
wyne therout: And hast praysed the J-
doles of syluer and golde / copper and F
yron, of woodde and stone. As for the
God in whose hād consisteth thy breath
and all thy wayes, thou hast not loued
hym.
Therfore is the palme of thys hād
sent hether from hym, to token vp this
wrytting. And this is the scrypture: that
is wryte vpõ it: Mane, Thetel, phares
Now the interpretacyon of the thyng
is thys: Mane / God hath numbred the
kyngdome, and brought it to an ende:
Thetel, thou art weyed in the balaūce,
and arte founde to lyght. Phares / thy
kindome is dealte in parties / and geuē
to the Medes and perses.
Then commaunded Balthasar, to
clothe Daniell, wyth purple / to hange G
a cheyne of golde aboute his necke, and
to make a Proclamation concernynge
him: that he shoulde be the ruler of the
third parte of his kingdom. The very
same night was Balthazar the kinge
of the Caldees slayne, and Darius out
of Media toke in the kingdome, being
lxii. yeares of age.

Danyell is made ruler ouer the Lordes. The Imagi
nation of an acte agaynst Daniell. The proclamaci
on of the acte wherof daniel is accused vnto the kig
as a transgressoure. He is put into a denne of lyons
by the commaundement of the kynge. He is delyue
red by fayth in God. Daniels accusers are put vnto
the lyons to be torne in sonder. Darius by the pro-
clamation of a a decree, magnifyeth the god of Da
nyell

The. vi. Chapter.

Ezr. xvii. b
Jere. xiii.

I It pleased Darius to set ouer hys kyngdome an C. and xx. Lordes/which should be in al hys kyngdome aboute. Aboue these he set thre Prynces (of whom Danyel was one) that the Lordes myght geue accomptes vnto the, and the kyng to be vndyseased.

But Daniel exceded al these Prynces and Lordes, for the spryte of God was plenteous in hym/so that the kyng was mynded to set hi ouer the whole realme. Wherfore the Prynces & lordes sought to pycke out in Danyell some quarell agaynst the kyngdome: yet coulde they fynde none occasyon nor faute vpō hym For why he was so faythfull, that there was no blame nor dyshonesty founde in hym.

Then sayde these men: we wyl get
B no quarel agaynst thys Daniel excepte it be in the lawe of hys God. Upon this wente the prynces and lordes together vnto the kynge/ and sayde thus vnto hym: kyng Daryus, God saue thy lyfe for euer. Al the great estates of ye realme as the Prynces, Dukes, Senatours & Judges, are determed to put out a commaundement of the kyng, and to make a sure statute: namely that who so desyreth any petycyon either of any god or man (wyth in thys. xxx. daies) excepte it be of thee, O kyng the same person may be cast in to the lyons denne. Wherfore, O kyng confyrme thou thys statute, and make a wrytynge that the thyng which the Medes and Persies haue ordened be not altered ner broken.

So Darius made the wrytynge, and confyrmed it. Now whē Danyel vnderstode that the wrytynge was made, he wente in to hys house: and the wyndowes of hys hal toward Jerusalem stod open. There kneled he downe vpon his knees, thre tymes a daye: there he made his petycyon, and praised hys God like as hys maner was to do afore tyme.

C Then these men made searche, and founde Danyel makynge hys petycyon and prayinge vnto hys God. So they came to the kyng/and spake before him concernyng hys commaūdemēt saing: O kyng/hast thou not subscrybed the statute, that wyth in. xxx. dayes who so requireth thys petition of any god or man but onely of thy selfe, O kyng he shalbe cast into the denne of the lios The kynge answered/and sayde: yea it is true. It muste be as a lawe of the Medes and Persies, that maye not bee broken.

Then answered they, and sayde vnto the kynge: Danyell one of the prysoners of Juda, O kynge/regardeth nepther thee nor thy statute, that thou haste made, but maketh hys peticyon thre tymes a day. Whē the king herd these wordes/he was sore greued, and wold haue excused Daniel to delyuer hym and put of the matter vnto the sūne went downe to the intent that he might saue him.

These men perceauing the kinges D
minde, saide vnto hym: knowe this O king, that the lawe of the Medes and Persies is, that the commaundement & statute whiche the kyng maketh, may not be altered. Then the kynge bad them bringe Danyel/and they cast hi into the lions denne

The kinge also spake vnto daniell and saide: thy GOD whome thou alwaye seruest, euen he shall defend thee And there was brought a stone, & laid vpon the hole, of the denne. Thys the kinge sealed with hys owne rynge, and wyth the signet of hys Prynces: that the kinges Commaundemente concernynge Daniel should not be broked,

So the kynge wente into his palace, and kepte him sober all night/ so that there was no table spred before hym, nether could he take any slepe. But betimes in the mourninge, at the
C breake of the day, the king arose, and wente in all haste vnto the denne of ye lions.

Now as he cam nygh vnto ye denne he cried with a pitifull Uoice vnto Daniel, yea the king spake, ād said vnto Daniell: O Daniell thou seruaunt of the liuing god/ is not thy god (whō thou alwaies seruest) able to delyuer thee from the lions? Daniell sayed vnto the kinge: O kinge/God saue thy lyfe for euer. My God hath sente hys aungels, which hath shut the lios mouthes

mouthes, so that they myght not hurt
me. For why? mine vngyltines is foūd
out before hym. And as for thee/ O kig
I neuer offended thee.
Then was the king exceading glad,
and commaunded to take Daniel out
of the denne. So Daniel was brought
out of the denne, and no maner of hurt
was founde vpon him. For he put his
trust in his God. And as for those men
which had accused Daniel, the kynge
commaunded to bring thē/ and to cast
them in the lions denne: them, their chil
dren and their wiues. So the Lyons
had the mastry of them, and brake all
their bones a sunder/ or euer they came
at the grounde.
After this, wrote king Darius vnto
al people, kynreddes, and tounges that
dwelt i all lādes: Peace be multiplied wt
you. My cōmaūdemēt is, in al my do-
mynyon & kingdome, yͭ men feare ād
stand in awe of Daniels God.
For he is the lyuyng god, which a-
bideth euer: his kingdom shal not fail
Dani.iii.f and hys power is euerlastyng. It is
he that delyuereth, and saueth: he doth
wonders and maruelous workes, i hea-
uen and in earth: he hath preserued Da
nyel from the power of the Lyons.
Dani.xiiii.f Thys Daniel prospered in the reygne
of Daryus and Cyrus of Persya.

¶ A visiō of, iiii. bestes is shewed vnto Daniel. The
vysyō is interpreted of iiii. kigdomes of yͤ worlde.
Of the power & increase of Antichrist. Of the euer
lastynge kyngdome of Christe.

The. vii. Chapter.

A In the fyrste yeare of Baltha-
zar kyng of Babylō, saw Da
niel a dreame, & a vysyon was
in hys head vpon hys bedde.
Which dreame he wrot, and yͤ
summe of the matter is thys: Daniell
spake and sayd: I sawe in my visyō by
nyght, and beholde: the foure windes
of the heauē stroue vpō the sea/ & foure
great beastes cam vp from the sea one
vnlyke another.
The first was a lyon, and yet had
B he Aegles wynges. I sawe, that
hys wynges were pluckte from him/
and he taken awaye from the earth: yͭ
he stod vpon his fete as a mā, and that
ther was geuē him a mans hart.
Beholde/ the seconde beaste was lyke a
beer/ and stode vpon the one syde.
Amonge hys teeth in hys mouth he had
iii. greate longe teeth, and it was sayde
vnto hym: Aryse, eate vp, muche fleshe.
Then I loked, and behold, there was an
other lyke vnto a leoparde: thys had
wynges as a foule, euen foure vpō the
backe. Thys beast had foure heades, &
there was power geuen him. After
thys I sawe in a visyon by night, and
behold, the fourth beast was grymme
and horrible, and maruelous stronge.
It hadd greate yron teeth, it deuoured
and destroied, and stamped the residue
vnder his fete. It was farre vnlyke yͤ
other beastes that were before it: for yt
had ten hornes, whereof I toke good C
hede.
And beholde, there came vp among
them another litle horne, before whom
there wer thre of yͤ first hornes pluckte
awaie. Beholde this horne had eyes
lyke a man, and a mouth speaking pre
sumtuous thīges I loked tyl the seates
were prepared, and tyll the olde aged
sat hī downe. His clothīg was as white
as snow, & the heares of his head lyke
the pure wolle. His trone was lyke the
fyrye flāme, and his wheles as the bur
nyng fyre. There drewe forth a fyrye
streame ād went out from him. A thou-
sande tymes a thousand serued him. x
M. times ten thousand stode before hī
The iudgment was set, and the bokes
opened. Then toke I heed therunto, be-
cause of the voyce of the proude wor- D
des/ which that horne spake. I beheld
tyl the beast was slaine, and hys body
destroyed, and geuen ouer to be brent i
the fire.
As for the power of thother beastes
also, it was taken awaie, but their liues
were prolonged for a tyme and ceason.
I sawe in a visyon by nyght, and be-
hold ther cam one in the cloudes of hea
uen lyke the sonne of a mā/ which went
vnto the olde aged before, whom they
brought him. Then geue he him pow-
er and dygnytie regall that all people
tribes & tonges should serue hym. His
power is an euerlastyng power, which
shal neuer be put downe: and hys kig-
dom endureth vncorrupt.

My herte was vexed/ and I Danyell
had a troubled spryte within me, and ye
vysyons of my head made me afrayed,
tyl I gat me vnto one of the that stode
by, to know ye trueth, concernyng all these
thynges. So he tolde me, and made
me vnderstand ye interpretacio of these
thynges.

D These foure greate beastes, are foure
kynges, whyche shall aryse oute of the
earth. These shal take in the kyngdom
of the sayntes of the most hyest/ & pos-
sesse it styll more and more for a longe
ceason. After thys I requyred dylygently
to knowe the truth, concernig ye fourth
beast wych was so farre vnlyke the o-
ther beastes/ and so horryble; whose
teeth were of Yron, and his nayles of
brasse: whych deuoured and destroyed,
and stamped the residue vnder his fete
I desyred also to knowe the trueth, as
touchyng the ten hornes that he had
vpon his head/ and this other whyche
came vp afterwarde, before whose face
E there fel downe thre: which horne had
eyes and a mouth that spake presump
tuous thynges, and loked with a grim
mer vysage then his felowes. I beheld
and the same horne made battel agaist
the sayntes, ye and gat the vyctory of
them: vntyl the tyme that the old aged
cam: that the iudgement was geuen to
the chyefeste Sayntes and tyll the
tyme/ that the saintes had the kyngdo
in possession. He gaue me this answere
That fourth beaste shalbe the fourth
kingdome vpon earth: it shalbe more
then all other kingdomes / it shall de-
uoure, treade downe, and destroye all
other landes.

The ten hornes, are ten kinges, yt
shal aryse out of that kyngdome after
who there shal stad vp another whych
shalbe greater then the fyrst. He shall
subdue thre kiges, and shal speake wor
des agaynst the hyest of al: he shal de
stroy the sayntes of the most hiest and
thynke, that he may chaung times and
F lawes. They shalbe geuen vnder hys
power, vntyll a time, two tymes, and
half a tyme.

But the iudgment shalbe kept, so
that his power shalbe taken from him
for he shal be destroyed/ and perysh at
the last. As for the kyngdom, power
and all myghte that is vnder the hea-
uen: it shalbe geuen to the holy peo-
ple of the moost hyest/ whose kingdom
is euerlastyng, yea al powers shal serue
and obeye him. Thus farre extend the
wordes. Neuertheles I Daniel was so
vexed in my thoughtes, that my coun-
tenaunce chaunged, but the wordis I
kepte styl in my hart.

A vysyon of a stryfe betwene a ramme and an he goat. The vnderstandyng of the vysio is of the battel betwene the king of Persia and the kynge of the Grekes. Of the shameles kyng Antichrist.

The. viii. Chapter.

In the thyrde yeare of the
raygne of king Balthazar
there appered a vysyo vn
to me Daniel, after that I
had seane the fyrste I A
sawe in a vision (and when
I sawe it, I was at Susis in the chef
cytee/ which lyeth in the land of Elam)
and in the vysio, me thought I was by
the ryuer of Vlai.

Then I loked vp, and sawe: and
beholde there stode before the ryuer/
a ramme, whyche hadde hornes:
And these hornes were hyghe, but one
was hier the another, and the hyest cae
vp last. I sawe yt thys ramme pusshed
wyth hys hornes, agaynst the west, a-
gaynst the north, and agaist the south
so that no beastes might stand before
him, nor defende them from his power
but he dyd as him lysted, & waxed grea
tly. I toke hede vnto this, and then cae
there an he goate from the weste ouer
the whole earthe / and touched not the
grounde.

This goate had a maruelous good-
ly horne be twyxte his eyes/ and came B
vnto the ramme, that had the two hor-
nes (whom I had sene afore by the
ryuer syde) and ranne fearcely vpo him
wyth his myght. I sawe hym drawe
neygh vnto the ramme beyng very fearce
vpon hym: yea he gaue hi such a stroke
that he brake his two hornes: Nether
had the ramme so much strength as to
stand before him: but he cast him doune
troden him vnder hys fete: and no man
was able to delyuer the ramme out
of his power.

C The goate waxed exceadynge great and when he was at the strongest hys greate horne was broken also. Then grewe ther other four suche lyke in the steade/towarde the .iiii. wyndes of the heauen. Yea, out of one of the least of these hornes, there cam vp yet another horne, which waxed maruelous great: towarde the south/towarde the east, & towarde the fayre pleasaunt lande. It grewe vp to the hoost of heauen wherof it dyd caste some downe to ŷ ground and of the starres also, and trode them vnder fete.

Yea, it grewe vp vnto the prynce of the host/frō whō the daylye offerynge was taken, and the place of hys Sanctuary casten downe. And a certayn season was geuen vnto it agaynste the daylye offerynge (because of wyckednes) ŷ it myght cast downe the veryte to the grounde, and so to prospere in all thynges, that it wente aboute.

Upon this, I herd one of the saintes
D speakynge, whych sayncte sayde vnto one that asked this questyon: How longe shall this vysyon of the daylye sacryfice and of the wastyng abhomynacyon endure: that the Sanctuary & the power shal so be troden vnder fete, And he answered hym: Unto the euenynge and the mornynge, euen two thousande and thre Hundreth dayes: Then shall the Sanctuarye be clensed agayne.

Now when I Daniell had sene this vysyon/and sought for the vnderstandynge of it: beholde, there stode before me a thynge lyke vnto a man. And I heard a mans voyce in the ryuer of Ulay, whych cryed/and sayde: O Gabryel, make this man vnderstande the vysyon. So he came, and stode by me. But I was afrayed at his commynge and fell downe vpon my face.

E Then said he vnto me: O thou sōne of man, marcke well, for in the last time shall this vysyon be fulfylled.

Now as he was speakynge vnto me/ I waxed faynte so that I suncke downe to the grounde: But he toke hold vpō me, and set me vp agayne, saiynge: Beholde, I wyll shew thee, what shal happen in the last wrath: for in ŷ time appoynted it shalbe fulfylled

The ramme whiche thou sawest wt the two hornes, is the kyng of the Medes ād Perses: but the goote is ŷ king of Greke land: the greate horne ŷ stode betwyxt his eyes/that is the principal Kynge. But where as it brake, & foure other roose vp in the stead: it sygnyfieth/that out of this people shal stande vp foure kyngdoms (but not so myghtye as it.

F After these kyngdomes (whyle vngodlynes is a growing) ther shal aryse a kyng of an vnshamefast face, whiche shalbe wise in darck speakynges.

He shalbe myghtie and strong, but not in his owne strength. He shal destroye aboue mesure, and al that he goeth about shal prospere: he shal slaie the strong and holy people. And thorow his craftynes, falshed shall prospere in his hand: his hart shalbe proud and many one shall be put to death in his welthynes. He shal stād vp against the Prynce of prynces, but he shall be destroyed without hande. And thys vysiō that is shewed vnto thee, is as sure as the euening and the morning. Therfore wryte thou vp thys syghte/ for it wilbe longe, or it come to passe.

Upō thys was I Daniel very faint so that I laye sicke certaine dayes: but when I rose vp, I went about the kinges busynes, and marueled at ŷ visiō neuerthelesse no man knew of it.

C Daniell desyreth to haue that performed of God which he had promysed concernynge the returne of the people from their banyshement in Babilon. A true confession. Daniels prayer is herde. Gabriel ŷ Angel expoundeth vnto hym the vysion of the lxx. weakes. The anoyntyng of Christ. The buyldynge againe of Jerusalem vnder Nehemiah. The dethe of Christ. The castyng out of the wycked Jewes

C The .ix. Chapter.

IN the fyrste yeare of Darius the sonne of Assuerus which was of the sede of ŷ Medes, & was made king ouer the realme of the Caldees: yet euen in the fyrste yeare of his raigne, I Danyel desyred to knowe ŷ A
perfyte numbre out of the bokes, wherof the Lorde spake vnto Jeremye the Prophete: that Jerusalem shoulde

lye waste.lxx.yeares: and I turned me
unto God the Lorde/for to praye and
make myne intercessyon/with fastig,
sack clothe and asshes. I prayed befo re
the Lorde my God, and knowledged ,
sayinge:

O Lorde, thou greate and fearfull
god thou that kepeste couenaunt and
mercy with them, whych loue thee, and
do thy commaundementes: We haue
synned, we haue offended, we haue ben
dysobedyēt and gone back/ye we haue
departed from all thy preceptes & iudg
mentes.

We wolde neuer folow thy seruaũ-
tes the prophetes, ÿ spake in thy name
E to oure kynges and prynces, to oure
forefathers/and to al the people of the
lande. O Lord, rightuousnes belōgeth
unto thee, unto us pertayneth nothig
but open shame; as it is come to passe
thys daye unto euery man of Juda/&
to them that dwel at Jerusalem: Yea
unto al Israell, whether they be farre
or nere: thorow out al landes: wherin ÿ
hast strawed them, because of the offen
ces that they had done agaynste thee.
Yea O Lorde/unto us, to our kinges
and Prynces, to oure Forefathers: e-
uen to us al, that haue offended thee,
belongeth upon shāme. But unto the
O Lord our God pertayneth mercy &
forgeuenes. As for us, we are gone
backe from him, and haue not obeyed
the voice of the Lord our god/to walk
in his lawes, which he layde before us
by his seruauntes the Prophetes/ye al
Israell, haue transgressed, and gone
backe from the lawe, so that they haue
not herkened unto thy voyce.

F Wherfore the curse and othe that
is wrytten in the law of Moyses the ser
uaunt of god (agaynst whom we haue
offended) is poured upon us. And he
hath performed his wordes, which he
spake agaynste us, and agaynste oure
iudges that iudged us: to brynge up-
on us suche a greate plage, as neuer
was under heauen, lyke as it is nowe
come to passe in Jerusalem. Yea, al
this plage, as it is wrytten in the lawe
of Moyses/is come upon us.
Yet made we not oure prayer before the
Lorde oure God, that we myght turne
agayne from oure wyckednesse, and to
be lerned in thy verytie. Therfore hath ÿ
Lorde made haste, to brynge thys plage
upon us: for the Lord oure God is righ
tuous, in al hys workes whych he doth:
for why? we would not hercken unto his
voyce.

And now O Lorde oure God, thou
that wyth a mightie hande hast brought
thy people oute of Egypte, to gett thy
self a name, whych remayneth thys day/
we haue synned O Lord/and done wyc
kedly agaynst all thy ryghtuousnes: yea
let thy wrathfull dyspleasure be turned a
waye (I beseche ÿ) frō thy cite Jerusalem
thy holy hyll. And why? for oure synnes
sake, and for the wickednesse of oure fore
fathers is Jerusalē & thy people abhor-
red/of al them that are aboute us. Now
therfore. O oure God, heare the prayer
of thy seruaunt, and hys intercessyon. O
let thy Face shyne ouer thy Sanctuary,
that lyeth waste.

O my God, enclyne thine eare, and her G
ken (at the leest for thyne owne sake) ope
thyne eyes: beholde how we be desolated
ye & the cytye also, whych is called after
thy name: for we do not cast our praiers
befor thee in our owne ryghteousnes no
but only in thy greate mercyes. O Lord
heare, O forgeue Lord: O Lord cōsidre,
Tarye not ouer long: but for thine owne
sake do it, O my God, for thy cytee and
thy people is called after thy name.

As I was yet speakynge at my
prayers, knowledging myne owne sines
and the synnes of my people, makyng so
myne intercessyon before the Lorde my
God, for the holy hilles sake of my God:
Yea, whyle I was yet speakyng in my
prayer, beholde, the man Gabryel (whom
I had sene afore in the vysiō) came flyig
to me and touched me aboute ÿ offerigs
tyme in the euenynge. He informed me
and spake unto me: O Danyel (sayd he)
I am now come to make the understand
it: For as soone as thou beganest
to make thy prayer, it was so deuysed,
and therfore am I come to shew thee.
And why? For thou art a man greatly
beloued.

Wherfore ponder the matter well,
that

that thou mayest lerne, to understande
the vysyon. LXX. * wekes are determed
over thy people, and over the holy citie:
that the wickednes maie be consumed,
that the synne maye have an ende, that
the offence maye be reconcyled, and to
brynge in everlasting ryghtuousnes/to
fulfyl the vysions and the Prophetes,
and to anoint the moost holy ōde. Un-
derstande this then, and marke it wel:
that from the time it shalbe concluded
to go & repayre Jerusalē agayne/unto
Christ (or the anoynted) prynce: there
shalbe seven wekes. Then shal the
strites and walles be bulded agayne
lxii. wekes, but with harde troublous
tyme. After these lxii. wekes, shal christ
G be slayne, and they shall have no plea-
sure in hym. Then shal there come a
people with the Prince and destroye ỹ
cytie and the Sanctuary: and his end
shal come as the water floud. But the
desolacyon shal contynue tyl the ende
of the battayl.
He shall make a strong bond with
many, for the space of a weke: and whē
ỹ weke is half gone, he shal put doune
the slayne and meatofferynge.
And in the temple there shalbe an abho-
mynable desolacyon/tyll it have destroy
ed all. And it is conclᵘded that thys
wastyng shall contynue unto the ende.

The notes.
* A weke is here taken for seven yeare, as in Levitic.
xxv. Wherfore the lxx. wekes are foure. C. and. xx.
yeares.

¶ There appeareth unto Daniell a man clothed in
lynen which sheweth hym wherfore he is sente.

¶ The. x. Chapter.

3 IN the thyrde yeare of kynge
Cirus of Persia, ther was shew
ed unto Daniell (otherwyse
called Balthasar) a matter, ye
a true matter, but it is yet a
long tyme unto it. He understoude the
matter wel, and perceaued what the vi
sion was. At the same tyme. I Daniel
mourned for the space of thre weakes,
so that I had no luste to eate bread: as
for flesh and wyne there came none wi-
in my mouth: No, I dyd not ones an-
noynt my self, til the whole thre wekes
were out.
Upon the xxiiii. day of the fyrst mo-
neth, I was by the great floud called
Tigrys. I lyft up myne eyes, and lo-
ked/and beholde a man clothed in ly-
nen/whose loynes were gyrded up wt
fyne gold of Araby/his body was lyke
the Chrisolyte ston, hys face (to loke up
on) was lyke lyghtenynge, hys eyes as
the flāme of fyre, hys armes and feate
were lyke fayre glysterynge metal, but B
the voyce of hys wordes was lyke the
voyce of a multitude.
I Daniel alone sawe thys vysion,
the men that were wyth me, sawe it not:
but a greate fearefulnesse fel upon thē
so that they fled away & hyd thē selues.
I was left there my selfe alone/& sawe
thys greate vysyon so longe tyll there
remayned no more strength wythin me
yea I lost my coloure cleane. I wasted
awaye and my strength was gone. Yet
herde I the voyce of hys wordes: and
as sone as I hearde it, fayntnesse came
uppon me/ and I fell downe flat to the
ground upon my face.
And behold an hand touched me, which
set me up upon my knees and upon the
palmes of my handes saying unto me
O Daniel, thou wel beloued man: take
good hed of the wordes that I shal say
unto thee, and stand ryght up/for unto
thee am I now sente. And when he had
said these wordes, I stode up tremblig
Then sayde he unto me: feare not Da
nyel: for whyle sence the fyrst daye that
thou set thyne herte to understand, and
dyddest chasten thy selfe before thy god
thy wordes have bene heard. C
And I had come unto thee
when thou begānest to speake had not
the Prynce over the kyngdome of the
Perses wythstande me xxi dayes. But
lo Mychael one of the chefe Prynces,
came to helpe me, hym have I left by
the kyng of Persya/and am comme to
shew thee what shall happen unto thy
people in the latter dayes. For it wil
be longe yet or the vysion be fulfilled.
Now when he hadde spoken these
wordes unto me/I cast doun my head
to the ground and held my tong. Behold
there touched my lyppes elk very lyke
unto a man. Then opened I my mouth:
And sayde unto hym that stoode before
me: O my lorde, my ioyntes are loused

The kynges of Persia.

in the vysion, & ther is no more strenght
wythin me. How maye my Lordes ser-
naunt then talke wyth my Lorde?
Seyng there is no strenght in me / so ye
I cannot take my breath. Upon thys
ther touched me agayne one muche lyke
a man, and comforted me saying: O
thou man so well beloued / feare not: be
content, take a good heart unto thee / ad
be stronge. So when he hadde spoken
unto me, I recouered and sayde: speake
on my Lorde, for thou hast refreshed me
Then sayde he: knowest thou wherfore
I am come unto thee? Now wyll I go
agayne to fyght wyth the prynce of the
Perses. As sone as I goo forthe / lo, the
Prynce of Grekelande shall come. Ne-
uertheles, I wyll shewe thee the thynge
that is fast noted in ye scripture of truth
And as for all yonder Matters, there
is none that helpeth me in thẽ, But Mi-
chaell youre prynce.

¶ A prophecy of the kynges of Persia. Of the kingdome of Grece. Of the kyngdom of Egypt, and of the bonde therof, and of the batell wyth the kingdome of Syria. Of the Jewes that flye unto the kynge of Egipte, whome Antiochus the kyng of Syria persecuteth, which fygureth unto us Antichryste. The pryde of Antiochus.

¶ The xi. Chapter

A And in the fyrst yeare of Da-
rius of Medea, I stode by
hym to comfort hym, and to
strength hym, and now wyl
I shewe thee the truethe.
Beholde, there shall stande up yet three
kynges in Persia, but the fourth shalbe
farre rycher then they all. And when he
is in the chefest power of hys ryches /
he shall prouoke euery man agaynst the
realme of Grekeland. Than shal there
aryse yet a myghtye kyng that shal rule
wyth great dominion and do what him
lyst, and as sone as hys kyngdome com
meth up, yt shalbe destroyed and deuy-
ded toward the foure wyndes of the hea
uen. They that come after hym shal not
haue suche power and domynyon as he:
but hys kyngdome shalbe scattered, yea
euen amonge other then those. And the
kynge of the southe shalbe myghtyer,
B then hys other Prynces. Agaynste hym
there shall one make hym selfe stronge
& shal rule hys dominiõ wt great power
But after certayne yeares, they shalbe
ioyned together, ad the kynges daugh
ter of the south shal come to the kyng
of the Northe, for to make frend-
shyppe, but she shall not obtayne the
power of that arme, neither shal she be
able to endure thorow his myght: but
she, and such as brought her (yea ad he
that begat her, and cõforted her for his
tyme) shalbe delyuered up. Out of the
braunches of her roote, there shall one C
stande up in hys steade: whyche wyth
power of armes shall go thorow the
kynges land of the north / and handle
hym accordyng to his strength. As for
their Idols ad princes, wt their costly
Jewels of goulde and sylver, he shal
cary the awaye captiues into Egypte,
and he shall preuayle agaynst the king
of the north certayne yeares. And whe
he is come into the kynges realme of
ye south / he shalbe fayne to turne agai
into hys awne lande: Wherfore hys
sonnes shalbe displeased, & shal gather
together a mighty greate hoost of peo-
ple: and one of them shal come / and go
thorow lyke a water flowed: then shal
he returne, and go forth with defiynge
and boastynge unto his awne lande.
Then the king of the south shalbe D
angry, and shall come forth to fight a
gaynst the kyng of the north: yea he
shal brynge a greate multytude of peo
ple together, and a greate heape shalbe
geuen into his hande: these shal he ca-
ry away with greate prid, for so muche
as he hath cast downe so many thou
sãdes, neverthelss he shal not preuaile.
For the kynge of ye north shall gather
(of the new) a greater heape of people
then afore, and cõ forth (after a certaine
tyme and yeares) with a mighty hoste
and exceadynge greate good.
At the same tyme ther shal many
stande up agaynste the kynge of the
south, so that the wicked chyldre of thy
people also shall exalte them selues (to
fulfyll the vysyon) and then fall. So ye
king of the north shal com to laie sege
and to take the strong fensed cytyes.
And the power of them of the south, C
shall not be able to abide him, and the
best men of the people shal not be so
strong as to resist hi. So hortly, when he
cõmeth he shal hãdle hi as he lyst & no
man shalbe so hardi as to stãd agaist hi

he shall stande in the pleasaunt coũ-
trye, which throw hym shalbe destroyed
He shall set hys face wythall hys power
to obtayne hys kyngdom, and to be lyke
it. Yea that shal he do, and geue hym vn
to the daughters among women, to des-
troye hym. But he shal fayle, nether shal
he obtayne hys purpose. After thys shal
he set hys face vnto the Iles, & take ma
B ny of them. A prynce shall stoppe hym, to
do hym a shame, besyde the confusion ŷ
els shall come vnto hym. Thus shall he
turne agayne to hys owne lande, stõble
and fall / and be no more founde: so he
that came vpon hym, and dyd hym vyo
lence, shall stande in hys place, and haue
a pleasaunt kyngdomme, and after fewe
dayes he shalbe destroyed. & that neyther
in wrath nor in battall. In hys steade
there shall aryse a vyle person, not holdē
worthy of a kynges dygnyty: thys shal
come in craftely/and obtayne the kyng-
dome wyth fayre wordes: he shall fyght
agaynste the armes of the myghtye and
destroy them, yea & agaynst the prince of
the couenaunt.

So after that he hath taken truce wt
C hym, he shall handle disceatfully: that he
maye get vp, and ouercome hym wyth
a small flocke: and so wyth craftines to
get hym to the fattest place of the lande
and to deale otherwyse then other hys fa
thers or graundfathers dyd. For he shal
destroye the thyng/that they had robbed
and spoyled /yea and all theyr substaũce
Imagininge thoughtes agaynste the
stronge holdes/ and that for a tyme.
Hys power and herte shalbe styrred vp
wyth a great armye agaynste the kynge
of the south, where throw the kynge of
the south shalbe moued then vnto battell
wyth a greate and myghtye hooste also
Neuerthales he shal not be able to stand
for they shall conspyre agaynst hym. Ye
they that eate of hys meate shal hurte hi
so that hys hoost shall fall/and many be
D slayne downe.

These two kynges shalbe mynded to
do myschefe and talke of dysceyte at one
table but they shal not prospere: for why
the ende shal not come yet, vnto the tyme
appoynted. Then shall he go hom agayn
into hys owne lande wyth greate good.

and set hys harte agaynst the holy coue
uenaut, he shalbe busy agaynste it/ and
then returne home. At the tyme appoyn
ted he shal come agayne, and go toward
the south: So shal it happen other wyse
then at the fyrste, yet ones agayne
And why: the shyppes of Cythym shall
come vpon hym: that the man be smit
ten and turne agayne that he maye take
idignation against the couenaut of holy
nes to medle agaynste yt. Yea he shall
turne hym and drawe suche vnto hym/
as leaue the holy couenaunt.

He shall set myghty men to vnhalow
the sanctuary of strengthe, to put downe
the dayly offerynge, and to set vppe the
E abhomynable desolation. And suche as
breake the couenaunt shall he flatter wt
fayre wordes. But the peple ŷ wyl know
theyr God, shall haue the ouerhande ād
prosper. Those also that haue vnderstã
ding amonge the people shall enforme ŷ
multitude and for a long ceason, they
shalbe persecuted wyth the swearde, wyth the
fyer, wyth captyuitye and wyth the ta-
kyng away of theyr Goodes. Now whē
they fall they shalbe set vp wyth a lytell
helpe: but many shall cleue vnto them
faynedly.

Yea some of those whych haue vnder-
standyng shalbe persecuted also ŷ they
maye be tryed, puryfyed and clensen, til
the tyme be oute: for there is yet another
tyme appoynted. The kynge shall doo
what hym lyst, he shall exalte and mag-
nyfye hym selfe agaynst al, that is God
F Yea, he shal speake marueilous thynges
agaynst the God of all goddes, wherin
he shall prospeare/so long tyl the wrath
be fulfylled, for the conclusyon is deuy
sed already. He shal not regarde the god
of hys fathers, but hys lust shalbe vpon
women; Yea, he shal not care for any god
for he shall magnifye hym selfe aboue
all. In hys place shal he worship
the mighty Idoles and the god whom
hys fathers knewe not/shall he honor
wyth golde and syluer, with precious
stones and pleasaunt Iewels.

This shall he do, seking helpe and
soccour at the mighty Idols & straũge
goddes. Suche as will receaue him,
and take him for god he shal geue thē

great

reate worshyppe and power: yea and
make them Lordes of the multytude, &
geue them the lande wyth rewardes.
In the latter tyme, shall the kynge of
the Southe stryue wythe hym: and the
kynge of the Northe in lyke maner shal
comme agaynste hym wyth Charettes,
horsmen & wyth a greate nauy of shyppes
He shall come into the Landes, destroye
and go thorowe: he shall entre also into
the fayre pleasaunt lande. Many cyties
and countres shal decaye, excepte Edom/
Moab/and the best of the Chyldren of
Ammon, whyche shall escape from hys
hande. He shall stretch forth hys handes
upon the countries & the land of Egypt
Apocal. xii. shal not escape him. For thorow hys go-
yng in he shall haue domynion ouer the
treasures of sylver and golde, and over
all the precious Jewels of Egypte. Ly-
bya and Ethiopya. Neuerthelesse the ty-
dynges out of the east ād the north shall
trouble hym: for the whych cause he shal
go forthe to destroye and curse a greate
multytude. The tents of his palace shal
be pytcht betwene the two seas, vpon ŷ
Apocal. xi. hyll of the noble sanctuarye, for he shall
come to the ende of it and then shall no
man helpe hym.

¶ He prophecieth the resurrection of ŷ dead. The darckenes of the propecy of Daniell.

¶ The .xii. Chapter.

A The tyme wyl come also, that
Job. v. C the great prynce Mychael,
1. Cor. xv. whych standeth on thy peo-
ples syde, shal aryse vp: for
there shall come a tyme of
trouble, suche as neuer was sens ther be-
ganne to be any people, vnto that same
tyme. Then shall thy people be dely-
uered, yea al those that be founde wrytte
in the boke. Many of them that slepe in
the dust of the earth shall awake: some
to the euerlastyng lyfe, some to perpetu-
al shame and reproofe. The wyse (suche
as haue taught other) shall glyster as ŷ
shynyng of heauen and/those that haue
Instructe the Multytude vnto Godly-
nesse, shalbe as the starres, worlde wyth-
out ende.
B And thou O Danyel/shutte vp these
wordes and seale the boke tyll the laste
tyme. Many shal go about here & there
and then shal knowledge encrease. And
J Danyell loked, & beholde, there stode
other two one vpon this shore of the wa-
ter, the other vppon yonder syde.
And one of them sayde vnto him whych
was clothed in lynen/ and stodde aboue
vpon the waters of the floude: How lōg
shal it be to the ende of these wonderous
workes?
C Then herde J the man wyth the lyne
clothes whych stode aboue vpon the wa-
ters of the floude: when he helde vp hys
Apoca. x. ryght and lefte hande vnto Heauen, and
sware by hī whych lyueth for euer: that
it shall tary for a tyme two tymes and
halfe a tyme, and when the power of the
holy people is cleane scattered abroade,
Apoca. xi. then shall all these thynges be fulfylled.
J hearde it well, but J vnderstode it
not. Then sayde J: O my Lorde what
shal happen after that? He answered: go
thy waye Daniell/for these wordes shal
be closed vp and sealed tyll the laste
tyme: and many shalbe puryfied, clensed
and tryed. But the vngodlye shall lyue
Apoca. wyckedlye, and those wycked as manye
of them as they be, shall haue no vnder-
standynge. As for suche as haue vnder-
standing, they shall regard it. And frō
the tyme forthe that the daylye offringe
shalbe put downe, and the abho-
minable desolatiō set vp, ther
shalbe a thousande two
hundred & .xc. dayes.
O well is hym/
that wayteth
and com-
meth.
to the thousand .iii.
C, and .xxxv. dayes. Go
thou thy way now,
tyll yt be ended,
take thy rest
and byde
in
thy lot/tyll the dayes haue an ende.

¶ The ende of the Prophecy
of Danyel.

¶ The Boke of the Prophete Oseas.

¶ The tyme wherin Oseas prophecyed. Oseas by takinge an harlot to his wife, signifieth ye Idolatry of the people. The destructiō of ye offspring of Iehu, and of the Israelytes, is prophecyed.

¶ The fyrst Chapter.

This is the word of the Lord, that came unto Oseas the
A sonne of Beery, in ye dayes of Ozias, Ioathan / Ahas & Iezekiah kynges of Iuda: and in ye tyme of Ieroboam the sonne of Ioas kyng of Israel.

Fyrst, when the Lord spake unto Oseas he sayde unto hym: Go thy waye, take an harlot to thy wyfe / and get children by her: for the lande hath committed greate whordome agaynst the Lorde. So he wente, and toke a* Gomer the daughter of b* Deblaim: which conceaued / and brought forth a sonne. And the Lord sayde unto hī: cal hys name: * Israel, for I wyll shortlye avenge the bloude of Israel upon the house of Iehu, and wyl bring the kigdome of the house of Israel to an end. Then wyl I breake the bow of Israel,
B in the valleye of Israel.

She conceaued yet agayne / and bare a daughter. And he saide unto hī: Cal her name d* Loruhamah (that ys / not obtayning mercy) for I wyll haue no pyte upon the house of Israell, but forget them, and put them cleane out of remembraunce. Neuertheles I wyll haue mercy upon the house of Iuda, & wyl saue them, euen thorow the Lorde their god. But I wyll not delyuer thē thorow any bowe, swearde, batel, horse or horsmen.

Now when she had weaned Loruhamah / she conceaued againe, ād bare a sonne. Then saide he: cal his name. e* Lommy: For why: ye are not my peple, therfore wyl not I be youres. And though the numbre of the chyldren of Israel be as the sande of the sea, which can nether be measured nor tolde: yet i the place where it is sayde unto thē, ye be not my people: euen there shal yt be thus reported of them: they be ye childrē of the lyuing god. Then shal the chyldren of Iuda and the childrē of Israel be gathered together againe / ād chose thē selues one head, and then departe out of the lande: for greate shalbe the daie of Israel.

The notes.

a* That is, consummacion because the kyngdom of Israel and Iuda should shortly be consumed.
b* That is, grape offrynges: because of the greate delycyousnes and voluptuousnes ye Iuda and Israel were in.
c* That is the sead of God.
d* That is, hauyng no mercy.
e* That is, not my people.

¶ The people is called to repentaunce.

¶ The .ii. Chapter.

Tel your brethren, that they are my people: & your sisterē A
yt they haue optained mercy. As for youre a* mother, ye shal chyd wt her / & reproue her: for she is not my wife, nether am I hir husbande, unlesse she put away her whordome out of my syght / ād her advoutry from her brestes. If no I shall stryppe her naked, and set her euen as she came into the worlde: yea I shal lay her waste, and make her lyke a wyldernesse, & slay her for thirst. I shal haue no pytie also upō her children / for they be the chylderen of fornicacion.

Theyr mother hath broken her wed B
locke, and shee that bare them, is come to confusyon. For she sayde: I wyll go after my louers / that geue me my water and my bread, my wolle and flaxe, my oyle and my drincke. But I will hedg her away with thornes, and stop it, that she shall not fynde her fotesteppes: and though she runne after her louers, yet shall she not get thē, she shall seke thē / but not find them. Then shal she saye: well, I will go turne againe to my firste husbande, for at that time was I better at ease, then now. But this wolde she not knowe / where as I yet gaue her corne, wine, oyle, silver and golde, which she hath hanged upon Baall.

Wherfore now wil I go take my corne and wyne again in their ceason, and t. e againe my woll and my flaxe whyche I gaue her, to couer her shame.

And

And now wyll J discouer her foolysh-
nesse, euen in the syght of her louers/
and no mā shall delyuer her out of my
Eze.xvi.b handes. Morouer/ J wyl take awaye
al her myrth, her holy dayes/ her newe-
mones, her Sabbothes and al her so-
Jere.xiii. lempne feastes. J wyl destroye her vy-
nyardes ād fygge trees, though she sa-
eth: lo, here are my rewardes that my
louers haue geuen me. J wyl make it
a wodde / and the wylde beastes shall
eate it vp. J wyl punysh her also for ỹ
dayes of Baal, wherin she censed him
deckīg him with her earinges & chey-
nes: when she folowed her louers/ and
forgat me, sayeth the Lord.

Wherfore behold J wyll cal her a-
gaine, bryng her into a wyldernes, and
speake frendely vnto her. There wyl J
geue her, her vynyardes agayne, yea &
the valley of Achor also to shewe her
hope and comfort. Then shal she synge
there as in the tyme of her youth/ and
C lyke as in the daye when she came out
of the land of Egypt. Then (sayeth the
Lord) she shal saye vnto me: O my hus-
band and shal cal me nomore Baal: for
J wil take away those names of Baal
from her mouth, yea she shal neuer re-
membre their names any more. Then
wyl J make a couenaunt with theym,
with the wilde beastes, with the foules
of the ayr/ and with euery thing ỹ cre-
peth vpon the earth.

As for bowe, swearde, and batell/ J
wyl destroy suche out of the land, and
wyl make them to slepe safely. Thus
wyl J mary thee vnto myne owne self
for euermore: yea euen to my selfe wil
J mary thee, in ryghteousnes, in equy-
tee/ in louyng kyndnesse and mercy.
Jn fayth also wyll J mary thee vnto
my self, and thou shalt know the Lord.
At the same time wyl J shew my selfe
frēdly and gracious vnto the heauēs,
sayeth the Lord: and the heauens shall
helpe the earth / and the earthe shall
helpe the corne, wine and oyle/ ād they
shal helpe Jsraell. J will sowe
theym vpon earthe, for a sede to myne
owne selfe, and will haue mercy vpon
her, that was without mercy.

And to theym whyche were not my
people, J wyll saye: Thou arte my
people. And he shal saye: thou arte my
God.

The notes.

a Mother here sygnifyeth the Synagoge of the Jewes, or the church or congregation of the people as in Esay.l.a

¶ Of the loue of god toward the people.

¶ The.iii. Chapter.

Then sayde the Lorde to me:
Go yet thy waye and wow
an aduouterous woman, A
whom thy neighboure lo-
ueth, as the Lord doth the
children of Jsrael: how be it they haue
respect to straunge goddes, and loue ỹ
wine kannes. So J gat her for xv
siluerlinges, and for an Homer and an
half of barlie, & saide vnto her: Thou
shalt bide with me a longe season, but
se that thou playest not the harlot, and
Loke thou medle wyth none other
man, and then wyll J kepe my selfe for
thee.

Thus the children of Jsrael shal
sit a greate while without kīg & prince B
without offering and aultar, without
prest and reuelation. But afterwarde
shal the children of Jsrael conuerte &
seke the Lorde their God, and Da-
uid their king: a in ỹ latter dayes they
shal worship the Lorde, and his louīg
kyndnes.

¶ A cōplaint agaīst ỹ people & ỹ prestes of Jsrael

¶ The.iiii. Chapter

Heare the word of the Lord
O ye childrē of Jsrael: for
the Lord must punish thē A
that dwel in the lād. And
why? there is no faithfulnes
there is no mercy/ ther is no knoweledg
of God in the lande: but swearynge,
lyeng, manslaughter, theft, and aduou-
try haue gotten the ouer hand, and one
bloudgiltines foloweth an other.
Therfor shal ỹ lād be in a miserable case
and all they that dwell therein, shall
mourne. The beastes in the felde, the
foules in the ayre, and the fysshes in ỹ
sea shal dye. Yet is there none that will
chasten nor reproue another: he prestes
which shoulde reforme other men, are
become lyke the people.

Therfore stomblest thou in the day
tyme

Therfore stomblest thou i ẏ daye time
and the prophet with thee i the night.
I wyll bring thy mother to sylence, ād
whye my people perysshe/ because they
haue no knowledge. Seyng then that
thou hast refused understanding ther
fore wyl I refuse thee also: so that thou
shalt nomore be my prest. And forso
muche as thou hast forgotten the lawe
of thy God, I wyll also forget thy
chyldren. The more they increased in
the multytude, the more they synned
agaynst me, therfore wyl I chaunge their
honoure into shame. They eate up the
synnes of my people, and corage them in
their wyckednesse. Thus the prest is be
C come lyke the people. Wherfore I wyl
punysh them for their wycked wayes, ād
rewarde them accordynge to their awne
ymagynacyons. They shall eate/ād not
haue ynough: They haue a * used whor-
dome/ therfor shall they not prospere: ād
why: they haue forsaken the Lorde/ and
not regarded hym.

Whordom, wyne and dronckennesse
take the harte awaye. My people aske
counsayl at their stockes, their staf must
tell them. For an whoorysh mynde hath
deceaued them/ so that they cōmytte for-
nycacyon agaynst their God. They
make sacryfyces upon the hye moun tay-
nes, and burne theyr incense upon the
hylles, yea amonge the okes, groues ād
busshes, for there are good shadowes.
Therfore youre daughters are become
harlottes, and youre spouses haue broke
D theyr wedlocke. I wyll not punysh your
daughters for beynge defyled, and your
brydes that be come whores: seyng the
fathers them selues haue medled wyth
harlottes/ and offered wyth buthryftes:
but the people that wyl not understande
must be punysshed.

Though thou b * Israel art disposed
to playe the harlot, yet shuldest not thou
haue offended, O Juda: thou shuldest
not haue runne to Galgal, nor haue gone
up to Bethauen nor haue sworne, ẏ lord
lyueth. For Israel is gone backe lyke
a wanton cowe. The Lord therfore shal
make her fede, as the lambe that goeth a
straye. And where as Ephrayim is becō
partaker of Idols/ wel, let hi go. Theyr
dronkennes hath putt them backe, and
brought them to whordom.
Their rulers loue rewardes, bring (say
they) to their owne shame. A wynde shal
take hold of their fethers, ād they shall
be confounded in their offringes.

The notes.

a * To use whordom or fornicacyon thorow out ẏ prophetes, is, to take another god thē the true god & to serue images or to beleue in them.

b * Israell and Ephraim, for the moost part in the Prophetes are taken for the .x. trybes. Psal. lxx viii. b. Ye reade in the .iii. of the kynges .xii. c that x. trybes folowed Jeroboam, where as only Juda & Beniamin abode by Rehoboam. Those .x. trybes are cōmonly called Israel in the Prophetes: & Beniamin is rekened with Juda.

¶ Agaynst the Prestes & rulers of Israel. The help of man can do nothyng against god.

¶ The .v. Chapter.

O Ye prestes: heare this/ take
hede, O thou housholde of A
Israel: geue eare/ O thou
kyngly house: for this pu
nisshment wyl come upon
you/ that are become a snare unto Miz
phah, and a spred net unto the mounte
of Tabbor. They kyll sacryfices by
hepes, * to begyle the people therwith:
therfore wyll I punysh them all. I
know Ephraim wel ynough, and Is-
rael is not hid fro me: for Ephraim is
become an harlot: and Israel is defiled
They are not mynded to turne unto
their God, for they haue an whorysshe
hearte, so that they can not knowe the B
Lorde.

But the pryde of Israell wyll be
rewarded him in hys face, yea both Is Osee. vii. b
rael and Ephraim shal fal for their wic
kednes, and Juda with them also. Jeremy. iii. b
Deute. iiii. e
Ezech. xiiii. a
They shal come with their shepe and
bullockes to seke the Lorde, but they
shal not fynd hym, for he is gone from
them. As for the lord, they haue refused
him and brought up bastard chyldren
a moneth therfore shal deuoure them
with their porcions. Blowe wyth the
shawmes at Gabea/ and with the trō-
pet i Ramah. Cry out at Bethauē upō
yōsyde of Ben Jamyn. In the tyme of
the plage shal Ephraim be layde waste
therfore dyd I faithfully warne the tri
bes of Israel. Yet are the princes of
Juda become lyke them, that remoue
the lādemarkes, therfore wyl I poure
out my wrath upon them lyke water.
Ephraim is oppressed, and can haue
no ryght of the lawe: for why: they fo-

 low

lowe the doctrynes of men. Therfore wyl I be vnto Ephraim as a moth, and to the house of Juda as a caterpiller.

D iiii.Re.xvi.b Deu.xxviii.b When Ephraim sawe his sycknes and Juda his dysease: Ephraim went vnto Assur, and sent vnto kyng Jareb: yet could not he helpe you, nor ease you of your payne. I am vnto Ephraym as a Lyon, and as a lyons whelpe to the house of Juda. Euē I, I wyl spoile thē and go my waie. I wyll take them wt me, and no man shal rescue them. I wil go, & returne to my place, til they waxe faynt, and seke me.

¶ Affliccyō causeth a man to retourne to god. The wyckednes of the Prestes.

¶ The.vi.Chapter.

A Job.v.b In theire aduersytee they shal seke me, and saie: come let vs turne agayne to the Lord: for he hath smytten vs, and he shal heale vs: He hath wounded vs, and he shal bid vs vp agayne: *a after two dayes shal he quicken vs, in the third daye he shal rayse vs vp, so that we shal lyue in hys syght. Then shal we haue vnderstandyng & endeuoure oureselues to know the Lorde. He shal go forth as the spryng of the day, & come vnto vs as ye euenyng and mornyng rayne vpon ye earthe.

O Ephraim, what shal I do vnto thee? O Juda, how shal I entreate thee? seynge your loue is lyke a mornig cloud B and lyke a dewe that goeth early away. Therfore haue I cut downe the Prophetes, and let them be slayne for my wordes sake: so that thy punishmente shal come to lyght. For I haue pleasure in louyng kyndnes, and not in offeryng: yea in the knowledge of God, more then in burnt sacrifice. But euen lyke as Adam dyd, so haue they broken my couenaunt, and set me at naught.

Galaad is a citie of wycked doers, of malycious people and bloudshedders. The multitude of the Prestes is lyke C an heape of theues, murtherars & bloud thurstye: for they haue wrought abhomynacyon. Horryble thinges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israell is defyled: but Juda shall haue an haruest for himselfe, whē I returne the captyuytye of my people.

The notes:

a * After two dayes shall he quicken vs, and in the thyrd daye shall he rayse vs vp, &c. That is, for a certen space wyll he afflict and trouble vs but he wyll heale vs agayne and restoare vs to (?) The thyrde daye that is wythoute longe delaye or long taryaunce.

¶ Of the vyces and wantonnes of the people.

¶ The.vii.Chapter

A When I vndertake to make Israell whole, then the vngracyousnesse of Ephraim and the wickednes of Samaria commeth to lyght, then go they aboute wyth lyes. At home they be theues, and wythout, they fall to robbyng, they consyder not in theyr hertes that I remembre all theyre wyckednes. They go about wyth theyr owne inuencions, but I se them wel ynough. They make the kyng and the prynces, to haue pleasure in theyr wyckednesse and lyes. All these burne in aduoutery, as it were an ouen that the baker heateth, whē B he hath lefte knedynge, tyll the dowe be leuened: Euē so goeth it thys day with oure Kynges and Prynces, for they begyn to be wod drōke through wyne: they vse familyaritye wyth suche as deceiue them. They wyth the ymagynacyon of theyr herte are lyke an ouen, theyr sleape is all the nyght lyke the slepe of a baker, in the mornyng is he as hote as ye flame of fyre: they at altogether as hote as an ouen.

C They haue deuoured theyr owne iudges: all theyre kynges are fallen: yet is ther none of them that calleth vpon me. Therfor must Ephraim be myxte amōg the Heathen. Ephraim is become lyke a cake, that no Man turneth: straungers haue deuoured hys strenght, yet he regardeth it not: he wareth full of gray heares, yet wyl he not know it: and the pryde of Israel is cast down before theyr face, Osee.v.a yet wyll they not turne to the Lord their God, nor seke hym for all thys.

Ephraym is lyke a doue, that is begyled, and hath no harte. Now call they vpon the Egypcians, nowe goo they to the Assyryans: but whyle they be going here and there, I shall spreade my nette ouer them & draw them downe as the foules of the ayre. and accordynge as they haue bene warned, so wyll I punysh them.

wo be unto them, for they haue forsa-
ken me. They must be destroyed, for they
haue set me at naught. I am he that
haue redemed them, and yet they dissem
ble wyth me. They call not upon me wt
theyr hertes/but lye howlynge upō their
beddes/where as they come together, it
is but for meate and drynke, ād me wyll
they not obey. I haue taght thē, & defēded
their arme, yet do they ymagyn mischefe
agaynst me. They turne them selues but
not a ryght. and are become as a broken
bowe. Theyr prynces shal be slaine with
the swerde for the malyce of theyr tūges
suche blasphemyes haue they lerned i the
lande of Egypte.

The destruccyon of Juda and Israel, be cause of their Idolatrye.

The. viii. Chapter.

Set the horne to thy mouth/
and blowe: get the swyftlye
a as an Aegle, unto the house
of the Lorde, for they haue
broken my couenaunt and
transgressed my lawe. Israell can saye un
to me: thou art my God, we knowe thee:
but he hath refused the thynge that is
good, therfor shall the enemy folowe up
on hym. They haue ordened kynges, but
not thorow me: they haue made prynces
and I must not knowe of it. Of theyr
syluer and golde haue they made them
Images, to brynge them selues to des-
truccyon. Thy calf, O Samarya, shalbe
taken awaie, for my wroth ful indignaciō
is gone forth agaist thee. How long will
it be, or they can be clensed? For the calfe
came from Israel, the worckeman made
it, therfore can it be no God, but euen to
a spyders webbe shall the Calfe of Sa-
marya be turned. a* They haue sowne
wynde/therfore shall they reape a storme
b Theyr sede shall beare no corne. there
shall no mele be made of theyr increase:
though they reape yet shall straungers
deuoure it up. Israell shal perysh, the
Gentiles shall intreate hym as a foule
vessell. Synce they went up to the As-
syryans, they are become lyke a wilde asse
in the deserte.

Ephrayin geueth rewardes to
get louers, therfor are they scatred amōg
the heathen there wil I gather them up
They shall soone be werye of the bur
then of kynges and Prynces. Ephraim
hath made many aultars to do wyckid
nes: therfore shall the aultars turne to
hys synne. Thoughe I shewe them my
lawe neuer so much, they counte it but
straunge doctryne. Where as they doo
sacrifice/offeryng the flesh and eating C
it: the lorde wyll haue no pleasure there
in but wyll remembre theyr wickednes
ād punysh their synnes. Israel
turneth againe into Egipt: they haue
forgotten him that made thē they build
churches, ād Juda maketh many strōg
cities: therfore wyll I sende a fyre into
their cyties and it shall consume theyre
places.

The Notes.

a* That is, They haue geuen themselues to vayne and tryflynge thynges, therfore shall they falle into great trouble and Jeopardy. To sowe wynde is as much to say among the Hebrues, as to labour in vai and to lese the labour.

Of the hunger and captiuitie of Israel

The. ix. Chapter.

Do not thou tryumphe, O
Israell, make no bostinge
more then the Heathen, for
thou hast commytted ad- A
uoutry agaynst thy God:
straūg rewardes hast thou loued more
thē al the corne floures. Therfore shal
they no more enioye the corne floures &
wynepresses, and their swete wyne shal
fayle them. They wyl not dwel in the
Lordes lande, but Ephraim turneth a
gayne into Egypt, and eateth uncleane
thynges amonge the Assirians. They
powre out no wyne for a drinckoffering
unto the Lord nether gaue they hi their
slayne offeringes: but they be unto thē
as mourners meate, wherein all they
that eate them, are defyled: For ye bred
that they haue suche lust unto, shal not
come into the house of the lord. What
wyll ye do then in the** solempne day-
es/and in the feast of the lorde? lo, they
shal get them awaye for the destrucciō:
Egypte shall receaue them, and Noph B
shal bury them.

The nettels shall ouergrowe their
pleasaunt goodes, and burres shalbe i
their tabernacles. Be ye sure (O Israel)

the tyme of vysytaciō is com/the dayes
of recompensyng are at hande. As for
the Prophete, ye holde hym for a foole:
and hym that is riche in the sprete, for a
mad man: so greate is your wickednes
and malyce. Ephraim hath made hym
self a watchman of my god, a Prophet
that is become a snare to do hurt in eue-
ry strete, and abhominacyō in the house
of hys God: They be gone to farre, ād
haue destroied them selues, like as they
did afore time at Gabaa. Therfore their
wickednes shalbe remembred, ād their
sinnes punyshed.

I fouude Israel lyke grapes in the
wyldernes/and sawe their fathers as
the fyrst fygges in the top of the fyg tre
But they are gone to Baall Peor/and
tune awaie fro me to that shameful I-
doll, and are become as abhominable
as their louers. Ephraim[b] * flyeth like
G a byrde, so shal their glory also. In so
much, that they shall neyther be gette)
conceaue nor beare children. And
though they brynge vp anye, yet wil I
make the childles among mē. Yea wo
shal come to them, when I departe frō
them. Ephraim (as me thinke) is plan-
ted in welthynes, lyke as Tyrus, but
now must she brynge her owne childrē
forth to the manslayer.

O Lorde ẏ shalt geue them: what
shalt thou geue them? geue them an vn
frutful wombe ād drye breastes. All
their wyckednes is done at Galgall,
there do I abhorre them. For the vngra
ciousnes of their owne inuencyons, I
wyl dryue them out of my house. I wyl
loue thē nomore, for al their prynces ar
vnfaythful. Ephraim is hewen doune
their rote is dryed vp so that they shal
brynge nomore frute: yea and though
they bring forth any, yet wyll I slaye/
euē the best beloued frute of their body
My god shal cast them awaye, for they
haue not bene obediēt vnto hi, therfore
shall they go astraye among ẏ heathē.

The Notes.

a * The scripture here calleth the sollempne daye & the feast of the Lord, the tyme of the lordes vēgaūce because that therin the power of god shewed it self in that he suffered the Assyrians to take his people presoners. A lyke thyng ye haue Sophony. i. b

¶ Agaynst Israel and his Idoles.

¶ The .x. Chapter.

ISrael was a goodly vyne
but he hath brought forth
vnprofitable frute: yea, ẏ
more frute he had, the more A
aultars he made, the more
good I dyd to theyre lande/ the more
frendship shewed they to their ymages
Theyr herte is dyuided, therfore wyll
they be destroyed. The lord shal breake
downe theyr Images, he shall destroye
theyr aultars. Then shall they saye: we
haue no kynge, for why? we haue not
feared the Lorde. And what shall then
the kyng do to vs? They commune toge-
ther, and sweare vayne othes: they bee
confederate together, therfore groweth
theyr punishement as the wedes in the
forowes of the lande.

They that dwel in Samaria haue
worshypped the calfe of Bethauen: ther
fore shal the people mourne ouer them
yea and the preastes also, that in theyre
wealthynesse reioyced wyth thē: & why?
it shall passe away from them. It shal
be broughte to the Assiriās for a Presēt B
vnto kynge Iareb. Ephraym shall re-
ceyue full punishemente: Israell shall
be confounded for hys owne ymma-
gynacions. Samarya wyth hys king
shal vanysh awaye/as the scōme in the
water. The high places of Auē wher Is-
rael do sine/shalbe cast doune thystels
& thornes shal grow vpō their aultars.
Then shal they say to the moūtaynes:
couer vs, & to the hylles: fal vpon vs.

O Israell thou hast synned as Ga
baa dyd afore tyme/where they remay-
ned: shoulde not the batrayll then come
vpon the wycked chylderen: as wel as
vpon the Gabaonites? I wyll chasten
them, euen after myne owne desyre, the
people shalbe gathered together ouer
them/when I punysh them for theyre
greate wyckednes. Ephraym was vn
to me, as a Cowe that is vsed to goo to
plowe, therfore I loued hym/ and fell
vpon hys fayre necke: I droue Ephraī, C
Iuda plowed, and Iacob played the
husbandman, that they might sowe vn
to ryghteousnes/and reape the frutes
of weldoynge that they myghte plowe
vp theyr fresh land, & seke ẏ Lorde, tyl
he came and lerned thē ryghtuousnes.

But now a * they haue plowed them
wyckednesse

wyckednesse, therfore shall they reape synne, and eate the fruite of lyes. Beig thou puttest thy confydence in thyne owne wayes, and leanest to the multytude of thy worthyes: there shal grow a sedycyon amonge the people. All my stronge cyties shalbe layde wast / euen as Salmana was destroyed wyth his famylyars, thorow him that was auenged of Arbel, in the daie of battel, wher the mother perished with her chyldren Euen so shal it go with you (O Bethel) because of your malycious wickednes. Lyke as the mornyng goeth awaye, so shal the kynge of Israel passe.

The Notes.

a That is. They haue geuen to them selues all ye naught is.

¶ Agaynst the vnkyndnes of Israel

¶ The .xi. Chapter.

A When Israel was yonge, I loued hym: and called him my sonne out of the lãd of Egypt. But the more they were called, the more they went backe, offerynge vnto Idoles, and censinge Images. I lerned Ephraime to go, and bare the in myne armes, but they regarded not me, that wold haue helped them I led them with cordes of frendshyppe, and with bandes of loue. I was euen he that layed the yock vpõ their neckes. I gaue them their fodder my selfe, that they shoulde not go agaie into Egypte. And now is Assur their kynge. For they wolde not turne vnto me. Therfore shal the sweard begynne i their cyties, the store that they haue laied vp, shalbe destroied and eaten: ãd

B that because of their owne ymaginacyons. My people hath no lust to turne vnto me / their prophetes laye the yock vpon them, but they ease theym not of their burthen.

What greate thynges haue I geuẽ thee, O Ephraim? how faithfully haue I defẽded thee, O Israel? haue I delt with thee as with Adama? or haue I entreated thee lyke Seboim? No / my hart is otherwyse minded. Yea my mercy is to feruẽt, therfore haue I not turned me to destroy Ephrai in my wrothe

C ful displeasure. For I am god ꝛ no mã / I am euen that holy one i the middest of thee, though I came not wtin ye citee

The Lorde roareth like a lyon, that they maye folowe hym: yea as a Lyon roareth he: that they may be aferayd lyke the chyldren of the sea that they may be scattered away from Egypt, as me scatre byrdes, and frayed awaye (as doues vse to be) from the Assirians lande: and that because I wolde haue them taty at home sayeth the Lorde. But Ephraim goethe about me wyth lyes, and the house of Israell dyssembleth. Onely Juda holdethe hym with God, and wyth the true holye thynges.

¶ Agaynst the vayne trust of the people.

¶ The .xii. Chapter.

A Ephraym kepeth the wynde ãd foloweth after the east wynde: he is euer encreasynge lyes and destruction. They be confederate wyth the Assyryans, theyr oyle is caryed into Egypte: the Lorde hath a course to hold wyth Juda ãd wyl punysh Jacob. After theyr owne wayes, and accordyng to theyr owne inuencyons shall he recompense them. He toke his brother by the hele when he was yet in hys mothers wombe, and in hys strength he wrestled with God. He stroue wyth the Aungel, and gatt the vyctorye so that he prayed and desyred hym. He founde hym at Bethell, ꝛ there he talked wt vs. Yea the lord god of hostes, euen ye Lorde hym selfe remembred hym. Then

B turne to thy god, kepe mercy and equitie and hope styll in thy God. But the marchaunt hath a false weyght in hys hande he hath a pleasure to occupye extorcyon. Ephraym thyncketh thus: Tush, I am ryche, I haue good ynough: In all my worckes shall not one faute be founde / that I haue offended. Yet am I the lord thy GOD, euen as when I broughte thee oute of the land of Egypte / and set thee in thy tentes, and as in the hygh fest dayes.

I haue spoken thorowe the Prophetes / and shewed dyuerse vysions, and declared my selfe by the mynistracyon of ye

C Prophets, but at Galaad is the abhomiuacyon / they are fallen to vanitye. At Galgal they haue slayne Oren: and as manye heapes of stones as they had in their land forowes: so many aultars haue

Gene. xxv. d
Gene. xxxii. d
Gene. xxxv. b

Samaria they made. Jacob fled into the land of
Siria/ and Israel serued for a wife, ãd
for a wyfe he kepte shepe.
By a prophet the Lord brought thẽ
out of Egipt and by a Prophet he pre
serued thẽ. But Ephraim hath prouo-
ked him to displeasure thorow his ab-
hominacions, therfore shal his bloude
be poured vpon him selfe/ and the lord
hys God shall rewarde hym hys blas-
phemyes.
¶ Of the abhominations of Israel.

¶ The .xiii. Chapter.

A The abhominatiõ of Ephraim
is come also into Israel.
He is gone backe to Baal/
therfore must he dye. And
nowe they synne more and
more: of their syluer/ they make theim
molten Immages/ lyke the Idols of ÿ
Heathen/ and yet al is nothyng but the
worcke of the craftesman. Notwithstã-
dyng they preache of the same: who so
wyl kysse the calues, offreth to men.
Therfore they shal be as the mornyng
cloud, ⁊ as the dew that early passeth a
waye, ⁊ like as dust ÿ ÿ wynd taketh a
B waie from the flore, ⁊ as smoke ÿ goeth
out of the chymney.
I am the lord thy god: which brought
thee out of the land of Egipt: that thou
shuldest know no God but me onely, ⁊
that thou shuldest haue no Sauioure
but only me. I take dylygent hede of ÿ
in the wildernes that drye lande. But
when they were wel fed ⁊ had ynough
they wared proude, ⁊ forgat me. Ther-
fore wyl I be vnto them as a lyon, and
as a Leopard in the waye to the Assir
ans. I wyl come vpõ thẽ as a she bere
that is robbed of her welpes, and I wil
breake that stubburne harte of theirs.
There wyll I deuoure theym as a ly
on: Yea the wylde Beastes shall teare
them.
O Israel, thou doest but destroye thy
self. In me only is thy helpe. Wher are
thy kynges now, that should helpe thee
C in al thy cyties? Yea and thy iudges of
whom thou saydest: geue me a king ãd
princes. wel, I gaue thee a king in my
wrathe, and in my displeasure wyll I
take him from thee agayne.
The wickednesse of Ephraim is bounde
together, and his synne lyeth hyd. Ther-
fore shall sorowes come vpon hym as
vpon a woman that trauayleth. An vn-
dyscrete sone is he: for he consydreth not,
that he shuld not haue bene able to haue
endured in the tyme of hys byrth, had
not I defended hym from the graue/ and
delyuered hym from death.
O death, I wil be thy death: O hell D
I will be thy stynge. Yet can I se no cõ-
forte: for when he is now the goodlyest
amonge the brethren, the East wynde
(euen the wynde of the Lord) shall come
downe from the wyldernesse/ and drye
vp hys condytes, and drycke vp hys
welles: he shall spoyle the treasure of all
pleasaunt vessels.
As for Samarya, they shalbe made
waste, and why? they are dysobedient vn-
to theyr God. They shall perysh wyth ÿ
swerde, theyr chyldren shalbe slayne/ ãd
theyr wemen great wyth chylde shalbe
ryped vp.
¶ The destruction of Samaria.

¶ The .xiiii. Chapter.

O Israel/ turne thee now vnto
the Lorde thy God, for thou A
hast taken a greate fall tho-
row thy wyckednesse. Take
these wordes with you, whẽ
ye turne to the Lord, and saye vnto hi[m]:
O forgeue vs all oure sines, receaue vs
gracyously, and then wyl we offre the
bullockes of our lippes vnto thee. Assur
shalbe nomore oure helper, neither wyl
we ryde vpon horses eny more. As for ÿ B
worckes of oure handes, we wyl nomore
call vpon them: For it is thou that art
oure God, thou shewest euer mercy vn-
to the fatherlesse.
O (yf they wold do this) I should heale
theyr sores: yea, wyth all my herte wold
I loue theym: so that my wrath shoulde
cleane be turned awaye from the. Yea, I
wold be vnto Israel as the dewe/ and he
shulde growe as the lylye, and hys rote
shoulde breake oute as Lybanus. Hys
braunches should sprede out abrode, ãd
be as fayre as the olyue tre, and smell as
Lybanus. They that dwel vnder hys C
shadowe, shuld come agayne, and growe
vp as the corne, ãd floryssh as the vyne:
be

he shoulde haue as good a name/as the
wyne of Lybanus.
O Ephraym, what haue I to do wt
Idoles anye more? I wyll graciouslye
heare hym, and leade hym forth: I wyll
be vnto thee as a greane fyrre tre, vpon
me shalt thou fynde thy frute. Who so
is wyse, shall vnderstande thys: and he
that is ryght instructed, wyl regarde it.
For the wayes of the Lorde are ryghtu-
ous, suche as be godly wyl walke in thē.
As for the wycked / they wyll stomble
therin.

¶ The ende of the prophecye
of Oseas.

The Boke of
Joell the prophete.

¶ A prophecy agaynst the Jewes. He exhorteth ẏ
prestes to prayer and fastyng for the mysery that
was commynge at hande.

¶ The .i. Chapter.

Thys is the worde of
the Lord that came
vnto Joel the sonne
A of Phatuel: Heare
O ye elders: pondre
thys well, all ye that
dwell in the lande, if
euer there happened
suche a thyng in youre dayes, or in the
dayes of youre fathers. Tell your chyl-
dren of it/ & let them shewe it vnto theyr
Chylderen, and so they to Certifye theyr
posterytie therof. Loke what the Cater-
piller hath left, that hath the greshopper
eaten vp: what the greshopper left, that
hath the locuste eaten vp: and what the
locust hath left, ẏ hath the blastyng con-
sumed. Wake vp ye Dronckardes, and
wepe: mourne all ye Wyne suppers, be-
B cause of youre swete wyne for it shalbee
taken away from youre mouthe. Yea, a
myghtie ād an innumerable people shal
come vp into my lande/ these haue teeth
lyke the teeth of lyons, and chaft bones
lyke the lyonesses. They shall make my
vyneyarde waste, they shal pyl of the bar
kes of my fygge trees/ stryppe them bare,
cast them awaye/ and make the braun-
ches whyte.
Make thy mone as a vyrgin doth
that gyrdeth her self with sack, because
of her bryde grome. For the meate and
drynckoffryng shalbe taken awaye frō ẏ
house of ẏ Lorde: & the prestes the lordes
ministers shall mourne. The feld shal
be wasted, the land shalbe in a miserable
case: for ẏ corne shalbe destroyed, ẏ swete
wyne shal come to confusyon, & the oyle
vtterly desolate: The housbande men
and the wyne gardeners shall loke pyte
ously and make lamentacyon for the C
wheate, wyne and barely/ and because ẏ
haruest vpō the feld is so clene destroy-
ed. The grape gatherers shall make
greate mone, when the vyneyard and
fygetrees be so vtterly wasted. Yea, all
the pomgarnettes/ palmetrees, apletres,
and the other trees of the felde shall wy-
ther awaye. Thus the mery cheare of ẏ
chyldren of menne shall come to confu-
syon.
Gyrde you, and make your mone/
O ye prestes: mourne ye mynysters of
the aulter: goo youre waye in, and slepe
in sack cloth, O ye offycers of my God:
for the meate and drinkeofferyng shalbe
taken awaie from the house of your god.
Proclayme a fastynge, call the congrega D Joel.ii.d
cyon, gather the elders and all the inha-
byters of the land together in the house
of the Lord your God, and crye vnto ẏ
Lorde: alas, alas, for thys daye. And
why? the day of the Lorde is at hande,
and commeth as a destroier from the al-
myghtye. Shal not the meates be takē
awaye before oure Eyes, the myrth also
and ioye from the house of our God?
The sede shall perysh in the grounde: ẏ
graners shal lye waste/ ẏ floores shalbe
broke downe, for ẏ corne shalbe destroied
O what a syghynge make the catel? ẏ
bullockes are very euel lyking, because
they haue no pasture: and the shepe are E
famysshed awaye.
O Lord, to thee wyll I crye: for the
fyre hath cōsumed the goodly pastures
of the wildernesse/ and the flāme hath
brent vp al the trees of the felde. Yea, ẏ
wylde beastes crye also vnto thee:
for the water ryuers are dryed vp and
the fire hath consumed the pastures of
the wildernes.

The noted.

a e Sy. Hierome sayth in the prologe of Osee, that these prophetes which shewe not the tyme of their prophecy dyd prophecye in the tyme of the prophete that standeth next before them, whych declareth the tyme of hys prophecy.

¶ He prophecyeth the commynge and crueltye of theyr enemyes. An exhortacion to moue them to conuerte.

¶ The .ii. Chapter

A Blow out the trompet in Sion, and cry out vpō my holy hyll that al suche as dwel in the lande maie tremble at it: for the daye of the Lord cōmethe, and is harde at hande: a darke daye, a glomyng daye, a cloudy daye, yea and a stormy daye lyke as the mornyng spredeth out vpon the hylles; Namely, a great ād myghty people: suche as haue not bene sens the begynnynge, neither shall be after them for euermore. Before hym shall be a consumynge fyre, and behynde hym a burnyng flāme. The lande shalbe as a garden of pleasure before hi, but behynde hym shal it be a very waste wyldernesse and there is no mā, that shal scape hym. They are to loke vpon/ lyke

B barded horses/ and runne lyke horse mē. They skyppe vp vpon the hylles, as it were the sound of charettes: as the flāme of fyre that consumeth the strawe, and as a myghtye people redy to the battayll.

The folke shalbe afrayed of hym: all faces shall be as blacke as a pot. These shall runne lyke gyauntes, and leape ouer the walles lyke mē of warre. Euery man in hys goyng shall kepe his araye, and not goo oute of hys path. There shall not one dryue another/ but eche shall kepe hys owne waye. They shal breake in at the wyndowes, and not be hurte. They shal come in to the cytye, and runne vpon the walles. They shall

C clyme vp vpon the houses and slyppe in at the wyndowes lyke a thefe. The earth shall quake before hym, yea, the heauens shalbe moued: The Sunne and Moone shal be darkened and the starres shal wyt hdrawe theyr shyne.

Sophonias i, Amos v, c

The Lorde shall shewe hys voyce before hys hooste for, his hooste is greate, stronge and myghtye to fulfyll hys commaundement. Thys is that great and marueilous fearfull day of the lord, And who is able to abyde it?

Now therfore sayeth the Lorde: Turne you vnto me with al youre hartes wyth fastyng, weppyng and mournynge, rente your hertes, and not your clothes. Turne you vnto the Lorde youre God, for he is gracyous and mercyfull/ long sufferyng and of greate compassyon: ād

redy to pardone wyckednes. Then (no D doute) he also shall turne, and forgyue: yea after hys chastenyng/ he shal let your increase remayne/ for Meate and drynke offerynges vnto the Lorde youre God. Blowe out wyth the Trompet in Sion proclayme a fastyng, cal the congregacion/ ād gather the people together, warne the congregacion, gather the elders, bryg the chyldren/ and suckelynges together. Let the brydegrom go forth of hys chāber/ and the bryde out of her closet. Let the prestes serue the lorde, betwixte the porch and the aultar/ weppyng and saying: be fauourable, O lorde be fauourable vnto thy people: let not thine heretage be brought to suche confusyon; lest the Heathē be lordes thereof. Wherfore should they say amōge the Heathē; where is now their God?

Then shal the lord be gelous ouer his land, and spare his people: yea the E lorde shall answere/ and saye vnto hys people: Behold/ I wyl sende you corne wyne, and oyle, so that ye shal haue plentye of them: and I wyll nomore geue you ouer to be a reprofe among ŷ Heathen. Agayn/ as for hi of the North/ I shal dryue hī far from you: ād shutte him out in to a drie and wast land/ his face toward the east sea, and his hinder partes towarde the vttermost sea. The stynche of him shal go vp, and his fylthy corrupcyon shal fal vpon him self because he hath dealt so proudly. Feare not (O land) but be glad ād reioyse, for the lorde wyll do greate thynges. Be not ye afrayed nether (O ye beastes of the felde) for ŷ pastures shalbe grene and the trees shal beare their frute: the

fyg-

…ynst many nacyons;

fygge trees & vyneyardes shall geue theyr
increase.

Be glad then, O ye chyldren of Si-
on, and reioyce in the Lorde youre God,
for he hath geuen you a teacher of ryghtu
ousnes / and he it is that shal sende you
downe showers of rayne / early and late
in the fyrst moneth: so that the garners
shalbe full of corne and the presses plen-
teous in wyne and oyle. And as for the
yeares that the gresshopper, locuste, bla
stynge and caterpyller (my greate hoost
which I sent amonge you) haue eaten
F vp, I shal restore them to you agayne: so
that ye shall haue ynough to eate, and be
satysfyed: and prayse the Name of the
Lorde youre God that so marueously
hath dealte wyth you.

And my people shall neuer be con-
founded any more. Ye shall knowe / that
I am in the myddest of Israel, and that
I am your God: yea and that there is
none other, and my people shall no more
be brought to confusyon.

After thys, wyl I poure out my sprete
vpon all flesh: and your sonnes ād your
daughters shall prophecy: your olde mē
shall dreame ✱ dreames, and youre yōge
men shall se vysyons: yea in those dayes
G I wil poure out my sprite vpon seruaun
tes and maydens. I wyll shewe wonders
in heauen aboue, and tokēs in the earth
beneth, bloude and fyre, ād the vapoure
of smoke. The sunne shalbe turned into
darcknesse / and the moone into bloude:
E before the greate and notable Daye of
the Lorde come, And the tyme shal come:
that whosoeuer calleth on the name of ŷ
Lorde, shalbe saued. For vpon the mount
Syon and at Jerusalem, there shalbe a
saluacyon, lyke as the lord hath promy-
sed: yea and amonge the other remnaunt,
whom the Lorde shall call.

The notes.

✱ Vnderstand, true as did Daniel and other. This
prophecye ye haue al so Act. ii. c.

¶ Of the iudgement of God agaynst the enemyes
of his people.

¶ The iii. Chapter.

For take hede: in those dayes
3 and at the same tyme / when
I turne agayne the capty-
uitee of Juda and Jerusalē
I shall gather all people to
gether / and brynge thē in the valley of
Josaphat, & there wyll I reason wt them
because of my people and herytage of
Israel: whome they haue scattered a
bout in the nacions and parted my lād
yea they haue cast lottes for my people,
the yonge men haue they set in the bor-
del house and sold the Damsels for wine
that they myght haue to drynke. Thou
Tirus and Sydon and all ye borders
of the Phylistins, What haue ye to do
with me? Will ye despyse mee well / yf
ye wyll nedes despyse me: I shall re- C
compence you euen vpon youre heade
and that ryght shortely, for ye haue ta
ken away my siluer and gold, my fayre
and goodly Jewels, and brought them
into your goddes houses. The chyldrē
also of Juda and Jerusalem haue ye
solde vnto the Greches, that ye myghte
brynge them farre from the borders of
their owne contrees.

Beholde therfore, I will rayse them
out of the place, where ye haue sold thē
& will reward you euē vpon your head
Youre sonnes & youre doughters wyll
I sel thorow the handes of the childrē
of Juda & so they shal geue thē forth to
sel vnto thē of Saba a peple of a far cō
tre, for the Lord him selfe hath sayde it. B
Crye out these thinges among the Gē
tyles / proclayme warre, wake vp the gy
auntes, let them drawe nye, let thē com
vp al the lusty warryoures of thē, make
you swerdes of youre plowshares, and
spades of your sycles and sythes. Let
the weake man saye, I am stronge.
Muster you / and come all ye Heathen
roūde about: gather you together, ther
shal the lord laye al the gyauntes to ŷ
grounde. Let the people aryse, and get
thē to the valley of Josaphat: for there
will I set, and iudge al Heathen, roūd
about. Lay to your sythes, for the har
uest is rype: come, get you doune, the
wynepresse is ful, yea the wine presses
rūne ouer, for their wickednes is waxen D
greate. In ŷ valley appoīted ther shall
be many / many people: for the daye of
the Lorde is nye in the valleye appoin
ted. The sunne and moone shalbe
darckened, and the starres shall wyth-
drawe their lyght. The Lord shal
roore out of Syon / and crye out of Je-
rusalem, that the heauens and the erth
shall quake withall,

But the Lorde shall be a defence vnto
his owne people, & a refuge for the chyl
dren of Israell. Thus shal ye knowe,
that I the Lord your God dwell vpon
my holy mount of Syon. Then shal
Jerusalē be holy, & there shal no stran
gers go thorow her any more. Thē shal
the mountaynes droppe swete wyne, ād
the hylles shal flowe with mylcke. All
the ryuers of Juda shall haue water
ynoughe, and out of the Lordes house
there shal flow a sprynge, to water the
broke of Sittim: but Egipt shalbe laid
waste/and Edom shalbe desolate: be-
cause they haue dealte so cruellye wyth
the chyldren of Juda/and shed innocēt
bloud in their lande. Agayne, Juda
shalbe inhabited for euermore, and Je
rusalem from generacyon to genera-
cyon: for I wyll not leaue theyr bloude
vnauenged. And the Lorde shal dwell
in Sion.

¶ The ende of the prophecy of Joel.

¶ The Boke of the Prophet Amos.

¶ The tyme of the Prophecy of Amos. The word of the Lord agaynst Siria, Agaynst Tyre, agaynste Edom, and agaynst the sonne of Ammon.

¶ The fyrst Chapter.

A These are y sermons
that wer shewed vn
to Amos (whyche
was one of the she-
pardes at Thecua)
vpon Israell/ in y
tyme of Osiah kig
iiii.Re.xvi.b of Juda, and in y
tyme of Jeroboam the sonne of Joas
kynge of Israell/two yeare before the
earth quake. And he sayd: The Lorde
shal roare out of Syon, and shewe hys
voyce from Jerusalem: so that the pa-
stures of the shepardes shall be in a
myserable case, and the tope of Char-
mel dryed vp. Thus sayeth the Lorde:
for thre, and foure wickednesses of Da
mascus, I wyll not spare her: because
they haue threshed Galaad with yron
flayles: But I wyl send a fyre into the
house of Hazael, the same shal consume
the palaces of Benadab.
B Thus wyl I breake the barres of Da
mascus, and rote out the inhabiters frō
the felde of Auen, and him that holdeth
the scepter out of the pleasaunte house,
so that the people shalbe dryuen out of
fayre Siria, sayeth the Lorde. Thus
sayeth the Lorde: for thre and foure wic
kednesses of Gaza I wyl not spare her
because they make y prisoners yet more
captyue and haue dryuen them into
the lande of Edom. Therfore wyll
I sende a fyre into the walles of Gaza
whych shall deuoure her houses. I wyl
rote out them that dwell at Asdod and
hym that holdeth the scepter of Ascalon
and stretche out myne hande ouer Accar
ron that the remnaunte of the phylystij
nes, shall peryshe, sayeth the Lorde.
Thus sayth the Lorde: For thre and
foure wyckednesses of the citie of Tire
I wyll not spare her: because they haue
encreased the captiuitee of the Edomy
tes ād haue not remembred the brother
ly conuenaunte. Therfore wyll I sende
a fyre into the walles of Tyre that shal
consume her palaces.
Thus sayth the Lord, for thre and four C
wyckednesses of Edom I wyl not spare
hym / because he persecuted hys bro-
ther wyth the swerde, destroyed hys mo
thers wombe, bare hatred very longe,
and so kepte indignacion alwaye by hi
Therfore wyl I sende a fyre into The-
man/whych shall deuoure the palaces
of Bosra.
Thus sayth the Lorde: For thre ād
foure wyckednesses of the chyldren of
Ammon I wyl not spare them: because
they ryppe vp the wemen greate wyth
chylde in Galaad, to make the borders
of theyr landes the wyder. Therfore I
wyll kyndle a fyre in the walles of Rab
bath that shall consume her palaces wt
a great crye in the day of Battel, in tē-
pest and in the day of storme so y theyr
kynge shall go into captiuitye he and
hys prynces together, sayeth the Lorde.

¶ Agaynst Moab Juda, and Israell.

¶ The .ii. Chapter.

Thus sayth the Lorde: For
thre and foure wyckednes-
ses of Moab I wil not spare
hym: because he brent the
bones of the kynge of Edom to asshes
Therfore wyl I send a fyre into Moab
whych

which shall consume the palaces of Ca-
rioth: so that Moab shal perysh wyth a
noyse and the sounde of a shawme. I
B wyll rote out the iudge frō amonge thē
and slaye al hys prynces wyth hi, sayeth
the Lorde. Thus sayeth the Lorde: for
thre and foure wyckednesses of Juda, I
wyll not spare hym: because he hath cast
a syde the lawe of the Lorde / and not
kepte hys commaundementes: for why?
They wolde nedes be deceaued wyth the
lyes, that theyr forefathers folowed.
Therfore will I sende a fyre into Juda
whych shall consume the palaces of Je-
rusalem.

Thus sayeth the Lorde: For thre &
foure wyckednesses of Israel, I wil not
spare hym: because he hath sold the rygh-
tuous for money, and the pore for shues.
C They treade vpon poore mens heades/
in the dust of the earth/ and croke the
wayes of the meke. The sonne and the fa-
ther go to the harlot, to dishonoure my
holy name, they a * lye besyde euery aultar
vpon clothes taken to pledge/ ād in the
house of theyr goddes they drynke the
wyne of the oppressed. Yet destroyed I
the Amorytes before theym, that was as
hye as the Cedre trees, ād as stronge as
the okes; notwythstandyng I destroyed
hys frute from aboue and his roote from
vnder.

Agayne: I brought you out of the
lande of Egypte, and led you xl. yeares
thorow the wyldernisse, that yee myght
haue the Ammorytes land in possessyon
I raysed vp Prophetes amonge youre
chyldren/ and absteyners amonge youre
D yonge men. Is it not so, O ye chyldren
of Israel, sayeth the Lorde? But ye gaue
the absteyners wyne to drynke, yea yee
commaūded the prophetes, saiyng: Pro-
phecy not. Beholde/ I will crashe you in
sonder, lyke as a waine crassheth, that is
full of sheaues: so that the swyfte shall
not escape, nether the stronge be able to
do eny thynge: no, the gyaunte shall not
saue hys owne lyfe. The archer shall not
abyde, and the swyfte of fote shall not
escape. The horsman shall not saue hys
lyfe, and he that was manly of stomacke
as a gyaunte, shall in that daye be fayne
to runne hys waye naked, sayeth the
Lorde.

The Notes

a * To lye besyde euery hyl aulter vpon clothes ta-
ken to pledge, is, to serue their Idoles of goodes ta-
ken by extorcyon from the poore.

He reproueth the house of Israel of wickednes.

The .iii. Chapter.

HEare, what the Lord spea-
keth vnto you (O ye chyl-
dren of Israel) namely, vn- A
to all the trybes, whome I
brought out of Egypt, and
sayd: you only haue I excepted from al
the generacyons of the earth: therfore
wil I visit you in al your wickednesses
May twayne walcke together excepte
they be agreed amonge them selues?
Doth a lyon roare in the wodde, except
he haue a prey? Or crieth a liōs whelp
out of his denne, except he haue gottē
somthyng? doth a byrde fall in a snare
vpon the earth, where no fouler is?
Taketh a man hys snare vp from the
grounde, afore he catch somwhat? Cry
they out Alarum with the trompet in y
cytye, and the people not afrayed? Com-
meth there anye plage in a cytie wyth-
out it be the Lordes doynge?
Now dothe the Lorde God no maner of
thynge, but he telleth hys secretes before
vnto hys seruauntes the prophetes. B
When a lyon roareth, who wyll not be a
frayed? Seyng then that the Lorde God
hym selfe speaketh/ who wyll not * Pro- * or, ye shal not Prophecy
phecye?

Preache in the palaces at Azod/ and
in the palaces of the lande of Egypte
and saye: gather you together vppon the
mountaynes of Samarya, so shall ye see
greate murther and vyolent oppressyon
amonge them, for why? they regarde not
the thynge that is ryght, sayth the Lord:
they gather together euel gotten goodds
and laye vp robbery in theyr houses.

Therfore thus sayth the Lorde God:
This lande shalbe troubled and beseged
rounde aboute: thy strength shalbe plucte
from thee, and thy palaces robed. Thus
sayeth the Lorde: lyke as an hyrdeman ta-
keth two legges or a pece of an eare out
of the lyons mouth: Euen so the chyldren C
of Israell (that dwell in Samarya/ ha-
uing theyr couches in the corner, ād their
beddes at Damascus) shalbe plucked a-
way.

iii. Re. xvi, xvii. Heare, and beare recorde in the house of
Jacob (sayeth the Lorde God of hostes)
that when I begyn to vysyt the wickednesse of Israel / I will visyt the aultars
at Bethell also. so that the hornes of the
aultar shalbe broken of / and fall to the
grounde.

As for the wynter house and somer
house, I will smyte them downe: and the
houses of Iuery, yea, & many other houses shall perysh, and be destroyed, sayeth
the Lorde.

¶ Agaynst the governours of Samarya.

¶ The. iiii. Chapter

O Heare this worde a * ye fat kine /
that be upon the hyl of Samarya: Ye that doo poore Men
A wronge, and oppresse the nedy: ye that
saye to youre Lordes: brynge hyther,
let us drincke. Therfore the Lorde
hath sworne by his holynesse: The
dayes shal come upon you, that ye shal
B be lyfte up upon speares / and youre
posterytye caryed awaye in fysshers
panyers. Ye shall gett you oute at
the gappes one after another, and in
Armon shal ye be cast awaye, sayeth the
Lorde.

Esai. xvi. a. iii. Reg. xii. e. Osee. iiii. c. Osee. xi. c. xii. Ye came to Bethel for to worke ungraciousnes / and have increased your
B synnes at Galgall; ye brought your sacryfyces in the mornynge, and youre
tythes unto the thyrd daye. Ye made a
thanck offeryng of leven / ye promysed
fre wyl offerynges, and proclaymed thē.
Suche lust had ye O ye Children of Israell, sayth the Lord God. Therfore have
I geven you ydle teth in al youre cyties
and scarsenes of bread in al your places,
yet wyll ye not turne unto me sayeth the
Lord. When there were but thre monethes unto the harveste / I wythelde the
rayne from you, yea I rayned upon one
cytie and not upon an other, one pece of
C grounde was moysture wythe Rayne
and the grounde that I rayned not upō,
was drye. Wherfore two, yea, thre cytyes
came unto one to drincke water: but they
were not satysfyed, yet wyll ye not turne
unto me sayeth the Lord.

I have smytten you wyth drouthe ād
blasting, and loke how many orchardes,
vyne yardes, fygge trees & olyuetrees ye
had: the caterpyller hath eaten them up:
But yet wyll ye not turne unto me, saith
the Lord. Pestylence have I sent amōg
you: as I dyd in Egypte: your yong mē Exo. ix.
have I slayne wyth the swerde, & caused
your horsis to be taken captyue. I made
the stynckynge savoure of youre tentes
to come up into your nosthrels: Yet wyl
ye not turne unto me, sayeth the Lord.
Some of you have I overthrowē, as I
overthrew Sodō & Gomor: so ÿ ye were
as a brande plucked out of the fyre. Yet Gen. xix.
wyl ye not turn unto me, sayth the Lord. D
Therfore thus wyl I handle thee again
(O Israel) yea even thus wyll I handle
thee. Make thee readye then to mete thy
God, O Israell. For lo, he maketh ÿ
mountaynes, he ordeneth the wynde, he
sheweth man what he is aboute to do: he
maketh the mornynge and the darcknes,
he treadeth uppon the hygh places of the
earth: the Lorde God of Hoostes is hys
name.

The Notes.

a * By these fat kyne are understande the ryche rulers of the worlde. Psalm. xxii. b.

¶ A complaynte of the captiuytie of Israel.

The. v. Chapter.

Heare thys woorde O ye
house of Israel, and why? I
musste make thys moone for A
you: The Vyrgyn Israel
shall fall, and never ryse up
agayne, she shalbe cast downe uppon her
owne grounde / and no man shall healpe
her up. For thus sayeth the Lorde God:
Where as ther dwelt a thousand in one
cytie, there shalbe left scarse an hundred
therein: and wher there dwelt an C. ther
shall scarse ten be left for the house of Israell. Neverthelesse thus sayeth the Lord
unto the house of Israel: Seke after me
and ye shall lyve, but seke not after Bethell. Come not at Galgal, and go not to
Bersaba: for Galgal shalbe caryed away
captiue, and Bethel shal com to naught.
Seke the Lorde that ye maye lyve: least
the house of Joseph be brente wyth fyre
and consumed, and least there be none to
quenche Bethel.

Ye turne the lawe to wormwood, and
cast downe ryghteousnes unto ÿ groūd.

The Lorde maketh the vii. starres ad
the Oryons, he turneth the nyght into
daye, and of the daye he maketh darck-
nesse. He calleth the waters of the sea,
and poureth them out vpon the playne
grounde. The Lord is his name. He cau
seth destruccyon vpon the myghty peo
ple, and bryngeth downe the stronge
holde: but they owe him euel wyll, that
E reproueth them openly: and who so tel
leth them ye playne trueth, they abhorre
hym. For so muche then as ye oppresse
ye poore, ad robbe hym of his best susse
naunce: therfor / whet as ye haue buyl
ded houses of square stone / ye shal not
dwell in them. Maruelous pleasaunt
vyneyardes shall ye plante, but the
wyne of them shal ye not drynke: and
whereas for ye multitude of youre wyc-
kednesses and your stout synnes, I
knowe them rightwell. Enemyes ar ye
of the ryghtous / ye take rewardes, ye
oppresse the poore in iudgemement.
Therfor the wyse muste nowe be fayne
to holde his tounge, so wycked a tyme
is it.
Seke after the thynge that is good &
F not euell, so shall ye lyue: yea the Lord
God of hostes shall be wyth you, accor
dyng to youre own desyer. Hate the euel
and loue the good, set vp right agayn
in the portes: & (no doubte) the Lorde
G O D of hoostes shall be Mercy-
full vnto ye remnaunt of Joseph. If not
(sayth the Lorde God / the God of host
es) ther shal be mournyng in al stretes
yea they shall saye in euery strete: alas
alas. They shall call ye housbandman
to lamentacyon, & such as can mourne
to mournynge. In al vyneyardes ther
shall be heuynesse, for I wyll comme a
monge you, sayeth the Lord. Wo be vn
to them that desyre the daye of the Lor
de. Wherfor wolde ye haue it? As for
the daye of the Lorde, it shalbe darcke
and not cleare: Yea lyke as when a mā
runneth from a Lion and a Beere me
teth with him: or when he cometh into
the house / and leaneth his hand vpon
the wall, a serpent byteth hym. Shall
not the daye of the Lorde be darcke, ād
G not cleare? shall it not be cloudy, ād no
shyne in it?
I hate ād abhorre your holydayes
and where as ye cense me when ye come
together / I wyl not accepte it. And
though ye offre me brentofferynges &
meatofferyngs, yet haue I no pleasure
therin. As for your fat thanckofferinges
I wyll not loke vpon them. Away
wyth that noyse of thy songes, I wyll
not heare thy playes of musick: but se
that equyte flow as ye water, and ryght
uousnesse as a myghtye streame. O ye
house of Israel / gaue ye me offrynges
and sacryfices those. xl. yeares longe
in the wyldernesse? yet haue ye sette vp
tabernacles to youre Moloch and I-
mages of your Idoles, yea and the star
of your God Rempha / fygures whych
ye made to worshyppe them. Therfore
wyll I cause you be caryed awaye be-
yonde Damascus, sayth the LORD /
whose name is the God of hostes.

Agaynst the prynces of Israel lyuing in pleasures.

¶ The. vi. Chapter.

O, Wo be to the proude wel- A
thy In Syon to suche as
thynke them so sure vpon ye
mount of Samaria: which
holde theymselues for the
best of the worlde and rule the house of
Israel, euen as they list. Go vnto Calne
and se: and fro thence get you to Hemath
the greate cytie, ād so go downe to Gath
of the Philistines: be they better at ease
then these kyngdomes, or the border of
their lande wyder then yours? Ye are ta
ken out for the euel daye, euen ye that sit
in the stole of wylfulnes. Ye that lye vp
on beddes of Juery, and vse youre wan-
tonnes vpon your couches: ye that eate ye
best lambes of the flocke, and the fattest
calues of the droue: ye that synge to the
lute, and in playnge of instrumentes cō
pare youre selues vnto David ye that
drinke wine out of gobilettes, and anoint
youre selues wyth the beste oyle, but no
man is sory for Josephes hurte. Therfor
nowe shal ye be the fyrste of them ye shal
be led awaye Captyue / and the Lustye
Chere of the wylfull shall come to an
ende.
The Lorde God hath sworne euen B
by hym self (sayeth the Lorde God of

hoostes) I hate the pride of Jacob/ ād I abhorre his palaces: and I wyl geue ouer the citie, wyth al that is therin: so that though there remayne ten men in one house, they shall dye. So theyr nexte kynsfolckes and the dead buriers shal take them, and cary awaye theyr bones and saye vnto hym that is in the ynnermer houses: is there yet eny mo by thee? And he shal answere: they ar al gone, holde thy tunge (shall he saye) for they woulde not remembre the name of the Lorde.

Beholde the Lorde is mynded to smyte the greate houses, so that they
G shall decaye, and the lytle houses, that they shal cleue a sunder. Who can rune with horses, or plowe with oxen vpon the herde rockes of stone? For why? ye haue *turned true iudgment in to bitternesse, ād the frute of ryghtuousnesse into wormwod: Yea euē ye, that reioyse in vayne thynges: ye that saye: haue not we obtayned hornes in oure awne strength? Wel, take hede, O ye house of Israel, sayeth the Lord God of hostes: I wyl brynge a people vpō you, which shall troubl e you, from the waye that goeth toward Hemath, vnto the broke in the medowe.

Of the captyuytie of Israel and Juda

The. vii. Chapter.

THe Lorde God shewed me suche a vysion: beholde, there
A stod on that made gresshoppers, euen when the corne was shutynge forth, after the kyng had clypth his shepe. Now when they vndertoke to eate vp all the greue thynges in the lande, I sayde: O Lorde God, be mercyful, I beseche thee: who shoulde els helpe vp Jacob? that is brought so lowe? So the lorde was gracyous therin, and the Lorde sayde: wel, it shal not be.

Agayne, the Lorde shewed me thys vision: beholde, the Lorde God called the fyre to punysh withall, and it deuoured the great depe: yea it consumed a parte all redy. Then sayde I: O Lorde God holde thyne hande: for who shulde els help vp Jacob that is brought so lowe? So the Lord was mercyful therin, and the Lord god sayd: well, it shall not be.

Morouer, he shewed me this vysion: beholde, the Lorde stode vpon a B
plastered wal and a masons* trowel in hys hande: And the Lorde saide vnto me Amos, what seyst thou? I aswered a masōs trowel. Thē said ÿ lord: beholde, I wyll laye the trowell amonge my people of Israell, and wyl nomore ouer see them, but the hye hylchapels of Isaac must be layed waste and the churches of Israell made desolate. ād As for the house of Jeroboam, I wyll stande vp agaynst it with the swerde. Upon thys sent Amasyah the prest to Bethel vnto Jeroboam the kynge of Israel, saiynge: Amos maketh the house of Israel to rebel agaynst thee, the lande can not awaye with hys wordes. For Amos saieth, Jeroboam shal dye wyth the swerde, and Israell shall be led awaie captiue out of theyr owne lande. And Amasyah said vnto Amos Gett thee hence (thou that canst se so well) and fle in to the lande of Juda: gett thee there thy lyuing, ād prophecy there, and prophecy nomore at Bethel for it is the kynges chapell, and the kynges courte.

Amos answered and sayde to Amasiah
As for me I am neyther prophete, nor C
Prophetes sonne, but a keper of Catell Now as I was breakynge downe molberyes and goyng after the catel, the lord toke me, and sayd vnto me: Go thy way and prophecy vnto my people of Israell And therfore, heare thou now the word of the Lord: Thou saiest: prophecy not agaynst Israell, and speake nothynge agaynst the house of Isaac.

Wherfore thus sayeth the Lorde: Thy wife shalbe defiled in the cytie, thy sonnes and daughters shalbe slayne with ÿ swerde, and thy lande shalbe measured out with the lyne. Thou thy selfe shalte dye in an vnclene land, and Israel shal be dryuen out of his owne countre.

The. viii. Chapter.

Agaynst the rulers of Israel. The Lorde sweareth that he wyl fulfill the thynges which he hath determined against Israel

The

The Lorde God shewed me
thys vysyon: and beholde/
A there was a maunde wyth
sommer frute. And he sayde:
Amos, what seyst thou? I
answered: a maunde wyth sommer frute
Then sayde the Lorde vnto me: the ende
commeth vpon my people of Israel, I
wyll nomore ouerse them. In that daye
shall the songes of the temple be turned
into sorow, sayth the Lord God. Many
dead bodyes shall lye in euery place, and
be cast forth secretly. Heare thys, O yee
that oppresse the poore, and destroye the
nedy in the lande, saynge: When wyll
the new moneth be gone, that we maye
sell vytale, and the Sabboth, that we
maye haue scarcenesse of corne: to make
the busshel lesse, and the sycle greater:
we shall set vp false wayghtes/ that we
maye get the poore vnder vs wyth their
money, and the nedy also for shues: ye let
vs sell the chaffe for corne.
B The Lorde hath sworne agaynst the
pryde of Jacob: these workes of theyrs
wyl I neuer forget. Shall not the land
tremble/ and all they that dwell therin/
mourne for this? Shal not their destruc
tyon com vpon thẽ lyke a water streame
and flowe ouer them/ as the floude of
Egypte? At the same tyme (sayeth the
lord god) I shal cause the Sunne to go
downe at none, & the lande to be darcke
in the cleare daye. Your high feastes wyl
I turne to sorowe, and youre songes to
mournynge: I wyll brynge sacke clothe
vpon all backes, & baldenes vpon euery
heade: yea/ suche a mournynge wyll I
sende them, as is made vpon an only be-
gotten sonne/ and they shall haue a mi-
serable ende.
Beholde, the tyme cõmeth (sayeth ÿ
C Lorde God) ÿ I shall send an hũger ĩto
ÿ earth: not the hũger of breade, nor the
thyrste of water: but an hunger to heare
the worde of the Lorde. So ÿ they
shal go from the one Sea to the other/
yea, from the north vnto the easte, run-
nynge aboute to seke the worde of the
Lorde, and shall not fynde it. In that
tyme, shall the fayre Virgins and the
yonge men perysshe for thyrste. Yea, euen
they ÿ sweare in ÿ offence of Samaria,
and saye: as truly as thy God lyueth
at Dã, and as truly as thy God lyueth
at Bersaba, These shal fall, and neuer
ryse vp agayne.

¶ Threatenynges agaynst Israel. No man can escape the hande of God.

¶ The.ix. Chapter.

I Sawe the Lord standyng
vpõ the aulter, and he sayd
smyte the dore cheke/ that A
ÿ postes maye shake with-
all. For their couetousnesse
shall fall vpon all their heades, & their
posteritee shalbe slayn with the swerd.
They shal not fle awaye, there shal not
one of them escape, nor be delyuered.
Though they were buryed in the hell/
my hande shal fetch them from thence:
though they clymme vp to heauen, yet
shall I cast them downe: though they
hyde thẽ selues vpõ ÿ toppe of Carmel,
yet shall I seke them out/ and brynge
them from thence: Though they crepe
downe fro my syght in to the depe of ÿ
sea/ I shall commaunde the serpente/
euen ther to byte them.
If they go awaye before theyr enemies
into captiuitee, then shall I commaũd
the swerde there to slaye them.
Thus wyll I set myne eyes vppon
them, for their harme and not for their
welth. For whẽ the Lord God of hostes B
toucheth a lande/ it consumeth awaye/
and all they that dwell therin/ must ne
des mourn. And why? theyr destructiõ
shall aryse as euerye streame and rũ
ne ouer them, as the floude in Egypt.
He that hath hys dwellyng in heauẽ/
and groundeth hys tabernacle in the
erth he that calleth the waters of ÿ sea
and poureth them oute vpon the plat
ne grounde: hys name is the Lorde. O
ye childeren of Israell, are ye not vnto
me, euẽ as the Morians, saith ÿ lord/
haue not I brought Israel out of the
lande of Egypte, the Philistines, from
Capthor/ and the Syrians from Cyre?
Beholde, the eyes of the Lord are vpõ
the

the realme that synneth, to rote it clene
out of the earth: Neuertheles, I wyll
not vtterly destroye ÿ house of Iacob,
sayeth the Lorde.
For lo, this I promyse: though I
F sylte the house of Israel amonge all
nacyons (lyke as they vse to syft in a
syue) yet shal not the smallest grauell
stones fall vpon the earth: But al the
wycked doers of my people, that saye:
Tush, the plage is not so nye, to come
so hastely vpon vs: those shall perysh
wyth the swerde. At that tyme wyll I
buyld agayn the tabernacle of Dauid
that is fallen downe, and hedg vp his
gappes: ād loke what is broke, I shal
repayre it: Yea, I shal buylde it agayne,
as it was a fore tyme, that they maye
possesse the remnant of Edom, yea and
al suche people as call vpon my name
wyth them, sayeth the Lorde, whych
doth these thynges.
Beholde, the tyme commeth (sayeth
the Lorde) that the plowman shal ouer
G take the mower, & the treader of grapes
him that soweth sede. The mountaines
shall droppe swete wyne, and the hilles
shall be frutefull, and I wyll turne the
captiuyte of my people of Israel: they
shal repayre the waste cytyes, and haue
them in possessyon: they shal plant vine
yardes, ād drynke the wyne therof: they
shall make gardens, and enioye the
frutes of them.

And I wyll plante them vpon
theyr owne grounde, so that I
wyll neuer rote them out
agayne from theyr lande
whych I haue geuen
them, sayeth
the Lorde thy God.

¶ The ende of the prophecy of Amos.

¶ The boke of
The Prophete Abdy.

Agaynst Edom, ād the trust that they had in riches.

Thys is the vysyon
that was shewed
vnto Abdy: Thus A
hath the Lord god
spoke vpō Edom:
We haue herde of
the Lord that there
is an Embassage
sent amonge the Heathen: Up, let vs
aryse, a fyght against them. Beholde, I
wyl make thee small amonge the Hea
then, so that thou shalt be vtterlly des-
pised. The pryde of thine herte hath
lyft thee vp, thou that dwellest in the
strong holdes of stones, and hast made
the an hye seate: Thou sayeste in thyne
herte: who shall cast me downe to the
grounde? But though thou wentest
vp as hye as the Aegle, and madist B
thy nest aboue amonge the starres: yet
wolde I pluck thee downe from thence
Yf the theues and robbers com to thee
by nyght, thou takyng thy rest: should
they not steale tyl they had ynough?
Yf the grape gatherers com vpon thee
wold they not leaue thee some grapes?
But how shal they trye Esau, and seke
out his treasures?
Yea, the men that were sworne vnto
thee, shal dryue thee out of the borders of
thyne owne lande. They that be now
at one with thee shal dysceaue thee and
ouercome the: Eue they ÿ eate thy bred
shall betray thee, or euer thou perceaue
it. Shal not I at the same tyme destroy
the wyse Men of Edome, and those C
that haue vnderstandyng frō the mout
of Esau? Thy gyauntes (O Theman)
shalbe afrayed, for thorow ÿ slaughter
they shalbe all ouerthrowne vpon the
mount of Esau. Shame shall come vp
on the, for ÿ malice that thou shewedst
to thy brother Iacob: yea, for euermore
shalt thou perysh, and that because of
the Tyme, when Thou dyddeste set
thy Selfe agaynste HYM: Euen
when

Edom. Abdiue.

when the enemyes caryed awaye hys hooſt/and when the aleaunts came in at hys portes, and caſt lottes vpon Jeruſalem, and thou thy ſelfe waſte as one of them.

Thou ſhalt nomore ſe the daye of thy brother, thou ſhalt nomore beholde the tyme of his captiuitee: thou ſhalt no more reioyſe ouer the chyldren of Juda in the daye of theyr deſtruccyon, thou ſhalt tryumphe nomore in the tyme of theyr troble. Thou ſhalt no more com in at the gates of my people in the tyme of theyr decaye: thou ſhalt not ſe theyr myſery in the daye of theyr fall.

Thou ſhalt ſende out noman agaynſt theyr hoſte in ý daye of theyr aduerſytee
f nether ſhalte thou ſtand waytynge any more at the corners of the ſtretes, to murther ſuche as are fled, or to take them preſoners, that remayne in the daye of their trouble. For the day of the Lord is hard by vpon all the Heathen. Lyke as thou haſt done, so ſhalt thou be dealte wythal, yea, ý ſhalt be rewarded euen vpõ thyne head. For lyke wyſe as ye haue dronckẽ vpon myne holy hyll, ſo ſhall al Heathen drynke contynually: yea drynke ſhal they, and ſwalowe vp, ſo that ye ſhalbe/ as though ye had neuer bene.

But vpon the mount Syon, there ſhal a remnaũt eſcape: these ſhalbe holy and the houſe of Jacob ſhal poſſeſſe euẽ thoſe, that had them ſelues afore in poſſeſſyon. Moreouer, the houſe of Jacob ſhalbe a fyre, ý houſe of Joſeph a flãme, and the houſe of Eſau ſhalbe the ſtrawe: G
which they ſhal kyndle and conſume, ſo that nothynge ſhalbe left of the houſe of Eſau, for the Lorde hym ſelf hath ſayde it. They of ý South ſhal haue the mount of Eſau in poſſeſſyon: & loke what lyeth vpon the grounde, that ſhal the Philiſtines haue: the playne feldes ſhal Ephraim and Samarya poſſeſſe: and the mountaynes of Galaad ſhal BenJamin haue. And this hoſt ſhalbe the children of Iſraels preſoners. Now, what ſo lyeth frõ a* Canaan vnto b* Sarephath and in c* Sepharad, that ſhalbe vnder the ſubieccyõ of Jeruſalem: and the cytyes of ý ſouth ſhal enherete it. Thus they that eſcape vppon the hyll of Syon, ſhal goo vp to punyſh the mount of Eſau/and the kyngdome ſhalbe the Lordes.

The Notes.

a* Almany after the Hebr.
b* That is fraunce.
c* That is Spayne.

¶ The ende of the booke of the Prophecy of abdy

The Prologe

¶ The Prophete Jonas wyth

In introduccyon before, teachinge to vnderstande hym and the ryghte vse also of all the scrypture, and why it was wrytten, and what is therin to be sought: and shewynge where wyth the scrypture is locked vp, that he which readeth it can not vnderstande it, though he studye therin neuer so muche: and agayne wyth what keyes it is so opened, that the reader can be stopped out wyth no subteltie or false doctryne of man, from the true sence and vnderstandinge therof.

W. T. vnto the Christen reader.

AS the enuyous philistines stopped the welles of Abraham and filled them vp with earth, to put the memorvall out of mynde, to the entente that they myght chalenge the grounde: euen so the fleshlye minded ypocrytes stoppe vp the vaynes of lyfe whiche are in the scrypture, wyth the earth of their tradicyons, false similitudes and lienge allegoryes: and that of lyke zeale to make the scripture their owne possession and marchaundise: and so shutte vp the kyngdome of heauen which is gods worde, neither entrynge in them selues nor sufferyng them that woulde.

¶ The scripture hath a body without, and within a soule, sprite and lyfe. It hath without, a barcke, a shel, and as it wer an hard bone for the fleshly minded to gnaw vpon. And within it hath pith, cornel, mary and al swetenes for gods electe whiche he hath chosen, to geue them his spirite, and to wryte hys lawe and the fayth of his sonne in their hertes.

¶ The scrpture conteyneth .iii. thinges in it: fyrst the lawe to condempne al fleshe: secondarely the gospel, that is to saye, promises of mercye for all that repente and knowledge their synne at the preachynge of the lawe, and consente in their hertes that the lawe is good, and submyt thē selues to be scolers to learne to kepe ye lawe and to lerne to beleue the mercy that is promysed them: and thyrdly the storyes and lyues of those scolers, bothe what chaunces fortuned theym, and also by what meanes their scolemaster taught them and made them perfecte, and howe he tryed the true from the false.

¶ When the ypocrites came to the lawe, they put gloses to, and make nomore of it then of a worldly lawe which is satisfyed with the outward work and which a turk maye also fulfyl. When yet Gods lawe neuer ceaseth to cōdempne a man vntyll it be wrytten in hys harte and vntyll he kepe it naturally without cōpulsion and al other respecte saue onely of pure loue to god and hys neighboure as he naturally eateth when he is an hongred, without cōpulsion and all other respect, saue to slake hys honger only.

¶ And when they came to the Gospel, there they mingle their leuuen and say, god now receaueth vs no more to mercye, but of mercye receaueth vs to penaunce, yt is to wete, holy dedes that make them fatt belies and vs their captiues, both i soules body. And yet they faine their Idole the pope so merciful yt if ye make a litle mony glister i hys Baalames eyes ther is nether penaunce nor purgatory nor any fastig at al but to fle to heauē as swifte as a thought and at the twinklinge of an eye.

¶ And the liues storyes and gestes of men which are contayned in the bible, they reade as thinges nomore pertaynyng vnto them, then a tale of Robyn hode, and as thinges they wot not wherto they serue, saue, to faine false descāt and iugling allegoryes, to stablish their kyngdome withal. And on of ye chefest and fleshliest study they haue, is to magnifye ye saintes aboue measure and aboue ye truth and wt theyr poetry to make thē greter thē euer god made thē. And if they fide any infirmite or sine ascrybed vnto saintes yt they excuse wt al diligēce, diminishyng ye glory of the mercye of God and robbyng wretched synners of all theyr comforte, and thyncke therby to flat-

ter

ter tle sayntes/and to obteyne theyr fauour, & to make specyall aduocates of the
euen as a man would obteyne the fauour of worldly tyrauntes as they also fayne
the sayntes muche more cruell then euer was any heathen man ad more wicke-
full and vengeable, then the poetes fayne theyr goddes or theyr furyes y tourment
the soules in hell, yf theyr euens be not fasted & ther Images visited & saluted wt
a pater noster (whiche prayer only our lyppes be acquaynted wt, our hertes vnder-
standinge none at all) and worshipped with a candel/ and that offerynge of our de
uocion in the place which they haue chosen to heare the supplicacions and meke
peticions of theyr clyentes theryn
☞ But thou reader thinke of the law of God how that it is altogether spirituall
and so spirituall, that it is neuer fulfylled wyth dedes or workes, vntyl they flow
out of thyne hert wyth as greate loue toward thy neyghbour, for no deseruynges
of hys yea though he be thyne enemy as Chryst loued thee and dyd for thee, for no
deseruynge of thyne, but euen when thou waste hys Ennemye. And in the meane
tyme throughout all our infancy and chyldehode in Chryst tyll we be growen vp
into perfecte men in the full knowledge of Chryst and full loue of Chryst agayne
and of our neyghbours for hys sake, after the ensample of hys loue to vs, remem-
bre that the fulfyllynge of the lawe is a fast fayth in Chrystes bloud, coupled wyth
our profession and submytting our selues to lerne to do better.
☞ And of the Gospell or promyses whych thou metest in the scrypture, beleue fast
that God wyll fulfyll them vnto thee and that vnto the vttermost iote, at the re-
pentaunce of thyne herte, when thou turnest to hym and forsakest euill, euen of
hys goodnes and fatherly mercye vnto thee, and not for thy flatterynge hym wyth
ypocrytysh workes of thyne owne faynynge. So that a fast fayth onely wythout
respecte of all workes, in the forgeuenes both of the synne which we dyd in tyme
of ignoraunce wyth lust & consent to synne, and also of al the sinnes whych we do by
chaunce & of fraylete, after that we are come to knowledge and haue professed y
lawe oute of oure hertes. And all dedes serue onelye for to helpe our neibour &
and to tame our flesh that we fall not to synne agayne, and to exercyse our soules
in vertue, and not to make satisfaction to Godwarde for the Synne that is ones
paste.
☞ And all other storyes of the Byble, wythoute exception, are the practysynge
of the lawe of the Gospell and are true and faythfull ensamples and sure earnest
that God wyll euer so deale wyth vs, as he dyd wyth them, in all infyrmytyes, in
all temptacyons and in all lyke cases and chaunces. Wherin ye se on the one syde
how fatherly and tenderly and wyth all compassyon GOD entreateth hys electe
whych submytte them selues as Scollers, to learne to walcke in the wayes of hys
lawes and to kepe them of loue. If they forgat them selues at a tyme and wente
astraye, he sought them out and fet them agayn wyth all mercye. If they fell and
hurte them selues, he healed them agayne wyth all compassyon and tendernes of
herte, he hath oft brought great trybulacyon and aduersytee vpon hys electe: but
all of fatherly loue onely to teache them and to make them se theyr owne hertes
and the synnes that there laye hydde, that they myhgt afterward feale hys mercy.
For hys mercye wayted vpon them, to rydde them out agayne, as soone as they
were learned and come to the knowledge of theyr owne hertes: so that he neuer
cast man awaye how depe soeuer he had synned saue them onely, whych had first
cast the yocke of hys lawes from theyr neckes, wyth vtter despyaunce and malyce of
herte. Whych ensamples how comfortable are they for vs when we be fallen into
synne and God is com vpon vs wyth a scourge, that we dispeare not, but repent
wyth full hope of mercye after the ensamples of mercy that are gone before. And
therfore they were wrytten for oure learnynge, as testyfyeth Paule Roma. xv. to
comforte vs that we myght the better put oure hope, and truste in God, when we
se howe mercyfull he hath bene in tymes paste vnto our weake bretheren that are
gone before, in all theyr aduersities, neade, temptacions, yea, and horryble synnes
into whych they nowe and then fall.

¶ And on ye other syde, ye se how they that hardened their hertes and synned of
malice and refused mercye that was offered them, and had no power to repente
perysshed at the latter ende with all confusyon and shame mercylesslely.
Whych ensamples are very good and necessary, to kepe vs in awe and drede
in tyme of prosperyte as thou mayest se by Paul. i. Cor. x. that we abyde i ye feare
of God, and wax not wylde & fal to vanities and so synne and prouoke God &
brynge wrath vpon vs.

¶ And thyrdly ye se in that practise, how as god is mercyful and longsufferig,
euen so were al his true prophetes and preachers, berig the infirmyties of their
weake brethren and their owne wronges and iniuries with al pacyence & long-
sufferynge, neuer casting any of them of their backes, vntyl they synned against
the holy gost, malyciously persecuting the open and manyfest trouth: contrarye
vnto the ensample of the Pope, which in synnyng agaynst God, and to quench
the truth of hys holy spiryte, is euer chefe captayne and trompetblower, to set o-
ther a worcke, and seketh only his owne fredom, lybertee, pryuilege, welth, pros-
peryte/profyte/pleasure, pastyme, honoure and glory, with the bondage, thral-
dome, captiuyte, mysirie, wretchydnes and vyle subiectyon of his brethren: and
in hys owne cause is so feruent, so styffe & cruel, that he wyl not suffer one word
spoken against his false maiesty, wyly inuencyons and iuglyng ypocrisy to be
vnaduenged, though al christendom should be set together by the eares: & shuld
cost, he cared not how many hundred thousand their lyues.

Now that thou mayest reade Jonas frutefully, & not as a poetes fable, but
as an oblygation betwene God and thy soule/as an earnest pennye geuen
thee of God/that he wyll helpe thee in tyme of nede, yf thou turne to hym,
and as the worde of God the onely fode and lyfe of thy Soule, thys marke and
note. Fyrst counte Jonas the frend of God, and a man chosen of God to testify
hys name vnto the world, but yet a yong scoller, weake and rude, after the fashiō
of the Apostles: whyle Chryst was yet wyth the bodyly. Whych, though Christ
taught them euer to be meke and to humble them selues, yet oft stroue amonge
them selues, who shoulde be greatest. The sonnes of zebede woulde syt
the one on the ryght hande of Chryst/and the other on the left. They wolde pray
that fyre myght descend from heauen, and consume the Samaritanes.

¶ When Chryste asked: who say men that I am: Peter answered/thou art the
sonne of the liuing God, as though Peter had bene as perfect as an aūgel. But
immediatly after, when Chryst preached vnto them of hys deathe and passion,
Peter was angrye, and rebuked Christe, and thought earnestly, that he had ra-
ued and not wyste what he sayde: as at another tyme, when Chryst was so fer-
uent in healynge of the people/that he had no leysure to eate, they wentte oute
to holde hym, supposyng that he had bene besyde hym selfe. And one that caste
out Deuilles in Chrystes name, they forbad, because he wayted not on them, so
glorious were they yet.

And though Chryste taughte alwaye to forgeue, yet Peter after long goyng
to schole, asked whether men shoulde forgeue. vii. tymes, thynckyng that vii. ti-
mes had bene to muche. And at the laste souper, Peter woulde haue dyed wythe
Chryste, but yet within fewe houres after, he denyed hym both cowardlye and
shamefully: and after the same maner, though he had so longe herd that no mā
myght auenge hym selfe, but rather turne the other cheeke too, then to smyte a-
gayne: yet when Chryste was in takynge, Peter asked whether it were lawful
to smyte with the swearde, and taryed none answere, but layed on rashely.

So that/though when we come fyrste vnto the knowledg of the trueth, and the
peace is made betwene god and vs, and we loue his lawes and beleue and trust
in hym, as in oure father and haue good hertes vnto him, and be borne a newe i
the spirite: yet we ar but children and yonge scolers, weake and feble/and muste
haue leysure to grow in the spirite, in knowledg, loue and in the dedes therof, as

younge

younge chylderen must haue tyme to growe in theyr bodyes.

And God oure father and scholemaster feadeth vs and teacheth vs accordyng vnto the capacitee of oure stomackes and maketh vs to growe and waxe perfect and fyneth vs, and tryeth vs as gold, in the fyre of temptacions and trybulacions. As Moyses wytnesseth Deutero. viii. saiynge: Remembre all the waye by whych the Lorde thy God caryed thee thys .xl. yeares in the wyldernesse, to humble thee, and to tempte or proue thee that it myght be knowen what were in thyne harte. He brought thee into aduersytye and made thee an hungred and then fedde thee wyth Manna, whych neyther thou, nor yet thy fathers euer knewe of, to teach thee that a man lyueth not by breade onely, but by al that proceadeth out of the mouth of God. For the promyses of God are lyfe vnto all that cleaue vnto them, muche more then is bread and bodyly substaunce: as the iourneye of the chylderen of Israell oute of Egypte into the lande promysed them, ministreth the notable ensamples, and that aboundauntly as doth al the rest of the byble also. Howe be it, it is impossible for flesh to beleue and to trust in the trueth of gods promyses, vntyll he haue lerned it in muche trybulacion, after that God hath delyuered hym out therof agayne.

God therfore to teache Jonas, and to shewe hym hys owne harte/and to make hym perfecte, and to instructe vs also by hys ensample, sent hym out of the lande of Israel, where he was a Prophete, to go among the heathen People, and to the greatest and myghtyest citye of the woorlde then, called Niniue: to Preache that wythin .xl. Dayes they shoulde all peryshe for theyr Synnes, and that the Cytie shoulde be ouerthrowen. Whych message the frewyll of Jonas had as muche power to do as the weakest harted woman in the worlde hathe power, yf she were commaunded to leape into a tobbe of lyuing Snakes and Adders: as happelye, if God had commaunded Sara to haue sacrificed her sonne Isaac, as he dyd Abraham, she woulde haue disputed wyth hym yet she hadde done it, for though she were stronge ynough, yet many an holy Saynte, coulde not haue found in theyre hartes, but wolde haue dysobeyed and haue runne awaye from the presence of that commaundement of god wyth Jonas, if they had bene so strongly tempted.

For Jonas thought on this maner: lo, I am here a prophet vnto Gods people the Israelites. Which though they haue gods worde testyfied vnto them dayly, yet dispice it and worshyp God vnder the likenes of calues and after all maner facions saue after hys owne worde, and therfore are of al nacions the worste and moste worthy of punishment. And yet god for the loue of fewe that are amonge them, and for hys names sake, spareth them and defendeth them. How then shoulde god take so cruel vengaunce on so greate a multitude of them to whome his name was neuer preached to, and therfore are not the tenth parte so euel as these? If I shall therfore go preache, so shal I lye, and shame my selfe and god therto and make them the more to dyspyse GOD, and sette the lesse by hym, and to be the more cruel vnto hys people.

And vpon that imagynacyon, he fled from the face or presence of god: that is, out of the contre where god was worshypped in, and from persecutynge of Gods commaundement, and thought, I wyl get me another waye amonge the heathen people and be nomore a prophet, but lyue at rest, and out of al combraunce. Neuertheles the God of al mercy which careth for hys electe children, and turneth al vnto good to them/and smyteth them, to heale them agayn, and killeth them, to make them alyue agayne, and playeth with theym (as a father dothe somtyme with hys yong ignoraunt children) and tempteth them, and proueth them, to make them se their owne hertes prouided for Jonas, how al thinges shoulde be.

When Jonas was entred into the shyppe he layd hym down to slepe and to take hys reste, that is, hys conscience was tossed betwene the commaundment of God/ whyche sente hym to Niniue, and hys fleshlye wysdome, that dyssuaded and

counseled hym the contrary and at the last preuailed agaist the commaundement and caried hym another waye, as a shepe caught betwene .ii. streames/ and as poetes faine the mother of Meleager to be betwene diuers affeccions, while to auenge hir brothers death, she sought to slaye her owne sonne. Wherevpon for very payne and tediousnes, he laye downe to slepe, for to put the commaundement which so gnew and freat his consience, out of minde, as the nature of al wycked is when they haue synned a good, to seke the al meanes with riot, reuell and pastyme / to dryue the remembraunce of sine out of their thoughtes or as Adam dyd, to couer their Nakednesse wyth aprones of pope holye workes.

But God awake hym oute of hys dreame, and sette hys Synnes before hys face.

¶ For when the Lott had caught Jonas, then be sure that hys synnes came to remembraunce agayne, and that hys conscyence raged no lesse then the waues of the sea. And then he thoughte that he onelye was a Synner ād the Heathen that were in the shyppe none in respecte of hym, and thought also, as verely as he was fled from God, that as verely god had cast hym awaye. For the sight of the rodde, maketh the naturall chylde not onelye to see and to knowledge hys faute, but also to forget al hys fathers olde mercye and kyndnes. And the he confessed his sinne openly, and had yet rather perysshe alone, then that the other shoulde haue peryshed wyth hym for hys sake: and so of very desperacion to haue lyued any lenger, bad cast hym into the sea betymes, except they would be lost also.

¶ To speake of lottes, how farre forth they are lawful, is a lyght questyon. Fyrst to vse them for the breakyng of stryfe, as when partteners, theyr goddes as equally diuided as they can, take euerye man hys parte by lot, to auoyde all suspycyon of disceytfulnes, and as the Apostles in the fyrst of the actes, when they sought an other to succede Judas the traytoure, & .ii. persons were presente, then to breake stryfe and to satisfye all partyes, dyd caste lottes, whether shoulde be admitted, esprynge God to temper them and to take whoome he knewe mooste mete, seynge they wyst not whether to preferre, or happely could not al agre. Another, is lawful and in all lyke cases. But to abuse them vnto the tempting of God, ād to compell hym therewyth to vtter thynges wherof we stande in doubte, when we haue no cōmaundemente of hym so to do as these heathen here dyd, though God turned it vnto hys glorye, can not be but euell.

¶ The heathen shipmen astonyed at the syght of the miracle, feared God prayed to hym offered sacryfice and vowed vowes. And I doute not, but that some of thē, or happely all, came therby vnto the true knowledge and true worshyppyng of God, were wōne to god i their soules. And thus god which is infinite mercyfull in al hys wayes wrought their soules health out of the infirmitie of Jonas, euen of his god wyll and purpose, and loue, wherwith he loued them before the worlde was made, and not of chaunce, as it appeareth vnto the eyes of the ignoraunt.

☞ And that Jonas was .iii. dayes and .iii. nyghtes in the belye of hys fyshe: we cannot therby proue vnto the Jewes and infydels or vnto any mā, that christ must therfore dye and be buried and ryse agayne. But wee vse the ensample and lykenesse to strength the faythe of the weake. For he that beleueth the one can not dout i the other: in as much as the hande of god was no lesse mightye i preseruing Jonas alyue agaynst al natural possibilitee and in delyueryng hym safe oute of hys fysh, then in reysynge vp Chryste agayne out of hys sepulchre. And we maye describe the power and vertue of the resurreccyon therby/ as Christ him selfe boroweth the symilytude thereto Mat. xii sayenge vnto the Jewes, that cam about hi and desired a signe or a wonder from heauen to certyfy them that he was christ: thys euel & wedlocke breakyng nacyon (which breake the wedlocke of fayth wherw they be maried vnto god, and beleue in their false workes) seke a signe, but ther shal no signe be geuē the saue ÿ sygne of the prophet Jonas: for as Jonas was .iii. dayes & .iii. nyghtes in the belye of the whale, euen so shall the sonne of man be .iii

dayes and .iii. nyghtes in the herte of the erthe. Which was a watch word as we saye, and a sharpe threatenyng vnto the Jewes and as muche to saye as thus / ye harde herted Jewes seke a signe: loo, thys shalbe youre sygne, as Jonas was rysed out of the sepulchre of his fishe and then sent vnto the Niniuites to preache yͭ they shoulde perysh / euen so shal I ryse agayne out of my sepulchre, and come ãd preache repentaunce vnto you. Se therfore when ye se that signe that ye repent or els ye shal surely perysh & not escape. For though the infirmiteys which ye now se in my flesh be a let vnto youre faythes, ye shal yet then be without excuse, when ye se so greate a myracle and so greate power of god shed out vpon you. And so Christe came agayne after the resurrection in hys spyrite ãd preched repẽtaũce vnto them, by the mouth of his apostles and disciples, and with miracles of yͤ holy gost. And al that repented not peryshed shortly after & were for the most part slain wͭ swerd and the rest caryed away captiue into al quarters of the world for an ensã-ple, as ye se vnto this daye.

And in lyke maner, sens the worlde beganne, wheresoeuer repentaunce was offered and not receaued, there god toke cruel vengaunce immediatly: as ye se in the floud of Noe in the ouerthrowynge of Sodom and Gomor & al the contre aboute and as ye se of Egypt, of the Amorytes, Cananites, and afterwarde of the very Israelites and then at the last of the Jewes to, and of the Assyrians and Babyloniãs and so throughout al the imperes of the worlde.

Gyldas preached repentaunce vnto the olde Brittaynes, that inhabited ẽglãd, they repented not, and therfore God sent in theyr ennyes vpon them on euery side and destroyed them vp and gaue the lande vnto other naciõs. And greate vẽgaũce hath bene taken in yͤ lande for sinne syns that tyme.

Wicleffe preached repentaunce vnto oure fathers not longe sens: they repented not: for their hartes were indurate and their eyes blinded with their own pope holye ryghtuousnesse, wherewythe they hadde made their Soules gaye agaynste the receauing agayne of the wycked spirite that bryngeth .vii. worse then hymself wyth hym, and maketh the latter ende worse then the begynnynge, for in opẽ sines, there is hope of repentaũce, but in holy ypocrysy none at al. But what folowed: they slewe theyr tru and ryght kynge and set vp .iii. wronge kynges arowe, vnder whych all the noble bloude was slayne vp and halfe the commõs therto, what in Fraunce, and what wyth theyr owne swerde, in fyghtinge amonge them selues for the crowne and the cityes and townes decayed, and the lande brought halfe in to a wyldernesse in respecte of that it was before.

And now Chryst to preache repentaunce is rysen yet ones agayne oute of hys sepulchre in whych the pope had buryed hym and kepte hym downe wyth hys pyl-lers and pollaxes and al disguisynges of ypocrysy, wyth gyle, wyles and falshede and wyth the swerd of al prynces, whych he had blynded wyth hys false marchaũ-dyse. And as I doubte not of the Ensamples that are paste soo am I sure that greate wrath wyll followe, excepte repentaunce turne it backe agayne, and cease it.

When Jonas had ben in the fysshes bely a space, and the rage of hys conscience was somewhat quieted and swaged, and he come to hym selfe agayne, and had receaued a lytle hope: the qualmes and panges of desperacyon whyche wente ouer hys hert, halfe ouercome, he prayed, as he maketh mencion in the text, saying: Jonas prayed vnto the Lorde hys God oute of the belly of the fysh. But the wordes of that prayer, are not here set. The prayer that here stãdeth in yͤ text is the prayer of prayse & thanckesgeuyng / whych he prayed and wrote, when he was escaped ãd past all ieopardy.

In the ende of whyche prayer he sayethe, I wyll sacryfyce wyth the voyce of thanckesgeuynge and paye that I haue vowed, that sauyng commeth of the lord For verely to confesse out of the herte, that all benefytes come of God, euen oute of the goodnesse of hys mercye, and not deseruinge of our dedes, is the onely sacry-

fyce that pleaseth God, and to beleue that God onlye is the sauiour, is the thynge that all the Jewes vowed in theyr cyrcumcysion, as we in our baptysme. Which vowe Jonas now taught wyth experyence, promyseth to paye. For those outward sacryfyces of beastes vnto whych Jonas had happelye ascrybed to muche before, were but feble and childish thynges and not ordeyned, that the worckes of them selues shoulde be a seruyce vnto God but vnto the people, to put them in remembraunce of thys inwarde sacryfyce of thankes and of fayth, to truste and beleue in God the onelye sauiour. Whych sygnification whē it was awaye, they were abhominable and deuelysh ydolatrie and ymage seruice: as oure ceremonies and sacramentes, are become now to all that truste and beleue in the worke of them and are not taught the sygnifycacyons, to edifye theyr soules wyth knoweledge and the doctryne of God.

¶ When Jonas was cast vpon the lande agayne, then hys wyll was fre, and had power to goo whether God sent hym, and to do what God badde, hys owne ymaginacyons layd apart. For he had bene at a new schole, yea and in a fornace where he was purged of muche refuse and drosse of fleshlye wysdome, whych resisted the wysdome of God, and led Jonas his wyl contrarye to the wyl of God. For as farre as we be blynde in Adam, we cannot but seke and wyll oure owne profytte pleasure and glory. And as farre as we be taught in the spyrit, we can not but seke and wyll the pleasure and glory of God onely.

¶ And as for thre dayes iourneye of Niniue, whether it were in lenght or to goo rounde about it, or thorowe all the streates, I comit vnto the discretion of other men: But I thyncke that it was then the greatest citie of all the worlde.

¶ And that Jonas went a dayes iourney in the cytye, I suppose he dyd it not in one daye: but went fayre and easely preachyng here a sermon and there another and rebuked the synne of the people, for whych they must perysh.

¶ And whē thou art com vnto the repentaunce of the Niniuites, there haste thou sure earnest, ŷ how so euer angry god be, yet he remembreth mercy vnto al ŷ truly repent and beleue in mercy. Which ensample oure sauioure Christe also casteth in the teeth of the indurate Jewes saiynge: the Niniuites shall rise in iudgement wt this nacion and condempne them, for they repented at the preaching of Jonas, and beholde a greater then Jonas here, meaninge of him selfe. At whose preachig yea, though it were neuer so myghtye to perse the herte, and for al his miracles therto, the harde herted Jewes coulde not repent: when the heathen Niniuites repented at the bare preachinge of Jonas, rebukinge theyr synnes without any miracle at all.

¶ Why: For the Jewes had leuended the spiritual lawe of God, and with their gloses had made it al togeth er earthly and fleshly, and so had set a vayle or couerynge on Moses face to shadow and darken the glorious brightenesse of his countenaunce. It was synne to stele: but to robbe wedowes howses vnder a coloure of longe prayinge and to polle in the name of offerynges and to snare the people wt intollerable constitucions against al loue, to catche their money out of their purses, was no synne at all.

¶ To smite father and mother was synne. But to withdraw helpe from them at theyr nede for blynd zeale of offeryng, vnto the profyt of the holye pharises, was then as meritorious as it is now to let al thy kinne choose whether they wyl sinck or swime, while thou buyldest ād makest goodly foundaciōs for holy people which thou haste chosen to be thy Christe, for to sowple thy soule with the oyle of theyr swete blessinges, and to be thy Jesus for to saue thy soule from the purgatory of ŷ bloud that only purgeth synne, with their watchinge, fasting, wolwarde goyng & rysynge at mydnighte. etc. wherwith yet they purge not them selues from their couetousnesse pryde lechery, or any vyce that thou seyest amonge the laye people.

¶ It was greate synne for Chryste to heale the people on the Sabbothe daye

unto the glorye of God hys father, but none at all for them, to helpe theyr catel but to theyr owne profyte.

☞ It was synne to eate with unwasshen handes, or on an unwasshen table, or out of an unwasshen dysh: but to eate out of that puryfyed dish, that which came of bribery, theft and extorcion, was no synne at all.

☞ It was exceadynge meritorious to make manye disciples: But to teache them to feare God in hys ordinaunces had they no care at all.

☞ The hyghe Prelates so defended the ryghte of holy Churche, and so feared the people wyth the curse of God and terryble paynes of hell, that no man durste leaue the vylest herbe in hys garden untithed. And the offerynge and thynges dedicate unto God for the profytte of hys holye Vicars were in suche estimacion and reuerence, that it was muche greater synne to sweare trulye by them, then to forsweare thy selfe by God: what vengeaunce then of God, and how terryble and cruel dampnacion thynke ye, preached they, to fal on them that had stolen suche holy thynges? And yet sayth Chryst, that ryghtuousnes and fayth in kepynge Promyse, mercye and indifferent iudgemente, were utterlye trodden under fote and cleane dyspysed of those blessed fathers, whych so myghtely maynteined Aarons patrimony, and had made it so prosperous, and enuyroned it and walled it aboute on euery syde wyth the feare of God that no man durst touche it.

¶ It was greate holynesse to garnysh the sepulchres of the Prophetes and to condempne theyr owne fathers for sleing of them: and yet were they them selues for blynde zeale of theyr owne constitucions, as ready as theyr fathers to slea who so euer testifyed unto them, the same truth, which the prophetes testified unto theyr fathers. So that Chryst compareth al the ryghtuousnes of those holy patriarkes unto the outwarde bewtye of a paynted Sepulchre, full of stynche and all uncleanesse wythin.

☞ And finally to begyle a mans neyboure in subtyl bargaynyng and to wrappe and compasse him in with cauteles of the lawe, was then (as it is nowe) in the kyngedome of the Pope. By the reason wherof they excluded ye lawe of loue out of ther hertes, and consequently all true repentaunce: for how coulde they repente of that they coulde not se to be synne?

¶ And on the other syde, they had set up a ryghtwesnesse of holy workes, to clese their soules withal: as the Pope sanctifieth us with holy oyle, holy bred, holy salte holy candels holy dome ceremonies and holy dome blessynges, and with what so euer holynes thou wilt, saue with the holynes of Gods word which onlye speaketh unto the herte, and sheweth the soule her fylthynes and unclenesse of synne and leadeth her by the waye of repentaunce unto the fountayne of Christes bloud to wash it awaye thorow fayth. By the reason of which false rightwysenes they were dysobedient unto the rightousnesse of god, which is the forgeuenes of synne in Christes bloude and coulde not beleue it. And so thorow fleshly interpretynge the lawe and false imagined righteousnesse their hertes were hardened and made as stony as claye in an hote furnace of fyre, that they coulde receaue neyther repentaunce nor faith or any moyster of grace at all.

☞ But the heathen Niniuites, though they were blynded with lustes a good, yet were in those .ii. poyntes uncorrupt and unhardened and therfore with the onelye preachyng of Jonas came unto the knowledge of their synnes, and confessed them and repented truly and turned euery man from his euel dedes, and declared theyr sorow of hert and true repentaunce, with their dedes, which they dyd out of faith and hope of forgeuenes, chastisyng their bodies with prayer and fastyng, and with takinge all pleasures from the flesh: trustynge as God was angry for their wyckednesse euen so shoulde he forgeue them of his mercie, yf they repented and forsoke their mysse lyuynge.

☞ And in the last ende of all, thou hast yet a goodly ensample of learnynge, to se how earthly Jonas is styll for all hys tryinge in the whales bellye. He was so sore

displeased because the Niniuites peryshed not, that he was werye of hys lyfe, and wyshed after the death for very sorow and payne, that he had lost the glory of hys prophesyinge, in that hys prophecye came not to passe. But God rebuked hym w a lykenes, sayinge: it greueth thyne herte for the losse of a vyle shrobbe or spraye, wheron thou bestowedst no labor or cost, neyther was it thyne handworke: How muche more then shoulde greue myne hert the losse of so greate a Multitude of innocentes as are in Niniue, which are all myne handes worcke. Naye Jonas, I am God ouer all, and father, as well vnto the Heathen, as vnto the Jewes, and mercyfull to all, and warne, yet I smyte: neyther threate I so cruelly by any Prophete, but that I wyl forgeue if they repent and aske mercye: neyther on the other syde, what socuer I promyse wyll I fulfylle it, saue for theyre sakes onely, which truste in me and submytte them selues, to kepe my lawes of very loue, as natural chylderen.

ON thys maner to reade the Scrypture, is the ryght vse therof, and why the holyghoost caused it to be wrytten. That is that thou fyrst seke out the law what God wyll haue thee to do, interpretinge it spiritually wythout glose or couerynge the bryghtnesse of Moyses face, so that thou fele in thyne herte, how that it is damnpnable synne before God, not to loue thy neyghboure that is thyne enemye as purely as Chryst loued thee: and that not to loue thy neygbour in thyne herte is to haue committed already all synne agaynst hym. And therfore vntyll that loue be come, thou muste knowledge vnfaynedlye, that there is synne in the best dede thou doest. And it must earnestlye greue thyne herte and thou must wash all thy good dedes in Chrystes bloude, yer they can be pure, and an acceptable sacryfice vnto God, and must desyre God the father for hys sake, to take thy dedes a worth, and to pardonne the imperfectnesse of them, and to geue thee power to do them better, and wyth more feruent loue.

☞ And on the other syde, thou must search dylygently for the promyses of mercye whyche God hath promysed thee agayne. Whyche .ii. poyntes, that is to were, the lawe spiritually interpreted, how that al is dampnable synne that is not vnfayned loue out of the grounde and bottome of the herte after the ensample of Chrystes loue to vs, because we be all equally created and fourmed of one God oure father and indifferentlye boughte and redemed wyth one bloude, of our sauioure Jesus Chryst: and that the promyses be geuen vnto a repentinge soule that thyrsteth a longeth after them, of the pure and fatherly mercye of god thorow oure faythe only wythout all deseruyng of oure dedes, or merytes of oure worckes, but for Chrystes sake alone/and for the merytes and deseruinges of hys worckes/deathe and passyons that he suffered altogether for vs and not for him self: whych .ii. poyntes I saye if they be written in thyne hert, are the keies whych so open al the scrypture vnto thee, that no creature can locke thee out, and wyth whych thou shalt go in ad oute and fynde pasture and fode euery where.

And yf these lessons be not written in thyne herte, then is al the scrypture shutt vp, as a cornel in the shale, so that thou maiest rede it & cómon of it & reherse al the stories of it and dispute subtilly and be a profound sophyster, and yet vnderstand not one iote therof.

☞ And thyrdelye that thou take the storyes and lyues whyche are contayned in þ byble, for sure and vndoubted ensamples that God so wyl deale wyth vs vnto þ worldes ende.

☞ Here with Reader fare well and be commended vnto God & vnto the grace of his spirite. And first se that thou stoppe not thyne eares vnto the callynge of god, and that thou harden not thyne herte, begyled with fleshly interpretaunge of the lawe & false imagined and ypocritysh rightuousnes, and so the Niniuites ryse w thee at the day of iudgement and condempne thee.

¶ And secondarily, if thou find ought amisse, when thou seist thy selfe in the glasse of Gods worde, thynke it compendious wisdome to amende the same betymes, monisshed and warned by the ensample of other men, rather then to tary untill thou be beaten also.

¶ And thirdly, if it shal so chaunce that the wilde lustes of the flesh shal blinde thee and cary thee cleane awaye with theym for a tyme: yet at the later ende, when the god of al mercy shal haue compassed thee on euery side with temptacions, trybulacions, aduersities and combraunce, to bryng thee home agayne unto thine owne herte, and to set thy sinnes which thou woldest so faine couer and put out of minde with delectacion of voluptuous pastimes, before the eyes of thy conscyence: then call the faithful ensample of Jonas and al lyke stories unto thy remembraunce, & withe Jonas turne unto thy Father that smote thee: not to caste thee a waie but to laie a scorosife and a freatyng plaister unto the pocke that laye hid and fret inwarde to drawe the disease oute and to make it appeare, that thou myghtest feale thy syckenes and the daunger therof and come and receaue the healyng plaister of mercy.

¶ And forget not that what soeuer ensample of mercye god hath shewed sens the begynnynge of the world, the same is promysed thee, yf thou wylte in lyke maner turne agayne, and receaue it as they dyd. And wyth Jonas be acknowen of thy synne and confesse it and knoweledge it unto thy father.

¶ And as the lawe which fereth thy conscience, is thine hert, and is none outward thynge, euen so seke wythin thyne hert the playster of mercye, the promises of forgeuenes in our sauiour Jesus Chryste accordyng unto al the ensamples of mercy that are gone before.

¶ And wyth Jonas let them that wayte on vanities and seke god here and there and in euerye temple, saue in theyr hertes, go: and seke thou the testament of god in thyne harte. For in thyne harte is the word of the law, and in thyne hart is ẏ word of fayth in the promyses of mercye in Jesus chryst. So that yf thou confesse with a repentinge herte and knowelidge and surely beleue that Jesus is Lorde ouer al synne, thou art safe.

¶ And fynally when the rage of thy conscience is ceased and quieted wythe faste fayth in the promyses of mercye, then offre wyth Jonas the offerynge of prayse and thankesgeuinge, and paye the vowe of thy baptisme, that God only saueth, of his only mercy, and goodnesse: that is, beleue stedfastlye and preache constauntlye that it is god onely that smyteth, and God onely that healeth: ascribynge the cause of thy tribulacion unto thyne owne synne, and the cause of thy delyueraunce unto the mercye of God.

¶ And beware of the leuen that sayth, we haue power in our free wyll before the preachynge of the Gospell to deserue grace, to kepe the lawe, of congruitee, or god to be unryghtuous. And saye wyth John in the fyrst: that as the lawe was geuē by Moyses, euen so grace to fulfyll it, is geuen by Chryste. And when they saye oure dedes wyth grace deserue heauen, saye thou wyth Paule Ro. vi. that euerlastyng lyfe is the gyfte of God thorow Jesus Chryst our Lord and that we be made sonnes by fayth Jhon. i. and therfore heyres of God wyth Chryst. Rom. viii. And saye that we receaue all of God thorow fayth that foloweth repentaunce, and that we do not oure worckes unto God but either unto our selues, to slaye the synne that remayneth in the flesh and to waxe perfect, ether unto our neyghbours which do as muche for us agayne in some other thynges. And when a man excedeth in gyftes of grace let hym understande that they be geuen hym as wel for hys weke bretheren as for hym selfe: as though all the breade be committed unto the panter yet for hys felowes wyth hym, whych geue the thanckes unto theyr lorde and recompense the panter agayne wyth other kynde seruice in theyr offices. And when they saye that Chryste hath made no satisfaction for the synne we do after our baptysme, saye thou wyth the doctryne of Paule, that in oure baptisme we receaue the

merites of Chrystes death, through repentaunce and faith, of which two, baptisme
is the sygne. And though when we synne of frailtie after our baptisme we receaue
the sygne no more, yet we be renewed agayne, through repentaunce and faythe in
Chrystes bloude, which twayne, the sygne of Baptisme euer contynued amonge
vs in baptysinge our younge chylderen, doth euer kepe in mynd and call vs backe
agayne vnto oure profession if we be gone astraye, and promiseth vs forgeuenes.
Neyther can at all synne be wasshed awaye wyth oure workes, but
wyth Chrystes bloude: neyther can there be anye other sacryfyce or sa-
tisfaction to Godwarde for them, saue Chrystes bloude. For as
muche, as we can do no workes vnto God, but receaue
onelye of hys mercye wyth oure repentinge, fayth,
through Jesus Chryste oure Lorde, and
onely Sauiour: vnto whome, and
vnto hys holye spirite, that
only purgeth, sanc-
tifyeth and
wassheth
vs
in the innocent bloude
of oure redemp-
tion, be
prayse
for
euer.
A M E N.

❧

¶ The Ende of the Prologe
vpon the Prophete
Jonas.

¶ The Boke of The Prophete Jonas.

Of the flyght of Jonas when he was sent to preach. A tempest aryseth and casteth him in the sea for his disobedience.

The fyrst Chapter.

THe word of the lord
A came vnto Jonas,
the sonne of Amithai
saynge: Aryse and
get thee to Niniue
that greate cytye: &
preache vnto them
how that their wic-
kednesse is come vp before me. And Jo-
nas made hym ready to fle vnto * Thar-
sis, from the presence of the Lorde, and
gat hym downe to Joppa: wher he foūd
a shyppe ready for to go vnto Tharsis.
So he payed his fare, and went aborde
that he myght go with them vnto Thar
sis, from the presence of the Lorde. But
the Lorde hurled a great wynde into the
sea, and there was a myghtye tempeste
in the sea: so that the shyppe was in ieo-
pardy of going in peces. Then the mari
B ners were afrayde, and cryed euery man
vnto his God: ād the goodes that were
in the shyp, they cast into the sea, to ligh-
ten it of them. But Jonas gat hym vn-
der the hatches/ where he layd hī downe
and slombred.

So the Master of the shyppe came
to hym, and sayde vnto hym: why slom-
berest thou? Up, call vpon thy God: yf
God (happely) wyll thyncke vpon vs, ÿ
we perysh not. And they sayde one to an
other: come, let vs caste lottes: ÿ we may
know, for whose cause we are thus trou
bled. And so they cast lottes, and the lott
fell vpon Jonas.

Then sayde they vnto hym: tell vs for
whose cause are we thus troubled? what
is thyne occupacion? whence commest ÿ?
what contreman art thou? and of what
nacyon? He answered them: I am an He
brewe, and I feare the Lorde God of hea
C uen whych made both sea and drye land
Then were the men excedyngly afrayed
and sayde vnto hym: why dyddest thou
so? (for they knewe that he was fled frō
the presence of the Lorde because he had
tolde them) and sayd moreouer vnto hī:
What shal we do vnto thee, that the sea
maye ceasse from troublynge vs? (for ÿ
sea wrought and was troublous) he an-
swered them: take me and caste me into
the sea, so shall it let you be in rest: for I
wote it is for my sake, that thys greate
tempest is come vpon you.

Neuertheles the mē assayed with row
ynge, to brynge the shyppe to lande, but D
it wold not be, because ÿ sea wrought so
and was so troublous agaynst them.
Wherfore they cryed vnto the Lorde, &
sayde: O Lord let vs not perish for this
mans death, neyther laye thou innocent
bloude vnto oure charge, for thou / O
Lorde, haste done, euen as thy pleasure
was.

So they toke Jonas, and cast hym
into the sea, and the sea left ragyng. And
the men feared the Lorde excedyngly,
doing sacryfyces & making vowes vnto
the Lorde.

The Notes.

* Under the name of Tharsis (as some thinck) is sygnifyed some sea that was farre of, and whose voiage was verye longe: so that the saylers therin, coulde se no thynge but the sea and the ayre.

Joppa is an hauen of Jewry, where was sometime a goodly cytie of whych there remayneth nowe but a porcion.

¶ Jonas is swalowed of a whale. The prayer of Jonas.

The .ii. Chapter.

BUt the Lorde prepared a greate A
fyshe, to swalow vp Jonas. So
was Jonas in the bely of ÿ fysh,
thre dayes and thre nyghtes. And
Jonas prayed vnto the lorde his god
out of the fysshes bely, and sayd: In my
trouble I called vnto the lorde, and he
herde me out of the bely of * hel, I cry-
ed/ and thou herdest my voyce. Thou
haddest cast me downe depe in the mid
dest of the sea/ and the floude compas-
sed me aboute: yea all thy waues and
roules of water wente ouer me. I
thought that I had ben cast awaie out
of thy sight: but I wil yet againe loke
towarde thy holy temple. B

The waters compassed me, euen to
the very soule: the depe laye about me
and the wedes were wrapte about mine
head. I went downe to the botome of ÿ
hylles, and was barred in with earthe
for euer. But thou, O lord my god, hast
brought vp my lyfe agayne out of cor-
rupcion. When my soule fainted with-
in me

me, I thought vpon the Lorde: ãd my
prayer came into thee, euen in to thy ho
ly temple. They that hold of vayne va
nyties, will forsake his mercy. But I
wyl do the sacryfyce with the voyce of
thankesgeuinge/and wyl paye that I
haue vowed: for why? saluaciõ cometh
of the Lord. And the Lorde spake vnto
the fysh and it cast out Jonas agayne
vpon the drye lande.

The notes.

* The Scripture speaketh of hel commenly as of a place comen for all them that goo downe into the earth, as into a graue, or to the depe of the see. &c. as ye haue in Genesis and in the Psalmes.

¶ Jonas is sent againe to Niniue. The repẽtaũce of the kinge of Niniue.

The. iii. Chapter.

Then came the worde of the
A Lorde vnto Jonas againe,
saiynge: vp, and get thee to
Niniue that greate cytie, &
preache vnto them the prea
chinge which I bad thee. So Jonas
arose, and went to Niniue at the lordes
commaundement. Niniue was a grete
cytie vnto God, namelye, of thre dayes
iourney.
B And Jonas went to, and entered i
to the cytie: euen a dayes iourney, and
cryed, saiynge: There are yet. xl. dayes
and then shal Niniue be ouerthrowen
And the people of Niniue beleued god
and proclamed fasting, and arayed thẽ
selues in * sacke cloth, as wel the greate
as the smal of them. And the tidinges
came vnto the kinge of Niniue, which
arose out of his seate, and dyd his ap
parel of, & put on sackcloth, and sat hi
C downe in asshes.
And it was cryed and commaunded
in Niniue, by the auctoryte of the king
& hys lordes, saiynge: se that nether mã
or beast/oxe or shepe taste ought at all:
and that they neyther fede nor drynke
water: but put on sack cloth both man
and beest/and cry mightely vnto god:
yea se that euery mã turn from hys euel
waye, and from the wickednes, that he
hath in hande.
D Who can tel? God maye turne, ãd
repent, and cease from his fierce wrath,
that we perish not. And whẽ god sawe
ther workes, how they turned frõ theyr
wycked wayes: he repented on the euel,
which he sayde he wolde do vnto them
and dyd it not.

The notes.

* The arai yng them in sackcloth was an outward signe of greate repentaunce, as in ii. Reg. iii. c

¶ Jonas is reproued of God.

The. iiii. Chapter.

Therfore Jonas was sore dyscõ
tent & angry. And he prayed vnto A
the Lorde, and sayde: O Lord,
was not this my saiynge (I praye thee)
when I was yet in myne owne countre?
Therfore I hasted rather to flee vnto
Tharsis, for I know well ynough that
thou arte a mercyfull God, full of com
passion, longe sufferyng, and of greate
kyndnes, and repentest when thou shoul
dest take punishement. And now, O
Lord take my life fro me (I besech thee)
for I had rather dye thẽ lyue. Then said
the Lorde: arte thou so angrie? And Jo
nas gate hym oute of the cytye, and sate
downe on the east syde therof: and there
made hym a boothe, and sate vnder it in
the shadow/tyl he myght se, what should
chaunce vnto the cytye.
And the Lorde God prepared a wyl
de vine, which sprang vp ouer Jonas, B
that he myght haue shadowe aboue hys
heade, to delyuer hym out of hys payne.
And Jonas was exceadinge glad of the
wylde vyne.
But vpon the next morowe agaynste
the spryng of the daye. The Lorde orde
ned a worme, which smote ye wylde vine,
so that it wethered awaye. And when the
sunne was vp, God prepared a feruente
east wynde: and the Sũne bett ouer the
heade of Jonas that he fainted agayne
ãd wysshed vnto hys soule, that he might
dye, and sayde: it is better for me to dye
then to lyue. And god said vnto Jonas: C
Art thou so angry for the wylde vyne?
And he sayde: yea very angry am I euẽ
vnto the death. And the Lord sayd: thou
hast cõpassion vpõ a wylde vyne/wher
on thou bestowedst no laboure, nor ma
dest it growe: whyche sprange vp in one
night and perysshed in an other: ãd shuld
not I then haue compassion vpõ Niniue
that great cytee, wherin there are aboue
an. C. & xx. thousand persõs, that knowe
not theyr ryght hand from the left: besi
des muche catel?

¶ The ende of the prophecy of Jonas.

The Boke of
The Prophete Micheas

Of the destruction of Samaria because of theyr Idolatrye.

The fyrst Chapter.

3 This is the woorde
of the Lorde, that
came vnto micheas
the morasthite/in the
dayes of Jothan,
Ahas and Jeheze-
kiah kinges of Ju-
da:whych was she-
wed hym vpō Samarya and Jerusalē.
Heare all ye people, marcke thys well O
earth and all that therin is: Yea the
Lorde God hym selfe be wytnes amōge
you, euen the Lorde from hys holy tem-
ple. For why? beholde the Lorde shal goo
oute of hys place, and come downe, and
trede vpon the hygh thynges of the erth.
The mountaynes shall consume vnder
hym and the valleys shal cleue asunder:
lyke as waxe consumeth at the fyre, and
as the waters runne downward. And all
thys shalbe for the wickednes of Jacob
B and the synnes of the house of Israell.
But what is the wyckednes of Ja-
cob? Is not Samaria? Which are the
hye places of Juda? is not Jerusalem?
Therfore I shall make Samaria an
heape of stones in the feld, to lay about
the vinyarde: her stones shal I caste in
to the valeye, and dyscouer her foun-
dacyons.
All her Images shalbe broken downe
and all her wynninges shalbe brente i
the fyre: ye al her Idoles wyl I destroy
for why? they are gathered oute of the
hyre of an whore / and into an whores
hyre shall they be turned agayne.
Wherfore I wyl mourne and make la-
mentacion, bare and naked wyl I go:
I must mourne lyke ẏ dragōs/ & take
sorow as the Estriches: for their woūd
C is past remedy: And why? it is come in
to Juda, and hath touched the porte of
my people at Jerusalem alreadye.
Wepe not, lest they at Geth perceaue
it.
Thou at Betaphra, welter thy selfe
i ẏ dust and ashes. Thou that dwellest
at Sephir, get thee hence with shame.
The proude shall boost nomore for very
sorowe: and why? her neyghboure shall
take from her what she hath. The rebel-
lyous cyty hopeth, that it shal not be so D
euel: but for al that, the plage shal come
from the Lorde, euen in to the porte of
Jerusalem. The greate noyse of ẏ cha-
rettes shal feare them, that dwell at La-
chis, whiche is an occasyon of ẏ synne
of ẏ daughter of Sion for in thee came
vp the wyckednesses of Israel. Yea she
sent her cursers in to the lande of Geth.
The houses of lyes wyll dysceaue the
kings of Israel. And as for thee (O ẏ ẏ
dwellest at Moraffa) I shal brynge a
possessioner vpon thee, and the plage of
Israel shal reach vnto Odolla. Make
the balde, & shaue the, because of thy ten
der chyldren: Make thee cleane bald as
an Aegle, for they shalbe caryed awaye
captyue from thee.

Thretenynges agaynst the sinful people.

The .ii. Chapter.

O Wo vnto them, that ymagyn to
do harme, & deuyse vngracyous
nesse vpon their beddes to per
fourme it in ẏ cleare daie: for their power
is agaynst God. When they couet to A
haue land, they take it by vyolence, they
robbe men of their houses.
Thus they oppresse a mā for his house,
and euery man for his heritage. Ther
fore thus sayeth ẏ Lorde: Beholde
agaist this housshold haue I deuysed a
plage, wherout ye shal not plucke your
neckes: Ye shal nomore go so proudly,
for it wyl be a perlous tyme. In that
daye shal thys terme be vsed & a mour-
nynge shalbe made ouer you on this ma
ner: We be vtterly desolate, the porcion
of my people is translated. When wyl
he parte vnto vs the lande that he hathe
taken from vs?
Neuertheles there shalbe no man to B
diuide thee thy porcion in the congregaci
on of the Lorde. Tush, hold youre tong
(saye they.) It shal not fal vpon thys
people, we shal not come so to confusion,
sayeth the house of Jacob. Is the spirite
of the Lorde so cleane awaye? or is he so
mynded?

C Truthe it is, my wordes are frendly vn-
to them y liue right: but my people doth
the contrary, therfore must I take parte
agaynst them: for they take awaye both
cote and cloke from the symple.
Ye haue turned youre selues to fyght,
y women of my people haue ye shut out
from their good houses, ad take awaie
my excellent gyftes from their children
Up get you hence, for here shal ye haue
no rest.
Because of their Idolatry they are cor-
rupte, and shal miserably perishe. If
I were a fleshly felowe and a preacher of
lies, and tolde them that they myght lyue
bybbyng and bollyng and be droncken:
O that were a Prophete for this people
D But I wil gather thee in dede O Iacob
and dryue the remnaunt of Israel all to
gether. I shal cary them one w another
as a floke in the folde, and as y catell in
their stalles, y they maye be dysquyeted
of other men. Who so breaketh the gap
he shall go before. They shal breke vp
the porte, & go in and out at it. Their
kynge shal go before them, ad the Lord
shalbe vpon the heade of them.

Agaynst the tyranny of Prynces and false prophetes

The .iii. Chapter

HEre O ye heades of y hou-
se of Iacob & ye leders of y
A house of Israell: Shulde
not ye know what were law
full and ryght: but ye hate
the good, and loue the euel: ye plucke of
mennes skynnes, ad the flesh from their
bones: ye eate the flesh of my people, &
flay of their skyn: ye breake their bones
ye choppe them in peces as it were in to
a cauldron, & as fleash into a pot. Now
the tyme shal come, that when they call
vnto the Lorde, he shall not heare them
but hyde his face fro the because that
throwe their owne immagynacyons they
haue dealte so wyckedly
And as concernynge the prophetes
that dysceaue mi people, thus the Lorde
sayeth agaynst them: When they haue
B anye thinge to byte vppon : then they
preach that all shalbe wel: but yf a man
put not some thinge in to their mouthes
they preach of warre agaynst hym
Therfore youre vysyon shalbe tur-
ned to night, and your prophecyeng to
darkenes. The Sunne shall go doune
ouer those prophetes, and the daie shal
be darcke vnto them . Then shall
the vysyon seers be ashamed, and the
sothsayers confounded: yea they shal-
be fayne all the pack of them, to stoppe
their mouthes, for they haue not gods
worde. As for me, I am ful of strength C
and of the spirite of the Lorde, full of
iudgement and boldnesse: to shew the
house of Iacob their wickednes, and y
house of Israel their synne.
O heare this ye rulers of the house
of Iacob, and ye iudges of the house of
Israel: ye that abhorre the thynge that
is lawful, and wraist asyde the thyng y
is streight: Ye that bould vp Sion w
bloud, ad Ierusalem with doyng wrog
O ye iudges, ye geue sentence for gyf-
tes: O ye preastes, ye teache for lucre.
O ye prophetes, ye prophecy for money.
Yet wyll they be taken as those y hold
vpon god, and saye: Is not the Lorde
amonge vs? Tush there ca no misfor-
tune happe vs. Therfore shal Sio (for
youre sakes) be plowed lyke a felde: Je-
rusalem shal be com an heape of stones
and the hil of the temple shalbe turned
to an hye wodde.

Of the callyng of the Gentiles, and conuersyon of the Iewes.

The .iiii. Chapter.

BUt in the Latter dayes it A
wyl come to passe, that the
hyll of y lordes house shal
be set vp hier the any moun
taines or hylles: Yea the
people shal preasse vnto it, and the mul
titude of the Gentiles shall haste them
thither, saiynge: Come, let vs go vp to
the hyl of the Lord, and to the house of
the God of Iacob: that he maye teache
vs his waye, and that we maye walke
in his pathes. For the lawe shall come
out of Sion, and the worde of god fro
Ierusalem, and shall geue sentence a-
monge the multitude of the Heathen &
refourme the peope of farre countrees
so that of their swerdes they shall
make plowshares, and sythes of their
speares.
One people shal not lyfte vp a swerd B
agaynst another, yea they shal nomore
learne to fyghte: but euery man shall

syt vnder hys vyneyarde and vnder his
fygge tre and no man to fray him away:
for the mouth of the Lord of hostes hath
spoken it. Therfor, wher as al the people
haue walked euery man in the name of
his owne God, we wyll walcke in the na
me of oure God for euer and euer. At y
same tyme, sayeth the Lorde, wyl I ga-
ther vp the lame & the outcastes, & suche
as I haue chastened: and wyl geue issue
vnto the lame, and make of y out castes
a great people: and the Lorde him selfe
shalbe their kyng vpon the mount Siō
from this time forth for euermore. And
vnto thee (O thou tower of Eder, thou
F strong holde of the daughter Syon)
vnto thee shal com, euen the lordshippe
and kyngdome of the daughter Jerusa
lem. &c Why then art thou now so heuy? is
ther no kyng in thee? are thy counsaylers
away that thou art so payned, as a wo
man in her trauayle? And nowe (O y
doughter Syon) be sory, let it greue y
as a wife laboring wt chylde: for now must
thou get thee out of y cytie, and dwel vp
on that playne feld. Yea vnto Babylon
shalt thou go, ther shalt thou be delyue
red, and there the Lorde shal lowse thee
from the hande of thyne enemyes.

Now also are ther many people ga-
thered together agaīst y, saying: what
G Sion is cursed, we shal se oure lust vpō
her. But they know not the thoughtes
of the Lorde they vnderstande not hys
councel, that shal gather them together
as the sheues in the barne. Therfore get
the vp, O y daughter Syon, and thresshe
oute the corne: For I wyll make thy
horne yron and thy clawes brasse that
thou mayest grynde many people: their
goodes shalt thou appropriate vnto the
Lorde and ther substaunce vnto the ru
ler of the whole worlde.

Of the destruction of Jerusalem.

The .v. Chapter

A After that shalt thou be rob-
bed thi self, O thou robbers
doughter: they shal lay sege
agaynste vs and smytte the
iudge of Israell wyth a rod
vpon the cheke.

And thou Bethleem Ephrata, art litle
amonge the thousandes of Juda. Out
of thee shall come vnto me, which shal
be the gouernour in Israel: whose out
goynge hathe bene from the begyn-
nyng, and from euerlasting. In the
meane while he plageth them for a sea-
son, vntyl the time that she which shal
beare (haue borne) the shal the remnaūt
of his bretherne be converted vnto the
children of Israel. He shall stande fast
and geue fode in the strength of y lord
and in the victory of the name of y lord
his god: and whē they be converted, he
shal be magnifyed vnto y farthest par-
tes of the worlde.

Then shall there be peace, so that the B
Assirian maye come in to oure lande, &
treade in our houses. We shall brynge
vp vii. sheperdes and, viii. prices
vpon them: these shal subdue the lande
of Assur with the swearde, and the lāde
of Nymrod with their naked weapēs.
Thus shal he deliuer vs from the Assi
rian / when he commeth within oure
lande, and setteth hys fote within oure
borders.

And the remnaunt of Jacob shalbe
amonge the multitude of people, as y
dewe of the Lorde, and as the droppes
vpon the grasse, that tarieth for no mā
and waiteth of no body. Yea y residue
of Jacob shalbe amonge the Gentiles
and the multitude of people, as y lion C
amonge the beestes of the wodde / and
as the Lions whelpe amonge a flocke
of shepe: which (when he goeth thorow)
treadeth downe / teareth in peces / and
there is noman that can helpe. Thyne
hand shalbe lift vp vpō thine enemies,
and thyne aduersaries shall perish al.

The tyme shal come also, sayeth the
Lord / that I wyl take thyne horses frō
thee / and destroye thy charettes. I wil
breake downe the cyties of thy land, &
ouerthrow all thy stronge holdes. All
witchcraftes will I rote oute of thyne
hand, there shal no mo sothsaiynges be
within thee. Thyne Idoles & thyne
Images will I destroye out of thee: so
that thou shalte nomore bowe thy selfe
vnto the workes of thyne owne han-
des. Thy groues will I pluck vp
by the rotes, and breake downe y cities.

Thus wyl I be avenged also, vpon all
the Heathen that wyll not heare.

¶ An exhortation to heare the iudgement against Israel beyng vnkinde. What maner of Sacrifices do please god

¶ The.vi.Chapter.

Herken now what the Lord
A saieth: Up, reproue ye moun-
taynes / & let ye hilles heare
thy voyce. O heare the pu-
nishment of the Lorde / ye
mountaynes, and ye mightye founda
cions of the earth: for the lorde wyll re-
proue his people, and reason with Is-
rael. O my people what haue I done
vnto thee? or wherin haue I hurt thee?
geue me answere. Because I
brought thee from the lande of Egipt
and delyuered thee out of ye house of bō
dage? Because I made Moyses Aarō
and Miriam to leade thee? Remembre
(O my people) what Balach the kinge
of Moab had immagened against thee
and what answere that Balaā the sonne
of Beor gaue hym from Sethim vnto
Galgal that ye maye know the louyng
kindnesses of the Lorde.
What acceptable thynge shall I
B offer vnto the Lord? shal I bowe my
knee vnto the hye god? Shall I come
before him withe Brente Offeringes
and with calues of a yeare olde? Hathe
the lorde a pleasure in many thousand
rāmes, or inumerable streames of oyle?
Or shal I geue my fyrst born for myne
offences, and the frute of my body for
the synne of my soule? I wyl shew thee,
O man / what is good, and what ye lord
requyreth of thee: Namely, to do right
to haue pleasur in louig kindnes, to be
lowly, and to walke with thy god: that
thou maiest be called a cytie of the lord
C and that thy name maye be ryghteous-
nesse.
Heare (O yee trybes) who woulde
els geue you suche warnynge?
Shoulde I not be dyspleased for the
vnryghteous Good in the houses of
the wycked, and because the measure
thys wynyshet? Or shoulde I iusty-
fye the Faulse Balauncys and the
bagge of dysceatful weyghtes amon g
those that be full of ryches vnryghtu
ously gotten, where the cytezyns deale
with falshead / speake lyes, & haue disce
atfull tunges in ther mouthes?
Therfor I wyll take in hande to pu- D
nysh thee, and to make thee desolat, be
cause of thy sinnes Thou shalt eate, and
not haue ynough: yea thou shalt bring
thy self downe. Thou shalt fle, but not
escape: and those that thou woldest saue
wyl I delyuer to the swerd. Thou shalt
sowe, but not reape: thou shalte presse
out olyves but oyl shalt thou not haue
to anoynte thy selfe withall: thou shalt
treade out swete must / but shalt drynk
no wyne. Ye kepe the ordinaunces
of Amri, & al the customes of the house
of Ahab: ye folow their pleasures, ther-
fore wyll I make thee wast, ād cause
thy inhabyters to be abhorred, O my
people: & thus shalte thou beare thyne
owne shame.

A complaynt of the lytle numbre of the ryghtuous. Against the trueth ought we not to hold with oure greatest frendes.

The.vii.Chapter

Wo is me: I am become as
one, that goeth a gleanyng A
in the haruest. Ther are no
mo grapes to eat, yet wold
I fayne (wt all my haste) haue of the
best frute. There is not a godly mā vp
on earthe, there is not one rightuous
amonge men They ** labourer al to
shede blode & euery ma n hunteth his
brother to death: yet they saye they do
wel whē they do euel. As the price wyl,
so sayth the iudge: ye he maye do him a
pleasure agayn. The great man spea
keth what his hart desireth & the hea-
rers allow hym. The best of them is
but as a thistle & the most righteous
of them is but as a brear in the hedge. B
But when the daye of thy preachers cō
myth ye thou shalt be visyted: than shal
they be wasted awaye. Let no man be-
leue his frend / nor put his confidence
i a prince. Kepe the porte of thy mouth
from her that lieth in thy bosome: for
the sonne shal put his father to disho-
noure, the daughter shal ryse agaynst
her mother / the daughter in lawe a-
gaynst her mother in lawe: & a mans
foes shalbe eue they of his owne hou-

Neuerthelesse I wyl loke vp vnto the Lorde, I wyll paciently abyde god my Sauyoure: my God shall heare me. O thou enemye of myne/ reioyce not at my fall, for I shal get vp agayne and and though I lye in [b]* darcknesse, yet the Lorde is my lyght. I wyl beare the punishmente of the Lorde (for why I haue offended hym) tyl he syt in iudgement vpon my cause [c] & se that I haue right. He wyl bring me forth to ẏ lyght & I shall se his rightuousnesse.

D She that is myne enemy shal loke vpon it & be confounded, whiche now saieth: Wher is thy Lord God? Myne Eyes shal beholde her, whan she shall be troden downe as ẏ claye in ẏ streetes The tyme wyll come/ that thy gappes shalbe made vp, & ẏ law shal go abrode and at ẏ tyme shal they come vnto thee frō Assur vnto the strōg cytyes, & frō ẏ strong cityes vnto ẏ ryuer: from ẏ one sea to ẏ other, from the one mountayn to the other

Not wythstandyng ẏ land must be wasted/ because of them that dwel therin and for the frutes of theit owne Ima-

E ginacyons. Therfor fede thy people w thy [c]* rodde, the flocke of thyne heretage whiche dwel desolate in ẏ wodde that they maye be fedd vpon the moūt of Charmell / Basan and Galaad as afore tyme. Maruelous thynges wyl I shewe them, lyke as when they came oute of Egypt. Thys shall the Heathen se, and be ashamed for all their power, so that they shall [d]* laye their hande vpō their mouth, and stop their eares. They [e]* shal lycke the dust lyke a serpent, & as the wormes of the earth ẏ tremble in their holes. They shalbe afrayde of the Lord our God, & they shal feare thee.

F Wher is there suche a God, as ẏ that pardonest wyckednes, & forgeuest ẏ offences of the rēnaūt of thine heretage? He kepeth not his wrath for euer. And why? his delite is to haue compassion: he shal turne agayne, and be mercyful to vs: he shal put downe oure wycked nesses, & cast all our synnes in to the botome of the see.

Thou shalt kepe thy trust with Iacob and thy mercye for Abraham, lyke as thou haste sworne vnto oure Fathers longe agoo.

The Note.

a* To labour to shede bloud, or to lye in wayte for bloud, is, to make mennes lyues laborous and myserable, by threatnynges murtherers, and violence. Prouer. i b

b* By darkenes vnderstande the sadnes & miseries of this worlde, and by lyght the comforth & reioysyng of the conscience. Iob. xv. c

c* Rodde here signifieth dominion & gouernaūce

d* Of this ye haue in Iob. xxix. b

e* That is, shalbe humbled and brought as lowe as serpentes that crepe on the ground. So obedient (saith the prophet) shal the heathen be vnto Israel although they before had Israel in greuous subiectyon.

¶ The ende of the prophecy of Micheas.

¶ The Boke of the Prophet Nahum.

¶ Of the destruction of Niniue and of the delyueraunce of Israel.

The fyrste Chapter.

This is ẏ heuy burthen of Nynyue, whiche Nahum of Elchos dyd wryte as he sawe it. A

The Lorde is a gelous God, and a taker of vēgeaūce yea, a taker of vengeaunce is the lord, and wrothful. The Lorde taketh vengeaunce of his enemies, and reserueth dyspleasure for his aduersaries. The Lorde suffereth longe, he is of great power and so innocent, that he leaueth no man fautles before him. The lorde goeth forth in tempeste and stormy wether, the cloudes are ẏ dust of his fete. When he reproueth the sea, he dryeth it vp, and turneth al the floudes to drye lande. Basan is desolate/ Charmel & the pleasure of Libanus wasteth awaie

The mountaynes tremble for him, the B hilles consume. At the syght of him, the earth quaketh: yea the whole worlde, & al that dwel therin. Who maye endure before his wrath? Or who is able to abyd his grimme displeasur? His anger taketh on like fyre, and the hard rockes burst in sunder before him.

Ful gracious is the lord, & a strong holde in the tyme of trouble, he knoweth them that put their trust in him: whē the floud runneth ouer, and destroyeth the

the place, ād whē the darckenesse foloweth styll vpon hys enemyes. What do ye Imagyne then agaynst ÿ Lorde on this maner? Tushe, when he hath ones made an ende, there shal come no more trouble. For lyke as the thornes that sticke together/ & as the dry strawe so shall the Drounckardes be consumed together, euen when they be full.
G There come out of thee suche as Imagyn mischefe, and geue vngracious counsail agaynst the Lord.

Therfore thus sayeth the Lorde: Lett them be as well prepared, yea and as many as they can, yet shall they be hewen downe, and passe away. And as for thee I wil vexe thee, but not vtterly destroye thee. And now wyl I breake his rodde from thy back, and burst thy bandes in sonder. But the Lorde hath geuen a commaūdement concernyng ÿ that ther shall come nomore sede of thy name. The carued and casten Images wyl I rote out of the house of thy God. Thy graue shal I prepare for thee, and thou shalt be confounde

¶ He descrybeth the victory of the Chaldees agaist the Niniuites.

The .ii. Chapter.

A Beholde, vpō the mountaines come the fete of hym ÿ bryngeth good tidinges/ & preacheth peace. O Iuda, kepe thy holye dayes, performe thy promises: for Belial shal com nomore in thee/ he is vtterly roted out.

The scaterer shall come vp agaynst thee and lay sege to the castell: Loke ÿ wel to ÿ stretes, make thy loyns strong Arme thy selfe wythe all thy Myghte: for the Lorde shal restoore agayne the glory of Iacob, lyke as the glory of Israel. The destroyers haue broken them downe, and marred ÿ vyne braunches The shylde of his gyauntes glistereth: hys men of warre are clothed in purple His charettes are as fyre, when he maketh hym forwarde, his archers are wel decked and trimmed The charettes rolle vpon the stretes, ād welter in the hye wayes.

They are to loke vpon like cressettes of fyre, and go swyftely, as the lyghtenynge B When he doth but warne his gyauntes they fall in theyr araie and hastely they clymme vp ÿ walles: yea, the engins of the warre are prepared al redy. The water portes shalbe opened, and the kinges palace shal fal. The quene her self shal be led awaye captiue, and her gentlewemen shall mourne as the doues, & grone within their hertes. Niniue is lyke a pole full of water/ but then shall they be fayne to fle. Stand stande, (shall they crye) and there shal not one turne back.

Awaye with the siluer awaye with the golde: for here is no ende of treasure. There shall be a multitude of al maner costly ornamentes. Thus must she be spoyled, emtyed and cleane stryped oute: that their hertes maye be melted awaie, theyr knees tremble, all theyr loynes be weake, and theyr Faces blacke as a pot.

Where is nowe the dwellyng of ÿ lyons, and ÿ pasture of the lyons whelpes/ where the lyon & the lyonesse wet w̄
C the whelpes, ād no man frayed thē away but the lyon spoyled ynough for his yōg ones, and deuoured for hys Lyonesse: he fylled hys dennes wythe hys preye, and hys dwellynge place wyth that he had rauished. Beholde, I wil vpon thee saith the Lorde of hostes, ād wyl set fyre vpon thy charettes that they shal smoke wyth all, and the Swearde shall deuoure the yonge lyons. I wyl make an ende of thy spoylynge from out of the earthe and ÿ voyce of thy messaunger shal nomore be hearde.

¶ The fall of Niniue.

The. iii. Chapter.

Wo to the bloudthursty cyty whych is all ful of lyes and robbery, & wyll not leaue of from rauishyng. Ther a mā maye heare scourgyng, rushynge the noyse of the wheles, the cryenge of the horses, and the rollynge of ÿ charettes. There the horsmen get vp w̄ naked swerdes, and glysterynge speares: There lyeth a multitude slayne, and a great heape of dead bodyes. There is

no ende of dead corpses yea men fal vpõ
their bodyes: And that for the greate ãd
manyfolde whordome of the fayer and
bewtiful harlot which, is a mastresse of
witchcraft, yea & selleth the people thorow
her whordome, and the nacyons thorow
her witchecraft
Beholde, I wyl vpon thee (sayeth the
Lord of hostes) and wil pul thy clothes
ouer thy heade: that I maye shewe thy
nakednes amonge the Heathen, and thy
shame amonge the kyngdomes
I wyl cast dyrte vpon thee, to make thee
be abhorred and a gasing stocke. Yea al
they that loke vpõ thee, shal starte back
F and saye: Niniue is destroyed.
Who wyll haue pytye vpon thee? where
shal I seke one to comfort thee? Art thou
better then the great cite of Alexandria?
that laye in the waters and had the wa
ters rõud aboute it: which was strõgly
fenced & walled with the sea? Ethiopia &
Egypt were her strength, & ẏ exceading
great aboue measure. Aphrica & Lybia
were her helpers, yet was she dryuen a-
way, ãd brought in captyuite: her yõg
chyldren were smittẽ downe at the head
of euery streate, the lottes were cast for
the most auncyent men in her, ãd al her
myghtye men were bounde in chaynes.
Euen so shalt thou also be droncken, &
hyde thy self, & seke some helpe agaynst
G thyne enemy. All thy stronge cytyes shal
be lyke fyg tres with ripe figges: which/
whan a man shaketh, they shal fal into
the mouth of the eater.
Beholde thy people within thee, are but
women: the portes of thy lande shalbe
opened vnto thyne enemyes and ẏ fyer
shal deuoure thy barres. Drawe water
now agaynst ẏ be beseged, make vp thy
stronge holdes, go in to the clay / temper
the morter, make strong bricke: yet the
fyer shal consume thee / the swerde shall
destroy thee, yea as ẏ locust doth so shal
it eate thee vp. It shal fal heuely vpõ ẏ
as the locustes, yea right heuely shal it
fal vpon thee, euen as the greshoppers.
Thy marchauntes haue bene nũbred wt ẏ
starres of heuẽ: but now shal they spred
abrode as the locustes, and fle their waie
Thy Lordes are as the greshoppers, &
thy capteynes as the multitud of greshop
pers: which, when they be colde, remaynẽ
in the hedges: but when the sunne is vp
they fle awaye and no man can tell whe
they are become. Thy shepherdes are a
slepe (O kynge of Assur) thy worthyes
are layde downe: thy people is scattered,
abroade vpon the mountaynes, and noo
man gathereth them together agayne.
Thy wounde can not be hyd, thy plage
is so sore. Al they that heare thys of thee,
shall clappe theyre handes ouer
thee. For what is he to whom
ẏ hast not alwaye bene
doyng hurt?

✠

The ende of the Prophecye
of Nahum.

The Boke of
The Prophete Abacuc.

A complainte agaynst Israel.

The fyrst Chapter.

This is the heuy bur
then, which ẏ pro- A
phet Abacuc did se.
O lord, how longe
shal I crye, & thou
wylt not heare?
How long shal I
cõplaine vnto thee
sufferynge wronge, and thou wylt not
helpe? why lettest thou me se weartnes
and laboure? Tyranny and violence ar
before me, power ouer goeth right: for
the lawe is torne in peces, and there
can no right iudgement go forth. And
why? the vngodlye is more set by then
the rightuous: this is the cause, ẏ wrõg
iudgement proceadeth. Beholde amõg
the Heathen, and loke well: wonder at
it, and be abashed: for I wyl do a thĩg
in your tyme, which though it be told
you, ye shall not beleue.
For lo, I wyl rayse vp the Caldees, ẏ
bytter and swyfte people: whych shall
go as wide as ẏ land is, to take posses- B
syõ of dwellĩg places / that be not their
owne. A grymme & boysterous people
is it / these shal sit in iudgemẽt & punish.

C Their horses are swyfter then the cattes
of the mountayne, and byte sorer then
the wolues in the euenig. Ther horsmen
come by greate heapes from farre, they
fle hastely to deuour as the Aegle. Thei
come all to spole: out of them commeth
an east wynd, which bloweth & gathereth
their captyues lyke as the sandde. They
shall mocke the kynges, and laughe the
princes to scorne. They shal not set by
any stronge holde, for they shal laye ordi
naunce agaynst it, and take it. Thē shal
they tak a fresh corage vnto them, to go
forth and to do more euel and so ascribē
that power vnto their God.

But thou O Lord my God, my holy
D one thou art from the begynnyg, therfor
shall we not dye. O Lorde, thou hast or-
dened them for a punisment, and set thē
to reproue the myghtye. Thyne eyes are
clene, thou mayst not se euell, thou canst
not behold the thing y is wycked. Wher
fore thē doest thou loke vpon the vngod
ly, and holdest thy tunge, when the wyc
ked deuoureth the man that is better thē
hi selfe. Thou makest mē as the fyshe in
sea/and lyke as the crepyng beestes that
haue no gyde. They take vp al wyth ther
angle, they catch it in their net, and gather
it in their yarne: wher of they reioise & are
glad Therfor offre they vnto theyr net, &
do sacrifyce vnto their yarne: because that
thorowe it their porcyon is become so
fat and their meate so plenteous. Wher
fore they cast out their net agayne, and ne
uer cease to slaye the people.

And though he tary/yet wayte thou for
hym, for in very dede he wyll come, and
not be slacke. Beholde, who so wyll not
beleue, his soule shall not prospere: but y
iuste shal lyue by his faith. Lyke as the
wyne disceaueth the dronckard, euen so
the proude shal fayle and not endure.
He openeth his desyre wyde vp as the
hell, and is as vnsaciable as death. Al
heathen gathereth he to hym, and hea-
peth vnto him al people.

B But shal not all these take vp a pro-
uerbe agaynst him, and mocke him with
a byworde, and saye: wo vnto hym that
heapeth vp other mens goodes. How
longe wil he lade him selfe with thycke
claie. O how sodenly wil they stand vp,
that shal byte, and awake, that shal tere
thee in peeces. yea y shalt be their praie.
Seing thou hast spoiled many Heathē,
therfore shall the remnaunt of the peo-
ple spoile thee: because of mens bloud, &
for the wronge done in the lande, in the
cytie and vnto all them that dwell ther-
in.

C Wo vnto hym, that couetously ga-
thereth euel gottē goodes into his house:
that he may set his nest on hie, to escape
from the power of misfortune.
Thou hast dyuised the sham of thyne ow
ne house. for thou hast slayne too muche
people, and hast wylfully offended: so y
the very stones of the wall shal crye out
of it, and the tymber that lyeth betwixt
the ioyntes of the buylding shal answer.
Wo vnto hym, that buyldeth the towne
wyth bloude, and mayteyneth the Cytye
wyth vnrighteousnes. Shall not the
Lorde of hoostes brynge thys to passe/
that the labors of the people shalbe brēt
wyth a greate fyre, and that the thynge
wherevpon the people haue weryed thē
selues, shall be lost. For the erth shalbe
D ful of knowledg of the Lordes honor,
lyke as the waters that couer the sea.
Wo vnto hym that geueth hys neygh-
bour drincke, to get hym wroth full dis-
pleasure for hys dronckennes: that he
maye se hys pryuities. Therfor w
shame shalte thou be fylled, in steade of
honour. Drincke thou also, tyl thowe
slōber w al: for the Cuppe of y lordes
right hande shall compasse thee aboute,
and shamfull spewyng in steade of thy
worshipp

¶ Of the vision of the prophet. Agaynste pollynge, couetousnes, and Idolatry.

The .ii. Chapter.

A I Stode vpon my watch ād
set me vpon my bulworcke,
to loke ād se what he wolde
say vnto me, ād what answe
re I shoulde geue hym that reproueth
me. But the Lord answered me ād said:
Wryte the vysyon planely vpon thy ta
bles, that who so commeth by, may rede
it: for the vision is yet farre of for a ty-
me, but at y last it shall come to passe,
and not fayle.

...rael and
...da.

worship. For ẏ wrōg ẏ ẏ hast done in Lybanus, shal ouerwhelme the, & the wyld beastes shal make thee afrayed: because of menes bloude, and for ẏ wrong done in the lande, in ẏ cytie/and vnto al suche as dwell therin.

What help then wyl the Image do, whō the workeman hath fashioned? Or the vayne cast Image, wherin because the crafteman putteth his trust, therfor maketh he domme Idols? Wo vnto hym, ẏ sayeth to a pece of wod: arise, and to a domme stone: stand vp. For what instruccyon maye suche one geue? Behold it is layed ouer with gold and syluer, & ther is no breth in it. But ẏ Lord in hys holy temple is he, whom al the worlde should feare.

A prayer of the prophet Abacuc for the ignoraunte.

The.iii. Chapter

I O Lorde, when I hard speke of ẏ, I was afrayed. The worck that thou hast taken in hand, shalt ẏ perfourme in his tyme, O Lorde: & whē thy tyme commeth, thou shalt declare it. In thy very wrath thou thinckest vpō mercy. God commeth from Theman, ād the holy one from the moūt of Pharan. Selah. His glory couereth the heauens and ẏ earth is ful of his prayse. His shinyng is as the sonne/and beames of lyght go out of his handes, ther is his power hyd. Destruccion goethe before him, and burnyng creffettes go from his fete. He standeth, & measureth the earth. He loketh, ād the people consume awaie, the mountay-
B nes of ẏ world faul downe to poulder, & the hilles are fayne to bowe them selues/ for his goinges are euerlastyng ād sure.

I sawe that the pauilyons of the Morians and the tentes of the lande of Madian were verid for wetynes. Wast thou not angry, O Lord, in thy waters: was not thy wrath in that floudes, and thy displeasure in the seeyes/when thou satest vpō thyne horse, and whē thy chare-
Deut. xxxiii. a tes had ẏ victory. Thou shewedst thy bowe openly, like as thou haddest promised with an othe vnto the trybes. Selah.

Thou dydest deuyde ẏ waters of the earth. When the mountaynes sawe thee, they were afrayed, the Water Streame wente awaye: the depe made a noyse at the lyftyng vp of thyne hande. The Sūne and Moone remayned styl in their ha-
C bytacion. Thyne arowes went out glysteryng, and thy speares as the lyght of ẏ lyghtnyng. Thou trodest downe ẏ lande in thyne anger, and diddest throsshe the Heathen in thy displeasur. Thou camest forth to helpe thy people, to helpe thyne anoynted. Thou smotest downe ẏ head ther house of ẏ vngodly, & dyscoueredest his foūdacions, euē vnto ẏ necke of him. Selah. Thou cursest his septers, the captayne of his men of warre: whiche come as a stormy wynd to scatre me abrode & are glad when they may eat vp the poore secretly. Thou makest awaye for thyne horses in the see, euen in the moudd of greate waters. When I heare this, my body is vered, my lippes tremble at the voyse ther of, my bones corruppte, I am afrayed wher I stand. O/ that I myght rest in the daye of trouble that I might go vp vnto our people, which ar alredy prepared.

Iosue. x. c

For the fygg etrees shall not be grene, and the vynes shall beare no frute. The Labour of the olyue shal be burlost and the lande shal brynge no corne: the shepe shalbe taken out of the folde, and there shalbe no catel in the stalles. But as for me, I wyl be glad in the lord; and wyll reioyce in God my Sauioure. The Lord God is my stegthe, he shal make my fete as the fete of hertes: and he which geuethe the vyctorye/shall brynge me to my hye places/ syngynge vpon my Psalmes.

Psa. xviii. b

The ende of the prophecy of Abacuc.

¶ The Boke of the prophete Sopheny.

Threatening against Juda & Jerusalem be cause of theyr Idolatry.

¶ The. fyrst. Chapter.

A THis is ye word of the Lord
which came vnto Sopheny
ye sõne of Chusi, ye sõne of Ge
doliah, the sõne of Amariah
ye sõne of Hesekiah in ye tyme
of Josiah ye sõne of Ammõ king of Juda
I wil gather vp all thinges in the lande
(saith ye lord) I wil gather vp mã & best
I wyl gather vp ye foules in ye ayre & the
fish in the sea (to ye great decay of the wic
ked) & wil vtterly destroy ye mẽ out of the
land, saith the lord. I wyl stretch out mine
hand vpõ Juda, & vpon al suche as dwel
at Jerusalẽ. Thus wyl I rote out ye rem
naũt of Baal frõ this place, & the names
of the Kemarims & prestes: yea & such as
vpõ their house toppes worship & bowe
B thẽ selues vnto ye hoste of heauẽ: whiche
sweare by the lord, & by their Malchom
also: whych starte a back frõ ye lord, and
neyther seke after ye lord, nor regard him
Be stil at ye presence of the Lord god, for
the day of ye lord is at hande: yea ye Lorde
hath prepared a slain offrig & called his
gestes therto. And thus shall it happe in
ye day of the Lordes slayne offring: I wil
visit ye princes, the kynges chyldrẽ & all
suche as weare straung clothig. In the
same day also wil I visit al those, ye trede
ouer the threshold so proudly, which fyll
theyr lordes house wt robbery & falshed.
At ye same time (saith the lord) there shal
be herd a great crye frõ ye fish port, & an
houlig frõ ye other port, & a grett murther
frõ the hylles. Howle ye ye dwel in ye myl,
for all the marchaũt people are gone & all
they ye were ladẽ wt syluer, are roted out.
At the same tyme wyl I seke through
C Jerusalem wyth lanternes, & visit thẽ
that continue in theire dregges, and say
in theyr hertes: Tush, the Lord wyl do
nether good nor euel. Ther goddes shal
be spoyled, and their houses layed wast
they shal builde houses, and not dwel in
them: they shal plant vynyardes, but not
drynke the wyne therof. For the greate
daye of the Lorde is at hande, it is hard
by, & commeth on a pace. Horrible is the
tydynges of the Lordes daye: then shall
the gyauntes cry out: for that daye is a
daye of wrath, a daye of trouble, ãd heui
nesse, a daye of vtter destructyon & mise
ry / a darke and glemyng daye, a cloudy
& stormy daye, a daye of the noyse of trõ
pettes and shawmes, against the streng
cities & hie towres. I wil bring ye people
into soch vexacion, that they shall go a
bout like blynd men, because they haue B
synned against the Lorde. Their bloud
shalbe shed as the dust / ãd their bodies
as the myre. Neither their siluer nor
their gold shalbe able to deliuer them in
ye wrothful daie of ye lorde, but ye whole
lãd shalbe cõsumed thorow ye fire of his
gelousy: for he shal sone make clene ryd
daũce of all them that dwel in the land.

¶ He moueth to returne to god, prophesiyng vnto the one destruction, & to the other, delyueraunce.

The. ii. Chapter.

COm together & gather you, O A
froward people: or the thing go
forth ye is cõcluded, & or ye time
be passed awaie as ye dust: or ye fearefull
wrath of ye lord com vpõ you, yea or the
daie of the lordes sore displeasure cõ vp
on you. Seke the lord al ye meke herted
vpõ erth, ye ye worke after his iudgmẽt
seke rightuousnes, seke lowlynes: ye ye
maie be defẽded i ye wrothful daie of the
lord. For Gaza shalbe destroied, & Asca
lon shalbe laied wast. They shal cast out
Asdod at ye none daye & Accaron shalbe
plucked vp by ye rotes. Wo vnto you ye
dwel vpõ ye sea coost, ye murtherous pe
ple: ye word of ye lord shal com vpõ you.
O canaã ye lãd of the Philistines, I wil
destroy the, so ye ther shal no mã dwel i ye B
any more: & as for ye sea coast, it shalbe
hirdmens cotages & shepe foldes: yea it
shalbe a porciõ for such as remaine of ye
house of Juda to fede ther vpõ: in ye hou
ses of Ascalõ shal they rest toward night
for ye lord their god shal visit thẽ, & tur
ne awai ther captiuitie. I haue herde ye
despit of Moab, & ye blasphemies of the
childrẽ of ãmõ how they haue shãfully i
treated my people, & magnifyed thẽ sel
ues wt in ye borders of their lãde. Ther
fore as truly as I liue (saieth ye lorde of
hostes ye god of Israel) Moab shalbe as
Sodom, & Ammõ as Gomorra: euẽ du
thorn hedges & saw pittes & a perpetual
wildernes. The residue of my folk shal
spoyle them: ye remnaunte of my people
shal haue them in possession.

Thys shall happen vnto them for their
pryde, because they haue dealt so shame
fully with the Lord of hoostes people, &
magnyfied them selues aboue them.
The lord shalbe grime vpon them, and
destroy al the goddes in ŷ land. And all
the Iles of ŷ heathen shal worship him
euery man in his place.
Ye Morians also shal perish with
my swerde: yea he shal stretch oute hys
hand ouer the north, and destroy Assur.
As for Niniue, he shalmake it desolate,
drye and wast. The flockes and all the
beastes of the people shal lye in the myd-
dest of it pellycanes and storckes shall
abyde in the vpper postes of yt, foules
shal synge in the windowes, and rauens
shal sit vpõ the balckes/for the borders
iiii.Reg.xix. of Cedre shalbe ryuen downe. Thys is
Esa.xlvii.b. the proude and carles citye, that saide
in her herte: I am, ãd ther is els none. O
how is she made so waste, that ŷ beastes
lie therin. Who so goeth by, mocketh
her, & poynteth at her with hys fynger.

The notes
a That is, as barren as the places where salt is cast.
C Agaynst the gouernoures of Jerusalem. Of the
caling of al the gentiles. A comforte to the residue
of Israel.

The.iii.Chapter.

A Wo to the abhominable, fyl-
thy and cruel cytie: why che
wil not heare, nor be refor-
med. Her trust is not iŷ lord
nether wyl she holde her to
her god. Her rulers within her are as ro
rynge lions: her iudges are as wolues
a in the euenyng, which leaue nothing
behinde them tyl the morow. Her Pro-
phetes are lyght persones and vnfayth
full men: her prestes vnhalow the Sãc
tuary, and do wronge vnder the pretẽce
of the lawe. But the iust Lorde ŷ doth
no vnright, was amonge thẽ euery mor
nyng, shewing them his lawe clearly, ãd
ceassed not. But the vngodly wyll not
learne to be ashamed. Therfore wyl I
rote out this people, & destroy their tow
ers, yea and make their strets so voyde
that noman shall goo therin. Their cy-
ties shalbe broken downe, so that no bo
dy shalbe left, nor dwell there any more.
I sayde vnto them: O, feare me, and
B be content to be refourmed: That their
dwellyng should not be destroyed, and
that there shoulde happen vnto theym
none of these thynges, Where wyth I
shall visit the: But neuertheles they
stande vp early, to folowe the fylthynes
of theyr owne imaginacions. Therfore
ye shal wayte vpon me (sayth the Lord
vntyll the tyme that I stande vp: for I
am determined, to gather the people and
to bryng the kyngdomes together, that
I maye poure oute myne anger, yea all
my wrothfull displeasure vpon them.
For all the world shalbe consumed with Naum.i.d
the fyre of my gelousy. And then wyl I
clense the lyppes of the people, that they
maye euerychõe call vpon the name of
the Lorde, & serue hym with one shoul-
der. Suche as I haue subdued, and my
chylderen also whome I haue scattered
abroade, shall brynge me presentes, be-
yonde the waters of Ethyopia.
In that tyme shalte thou nomore be
confounded, because of al thy ymagina-
cyons, wherethorowe thou haddest of- Jeremy.i.d.
C fended me: for I wyll take awaye the
proude boasters of thyne honoure from
thee, so that thou shalte nomore tryum-
phe because of my holy hyll. In thee al-
so wyll I leaue a smal pore symple peo-
ple, which shall truste in the name of the
Lorde. The remnaunt of Israell shall
do no wyckednes, nor speake lyes: ney-
ther shall there any disceytfull tonge be
founde in theyr mouthes. For they shall
be fed and take theyre rest, and no man
shal make them afrayed. Geue thankes
O daughter Syon be ioyfull O Israel:
reioice and be glad from thy whole hert,
O doughter Jerusalem, for the Lorde
hath taken awaye thy punishement, and
turned backe thyne enemyes. The king
of Israell euẽ the Lorde hym selfe is in
thee: so that ŷ neadest no more to feare
any myssfortune.
In that tyme it shalbe sayde to Jeru
salem: feare not, and to Syon: let not D
thine handes be slack. For the Lorde
thy God, is with thee, it is he that hathe
power to saue: he hath a special pleasure
in thee, & a maruelous loue toward thee,
yea, he reioiseth ouer thee with gladnes.
Suche as haue bene in heuynesse, wyll
I gather together, & take out of the cõ-
gregation: as for the shame and reprof
that hath bene laied vpon thee, it shalbe
farre from thee. And lo, in that tyme wyl

I destroye all those that vexe thee: I
wyll helpe the lame, and gather vp the
cast awaye: yea I wyll get them prayse
& honour in all landes, where they haue
bene put to shame. At the same time wil
I bryng you in, and at the same time wil
I gather you. I wyll get you a name &
a good reporte among all people of the
earth when I turne backe your captiui
tie before your eyes sayth the Lorde.

¶ The ende of the prophecy
of Sophony.

¶ The Boke of
the Prophete Aggeus.

¶ The time of the Prophecye of Aggeus. An exhortacion to buylde the temple agayne

The fyrst Chapter.

In the seconde yeare of kinge
Darius, in the. vi. moneth, y
A fyrst daye of the moneth, came
i. Esdr. vi. a / Da. v. a. vi. a the worde of the Lorde (by the
Prophet Aggeus) vnto Zoro-
i. Esd. iii. iiii. b babel the sonne of Salathiel the prince
of Iuda, and to Iesua the sonne of Io-
sedech the hygh preaste sayinge: Thus
speaketh the Lorde of hostes, and sayth
Thys people doth saye. The time is not
yet come to buyld vp the Lordes house.
Then spake the Lorde by the Prophete
Aggeus, and sayde: ye youre selues can
fynde tyme to dwell in syled houses, and
shall thys house lye waste? Consydre
B Iere. xviii. a nowe youre owne wayes in youre hartes
(sayeth the Lorde of Hoostes) ye sowe
much, but yet bryng lytle in: ye eate but
ye haue not ynough: ye drynke but ye ar
Leui. xxvi. c / Mich. vi. b. / Ose. iiii. b / Mala. iii. b not fylled: ye decke youre selues, but ye
are not warme: and he that earneth any
wage, putteth it in a broken purse.
Thus sayth the Lorde of hoostes
Consydre youre owne wayes in youre
hartes, and get you vp to the mountains
fet the wode, and buylde vp the house:
that it maye be acceptable vnto me, and
that I maye shewe myne honoure, sayth
the Lorde. Ye loked for muche, and lo, C
it is come to lytle: and though ye bryng
it home yet do I blowe it awaye. And
why so, sayth the Lorde of hostes? euen
because that my house lyeth so waste/
and ye runne euery man vnto hys owne
house. Wherfor the heauen is forbydde
to geue you anye dewe/ and the earth is
forbydden To geue you increase. I
haue called for a drouthe, both vpon the
lande and vpon the mountaynes, vpon
corne, vpon wyne and vpon oyle, vpon
euery thynge/ that the ground bringeth
forth, vpon men and vpon cattel, yea and
vpon all handy laboure.
Nowe, when Zorobabell the sonne of
Salathiel, and Iesua the sonne of Io-
sedech the hygh prest with the remnaunt
of the people, herde the voyce of the lord
their god, and the wordes of the prophet D
Aggeus (lyke as the Lorde theyr God
had sente hym) the people dyd feare the
Lorde. Then Aggeus the Lordes aun-
gell sayde in the lordes message vnto y
people, I am wyth you/ sayeth the lord
So the Lorde ** waked vp the spyrite
of Zorobabell the Prince of Iuda, and
the spyrite of Iesua the sonne of Io-
sedech the hygh preste and the spirite of
the remnaunte of al the people: that they
came and laboured, in the house of the
lord of hostes their god.

The Notes

** To wake vp the sprete of mā is, whē god by his sprete comforteth & boldeneth the hert to take vpō it without fere any act or dede of grete importaunce. ¶ He sheweth y y goodlynes of y seconde teple shal excede y fyrst because of y cōmynge of Christ.

The. ii. Chapter.

Vpon the. xxiiii. daye of the. A
vi. moneth, in the seconde
yeare of kynge Darius, y
xxi. daye of the seuenth mo
neth, came the worde of the
Lorde by the prophet Aggeus, sayinge:
speake to Zorobabel the sonne of Sala-
thiel prynce of Iuda/ and to Iesua the
sonne of Iosedech the hye prest and to the
resydue of the people, and saye: Who
is left among you, that sawe this house
in her fyrst beawtye?

But what thincke ye now by it? Is it not in your eyes, euë as though it were nothig. Neuerthelesse be of good chere O Zorobabel (saieth the Lord) be of good comforte, O Jesua ye sonne of Josedech ye hie prest: take good hartes vnto you also, al ye people of the land, sayeth the Lord of hostes: and do acordyng to the worde (for I am wyth you, sayeth the Lorde of hostes) lyke as I agreed wt you, when ye came out of ye land of Egypte: ãd my sprete shalbe amõge you, feare ye not.

B For thus sayth the Lord of hostes. yet once more wyl I shake heauen and earth, the sea and the dry land yea I wil moue all Heathen, and the comforte of all Heathen shall come, and so wyll I, fyll this house wyth honoure, sayeth the Lorde of hoostes. The siluer is myne ãd the gold is myne, sayeth the Lord of hostes. Thus the glory of the last house shalbe greater then the fyrst, sayeth the Lorde of hostes: ãd in this place wyl I geue peace sayeth the Lord of hostes.

The, xxiiii. daye of the. ix, moneth i ye seconde yeare of kyng Darius, came ye
C worde of the Lorde vnto the Prophete Aggeus, saiyng: Thus sayeth th Lord God of hoostes. Aske the prestes concernyng the law, & say: if one bere holy flesh in his cote lappe & wt hys lap touch the bred-potag, wyne, oyl or eny other meat shal it be holy also? The prestes answered and sayde: No. Then sayd Aggeus Now yf one beyng defyled with a dead carcase, touch eny of these: shal it also be vnclene? The Prestes gaue answer and say: yea, it shalbe vnclene. The Aggeus answered ãd sayd: eue so is this people and this nacion before me, sayeth the Lorde: and so are al ye workes of their handes, yea & all yt they offre, is vnclen.

And now (I praye you) considre frõ this daye forth, and how it hath gõe wt you afore: or euer ther was laid one stõe vpon another in the temple of ye Lorde: ye whe ye came to a corne heape of xx. bushels, ther were scarse ten: & ye whe ye cãe to ye wyne presse for to poure out. L. pottes of wyne, ther were scarce. xx. For I smote you with heate, blasting ãd hayl stones in all the laboures of your handes: yet was there none of you, yt would turne vnto me, saieth the lord. Considre then from this daye forth and afore, namely from the. xxiiii. daye of the. ix. moneth, vnto the daye that the foundacion of the lordes temple was layed: marcke it well, is not the sede yet in the barne? D
haue not the vines, ye figetrees, ye pomegranates and olyue trees bene yet vnfrutful? but from this day forth, I shal make them to prospere.

Moreouer the. xxiiii. daye of the moneth came the worde of the Lorde vnto Aggeus againe, saiyng: Speke to Zorobabel the prince of Juda, and saye: I wil shake both heauen and earth, and ouerthrowe the seate of the kyngdomes, yea and destroie the mightie kingdome of ye Heathen. I will ouerthrow the charettes and those that syt vpon them, so yt both horse and man shal fal downe, euery mã thorow his neghboures swearde. And as for thee, O Zorobabel (sayeth the Lord of hoostes) thou sonne of Salathiel my seruaunt: I wyl take thee, saieth ye Lord at the same tyme, & make thee as a seale for I haue chosen thee, saieth the Lord of hoostes.

¶ The ende of the prophecy of Aggeus.

¶ The Boke of the Prophete Zachary.

¶ He moueth the people to returne to the Lord, and to eschue the wickednesses of their fathers. He prefygureth Christ and the Apostles.

¶ The. fyrst. Chapter.

In the eyght moneth of the seconde yeare of king Dari- A
us, came the word of ye lord vnto Zachary ye sõne of Barachias, the sonne of Addo; Ma.xxiii.c
the Prophete, saiyng: the lord hath ben sore dyspleased at your forefathers. And saye thou vnto them: thus sayeth ye Lorde of hoostes. Turne you vnto me (sayeth the Lord of hoostes) and I wyl turne me vnto you, sayeth the Lorde of hostes.

Jere. xliiii. c Psal. lxxviii Be not ye lyke youre forefathers, vnto
whome the prophetes cried afore tyme,
Ose. xiiii. a Eze. xxx. iii. b saiyng: Thus sayeth the Lorde God of
hostes: Turne you from youre euel waies
and from youre wicked ymagynacyons,
Jere. xliiii. a xxv. c But they wolde not hear, nor regard me
sayeth the Lord. What is nowe become
of youre forefathers and the prophetes?
B are they yet styll aliue? But dyd not my
wordes & statutes (whiche I commaun
ded by my Seruauntes the Prophetes)
touche your forefathers? Upõ this, they
gaue answere and sayde: lyke as ẏ Lord
of hostes deuised to do vnto vs, accordig
to oure owne wayes and ymagynacions,
euen so hath he dealte with vs.

Upon the .xxiiii. daye of the .xi. moneth
which is the moneth Sebat in the secõd
yeare of Darius, came the Woorde of
the Lord vnto zachary the sonne of Ba
rachias, the sonne of Addo the Prophet
saiyng: I sawe by night, and lo, ther sat
one vpon a read horse, & stode still amõg
the Myrte trees that were beneth vpõ ẏ
C groũde: & behynd him were ther red spec
ckled/and whyte horses. Then sayde I:
O my Lord, what are these? And the aũ
gel ẏ talcked with me, sayed vnto me, I
wyl shew thee what these be. And the mã
ẏ stod among the Myrte trees, answered
& sayde: These are they, whom the Lord
hath sent to go thorow the worlde. And
they answered the aungell of the Lorde,
that stod amonst the Myrte trees, & sayd.
We haue gone thorow the worlde: and
behold al the worlde dwel at ease ãd are
carelesse

Then the Lordes angel gaue answer
Jerem. xxv. b xxix. b, i. Esdr. i. a and sayde: O Lorde of hostes, how lõge
wylt thou be vnmerciful to Jerusalem
and to the cyties of Juda, with whom ẏ
haste bene dyspleased nowe these .lxx.
yeres? So the Lord gaue a louing ãd a
comfortable answere vnto the aungell ẏ
talked with me. And the angell that cõ
moned with me, sayde vnto me: Crye ẏ,
A and speake: Thus sayeth the Lorde of
hostes: I am excedyng gelous ouer Je
rusalem and Syon and sore dyspleased
at the carelesse heathen: for where as I
was but a lytle angry, they did their best
that I might destroy them.

Therfore thus sayeth the Lord, I
wyl turne me agayne in mercy towarde
Jerusalem, so that my house shalbe bul
ded in it, sayeth the lord of hoostes: yea
and the plommet shalbe layde abroade
in Jerusalem, sayeth the lord of hostes.

Crye also and speake: thus sayeth ẏ
Lorde of hostes: My cyties shalbe in
good prosperitie agayne, the Lord shal
yet comfort Sion, and chose Jerusalem
Then lifte I vp myne eyes and sawe, &
beholde * foure hornes. And I sayd vn
to ẏ angel, that talked with me: what be
these? he answered me: These ar the hor
nes which haue scatered Juda, Israel
and Jerusalem abrode. And the Lorde
shewed me .iiii. carpenters. Then sayd I,
what wyll these do? He answered and
sayde: These are ẏ hornes, which haue
so strowed Juda abroade, that no man
durst lyfte vp his head: But these are
come to fraye them awaye/and to caste
out the hornes of the gentiles, which lift
vp their horne ouer the lande of Juda,
to scatre it abrode.

The Notes

* These .iiii. hornes sygnifye .iiii. kyngdomes.

The renewynge of Jerusalem and Juda.

The ii. Capter.

I Lyft vp myne eyes agayn, A
and looked, and beholde, Ezec. xl
a mã wyth a measure lyne Apo. xi.
in hys hande. Then sayde
I: whether goest thou? ãd
he sayde vnto me: To measure Jerusa
lem, that I maye see how longe & howe
broade it is. And beholde, the Aungell
that talked with me, wẽt hys way forth.
Then went there oute another Aungell
to mete him, and sayd vnto him: Runne,
speake to thys yong manne, and saye:
Jerusalem shalbe inhabyted wythoute
any wall, for the very multitude of peo B
ple and catell/that shall be therin. Yea,
I my selfe (sayth the Lorde) wyll be vn
to her a wall of fyre rounde aboute, and
wyll be honoured in her.

O, get you forth: O, fle from the lãd
of the north, sayeth the lorde, ye whome
I haue scattered into ẏ foure wyndes **
vnder heauen sayth the lord. Saue thy
selfe, O Sion: thou that dwellest wyth the
dougher

doughter of Babilon. For thus saith the
lord of hosts: wt a gloryous pouer hath
he sent me out to the heathẽ, which spoi-
led you: for who so toucheth you, shall
touch the aple of his owne eye. Behold
I wyl lyfte vp myne hande ouer theim
so that they shalbe spoyled of those, whi
che afore serued them: and ye shal know
that the lord of hoostes hath sent me.

Be glad and reioyce, Ob * daughter
of Sion for lo, I am com to dwel in the
middest of thee, sayeth the Lord. At the
same tyme there shal many heathẽ cleue
to the lord, and shalbe my people. Thus
wyll I dwel in the middest of thee, and
thou shalte knowe; that the Lorde of
hostes hath sent me vnto thee. The lord
shal haue Juda i possessiõ for his parte
in the holy ground, and shal chose Jeru
salem yet agayne. Let al flesh be still be-
fore the Lorde, for he is rysen out of his
holy place.

The notes.

a By the .iiii. wyndes is vnderstand the whole
worlde, as in Math. xxiiii. c
Daughter of Sion for all the people, as in ye Psal
cxlix. a

Of the lawe and hye estate of Chryste vnder the
figure of Jesua the prest: A prophecy of Chryst.

The .iii. Chapter.

A And he shewed me Jesua ye
hye prest standyng before ye
angell of the Lorde, ãd Sa
tan stod at his right hãd to
resist him. And ye Lorde said
vnto Satã, The Lord reproue thee (ye
Satan) yea the Lorde that hath chosen
Jerusalem, reproue thee. Is not this a
brande taken out of ye fyer? Now Jesua
was clothed in vncleane rayment ãd stod
before the angell: whiche answered and
sayde vnto those, that stode before him:
take away the foule clothes from hym.
And vnto him he sayde: Beholde, I ha
B ue taken awaye thy synne frome thee, ãd
wil deck thee wt chaunge of rayment. He
said moreouer: set a fayer myter vpõ his
heade. So they set a fire miter vpõ his
hade ãd put on clothis vpon him/ ãd ye
angel of the lord stode there. Then the
aungel of the lord testified vnto Jesua
ãd spake, thus sayeth the lord of hostes
If thou wylte walcke in my wayes, and
kepe my watch: thou shalt rule my house
and kepe my courtes, and I wyll geue
thee place among these that stande here.
Here O Jesua thou hyhg prest, thou ãd
thy fryendes that dwell before thee, for
they are wounderous people. Beholde
I wyll bringe forthe the braunche of C
my seruaunt: for lo ye stone that I haue
layd before Jesua: vpõ one stone shalbe
vii. eyes. Behold I will hewe hym out
(sayth the Lorde of hoostes) and take a
way the synne of that lande in one daye
Then shal euery man cal for hys neigh
bour, vnder the vyne and vnder the fig
tree/ sayeth the lord of hostes.

The vision of the golden candelstick, and the expo-
sition ther of.

The .iiii. Chapter.

And the Aungell that talked wt
me, came agayne, and wakedde
me vp, as a man that is raysed A
out of his sleape, and sayde vnto me:
What seest thou? And I sayde: I haue
loked and beholde: a candelstycke al of
golde, wyth a boll vpon it and hys seuẽ
Lampes therin, and vpon euery lampe
vii. stalckes. And two olyue trees
therby one vpon the ryghte syde of the
boll and the other vpon the left syde.
So I answerd, and spake to the aun-
gel that talked wyth me, saiyng: O my
lorde, what are these? The aungel that
talked wyth me, answered and saide vn
to me: knowest thou not what these be?
And I sayde: No my lorde. He answerd B
and sayde vnto me: thys is the word of
the lord vnto zorobabell saiyng: Ney-
ther thorowe an hooste of men, nor tho-
row strenght, but thorow my Spirite,
sayth the lorde of hoostes. What arte ye
thou greate mountayne before zoroba-
bell? thou muste be made euen: And he
shall brynge vp the fyrste stone, so that
men shall crye vnto hym: Good lucke,
good lucke.

Moreouer the worde of the Lorde C
cam vnto me, saiyng: The hãdes of zoro
babel haue layde the foundacion of this
house, his handes shall also fynyshe it
that ye maie know how that the Lorde
of hoostes hath sent me vnto you. For he
that hathe bene despysed a lytle season,
shal reioice whẽ he seth the tinne weight
in zorobabels hand. The vii. eies are the
lordes which go through ye whole world
Then answered I, and sayde vnto him:
What are these. ii Olyue trees vpon
the

the ryght and left syde of the cādelsticke?
I spake moreouer, and said vnto him:
what be these.ii. olyue braūches (which
thorow the two golden pypes) emptye
them selues into the gold? he answered
me, and sayde: knowest thou not, what
these be? and I sayde no, my LORD.
Apo.xi.a then sayde he: These are the two olyue
braunches, that stande before the ruler
of the whole earth.

¶ The vision of the flynge boke, signifiynge the curse of theues and suche as abuse the name of god. By the vision of the measure, is sygnifyed the bringynge of Juda to babilon.

¶ The.v.Chapter.

SO I turned me, liftyng vp
myne eyes/ & loked, & behold
A a * flying boke, & he saide
vnto me: what seest thou?
I āswered: I se a fliigboke
of.xx. cubites long, &.x. cubites broade.
Then sayd he vnto me: Thys is the cur
se, that goeth forth ouer the wholearth:
for al theues shalbe iudged after this bo
ke, & al swerers shalbe iudged according
to the same, I wyl bryng it forthe (saith
B the Lord of hostes) so that it shall come
to the house of the thefe, and to ŷ house
of him ŷ falsely swearcth by my name: &
shall remayne in hys house, and consu-
me it, wyth the tymbre and stones ther-
of. Then the Aungell that talked wyth
me, went forth, and sayde vnto me: lyft
vp thyne eyes and see, what thys is ŷ
goeth forth. And I sayde: what is it?
C He answered: thys is a measure going
out. He sayed moreouer: Euen thus are
they (that dwell vpon the whole earth)
to loke vppon. And beholde there was
lyft vp a talent of leade: and lo a womā
sate in the Myddeste of the Measure
And he sayd: thys is vngolynes. So he
caste her in to the myddest of the measu-
re, and threwe the lompe of led vp into
an whole.

Then lyft I vp myne eyes, and lo-
D ked: and beholde, there came out.ii. wo
men and the wynde was in theyr wyn-
ges (for they had wynges lyke the win-
ges of a storcke) & they lyft vp the mea
sure betwyxt the earth and the heauen
Then spake I to the Aungell that tal-
ked wyth me: whether wyll these beare
the measure? he sayd, vnto me: into ŷ
lād of [illegible] to buyld them an house:
which when it is prepared, the measure Eme...
shal be set ther in his place

The notes.

a * This flying boke was a rolle turned rounde a bout a staffe, which the inhabiters of the est parte of the world do yet cal a boke, & do also vse them.
¶ By the.iiii. charettes, he descrybeth the prosperite of.iiii. kyngdomes.

The.vi.Chapter.

MOreouer I turned me, liftynge
vp mine eyes, and loked: and be
holde there came.iiii. charettes A
out from betwyxte two hylles,
which hylles were of brasse: In the fyrst
charet were reade horse, in the seconde Zach.i.b / Apo.vi
charett were blacke horse, in the thyrde
charet were whyte horse/ in the fourthe
Charette were horses of diuers colou-
res and stronge. Then spake I & saide
vnto the aungel that talked with me: O
Lord, what are these. The angel answe
red, and sayde vnto me. These are the.
.iiii. windes of the Heauen, which become B
forth to stand before the ruler of all thee Jerem...
earth. That with the blacke horse wēte
in to the lande of the north, and the whit
followed them, and the speackled horses
went forth toward the south. These hor
ses were very strong, and went out: and
soughte to goo and take their iourneye
ouer the whole earth. And he sayde: get
you hence, and go thorow the worlde.
So they went thorowe out the worlde.
Then cried he vpon me, and spake vnto
me, sayenge: beholde, these that go tow-
arde the north, shal styll my wrath in ŷ
north countre.

And the word of the lorde came vn-
to me, saying: Take of the presoners that C
are come from Babilō: namely, Heldai.
Tobiah and Idaia: and come thou the
same daye, and go into the house of Jo
siah the sonne of sophony. Then take
gold and siluer, and make crownes ther
of, and set them vpon the head of Jesua
the sonne of Josedech, the hye preste, and
speake vnto him: Thus saith the lord of
hoostes: Beholde the man whose name Zach.iii.b
is the braunche: & he that shall springe Psal.cx
vp after him, shall buylde vp the temple Apo.iiii.b
of the Lord. Yea euen he shal buyld vp
the temple of the lord. He shal beare the
prayse, he shal sit vpon the lordes trone,
and haue the domination.

A prest shal he be also vpō his trone,
& a peacable councell shall be betwyxte
them

them both. And the crownes shalbe in
the temple of the lord, for a remembraūce
vnto Helem, Tobiah, Idaia and Hen
the sonne of Sophony. And such as be
farre of, shall come and buylde the
temple of the lorde, that ye may know,
how that the Lorde of hoostes hath
sent me vnto you. And this shall come
to passe, yf ye will herken dilygently vnto
the voyce of the lord your god.

¶ The estimation of fasting without mercye. The dyspysynge of charyte, and the obstynacye of the people.

The .vii. Chapter.

A It happened also in the
fourth yeare of kinge Da-
rius, that the word of the
Lorde came vnto zachary
in the fourthe daye of the .
ix. moneth, whych is called *Casleu:
what tyme as Sarasar and Rogome-
lech and the men that were with them
sent vnto Bethel for to praye before the
Lord: and that they shoulde saye vnto þ
preastes, whiche were in the house of the
Lord of hoostes, and to the Prophetes:
Shoulde I wepe in the fyfte moneth, &
abstayne, as I haue done now certaine
yeares? Then came the word of þ Lorde
of hoostes vnto me, saying Speake vn
B to al the people of the lande, and to the
prestes, and saye: when ye fasted & mor-
ned in the v and vii. moneth (nowe this.
lxx. yeares) did ye fast vnto me? When
ye ate also and dronke, did ye not eate &
drinke for your owne selues? Are not
these the wordes, which þ lord spake by
his prophetes afore tyme, when Jerusa-
lem was yet inhabited and welthy, she &
the cyties rounde about her: when there
dwelt men, both toward the south and in
the playne countrees?
C And the word of the Lord came vn-
to zachary, sayeng: Thus sayeth þ lord
of hoostes: Execute true iudgemente:
shewe mercy and louinge kindnes, eue-
ry man to hys brother. Do the wyd-
dowe, the fatherles, the straunger, and
poore no wronge: And let no man ym-
magyn euell agaynste hys brother in
hys herte. Neuertheles they wolde
not take hede, but turned their backes,
and stopped theyr eares that they shold
not heare: ye they made theyr hertes as
an Adamant stone, least they shoulde ii.Pet.i.d.
heare the lawe and wordes, whyche the
Lorde of hoostes sent in hys holy spirite
by the prophetes afore tyme.
Wherfore the Lorde of hostes was D
very wroth at them. And thus is it come
to passe, that lyke as he spake, and they
would not heare: euen so they cryed, and Jere.xi.b.
I woulde not heare (sayth the Lorde of
hoostes) but scattered them amonge all
Gentyles, whom they knewe not. Thus
the land was made so desolate, that ther
trauayled no man in it, neyther to, nor
fro, for that pleasaunt land was vtterly
layed waste.

Of the returne of the people vnto Jerusalem, and of the mercy of God toward them, Of good workes. The Callyng of the gentyls.

The viii. Capter.

So the worde of the lorde ca- A
me vnto me, sayeng: Thus
sayth the Lorde of hostes:
I was in a great gelousy o-
uer Syon, yea I haue bene
very gelous ouer her in a great displea-
sure, thus sayth the Lorde of hoostes: I
wyll turne me agayne vnto Syon, and
wyll dwell in the myddest of Jerusalem:
so that Jerusalem shalbe called a faythe-
full and true cytye, the hyll of the Lorde
of hoostes, yea an holy hyll.
Thus saythe the Lorde of hostes:
There shal yet olde men & women dwel
agayne in the stretes of Jerusalem: yea,
and such as go wyth staues in theyr hā-
des for very age. The stretes of the cyty
also shalbe ful of young boyes and dā-
sels, playnge vpon the stretes.
Thus sayth the Lord of hoostes: if B
the resydue of thys people, thynk it to be
inpossible in these days, should it therfor
be vnpossible in my sight, sayth the lorde
of hoostes? thus sayth þ Lord of hostes:
Beholde, I wyll delyuer my people frō
the lande of the east & weste, & wyl bring
them agayne: þ they maye dwel at Jeru-
salem. They shalbe my people, & I wyl
be their God, in trueth ād ryghtuousnes.
Thus saythe the Lord of hoostes: let
youre handes be stronge, ye that now
heare these wordes by the mouth of the
prophetes

prophetes which be in these dayes that
the foundacion is layed vpon the lord
of hoostes house, that the temple maye
be bulded. For why: before these daies
nether men nor catel could wynne any
thynge, nether myght any man come
in and out in rest, for trouble: but I let
E euery mã go agaynst his neyghboure:
Neuertheles I wyl now intreate
the resydue of this people nomore as a-
fore tyme, sayeth the Lorde of hoostes,
but they shalbe a sede of peace. The vi-
narde shal geue her frute/the ground
shal geue her increase, and the heauẽs
shal geue their dewe: and I shall cause
the remnaũte of this people, to haue al
these in possession. And it shall come
to passe/that lyke as ye were a curse a
monge the Heathen (O ye house of Ju
da and ye house of Israel) Euen so wil
I delyuer you, that yey shall be a bles-
synge: feare not/but let your handes be
stronge.
For thus sayeth the lord of hostes:
F lyke as I deuysed to punish you, what
time as your fathers prouoked me vn-
to wrath/sayeth the Lorde of hoostes/
and spared not: euen so am I determed
nowe in these dayes/ for to do wel vn-
to the house of Juda and Jerusalem/
therfore feare ye not. Now the thinges
that ye shal do, are these: Speke euery
mã the treuth vnto his neighboure, exe
cute iudgement truly, a peaceably win
youre portes, none of you ymagin euel
in his hert agaynst his neyghboure/ &
loue no false othes: for all these are the
thinges that I hate, sayeth the Lorde.
And the worde of the Lorde of hoostes
came vnto me, saiynge: thus sayeth the
Lorde of hoostes: The faste of the
fourth moneth/the fast of the fyfth the
fast of the seventh / and the faste of the
tenth, shalbe ioye and gladnes, ãd pros
perous hye feastes vnto the house of
Juda: Only, loue the truth and peace.
G Thus sayeth the Lorde of hostes:
There shall yet come people, and the i-
habiters of many cyties: and they that
dwel in one cyte, shal go to a nother sai
ynge: Up, let vs go, and praye before y
Lorde, let vs seke the lorde of hoostes:
I wyll go with you: yea suche people
& mightie heathen shall come & seke the
Lorde of Hoostes at Jerusalem and to
praye before the Lorde. Thus sayth the
Lorde of hoostes: In that tyme shall ten
men (oute of all maner of languages of
the Gentyles) take one Jewe by the hem
of hys garmente, and saye: We wyll go
wyth you, for we haue hearde, that god is
among you.

The conuersion of the gentyles. The commyng of Chryst syttyng on than Asse

The .ix. Chapter.

The worde of the Lorde shal 1
be receaued at Adrach, a Da
mascus shalbe hys offering
for the Eyes of all men and
of the trybes of Israel, shal
loke vp vnto the Lorde, The borders of
Hemath shalbe hard therby Tyrus also
and Sydon, for they are verye wyse. Ti-
rus shall make her selfe stronge, heape
vp sylver as the sande and golde as y
claye of the streates. Beholde the Lorde
shall take her in, and haue her in possessi
on: he shal smyte downe her power into y
sea, and she shall be consumed wyth fyre,
Thys shal Ascalon see, and be afrayde.
Gaza shalbe very sorye, so shall Accarõ
also because her hope is come to confu- B
syon. For the kynge of Gaza shal perysh
and at Ascalon, shal no man dwell.
Straungers shall dwel in Asdod, ãd
as for the pryde of the Philistines I
shall rote it oute.
Theyr bloude wyll I take awaye frõ
theyr mouth and theyr abhominacyons
from among theyr teeth. Thus they shal
be left for oure God: yea they shalbe as
a prynce in Juda and Accaron lyke as
Jebusi and so wyl I compasse my house
rounde about wyth my men of warre go-
ing to and fro: that no oppressoure come
vpon them anye more. For that haue I
sene nowe wyth myne eyes.
Reioyce thou greatlye/ O doughter
Sion: be glad, O doughter Jerusalem
For lo thy kyng commeth vnto thee, eue
the ryghtuous and sauyour: Lowly and
symple is he, he rydeth vppon an asse: I
wyl rote out the Charettes from Ephra-
im and the horse from Jerusalem the ba
tayle bowes shalbe destroyed. He shal
geue

doctrine of peace vnto the Heathen, and
his dominion shalbe frō the one see to
the other, and from the floudes to the
endes of the worlde.
Thou also thorow the bloud of thy coue
naunt: shalt lette thy presoners out of ỹ
pitte wherin is no water. Turne you now
to the stronge holde, ye that be in preson,
and longe sore to be delivered: And this
daye I bringe thee worde, that I wyll
reward thee double agayne. For Juda
haue I bent out as a bowe for me and
Ephraim haue I filled. Thy sonnes (O
Sion) wil I raise vp against ỹ Grekes B
and make thee as a giauntes swearde,
ỹ Lorde God shalbe sene aboue them, &
his dartes shal go forthe as the lyghte-
nyng. The Lord God shall blow ỹ trū
pet, and shal come forth as a storme out
D of the south.
The Lord of hostes shal defend them,
they shal consume and deuoure, and sub
due them with slinge stones. They shal
drincke ād rage, as it were thorow wyne.
they shalbe fylled lyke ỹ basēs/ & as the
hornes of the aulter. The Lorde theyr
God shal deliuer them in the daye, as ỹ
flock of his people: for the stones of his
Sanctuary shalbe set vp in his lande.
O how prosperous ād goodly a thinge
shal ỹ be? The corne shal make the yong
men chearefull, ād new wyn ỹ maydens.

Out of Juda shal come the helmet the
naile: the battelbowe, and all the prynces
together. They shalbe as the giauntes
which in the battel treade downe ỹ myre Esai.xxii.d. Gene.xlix.b
vpon the stretes. They shal fyght, for ỹ
Lord shalbe with them, so that the hors-
men shalbe confounded.
I wyll comforte the house of Juda
and preserue the house of Joseph. I wil
turne them also, for I pitie them: & they C
shalbe lyke as they were, when I had
not cast them of. For I the Lord am their
god and wyl heare them. Ephraim shal
be as a giaunt, & their herte shalbe chere
ful as thorow wyne: yea, their children
shal se it, and be glad, and their hert shal
reioyce in the Lord. I wyl blowe for thē,
and gather them together/ for I will re-
deme them. They shall increase, as they
increased afore. I wyl sowe them amōg
the people, that they may thyncke vpon
me in farre countrees: they shal lyue wt
their chyldren, and turne agayne. I wyl
bringe them agayne also from the land D
of Egipt, and gather them out of Assiria.
I wyl cary them into the lād of Galaad,
and to Libanus and they shal want no
thynge. He shal goo vpon the sea of Esay.x.a Ezec.xxix
trouble, and smite the sea waues: so that
al the depe floudes shalbe dried vp. The
proude boostig of Assur shalbe cast do-
wne, and the scepter of Egipt shalbe ta-
ken awaye. I wyll comforte theym in the
lord, that they maie walke in his name,
saieth the lord.

¶ The people is moued to requyre ỹ doctrine of tru
th of ỹ Lord. The lord promeseth to vyset & cōforth
the house of Israel.

The x. Chapter.

Pray the Lord then bytimes
A to geue you ỹ latter rayne,
so shal ỹ lorde mak cloudes
and geue you raine ynough
for al the increace of ỹ felde:
For vayne is the answere of Idols. The
sothsayeres se lies, ād tel but vayne drea
mes: the comforth that they geue, is no-
thing worth. Therfore go they astray ly-
ke a flocke of shepe, and are troubled, be
cause they haue no shepherd: My wroth
ful displeasure is moued at ỹ shepherdes,
and I will vyset the goates. For the
B Lord of hostes will graciously vise this
flocke the house of Juda, and holde thē
as a goodly fayre horse in the batel.

¶ The destructiō of the tēple. The care of the fayth
ful is cōmytted to Christ, by the father. A greuous
vysion agaynst Jerusalem & Juda.

The xi. Chapter.

Open thy doores, O Liba-
nus, that the fyre maye con
sume thy Cedre trees. A
Howle ye Fyrre trees, for
the Cedre is fallen, yea all
the proude are wasted awaye. Howle
(O ye oke trees of Baasan) for ỹ migh-
tye stronge wodde is cutt downe. Men
may heare the Shepherdes mourne for
their glory is destroyed. Men maye
heare the lyons whelpes roare for ỹ prid
of Jordane is wasted awaye.

Thus sayeth the Lord my God: fede
the shepe of the slaughter, whiche shalbe
slayne of those þ possesse them: yet they
take it for no synne, but they that sel thē
saye: The lord be thanked I am rich: yea
their owne shepherdes spar thē not. Ther
fore wyll I nomor spare those that dwel
in the lande (sayeth the Lord) but lo, I
wyll deliuer the people, euery man in to
his neyghbours handes and in to þ hād
of his king: yt they maye smyte the land,
C and out of their handes wil not I deli-
uer them.

I my selfe fedde the slaughter shepe
(a poore flock verely) and toke vnto me
two staues: þ one I called louyng meke
nesse, the other I called wo, and so I kept
the shepe. Thre shepherdes destroyed I
in one moneth, for I myght not awaye
with thē, nether had they eny delyt in me
Then sayde I: I wyll fede you nomore,
the thing that dyeth, let it dye: ād þ wyll
perishe let it perish/ and let the remnaūt
eate/ euery one þ flesh of his neyghbour.
I toke also my louig meke staf, & brake
it that I myght disanul the couenante,
which I made wt al peple. And so it was
broken in that daye.

Then the poore symple shepe that had
a respecte vnto me, knewe therby, that it
D was the worde of the Lorde. And I said
vnto them: yf ye thinked it good, bringe
hyther my price: if no, then leaue. So
they wayed downe .xxx. syluer pens, þ
valu that I was prysed at. And þ Lord
sayde vnto me: cast it vnto the potter (a
goodly price for me to be valud at of the
and I toke þ .xxx. siluer pens/ ād cast
them to the potter in the house of þ Lord
Then brake I my other staf also (namely
wo) that I myght lowse the brother he-
ad betwyxte Juda and Israel. And the
Lorde sayd vnto me: Take to the also þ
of a foolish shepherde: for lo, I wyll raise
vp a shepherde in the lande, which shall
E not seke after þ thinges that be lost, nor
care for suche as go astraye: he shal not
heale the wounded, he shall not norishe
the thing that is whole: but he shal eate
the flesh of suche as be fat, and tear their
clawes in peces.

O Idle shepherde / that leaueth the
flocke. The sweard shall come vpon his
arme, and vpon his ryght eye. Hys ar-
me shal be cleane dried vp, ād his right
eye shalbe sore blynded.

Of the destruction and buyldyng agayne of Je-
rusalem.

The .xii. Chapter.

The heuy burthen, whych the A
Lorde hath deuised for Is-
rael. Thus sayth the Lord/
whych spred the heauens a
broade, layde the foundaci-
on of the earth, ād geueth man the breth
of lyfe: beholde, I wyll make Jerusalē
a cuppe of surfet vnto al the people that
are round aboute her: yea Juda hym sel
fe also shalbe in the seage against Jeru
salem. At the same tyme, wyll I make
Jerusalem an heuy stone for al people,
so that all suche as lyft it vp, shalbe tor
ne & rente/ & all the people of the earthe
shalbe gathered together against it.

In þ daye, sayeth the Lorde, I wyll
make al horses abashed, and those that
ryde vpon them, to be out of their wittes.
I wyll open myne eyes vpon the house
of Juda, and smyte al the horses of the B
people, with blyndnes. And the prynces
of Juda, shal saye in their hertes: The
inhabiters of Jerusalem, shal geue me
consolacion in the Lord of hostes their
GOD. In that tyme wyl I make þ pryn-
ces of Juda, lyke an hote burnyng ouen
wt wodd, and lyke a cresset of fire amōg
the strawe: so that they shal consume al
the people round about them, both vp
on the ryght hande and the lefte.
Jerusalem also shalbe inhabited again:
namely in the same place, wher Jerusalē
standeth.

The lord shal preserue the tentes of
Juda, lyke as a fore tyme: so that þ glo-
ry of the house of Dauid, and the glory
of the cytisins of Jerusalem, shalbe but
lytle regarded, in comparyson of þ glo-
ry of Juda. In that daye shal the lorde C
defend the cytisyns of Jerusalem: so that
the weakest then among them shalbe as
Dauid: and the house of Dauid shalbe
lyke as gods house, and as the Aungell
of the lord before them.

At the same tyme wyl I go about to
destroy

destroy all such people as come against
Jerusalem. Moreouer, vpon the house
of Dauid, and vpon the citisens of Je-
rusalem, wyl I powre oute the sprete of
grace and prayer so that they shal loke
vpon me, whome they haue pearsed: and
they shall bewepe hym, as men mourne
for theyr onely begotten sonne: yea and
be sory for hym, as me are sory for their
fyrst chylde.
Then shal there be a greate mour-
D nynge/at Jerusalem, lyke as the lamen
tacion at Adremmon, in the felde of Ma
gadon. And the lande shal bewayle eue-
ry kinred bi them selues: the kinred of y
house of Dauid/them selues alone, and
theyr wyues by them selues: The kyn-
red of the house of Nathan them selues
alone, and theyr Wyues by them sel-
ues: The kindred of the house of Leuy,
the selues alone, & theyr wiues by them
selues: The kired of y house of Semei
the selues alone, & theyr wyues by them
selues: In lyke maner al the other gene-
racios, euerychone by them selues alone,
and their wyues by them selues.

¶ Of the wel of grace & truth Christ. Of y clene rid dance of Idolatry, & of false prophetes.

The .xiii. Chapter.

A Zach. xvi. ... xiiii. b ... I N that tyme shal the house
of Dauid and the cytysens
of Jerusalem haue an ope
wel, to wash of sinne ad vn
clenes. And then (sayeth the
Lorde of hoostes) I wyl destroye the na
mes of Idoles oute of the lande: so that
they shal nomore be puet remembraunce.
As for the false Prophetes also and
the vncleane sprete, I shall take them
out of the lande: So that yf any of the
B prophecy any more, his owne father ad
mother that begat hym, shal saye vnto
hym: Thou shalt dye, for thou spakest e
lyes vnder the name of the lord: yea, his
owne father and mother that begat hi,
shal woud hi, whe he prophecyeth. And
then shal those prophetes be cofouded e
uery one of his visio whe he prophecieth
nether shal they weare sact clothes any
more to disceaue wi al. But he shalbe
faie to say: I am no Prophete: I am an
husbondman, for so am I taught by Ada
fro my youth vp.

And yf it be sayde vnto him: how came C
these woundes thene i thyn handes? He
shal answere: Thus am I wounded in
the house of myne owne frendes.
Aryse/O thou swearde, vpon my
shepherde, and vpon the Prynce of my
people, sayeth the Lord of hostes: Smit
the shepherde/ & the shepe shalbe scatred
abrode, ad so wyl I turne myne hande to
the lytle ones. And it shall come to passe
(sayth the Lorde) y in all the lande two
partes shalbe roted out, but the thyrde D
parte shal remayne therin. And the same
thyrd parte wyl I bringe thorowe the
fyer, and wyl clense them, as the syluer is
clensed: yea and trye them lyke as golde
is tryed. The shal they cal vpo my name,
and I wyl heare them: I wyl saye: it is
mi people. And they shall saie: Lord, my
God.

¶ The wasting of the church vnder the figure of Jerusalem. Of the kyngdome of the lorde.

The .xiiii. Chapter

B Eholde, the daye of y Lorde
commeth, that thou shalt be
spoyled and robbed: for I A
wyl gather together all the
Heathen, to fight agaynste
Jerusalem: so that y citie shalbe wonne,
the houses spoyled, & the wemen defiled.
The half of the citie shal go awaye in to
captyuite, ad the residue of y people shal
not be caried out of the citie. After y shal
the Lord go forth to fight against those
Heathen, as men vse to fight in the daye
of battel. Then shal his fete stande vpon
the mount oliuet, that lieth vpo the east
side of Jerusale. And the mounte oliuete
shal cleue in two, eastward & westward,
so that ther shalbe a greate valley: ad the
half mount shal remoue toward y north,
and the other towarde the south. And ye
shal fle vnto the valley of my hylles, for B
the valley of the hilles shal reach vnto
Asal. Ye fle shal ye, like as ye fled for y
earth quake in the dayes of Osiah kige
of Juda. And the Lord my God shal co,
ad al sayntes w him. In that daye shal
it not be lyght, but colde and frost. This
shalbe that specyal daye, which is knowe
vnto the Lorde: nether daye nor nyght,
but about y euenig time it shalbe lyght.

In that tyme shal there ᵃ* waters of
lyfe runne out from Ierusalem: the halfe
parte of them ᵇ* towarde the east see, &
the other halfe towarde the uttermoste
see, ād shal contynue both somer & wīter.
And ẏ Lord hym self shal be kinge ouer
all the earth.
At that tyme shal there be one Lorde
B only, and hys name shalbe but one. He
shall go aboute the whole earth, as vpō
a felde: from Gybea to Remmon, ād frō
the south to Ierusalem. She shalbe set
vp, and inhabyted in her place: frome
Ben Iamyns porte, vnto the place of ẏ
fyrste Porte, and vnto thee Corner
porte: and from the tower of Hananeel,
vnto ẏ kynges wyne presses. Ther shal
men dwel/and there shalbe no more cursinge, but Ierusalem shalbe safely inhabyted. This shalbe the plage, wherwith
the Lorde wyl smyt al people, that haue
fought agaynste Ierusalem: Namelye,
there flesh shall consume awaye/though
they stand vpō there feet: ther eyes shal
be corrupt in ther holes, and their tunge
shal consume in ther mouth.
In that daye shall the Lorde make a
C great sedycion among them, so that one
man shal take a nother by the hande, ād
laye his handes vpon the handes of his
neyghbour. Iuda shal fyght also agaīst
Ierusalē, and the goodes of al Heathē
shalbe gathered together round about:
golde and syluer and a very great multitude of clothes. And so shal this plage
go ouer horses, mules, camels, asses, & al
the beastes that shalbe in the host, lyke
as yonder plage was. Euerye one that
remayneth then of all the people, which
came agaynst Ierusalem, shal go vp yearly, to worshep the king (euen ẏ Lord
of hostes) & to kepe ẏ fest of tabernacles.
And loke what generacyon vpon earth
goth not vp to Ierusalem, for to worshippe the king (euen the lord of hostes)
vpon the same: shal come no rayne. Yf
the kynred of Egypte go not vp, and come not, it shal not rayn vpō thē nether.
This shalbe ẏ plage wherwith ẏ Lord
D wyl smyte al Heathen, that come not vp
to kepe the feast of tabernacles:
yea thys shalbe the syme plage of Egipte and the syme plage of all people, that
goo not vp to kepe the feast of tabernacles.

At that time shall the riding geer of the horses be holy vnto the Lorde, and thy kettels in the Lordes house shall be lyke the basens before the aultar: yea all the kettels in Ierusalem and Iuda, shal be holy vnto the lorde of hoostes: and al they that slaye offeringes, shal come take of them, and dight them therin. And at that tyme there shalbe no mo Cananites in ẏ house of the Lorde.

The ende of the prophecy of zachary.

❧

¶ The Boke of the prophet Malachy.

A complainte agaīst Israel and her prestes.

¶ The fyrst Chapter.

The heuye burthen, which ẏ Lord shewed agaynst Israel by Malachy. I haue loued you, sayeth the Lord: ād yet ye saye: wherin hast thou loued vs?
A
Was not Esau Iacobs brother, sayeth the Lorde: yet haue I loued Iacob, and hated Esau: yea I haue made hys hylles waste, and his herytage a wildernes for dragons. And though Edom sayde, wel, we are destroyed, we wyll go buylde vp agayne the places that be wasted: yet (saieth the lord of hostes) what they bulded, that brake I downe: so that it was called a cursed lande, and a people/whome the Lorde hath euer bene angry wal.

Youre eyes haue sene it, ād ye your selues confesse, that the Lorde hath brought the land of Israel to greate honor. Should not a sonne honour his father, and a seruaunt hys master? If I be

be now a father/wher is mine honoure?
If I be the lord, where am I feared? sai
eth the lorde of hostes.

Now to you prestes, that despyse my
name. And yf ye say: wherī haue we dispi
sed thy name? In this, that ye a* offer
vncleane bred vpon myne aultar. And if
ye wyl saye: wherī haue we offered any
vncleane thyng vnto thee? In this that
ye saye: the aulter of the Lorde is not to
be regarded. If ye offer the blynde, is
not that euell? And yf ye offre the lame &
sicke, is not that euell? Yea offer it vnto
thy prince, shal he be content with the, or
accepte thy person, sayeth the Lorde of
hoostes?

And nowe make your prayer before
god, that he maye haue mercy vpon vs:
for suche thinges haue ye done. Shal he
D regarde your persounes, thincke ye, say
eth the Lorde of hoostes? Yea what is
he among you, that wyl do so much/as
to shutt the dores, or to kyndle the fyre
vpon myne aultar for naught? I haue
no pleasure in you, sayeth the Lorde of
hostes: and as for the meate offering, I
wyl not except it at your hande. For frō
the rysyng vp of the sonne to the goyng
downe of the same, my name is greate a
mōg the Gentyles: yea/in euerye place
shall there sacryfice be done/and a clene
meatofferynge offered vp vnto my na
me: for my name is greate among ẏ hea
then, sayth the Lorde of hoostes. But ye
haue vnhalowed it, in ẏ ye saye, ẏ aultar
of ẏ Lorde is not to be regarded, and b* ẏ
thing that is set thereupon, not worthye
to be eaten.

Now saye ye: It is but laboure and
C trauayle, & thus haue ye thought scorne
at it (sayeth the Lord of hostes) offerig
robbery, yea the lame and the sycke. Ye
haue brought me in a meatofferynge,
shulde I accepte it of your hand, sayeth
the Lorde? Cursed be the dissembler/
which hath in his flock one that is male
and when he maketh a vowe, offereth a
spoted one vnto the Lord. For I am a
greate kyng (sayeth the lorde of hostes)
And my name is fearefull amonge the
heathen.

The notes.

a * To offer defyled bred is to do any thyng by hyp
pocrisy, & not to glorify god, as he hath cōmaunded
in his worde, but accordinge to the imagynacions
and dreames of men.

b * Or hys worde and his meat are despysed.

¶ Threatenings agaynst the Prestes being seducers
of the peple.

The .ii. Chapter

And now (O ye prestes) this A
commaundement toucheth
you: yf ye wyl not here it, nor
regarde it, to geue the glori
vnto my name, sayeth the
Lorde of hostes, I wyl sent a course vpō
you, and wyl curse youre blessynges: ye
curse them wyl I, yf ye do not take heded.
Behold, I shal corrupte youre sede, and
cast donge in your faces: euen the dong
of your solempne feastes and it shal cle
ue fast vpon you. And ye shal knowe, ẏ
I haue sent this commaundment vnto
you: that my couenaunt whyche I made
w Leui, myght stand, sayeth the Lorde
of hoostes.

I made a couenaunt of life ād peace
w him: this I gaue hym, that he myght B
stand in awe of me: and so he dyd feare
me, and had my name in reuerēce.
The lawe of treuth was in his mouth,
and ther was no wickednesses found in
his lippes. He walked with me in peace
& equite, and dyd turne many one away
from ther synnes. For the prestes lippes
shoulde be sure knowledge, ẏ men may
seke the lawe at his mouthe, for he is a
messaunger of the Lord of hostes. But
as for you/ye are gone clene out of the
waye, and haue caused the multytud to
be offended at the lawe: ye haue broken
the couenaunt of Leui, sayeth the Lord
of hostes. Therfor wyl I also make you
to be despised, ād to be of no reputaciō
among al ẏ people: because ye haue not C
kept my wayes, but bē parcial ī ẏ lawe.
Haue we not al one father? hath not on
God made vs? why doth euery on of vs
then despise his owne brother, a so breke
ẏ couenaunt of oure fathers? Now hath
Iuda offended: ye the abhominaciō is
don in Israel & in Ierusalem, for Iuda
hath defiled the Sanctuary of the Lord,
whiche he loued, and hath kept ẏ daugh
ter of a strong God. But the Lorde shall

 destroye

destroye them, that doth this (yea both
ÿ master & ÿ scoler) oute of ÿ tabernacle
of Jacob, with hi that offereth vp meat
offerynge vnto the lord of hostes. Now
haue ye brought it to this point againe,
that the aulter of the Lorde, is couered
with teares, wepyng, and mournyng: so
that I wyl nomore regarde the meate-
offeryng, nether wil I receaue or accept
any thinge at youre handes. And yet ye
saie: wherfore? Euen because that where
as the lord made a couenaunt betwyxt
thee & thy wyfe of thy youth, thou hast
depised her: Yet is she thine owne com-
panion and maried wyfe.
So dyd not ᵃ the one, and yet had
D he an excellent sprete. What dyd then ÿ
one? He sought the sede promysed
of god. Therfor loke wel to your sprete,
and let noman dyspyse the wyfe of his
youth. If thou hatest her put her away,
sayeth the Lord god of Israell & geue
her a clothing for the scorne, sayeth the
lorde of hostes. Loke well then to youre
sprete, and dispise her not. Ye greue
the Lorde with your wordes, and yet ye
saye: wherwith al haue we greued hym?
In this, that ye saye: All that do euell
are good in the syght of god, and suche
please him. Or els where is the god ÿ
punisheth?

The notes.

ᵃ The one: this ÿ interpreters taken to be spoken of Abraham.

¶ Of the messaūger of the Lorde John Baptiste. Of the day of the Lord and of Eliah.

The .iii. Chapter.

Beholde, I wyll sende my
A messaunger, which shal pre-
pare the waye before me: &
the Lord whom ye woulde
haue, shal soone com to his
temple, yea euen the messaunger of the
couenaunt whom ye longe for.
Beholde, he commeth, sayeth ÿ lord
of hostes. But who maye abyde the day
of his commyng? who shall be able to
endure, whē he appeareth? For he is like
a goldsmythes fyre / and lyke washers
sope. He shall syt hym downe to trye ād
to clense the syluer, he shal purge ÿ chyl-
dren of Leuy, and puryfy theym lyke as
goulde and syluer: that they maye brig
meatoffe rynges vnto the lord in righ-
teousnes. Then shall the offerynge
of Juda and Jerusalem be acceptable
vnto the Lord, lyke as from the begin-
nynge, and in the yeares afore tyme.
I wyl come and punish you, and I my
self wyll be a swyfe wytnes agaynst the
witches, agaynst the aduouterers, aga-
ynst false swearers: ye ād agaynst those
that wrongeously kepeback the hyre-
lynges dewty: which vex the wyddowes
and the fatherlesse, and oppresse ÿ stra-
ger, and feare not me, sayeth the Lord of
hostes. For I am the Lorde ÿ chaū-
ge not / ād ye (O children of Jacob) wyll
not leaue of: ye are gone away, fro myne
ordinaunces, and sens the tyme of your
forfathers haue ye not kept them.
Turne you now vnto me, & I wyl turne B
me vnto you, sayeth the Lord of hostes
ye saye: wherin shal we turne? Shuld
a man vse falshed and disceat wͭ God as
ye vse falshed and disceate with me? yet
ye saye, wherin vse we disceate with the?
In Tithes & heaue offeringes. Therfor
are ye cursed with penury / because yee
dyssemble with me / all the sorte of you.
Bringe euery Tithe in to my barne,
that there maye be meate in my house: ād
proue me wͭ al (sayth the lord of hostes)
yf I will not open the wyndowes of he-
auē vnto you, and poure you out a bles-
sing with plenteousnesse. Yee I shal re-
proue thee consumer for youre sakes, so
that he shall not eate vp ÿ frute of your
grounde, nether shall the vynyarde be
baren in the felde, sayeth the Lord of ho-
stes: In so moch that al people shal saie,
that ye be blessed, for ye shall be a plea-
saunt lande, sayeth the Lorde of hostes.
Ye speake hard wordes agaynst me,
sayeth the Lord. And yet ye say: What
haue we spoken agaynst the? Ye haue
sayde:
It is but lost laboure to serue God /
What profit haue we for kepynge hys C
commaundementes, and for walkynge
humble before the Lorde of hoostes?
Therfor may we say, that the proud are
happie, and that they which dele wͭ vn-
godlynesse, are set vp: for they tempte
God / and yet escape.
But they that feare God, saye thus
one to an other, the Lorde consydereth
and heareth it. Yea it is before hym a

The lawe of the ... of Elias.

me moriall boke, wrytten for such as fe-
are the Lord, and remembre his name.
And in the day that I wyl make (saith ẏ
Lorde of hoostes) they shalbe myne o-
wne possession: and I wyll fauoure the,
lyke as a man fauoureth hys owne sõ-
ne, that doth hym seruice. Turne
you therfore and consydre what dyffe-
rence is betwixte the ryghtuous and vn
godly: betwyxte hym that serueth god,
And hi that serueth hym not.

For marke the daye commeth that
shall burne as an ouen: and all the pro
ude/yea and al suche as do wickednes,
shalbe strawe: and the daye that is for
to come, shall burne them vp (sayeth the
Lorde of hoostes) so that it shall leaue
them neyther rote nor braunche.

But vnto you that feare my name shal
D the Sonne of ryghtuousnes aryse, and
healthe shalbe vnder hys wynges: ye
shall go forth, and multiply as the fatt
calues. Ye shall treade downe the vn-
godly for they shalbe like the asshes vn
der the soles of youre fete, in the daye ẏ
I shall make, sayeth the Lorde of hoo-
stes.

Remembre the lawe of Moyses my
seruaunte, whyche I committed vnto
hym in Oreb for all Israell, wyth the
statutes and ordinaunces. Beholde
I wyl send you Elyas the Pro
phete: before the commynge
of the daye of the great
and fearefull Lord.
He shall turne
the hartes
of the
fa-
thers to theyr chyldren,
and the hartes of the
chyldren to theyr
fathers, that
I come
not
and smyte the
earth with
cur-
synge.

¶ The ende of the Prophe-
cy of Malachy/and
consequently of
al the Pro-
phetes.

The volume of

The Bokes Called Apocripha:
Cõtayned in the Commen Transla-
cion in Latyne, whych are not
founde in the hebrue,
nor in the
Chalde.

The regystre therof.

The thyrd boke of Esdras.
The fourth boke of Esdras.
The boke of Tobias.
The boke of Judith.
The rest of the boke of Hester.
The boke of Wysdome.
Ecclesiasticus.
Baruch the Prophete.
The songe of the thre Children in the oue[n]
The story of Susanna.
The story of Bell and of the Dragon.
The prayer of Manasses.
The fyrst boke of the Machabees.
The seconde boke of the Machabees.

IN consideracion that the bokes before, are found in the hebrew tonge, receued of al men: & that the other followyng, whych are called Apocripha (because they were wont to be redde, not openly and in comen, but as it were in secret and aparte) are nether found in the Hebrew nor in the Calde: in whych tonges, they haue not of longe bene wrytten (in lesse then it were haply the boke of sapience) wherupon it were now very hard to repayre and amende them: And that also they are not receaued nor taken, as legitymate and leafull, as well of the Hebrues, as of the whole Church, as S. Hierome sheweth: we haue separate them, and set them asyde, that they may ÿ better be knowen: to thintent that men maye know of which bokes, witnes ought to be receued and of which not. For the sayde saynt Hierome, speakinge of the boke of Judyth (which is apocriphe) sayth, that the auctoritee therof is not estemed worthye and sufficient, to confyrme and stablish the thynges that lyght in disputacion. And generally of al the bokes called Apocrypha, he sayeth, that men maye reade them to the edyfyyng of the people, but not to confyrme and strengthen the doctryne of the Churche. I leaue out here the lawe (as they cal it) of Canon. c. Sancta Romana xv. distinct, where he shewed his iudgement. Lyke wyse the glose of. c. Canons xvi, distinct. whych sayth, that men reade them, but not in generall: as thoughe he should saye, that generally and thorouly they are not alowed. And not wythout a cause: For that they haue bene corrupted and falsifyed in many places, it appeareth sufficiently by Eusebius in hys boke called hystoria Ecclesiastica: whych thyng is easy to be knowen, euen now a dayes in certen pointes, namely in the bokes of ÿ Machabees, whose second boke saynt Hierome confesseth that he founde not in the hebrewe, by the meanes wherof it is become vnto vs the more suspecte, and the lesse receaued.

In the Prologe before Judith.

In the Prologe to the Prouerbe.

In ÿ prolog vpõ ÿ bokes of the kiges.

In lyke maner is it of the thyrd and fourth boke of Esdras, which S. Hierom protesteth that he wold not haue translated / estemyng them for dreames: where as Josephus yet in his boke of his Antiquities declareth ÿ summe of the matter after ÿ maner of a story, as wel of ÿ boke of Machabees as of the iii. of Esdras although he esteame the bokes compyled from the raigne of kyng Artaxerses vnto hys tyme, to be Apochripha.

In. firit boke agaynst Appiõ

Wherfore then, when thou wylt mayntayne any thing for certen, rendring a reason of thy faythe, take hede to procede therin by the lyuyng and pytthy Scriptures, folowyng. S Peter / which sayth: He that speake, let him speke as thoughe he spake the word of god. He sayeth the word of god, as a thing most treue & certen, opened by the prophetes and Apostles, inspired with the holy gost: of whome we haue wytnes moare cleare then the daye. Lawers hauing greate desyre to confyrme and stabish their opinyons by the lawe of man, saye, ÿ they shame to speake without lawe: How muche more feare and dreade then ought he to haue, that sayeth he is a Christian, the which holdeth not hym selfe, or resteth not in the lawes of the lyuyng god: But in mennes inuencyons, iudgyng of al thynges accordyng to the, and leauyng to an vncerte immaginacyon and phantasye. Let vs therfore that are buylded on the foundacyon of the holy prophetes and Apostles, and on the head corner stone (one which they them selues were founded, on which they preached / that is Jesus Christ, the sure stone) leaue the thynges that are vncerten to folow the certen: holding vs and restyng vs in the, and fastenig our ancre there, as in a sure place. For our christen faith consisteth not in doutful thynges, but in playn and most certen assurauñce, and in most certen preseruaciõ taken and cõfyrmed by infallyble veritee. In which god graunte vs to walcke perpetually, to the intent that accordig to it (fulfyllyng hys holy wyll in vs, and settyng asyde al inuensiõs contrary vnto hym) we maye lyue to his honoure, and to the edyfieg of his church.

Erubescimus sine lege loqui.

So be it.

The thyrde boke of Esdras.

Josias boldeth passeouer. After his deth, is Jechonias his sonne made king in hys stede who the kinge of Egipt putteth out, & setteth in his brother Joachim. Jerusalem is destroyed, & Sedechiah taken.

The fyrst Chapter.

A AND Josias helde the feaste
of Easter in Jerusalem vn
to the Lorde, and slewe the
Passe ouer the .xiiii. daie of
the fyrst moneth. He set the
prestes also in ordre (accordinge to their
dayly courses) being araied in long gar
mentes in the temple of the Lord. And
he spake vntoo the Leuites the holye
minysters of Israell/that they shoulde
halow them selues vnto the lorde, to set
the holy arcke of the lorde, in the house
that kynge Salomon the sonne of Da
uid had buylded, and sayde: Ye shal no
moare beare the Arke vpon youre shul
ders. Now serue your lord and take the
charge of hys people of Israell, after
your villages ād your trybes: accordig
as kyng Dauid the king of Israel hath
ordened, and accordig as Salomon his
sonne hath honorably prepared: ye loke
that ye al do seruyce in the temple, accor
dinge to his ordrynge and destribucion
of the principal men, which are appoyn
ted out of the trybes, to do seruyce for ÿ
children of Israel. Kyl the Passeouer
& prepare offerynges for your brethren
& do accordinge to ÿ cōmaundement of ÿ
Lord, which he gaue vnto moses. And
vnto the people that was founde. Josy
as gaue .xxx. thousande of sheepe lam
bes, kyddes and goates, and thre thou
sande oxen. These the kynge (of his
kyngly lyberalytye) gaue vnto the peo
B ple, according as he had promysed: and
to the prestes of the Passeouer, he gaue
two thousand shepe, and an hundreth ox
en. Moreouer, Jechonias & Semeias,
and Nathanael brethren and Hasabias
Jehiel, and Josabad gaue theym to the
Passeouer .v. M. shepe and .v. hundreth
bullockes:

And when these thinges were brou
ght to passe, the Prestes and the leuites
stode goodly in theyr ordre, and had the
vnleuened bread throughout the tribes.
And after the ordering of the princypal
men in the tribes, they offered vnto the
the lorde, in the syghte of the people, ac
cordyng as it is wrytten in the booke of
Moyses, and so they rosted the Easter
lambe as accordinge was. As for the
thanckoffrynges, & the other they dight
them in kettels and pottes and set them
before the People, wyth good wyll, and
afterwarde before them selues, and the
Preastes. For the prestes offered the fat
vntyll the tyme was expyred: but the le
uites prepared for them selues, and for
theyr bretheren the chyldren of Aaron.
The syngers also the chyldren of Asaph
stode in theyr ordre, accordynge as Da
uid had deuised. So dyd Asaph, zacha
ry and Jduthun, whych were apoynted
by the kynge. Moreouer the porters ād
dore kepers, stod by the dores and that
dylygentlye, so that none wente out of
hys standing and seruice/for theyr bre
thren (the Leuites) prepared for them. C
Thus were al thynges performed, ÿ belō
ged to the offering of the Lord. In that
day they held the passeouer, and offred
thanckofferynges, besyde the sacryfice
of the Lorde, accordynge to the cōmaū
dement of kyng Josias.

So the chyldren of Israell, whyche
were then presente helde an honourable
Passeouer, and the feaste of swete bread
vii. dayes longe. Yea such a Passeouer
was not kepte in Israell, from the tyme
of the Prophete Samuell. And all the
kynges of Israell, helde not such an ea
ster, as thys which kyng Josias helde/
and the preastes, the Leuites, the Jew
es, and all Israell, of all them that we
re at Jerusalem. And in the .xviii. yeare
of the raygne of Josias was thys passe
ouer kepte. And wythe a perfecte harte,
dyd kyng Josias ordre all hys worckes,
before the Lorde, and the thynges that
were wrytten of hym in Tymes paste
concernyng those that synned, and were
vngodly agaynste the Lorde before all
people, and that sought not the word of
the Lorde vpon Israel. + After all these
actes of king Josias, Pharao the king
of Egipte, wente vp/and came towarde
Carcamis by Euphrates, and Josias

were

went to mete him. Then sent the kynge
of Egypte unto Josyas/saiyng: what
haue I to do with thee/O king of Juda?
I am not sent of the lord to fight agaist
thee, for my warre is upon Euphrates,
go thou thy waye home agayne in all ẏ
haste. And Josias wolde not turne
agayn upon hys charet, but undertoke
to fyght agaynst him, and harkened not
unto the worde of the prophet, which he
tolde him out of the mouth of God, but
pytched a battell agaynst him in ẏ feld
of Mageddo. And the princes preassed
to kynge Josias. Then sayde the kynge
unto his Seruauntes: Carye me awaye
out of the battell, for I am sore woun-
ded. And immediatly his seruauntes
toke hym awaie, out of the front of ẏ bat
D tell. Then sate he up uppon the second
charet, came to Jerusalem, dyed, & was
buryed in his fathers sepulcre. And in al
Jewry they mourned for Josias/ ye the
rulers also with their wyues, made la-
mentacion for him unto this daye: And
this was done euer still in Israel.

These thynges are written in the boke
of the stories of the kynges of Juda, na-
mely, al the actes & workes of king Jo-
sias, his kingly power and maiesty, hys
understanding in the lawe of god, and
what he dyd, yea thynges which are not
wrytten in the boke of the kynges of Is-
rael and Juda. And the people toke Je-
chonias the sonne of Josias, and made
him kynge in stede of Josias his father
when he was xxiii. yeares olde. And he
reigned ouer Israel iii. monethes. And
the kynge of Egipte put hym downe, ẏ
he shoulde not raygne in Jerusalē, and
E raysed up a taxe of the people: namelye,
an C. talentes of syluer and one talente
of golde. The king of Egypt also, made
Joakim hys brother kyng of Juda &
Jerusalem. As for them of the kynges
Councel, with the kynge him selfe, and
Zaracles hys brother, he toke them, & ca-
ried them awaye presoners into Egipt.
Fyue and twentye yeare olde was Jeo-
achim, when he was made kynge in the
lande of Juda and Jerusalem, and he
dyd euel before the Lord. After this, Na-
buchodonosor the kyng of Babilon cāe
up, bounde hym wyth bandes of yron, &
caryed hym unto Babilon.

Nabuchodonosor also toke all ẏ vessels
that were halowed in the temple of the
Lorde, and all the Jewels, and caryed
them unto Babylon, and brought them
into hys owne temple at Babylon. Of
hys uncleanes and ungodlynes it ys
written in the booke of the Actes of the
kynges. And Joachim hys sonne rayg-
ned in his stede: He was made kynge
beinge. xviii. yeare olde, and raygned F
but thre monethes and x. dayes in Jeru-
salem, and dyd euel before the Lorde.

So after a yeare, Nabuchodonosor
sent and caused hym be brought unto
Babylon, with the holy vessels of the lord
and made Zedekiah his brother kyng of
Juda and Jerusalem, when he was
xxi. yeare olde: and he reygned. xi. yeare.
And he did euell also in the syght of the
Lord, and cared not for the wordes that
were spoken unto hi by the prophet Je-
remy at the mouthe of the Lorde. And
wheare as he had made an othe unto
kynge Nabuchodonosor, he mansworne
hym selfe, and fell from hym, hauinge a
stifnecke and a harte, and transgressed
all the statutes and ordinaunces of the
Lorde god of Israell. The rulers also
and heades of the people of the Lorde,
dyd muche euell, and became ungodly
more then the Heathen, beinge defyled
in all maner of abhominacions: Yea, &
defyled the holy temple of the Lorde at
Jerusalē. And the God of theyr fathers
sent hys messangers unto them, to tur-
ne them backe, and to call them agayne
from theyr synnes: for he wold fayne ha-
ue spared them for hys holy tabernacles
sake: Neuertheles, they had hys Mes-
saungers in derysyon: And looke, what
god spake unto them by his prophetes,
they made but a sporte of it. Thys drew
on so longe, tyl the Lorde was wrothe
with hys people for theyr ungodlynesse:
& tyl he caused the kynges of the calders G
to come up, which slewe theyr yong mē
with the swerde, yea euen in the compasse
of theyr holy temple, ād spared nobody,
neyther yonge nor olde/ neyther mayde
nor yong man: but they were al delyuered
into the power, of the kinges of the cal-
dees, and all the holy vessels of the Lor-
de and the kynges treasures toke they,
and caryed them unto Babilon. As for

fyre vpon her towres, destroyed all her
noble buildinges, and brought them to
naught: and the People that were not
slayne wyth the swearde, they caryed vn
to Babylon.
Thus became they prisoners and
bondmen of the king of Babilon, tyll
they were delyuered and Raygned for
them selues, * when the wordes of the
Lorde were fulfylled, whyche he promi
sed them by the mouth of the prophete
Jeremy, and tyll the lande had her rest:
namelye, all the time that it laye waste
had it rest and quyetnes .lxx vii. yeares.

¶ Cirus geueth lycence to the Jewes, to returne to Jerusalem, & restoreth them the vessels of the temple. After that are ther letters sent to Artaxerses, which accuse the Jewes for buylding of the Citie: and so is the buylding byd of, vntyll the .ii. yeare of Darius.

The .ii. Chapter.

A N* Ow when kynge Cirus
raigned ouer the Persians,
and when the Lord would
perfourme the worde ye he
had promysed by ye mouthe
of the prophete Jeremy: the lord raysed
vp the sprete of Cirus, the kyng of Per
sians, so that he caused this writinge to
be proclaymed therow oute his whole
realme, saiynge: Thus sayeth the kynge
of Persians: The lorde of Israell that
hygh lorde hathe made me kynge of the
Lande, and commaunded me to buylde
hym an house at Jerusalem in Jewrye.
If there be any now of youre people, ye
the lorde be wyth hym, and go vp wyth
hym to Jerusalem. And all they that
dwell roside aboute that place, shall hel
pe them, whether it be wyth golde, w sil
uer w giftes, w horses & necessary catel
and all other thynges that are brought
wyth a fre wyll to the house of the lord
at Jerusalem.
Then the principall men oute of the
B tribes and vyllages of Juda and Ben
jamin stode vp: so dyd the prestes also
ãd ye leuites (whome the Lorde had mo
ued, to go vp, and to buyld the house of
the Lorde at Jerusalem, and they that
were aboute them helped them wyth all
maner of gold, and syluer, and catell al
so and wyth many lyberall gyftes, and
thys dyd many one, whose mynde was
styrred vp therto. * Kynge Cirus also
brought forth the vessels & ornamentes,
that were halowed vnto the Lord (which
Nabuchodonosor the kynge of Baby
lon had caried awaye from Jerusalem,
and consecrated them to hys idoll and
ymage) and delyuered them to Mithri
dates hys Treasurer. and by hym they
were delyuered to Salmanasar, the de
brtie in Jewry. And thys was the num
bre of them: Two thousand, and .iiii. C.
syluer boules. xxx. syluer basens. xxx. ba
sens of golde. ii. M. and .iiii. C. vessels
of syluer, and a thousande besyde. All
the vessels of golde and syluer were. v.
M. viii. C. and .lx. These were numbred
vnto Salmanasar, and them that were
come agayne wythe hym to Jerusalem
oute of the captyuitye of Babylon.* C
Now in the tyme of kynge Artaxerses
the king of Persia, these men: Balemus
& Mithridatus, Sabellius Rathimus,
Balthemus Semellius the scrybe and
other that dwelt in Samarya and in o
ther places vnder the dominion therof,
wrote a letter vnto kynge Artaxerses,
wherin they complayned vnto the king
of them in Jewry and Jerusalem.
The letter was made after thys maner:
Syr, thy seruauntes Rathimus,
the story wryter, Sabellius the Scribe
and other iudges of the courte in Celo
syria and Phenyces. Be it knowen and
manifest to our Lord the kyng, that the
Jewes which are com vp from you vn
to vs into the rebellyous and wycked cy
tie, begynne to buylde it agayne, and ye
walles about it, and to set vp the teple D
of the new. Now yf thys cytye and ye
walles therof be set vp againe, they shal
not only refuse to geue trybutes & taxes,
but also rebell vtterly against the king.
And forsomuch as they take this in
hand now about the temple, we thought
it reason, to think no scorne of it, but to
shew it vnto our Lord the kyng, and to
certyfy him therof: to the intent that if it
please the kynge, he maye cause it to be
sought in the bokes of olde: and ye shalt
fynde suche warning wrytten, and shalt
vnderstande, that the cytie hathe all
waye bene rebellyous and disobedient,
that it hath subdued kinges and cyties,
and that the Jewes which dwel therin,
haue

haue euer ben a rebellious, obstinat, vn
faythfull, a fighting peple, for the which
cause this cite is wasted. Wherfor now
we certifye our Lorde the kynge, that if
thys cite be builded, ād occupied again,
and the walles therof set vp anewe, þ
canst haue no passage into Celosyria ād
Phenices.
Then wrote the kyng to Rathimus
the story writer, to Balthemus, to Sa
D bellius the scrybe, and to the other offi
cers and dwellers in Siria & Phenices
after this maner: I haue red the Epistle,
which thou sentest vnto me, and haue
commaunded to make diligent searche/
and haue founde that the cytie hath e
uer resisted kynges, that the same peo
ple are disobediente, and haue caused
muche warre, and that myghty kinges
haue raigned in Jerusalem, which also
haue raysed vppe Tares of Siria and
Phenices. Wherfore I haue commaū
ded those people, that they shal not buil
de the citie, that they make nomore in it,
and that they procede no further wyth
the buyldinge: for so muche as it myght
be the cause of warre, and displesure vn
to kynges.
Now when Rathymus and Sabel
lius, the Scrybe, and the Rulers in the
lande, had red the wrytinge of kyng Ar
taxerses, they gat them together/and ca
me in all the hast to Jerusalem, with an
hooste of horsmen, and with much peo
ple of fote, & forbad them to build. And
so they lefte of from buyldinge of the tē
ple, vnto the seconde yeare of kynge Da
rius.

(Darius maketh a feast. The iii. sentences of the iii. young men, of which the fyrst is declared.)

The iii. Chapter.

a KYng Darius made a great
feast vnto his Seruauntes,
vnto all hys courte, ād to al
the Officers of Medea and
Persia, yea to al the debites
and rulers that were vnder hym/from
India vnto Ethiopia, an hundred and
xxvii. countreyes. So when they had ea
ten and dronken being satisfyed, and we
re gone home agayne. Darius the king
wente into hys chamber, layed hym dou
ne to slepe, and so awaked.
Then the thre younge men, that kepte
the kynges person and watched hys bo
dy, communed amonge them selues, and
spake one to another: let euery one of vs
saye sumthing, and loke whose sentence B
is wyser and more excellent than the o
ther/vnto hym shal king Darius geue
greate giftes, and clothe him with pur
ple. He shall geue hym vessels of goulde
to drinke in, clothes of gold and coue
rynges: he shal make him a costly charet
and a bridle of golde, he shal geue hym
a bonet of whit sylke, & a chayne of gold
about his necke: yea he shalbe the secōd
and principal nexte vnto kynge Da
rius, & that because of his wysdome, and
shalbe called, the kinges kynsman.
So euery one wrote his meanynge,
sealed it, and layde it vnder the kynges
pelowe, and sayde: when the kynge ary C
seth, we wyl geue him our wrytinges: &
loke whose wordes the kyng & his chefe
lordes iudge to be the moste wysely spo
ken, the same shal haue the victory. One
wrote: Wyne is a strong thinge.
The seconde wrote: The kynge is stron
ger. The thyrde wrote: Wemen haue
yet more strength, but aboue al thinges
the treuth beareth awaye the victory.
Now when the king was rysen vp, they
toke theyr wrytynges and delyuered thē
vnto him, and so he red them. Then sent
he forth to cal al his chefe lordes, all þ
debytes and chefe rulers of the contrees
of Medea and Persia. And when they
were set downe in the councell, the wry
tinges were red before them. And he cō
maunded, to cal for the yonge men, that
they myght declare their meninges thē
selues by mouth. So whē they were sēt
for, and came in: the kynge sayde vnto
them: shewe vs and make vs to vnder
stande, what the thiges are that ye haue
written.
Thē be ganne the fyrst (which had
spoken of the strength of wyne) & sayde:
O ye men, wyne is marueilous stronge,
and ouercommeth them that drynke it:
it dysceaueth the mynde, and bryngeth
bothe the poore manne and the kynge
to dotage and vanitie.
Thus dothe yt also with the bonde man
and wyth the free, wyth the poore and D
ryche: It taketh awaye their vnder
standynge, and maketh theym carelesse

and merye/so that none of them remem
breth any heuynesse, dett or dewtye: It
causeth a man to thyncke also that the
thinge which he doth, is honest & good:
and remembreth not that he is a kyng,
nor that he is in auctorytie, and that he
ought not to do suche thynges. More-
ouer, when men are drynkyng they for-
get al frendshyppe all brotherly fayth-
fulnes and loue: but as soone as theye
are dronken, they drawe out the swerde
and wyl fyght: and when they are laid
downe from the wyne, and so rysen vp
agayne, they can not tel, what they dyd:
iudg ye now, is not wyne the strongest?
For who wolde els take in hande to do
suche thynges? And when he had spo-
ken this, he helde his tonge.

The declaration of yͤ .iii. last sentences of yonge men, propounded in the Chapter before, of which the last, that is, that veryte beareth yͤ victory in al thinges, is most commended & alowed. Darius wryteth letters to al yͤ rulers vnder him, that they should ayde Zorobabel to the buildinge of Jerusalem.

The .iiii. Chapter.

A Then the seconde (which had
sayde that the kynge was
stronger) began to speake,
sayinge: O ye men/are
not they the strongest/and
most excellent, that conquere the yͤ land
and the sea, and al that is in the sea & i
the earth? Now is the kyng lorde of all
these thinges/and hath dominiõ of thẽ
al: and loke what he commaundeth, it is
done. If he sende hys men forth a war-
fare, they go, and breake downe hylles,
walles and towres. They ar slayne and
slaye (other men) thẽ selues, & ouerpasse
not yͤ kynges word. If they get the vyc-
tory, they bringe the kyng al the spoyle.
Like wise the other that medle not with
warres and fyghting, but tyl the groũd:
when they reape, they bringe tribute vn
to the kyng. And yf the kyng alone do
but commaunde to kyll, they kyll: yf he
commaunde to forgeue, they forgeue: yf
he cõmaũd to smyte, they smyte: if he bid
dryue awaye they dryue awaye: if he cõ
maunde to buylde, they buylde: yf he cõ
maunde to breake downe, theye breake
downe: yf he commaunde to plant, they
plant. The commen people and the rulers
are obedient vnto hym. And the kynge
in the meane season sytteth hym downe,
eateth, and drinketh, and taketh his rest
then kepe they watch rounde aboute the
kyng, and not one of them darre get hi
out of the way, to do his owne busynes,
but must be obedient vnto the kyng at a
worde. Judge ye now, O ye men, howe
should not he go farre aboue, vnto whõ
men are thus obedient? And when he
had spoken this, he helde hys tonge.
The third whose name was Zorobabel/ B
which had spoken of wemẽ and of truth,
beganne to saye after this maner: O ye
men, it is not the greate kyng, it is not yͤ
multitude of men, nether is it wyne that
excelleth: Who is it then that hath the
lordshippe ouer them? Haue not wemen
borne the kynge, and all the people that
rule those thynges? Haue not we-
men borne theym, and broughte theym
vp, that plante the vynes, whereout the
wine commeth? They make garmen
tes for al men, they geue honoure vn-
to al men, and wythoute wemen can not
men lyue. If they gather golde and sil-
uer and all precyous thynges, and se a
fayre wel fauoured womã, they leaue all
to gether, and turne their eyes only vn-
to the woman, and gape vpon her, and
haue more desyre vnto her, then vnto yͤ
syluer and golde, or any maner of precy-
ous thynge. A man leaueth hys Father
that brought hym vp, he leaueth his o-
wne naturall countree, and cleaueth vn-
to the woman: yea he ieopardeth hys ly-
fe wyth the woman, and remembreth ne-
ther father, nor mother, nor countree.
By thys then ye must nedes know, that
women haue the dominion ouer you.
Doth it greue you? A man taketh
hys swearde/and goethe hys weye too C
steale, to kyll to murther, to saile vppon
the sea, and seith a lyon, and goth in the
darcknes: and when he hath stollen, dis-
ceaued and robbed, he bringeth it vnto
hys loue. Agayne, man loueth hys wy-
fe better, then father and mother: yea ma
ny one ther be, that runne out of theyr
wyttes and become bondmen for theyr
wyues sakes: many one also haue peri-
shed, and haue bene slayne, and haue si-
ned because of women.
And now beleue me, I know a kig/
which is great in hys power, and all lan
des stand in awe of hym, and no man da
re laye hande vpon hym: yet dyd I se,

that Apame (the daughter of the great
kyng Bartacus) ye kynges concubine
sat besyd the kyng, vpon the ryght hā
de, and toke of his crowne frō his head
and set it vpon her owne head, & smote
the kynge with her lefte hande. More
D ouer, the king loked vpō her with open
mouth: yf she laughed vpō him, he lau
ghed also: but yf she toke any dyspleа
sure wt hi, ye king was faine to flatter
her, and to geue her good wordes tyl he
had gotten her fauoure agayne.
O ye men, are not wemen then stronger?
Greate is the earth / ād hye is the heauē
that do these thinges. Then the kyng &
the Princes loked one vpō another. So
he began to speake of the truth: O ye
men / are not wemen strongar? Greate
is the earth, hye is the heauen, swyft is
the course of the sounde, he compasseth
the heauen rounde aboute, and fetcheth
his course agayn to his own place in ōe
daye. Is he not excellent that doth this
Ye great is the truth and stronger thē
all thinges. All the earth calleth vpon
the truth, ye heauen prayseth it, al wor
kes shake and tremble at it, and with it
is no vnrighteous thing. Wyne is vn
righteous: the kyng is vnrighteous
women are vnrighteous: al the childrē
of men are vnrighteous, ye al their wor
kes are vnrighteous, & ther is no truth
in them, in there vnrighteousnes also
shal they be destroied and perish. As for
truth, it endureth and is al waye strōg:
it lyueth and conquereth for euermore
E worlde without ende.
The truth accepteth no parsonnes, it
putteth no difference betwixte riche or
poore betwexte the myghtye or simple
but doth right vnto euery man whether
they be euel or good and all men are so
uyngly dealt wt al in the workes of it.
In the iudgement of it there is no vn-
righteous thing, but strength kyngdō
and power & maiesty for euermor. Bles
sed be the God of truth.
And wt that he helde his tonge and all
the people cried and sayde: Great is
the truth, & aboue al. Then sayde the
king vnto him: Aske what thou wylt
more then is appoynted in the wrytyng
and I shall geue it thee, for thou arte
found wyser then thy companyons:

ye shalt sit next me and be my kinsman.
Then sayde he vnto the kynge: Remem
bre thy promyse and vowe, whyche thou
haste vowed and promysed (in the daye
when thou camest to the kyngdome) to
builde vp Jerusalem, and to sende agai F
ne al the vessels and Jewels, that were
taken awaye out of Jerusalem: whyche
Cyrus separated, when he offered in Ba
bylon, and would send thē agayne. And
thy mynde was to buyld vp the temple /
whych the Edomites brent, when Jeru
salem was destroyed by the Calders.
Thys onely, O kyng / is the thynge that
I require, thys is the maiestie, whych I
desyre and aske of thee: that thou perfor
me the vowe, which thou wyth thyne o-
wne mouth hast made vnto the kyng of
heauen.
Then Darius the king stode vp, ād
kyssed hym, and wrote a letter vnto all
the Debytes and Shreues, to all the lordes
and Nobles, that they shoulde conueye
hym forth, and all them that would go
vp wyth hym. He wrote a letter also vn
to al the Shreues that were in Celosiria
and Phenices, and vnto Lybanus, that
they shoulde drawe Ceder trees from ly-
banus vnto Jerusalem, to buylde the ci-
tye wyth all. Moreouer he wrote vnto
all the Jewes that were gone out of his
realme into Jewry, because of the fredom
ye no offycer, nor ruler, nor shreue, shulde
come to theyr dores: and that all their lā-
de whych they had conquered, should be
free and not tributary: And that the
Edomytes shoulde geue ouer the cytyes
and vyllages of the Jewes, whyche they
had taken in: yea and that they shoulde
yearely geue. xx. talentes to the buylding
of the temple vntill the tyme that it we- G
re fynisshed: and to the daylye halowinge
of the brent offeryngꝭ (as it is comaun-
ded) ten talēts yearely also: And that all
they whych com from Babylon to build
the Cytie, shoulde haue free Lybertye,
they and theyre Chylderen, and all the
Preastes:
He wrote the greatnesse also and
commaunded that the holye Garmentes
shoulde be geuen them, wherin they mi-
nistred: and wrote that commaundemen
tes shoulde be geuen to the Leuites, vn

tyl the daye, that þ house were fynisshed and Jerusalem buylded vp: and cōmaūded that al they þ watched þ cyte, shold haue their porcyons and wages.

He gaue out also all the vessels that Cyrus had separated from Babylon: & all þ Cyrus had geuen in cōmaūdement, the same charged he also, that it shulde be done and sent vnto Jerusalem. Now when this yonge man was gone forth he turned his face toward Jerusalem, and praysed the kyng of heauen, & sayd Of thee commeth the victorye, Of thee commeth wysdom and clearenesse and I am thy seruaunt. Blessed art thou which hast geuen me wysdome: the wyll I prayse, O Lorde, thou God of oure fathers.

And so he toke the letters/and wente vnto Babylon: And when he came ther he tolde this vnto hys bretheren that were at Babylon, and they praysed the god of ther fathers, that he had geuē the refresshing & lyberti to go vp, & to build Jerusalem and the temple (whiche ys there called after the name of þ Lord) and they reioysed with instrumētes ād gladnesse seuen dayes longe.

¶ They þ returne to Jerusalē are nombred. They begyn to lay þ foundacion of þ tēple, but are let by meanes of enemyes & so is þ buylding stayed by þ space of two yeare.

The.v.Chapter.

a After this were the principal men of al the vyllages chosen in the trybes and kynredes, that they shuld go vp with their wyues & childrē with their seruauntes & maydens with al their catel and substaunce. And Darius the kyng sent wt them a thousāde horsmen, to conueye them safely vnto Jerusalem: and their brethē were glad, playeng vpon instrumentes & singing

And these are the names of the men, whiche wente vp out of the villages, accordyng to the trybes. Of the Prestes þ sonne of Phinehes, þ sōne of Aaron: Jesus the sonne of Josedec Joachim the sonne of zorobabel þ sonne of Salathiel (of the kynred of Dauid, out of þ kinred of Phares, of the trybe of Juda) which spake wonderful thinges vnder Darius the kyng of Parsia/in þ secōd yeare of his rayne in þ fyrst moneth of Nisan.

These also are they of Jewry, which came vp/and turned agayne vnto Jerusalem, oute of the captyuyte that Nabuchodonosor the kynge of Babylō had brought vnto Babylon. And euery man sought hys porcion agayne in Jewry, his cite, they that came wyth zorobabell, and with Jesus, Nehemias Sarasias, Raelaias, Elenëus, Enmanius, Mardocheus, Beelserus, Mechpsa, Rochor, Olîorus, Emonias/one of theyre princes.

And the nombre of them accordinge to theyr kynreddes and rulers were.

The chyldren of Phares, two thousād an. C. and lxxii. The chylderen of Aras iii. M. an. C. and lvii. The chyldern of Femo, an. C. ād xlii. In the sonnes of Jesus and Joabes, a. M. iii. C. and two. B
The sonnes of Benu. ii. M. iiii. C. and lxx The sonnes of Corba. ii. C. and. v, The sonnes of Panica, an. C. and lxviii. The sonnes of Rebech. iiii C. and thre, The sonnes of Archod. iiii. C. and xxvii The sonnes of Cham. xxxvii. The sonnes of zorcar. ii M. and lxxii: The sonnes of Adonu. iiii. C. and lxi. The sonnes of Adarectis an C. ād viii. The sonnes of Ciaso & zelasan. C. &. vii. The sōnes of Azorec. iiii. C and xxxix. The sonnes of Jedarbone, an. C. and xxxii. The sonnes of Hananias an. C. and xxx. The sonnes of Azoni. i c. The sonnes of Marsat. iiii. C and xxii. The sonnes of Sabaras. xcv. The sonnes of Sephelemen an C and xxiii. The sonnes of Nepopas. lv The sonnes of Hechanates an. C. lviii. The sonnes of zebethanus an. C. & xxxii The sonnes of Ereatpat zor (which is called also Enohadies and Modias) iiii C. and xxiii Of them of graimos and Gabea, an. C. and xxi Of them, of Besselon and Crage, lxv. Of them of Bastarus an. C. and xxii Of them of Bechenobes. lv. Of the sonnes of Liptis: ther were an. C. and. lv. Of the sonnes of Labonnus iii C. and lvii. Of the sonnes of Sichem. iii C. and lxx. Of the sonnes of Suadon and Elimon. iii. C. and. lxxviii Of the sonnes of Ericus two thousande an C. and xlv, The sonnes of Anaas iii. C. and. lxx:

The Prestes: The sonnes of Jedous The sonnes of Enther: the sonnes of Eliasib.iii.C.and.lxxi. The sonnes of Emerus.ii.C.and.lii. The sonnes of Fasurius.iii.C.and.lvii. The sonnes of Carea.ii.C.and.xxvii. The Leuites: The sonnes of Jesus in Cadihell and Banus, and Serebias, an Edeas, seuentie and foure.

The whole numbre of these from.xii yeares was.iii.M.iiii.C.lxii. Of the sonnes, doughters and wyues, The whole summe was.iiii.M.ii.C.and.xlii. The sonnes of the prestes that prayseD God in the temple: The sonnes of Asaph, of whome there were an.C.and.xxviii.
B But the dore kepers were: The chyldren of Elmenus: the chylderen of Aser: the chylderen of Amon: the chyldren of Acuba, Copa: the chylderen of Tobi: an.C.and.xxxix.in all.

C The prestes that serued in the Temple: The sonnes of Sel, the sonnes of Gaspha, the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Heliu, the sonnes of Labana, the sonnes of Armacha, the sonnes of Acub, the sonnes of Utha, the sonnes of Cetha, the sonnes of Agab, the sonnes of Obay, the sonnes of Anani, the sonnes of Canna, the sonnes of Geddu, the sonnes of Au, the sonnes of Radin, the sonnes of Desanon, the sonnes of Nechoba, the sonnes of Caseba, the sonnes of Geza, the sonnes of Ozul, the sonnes of Sinona, the sonnes of Atra, the sonnes of Phasim, the sonnes of Asiana, the sonnes of Manei, the sonnes of Nausim, the sonnes of Accusa, the sonnes of Agista, the sonnes of Azui, the sonnes of Fauon, the sonnes of Phasalon, the sonnes of Meeda, the sonnes of Susa, the sonnes of Careb, the sonnes of Barcus, the sonnes of Sarea, the sonnes of Cosi, the sonnes of Nasit, the sonnes of Agista, the sonnes of Pedon: Salomon hys sonnes the sonnes of Asophot, the sonnes of Phaxida, the sonnes of Celi, the sonnes of Dedon, the sonnes of Gaddahel, the sonnes of Saphenus, the sonnes of Aggia the SONNES of Sacharet, the sonnes of Sabatha, the sonnes of Sarouth, the sonnes of Masias, the sonnes of Ania, the sonnes of Sasus, the sonnes of Addus, the sonnes of Suba, the sonnes of Eura, the sonnes of Rabotis, the sonnes of Phasphat, the sonnes of Malmon. All these ministred in the Sanctuarye, and were seruauntes of Salomon: euen.iiii.C.and.lxxii. D

These folowyng are they, that went vp from Thelmella Thelarsa (whose prynces were Carmelan and Carrth) and might not shew forth theyr cities and kynreddes, how they were of Israel: The sonnes of Dalarus, the sonnes of Tuben, the sonnes of Nechodaicus. Of the prestes that executed the offyce of the Presthode, and were not founde: The sonnes of Obia, the sonnes of Achisos, the sonnes of Addin, which marryed one of the daughters of Phargelen, and were named after him. The wryting of the same kynred was sought in the regyster of theyr generacion, but it was not founde: and therfore were they forbydden to execute the office of the Presthode. Unto the sayd Nehemias and Astharas, that they should haue no porcyon in the Sanctuary, tyl there rose vp an hye prest, that were well instructe in the playne clearnes and trueth. Of all Israel (besyde seruauntes and maydens) ther were.xlii.M.iii.C.and.xl. Now were there of seruauntes and maydens.vii.M.iii.C.and.xxxvi. Of syngyng men and syngyng women there were.ii.C.and.lxv Four hundreth and.xxxv.Camels. Seuen thousande, and.xx.vi horses. Two hundreth thousande and.xlv Mules E fyue M and.xxv asses.

Their heades also and the rulers in the trybes, when they came to Jerusalem and wolde buylde and set vp the temple of God agayne in his place, they gaue (after their abilitye, vnto the temple, to the treasure and to the seruyce of the Sanctuary.xii.M poundes of golde, v M of syluer, and an.C. Prestes garmentes. And so dwelt the Prestes and the Leuites, and the peple that went out to Jerusalem, and in the countre ther about the syngers also and the porters, euery one of Israel in his owne lande.

i.Esd.iii.a So when the seuenth moneth came, and when the chyldren of Israel were euery man at his busynes, theye came all w one consent in to the court, which was before the East dore. And ther stod Jesua the sonne of Josedeck and his brethren the Prestes, and Zorobabel the sonne of Salathiel and his brethrē, settyng vp an aulter, to offre brent sacrifices vpon it, as it is wrytten in the law of Moyses.

There came people also of other countrees, and the Heathen oute of all landes to set vp the aulter in his place, ād offred sacrifices and brent offringes vnto the Lorde in the mornynge. And so they helde the feaste of tabernacles, as it is commaunded in the lawe. And dayely offred they as accordyng was, and made the sacryfyces appoynted the offrynges also of the Sabbathes and of the new Mones, and all holy feastes. And all they that vowed offringes vnto the Lord, beganne at the new Mone of the .vii. moneth to offre vnto God, for the temple of the Lord was not yet buylded. And they gaue vnto y masons
F and Carpenters, moneye, meate, and drynke with chearfulnesse. Vnto them of Sidon also and Tyre, they gaue carres, that they shulde carry Cedre trees from Libanus to briades and beames, and that they shoulde make shyppes in the hauen of Joppe accordyng as it was appoynted and ordeyned by Cirus kynge of the Persians.

And in the seconde yeare they came into the temple of God at Jerusalem. In the seconde moneth beganne Zorobabel the sonne of Salathiel, ād Jesua the sonne of Josedec & their brethren the Prestes & Leuites, ād al they that were come vnto Jerusalem out of the captyuite of Babilon, and layed the fondacyōs of the temple in the newe moone of the second moneth in the second yeare that they were come into Jewry and Jerusalem. And they appoynted the Leuites (y were aboue .xx. yere old) vnto the seruyce of the Lorde: so Jesua and his sonnes and his brethren & also Leuites stode to gether and perfourmed the law & ordinaunce in the house of the Lorde. And the Prestes stode, and had their garmentes and Trompettes and the Leuytes/the sonnes of Asaph had Cimbales, geuyng thankes and prayses vnto the Lord, accordynge as Dauyd the kynge of Israel had ordeyned. And the songe that they dyd synge vnto the Lorde/was after this maner: *O sing vnto the Lord for he is gracyous, and hys goodnes vpon Israel endureth for euer. And al the people blowe out wyth trompettes, and songe with loud voice, prayseyng the lorde together in the rearyng vp of the house of the lorde.*
G There came also from amongst the prestes and leuytes the rulers and elders, accordyng to the trybes and kynredes (suche as had sene the house afore) to y buylding of the temple with greate crie and greate mournyng, many also wyth trompettes and great ioye: Inso much, that the trōpettes might not wel be herd for the wepyng and mournyng. For the commen people blow goodly vpon the trompettes.

*Then came the enemyes of the trybes of Juda and Ben Jamyn, to know what that trompetyng & noyse of shawmes myght be. And they perceaued, that it was they whych were come agayn oute of captiuitee/ and woulde buylde the temple vp anew vnto the Lorde god of Israell. So they wente to Zorobabell and Jesua, and to the rulers of the vyllages, and sayde vnto them: Shall we buylde wyth you also? For we lykewyse haue hearde youre Lorde, and we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria which brought vs hether. Then Zorobabell & Jesua & y rulers of the vylages of Israell sayde vnto them: It is not mete/that ye shoulde buylde the temple of our god wyth vs: we oure selues alone wyll bulde vnto the LORD/lyke as Cirus the kynge of the Persians hath commaunded vs.

But the heathen in the lande layed themselues agaynste those that were in Jewry/helde vp the Buyldinge from them, laied wayte vppon them preuylye stopped suche as broughte anye thynge to them forbodde them to buylde, and hindred those that made them passage y the

buyldyng shoulde not be fynysshed: and
thys contynued so longe as kyng Cirus
lyued: and so they put of the buyldinge
for the space of .ii. yeares, untyl the ray
gne of kyng Darius.

Aggeus and zachery prophecy. They build the temp is without let or hyndraunce, by the commaundement of Dauid.

The .vi. Chapter

A Not wyth standynge in the
seconde yeare of the raigne
of Darius, Aggeus and za
charye the sonne of Addo
prophecyed upon the Je
wes and Jerusalem, in the name of the god
of Israell. Then zorobabel the sonne of
Salathiel and Jesua the sonne of Jose
dec, stode up/and begane to buylde the
house of the Lorde at Jerusalem, whe
the Prophets of the Lord helped them.
At the same tyme came Sysennes the
under Shreaue in Syrya and Phenyces,
with the land lordes and hys com-
panyens, and sayde unto them: Who
hathe byd[d]en and commaunded you to
buylde the house, to make the rofe, and
al other thynges agayne? And who are
the workemen, that buylde them? Ne
uertheles the elders of the Jewes had
suche grace of the lorde, that they wold
not be let (though they were prouoked
therto) but buylded on styll, untyll the
tyme that kyng Darius were certyfied
thereof, and an answere receaued from
hym. The letter that these men sente
unto kyng Daryus, was after thys
maner.

Sysennes the under Shreaue in
Syria and Phenyces/and the landlor
des wyth their companyons, whych are
head rulers in Syrya and Phenyces,
sende their salutacyon unto Darius the
kyng. We certyfye oure Lorde
the kynge, that we came into the lande
of Jewry, and wente to Jerusalem: wh
ere we founde them buyldyng the great
house of God and the temple, wyth greate
costly free stone and wyth goodly tymbre
for the walles: yea they make greate
haste wyth the worke, and helpe one a-
nother, and it goeth forth prosperously
in their handes, and with greate dylygence
and worship is it made.
Then asked we the elders/who had com- B
maunded them to make up the House
and the buylding, and thys we dyd to the
intent that we myghte certifye thee per-
fectlye, and wryte unto thee/the names
of those that were the rulers of the wor
ke. So they gaue us thys answere: we
are the seruauntes of the Lorde, whyche
made heauen and earth: and as for thys
house, it hath bene buylded and set up a
fore tyme by the greate and Myghtye
kyng of Israel. But when our fathers
prouoked God unto wrathe, and sinned
agaynste the God of Israel, he gaue the
ouer into the power of Nabuchodono-
sor kynge of Babylon, the kynge of the
Chaldees, whyche brake downe the hou
se, and brent it, and caryed away the peo-
ple prisoners unto Babylon.
*Neuertheles, in the fyrste yeare * 1 Esd. v. a
that kyng Cyrus raygned at Babylon,
Cyrus the kynge wrote and commaun-
ded to buyld up thys house agayne: and
all the ornamentes that Nabuchodono
sor caryed awaye from Jerusalem unto
Babylon, and appropriated untoo hys
owne temple: these brought Cirus forth
agayne/and delyuered them to zoroba-
bel, and to Salmanasar the under shre
ue, commaundinge them that they shuld
de bryng those same ornamentes agayn,
to Jerusalem into the temple, and to begyn
ne from the tyme forth, to buylde the tem
ple agayne in hys owne place. Then
Salmanasar layed the foundacion of the
Lordes house at Jerusalem, and euer C
sence haue they buylded, and yet it is not
ended. And therfore/O kyng, if thou thinkest it good, let it be sought in the lybra
ryes and rolles of kynge Cyrus: yf it be
founde then, that it is don wyth the cou
sell and consente of kyng Cyrus, and yf
our Lorde the kynge be so mynded, lette
hym wryte unto us therof.
*Then commaunded kyng Darius, * 1 Esd. vi. a
to seke in the Lybraries: and so at Eg- * ii Esd. ...
bathanis, in a lytle cytie in Media there
was founde suche a wrytinge: In the
fyrst yeare of the raygne of Cirus the sa
me kinge Cyrus commaunded that the
house of the Lord at Jerusalem shold be
buylded agayn, and odoures to be made
there

there continually vnto the Lord) whose heyght shalbe .x. cubites, ãd the bredthe .xl. cubites and .iiii. square with thre hewen stones, wyth a lofte of tymber of the same cuntre, yea with a new lofte, and yͤ expences therof to be geuẽ of the house of kyng Cyrus. And the ornamentes of gold and sylver, that Nabuchodonoser toke out of the house of the lorde at Jerusalem, shallbe sett agayne in the temple at Jerusalem, whe͂ they were afore. Sysennes also the vndertreasurer i Syria and Phenyces, the Phenyces and their companions, and the other that be hed rulers in Syria and Phenices, shal not medle nor haue any thing to do wͭ that place.

G I Cyrus have commaunded also/ that they shall buylde the house of the LORDE whole vppe, and haue ordeyned them, to helpe these that be come oute of captiuyte: till the house of the Lorde be finished: and out of the tribute and taxing that is yearly raysed vp in Syria and Phenyces/ dylygentlye to geue them a certayne summe to the offeryng of the Lorde: and the same to be delyuered vnto Zorobabell the offycer: that he therwythal maye ordeyne oxen, rammes, lambes and corne, salt, wyne & oyle/ and that continually euery yeare: after the expences which the prestes that be at Jerusalem, shewe to be made dayly, thys shalbe geuen vnto them wythout delaye that they may offre sacrifices dayly to the hyest God for the kyng and for hys seruauntes/ and to praye for their lyues.

Lett it be proclaymed also on euery syde, that whosoeuer breketh or dispiseth this commaundement of the kynge, shalbe hanged vpon a galou (made of hys owne good) and all hys goodes shalbe sesened vnto the kyng. The Lorde therfore (whose name is there called vppon) rote out and destroy all the kynges and people that vndertake by violence too hynder the same, or to deale vncurteously wyth the house of the Lorde at Jerusalem. I Darius the kynge haue ordeyned, that these thynges shalbe don with all dilygence.

¶ The temple is finished, and dedicat: and the feast of vnleuened breed is holden.

The .vii. Chapter.

Then Sysennes the vndertreasure Celosiria, Phenices/ and the other Land lordes wͭ their compaynons, obeied the thinges that kyng Darius had ordened, were dilygent in the holy worckes, ãd were felowhelpers wͭ the olde rulers of the Jewes. And so yͤ worcke of the Sanctuary went forth & prospered/ whe͂ Aggeus & zachary prophecyed. And they perfourmed al thinges thorow the commaundement of the Lorde God of Israel, ãd after yͤ deuise of Cyrus, Darius, ãd Artaxerses kynges of Persia. A

And thus was oure house fynyshed vnto the .xxiii. daye of yͤ moneth Adder in the .vi. yeare of kynge Darius. And the chyldren of Israel the Prestes and yͤ Leuites and the other that were come out of captiuite, and soch as wer ioyned vnto them/ dyd accordyng as it is written in the boke of Moses. And in yͤ dedycacyon of the temple they offred, an hundred oxen, an hundred rammes .iiii. hundred lambes, and .xii. getes for the synne of al the people of Israel, after yͤ nomber of yͤ trybes of Israel. The Prestes also and the Leuites stod arayed in theyr presly garmentes/ after yͤ trybes, ouer al the workes of yͤ Lord God of Israel accordyng to the boke of Moses, and yͤ porters by all the dores. B

And the chyldren of Israel (wͭ those yͤ were come out of captyuyte) helde their passeouer the .xiiii. day of the fyrst moneth when the prestes and the Leuites were sanctified. They that cam out of captyuite, were not al sanctified together: but the Leuites were al sanctyfied together. And so al they that came out of captiuite, kylled the easter lambe, for their brethren, for the prestes and for the selues. And the chyldren of Israel that came out of capituit, & escaped from al yͤ abhominacions of the Heathen, sought the Lord, & kept the feast of vnleuened bred .vii. dayes longe, eatyng & drinckyng ãd were mery befor the Lorde that yͤ Lord had turned the deuyce of the kynge of Assyria, ãd comforted their handes to yͤ worckes of the Lorde God of Israel.

Esdras causeth the people to assemble com toge ther, & the redeth them the lawe. They kepe ÿ feast of Tabernacles.

The.viii.Chapter.

AND after him, when Artaxerses the kynge of the Persians
A raigned, there wēt vnto him Esdras the sonne of Saraias, the sonne of Azarias, the sonnes of Helchiah, the sonne Sallum/the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Bocsus, the sonne of Abisu, the sonne of Phinees, the sonne of Eleaziar, the sonne of Aron the fyrst prest. This Esdras went vp from Babylon (for he had good vnderstanding in the lawe of Moses, that was geuen of the lord god of Israel, to be taught and done in dede.) And the kynge fauoured hym, & dyd hym great worship and honoure, after al hys desyres. There went vp with him also certayne of the chyldren of Israell, of ÿ Prestes, of the Leuites, of the syngers, porters and mynysters of the temple at Jerusalem.

In the.vii.yeare of the raygne of kynge Artaxerses, in the.v.moneth, that is in the.vii. yeare of the raigne/they wente from Babylon in the new moone of the.v moneth, and came the fyve way to Jerusalem after this commaundemēt lyke as the Lord had prospered their iorney. For in these Esdras gat greate instructyon, that he shoulde leaue none of the thinges behynde, whiche are i the Lawe and commaundementes of God. And taught whole Israel al righteousnes and iudgment.

Then came the Secretaries of kig
B Artaxerses, and delyuered the wrytinges (that were come from Artaxerses the kyng) to Esdras the prest and reder of the lawe of the lorde: And thys is the copy of the letter. Kyng Artaxerses sendeth his gretynge vnto Esdras the prest and reder of the lawe of the Lord: Of frendshyp and good wyl I haue ordyned and charged/yf there be any of the Jewes/of the prestes and Leuytes in my realme, whiche desyreth & is content to go wyth thee vnto Jerusalem, ÿ he maye do it. Therfore if any be wiled to beare thee company, let them come together, and goo with the (lyke as I am contente and my.vii.fryndes my coūcelers:) to se what they do at Jerusalem and in Jewrye, and kepe the thinges acording as thou hast in the lawe of the lorde: and to bryng the gyftes vnto the lord of Israel, that I and my frendes haue promysed to Jerusalem/and all ÿ sylver and golde that is in the countre of Babylon, vnto the Lord at Jerusalem, with the thinge that is geuen for ÿ People in the Lordes temple at Jerusalem: Yea that the same sylver & golde maye be gathered, and oxen, rammes, shepe and goates and other, that belōg to these thynges: and that they maye offer sacryfyces vnto the lorde, vpon the aulter of the lorde/whych is at Jerusalem.

And what soeuer thou and thy Bre-
thren, wyll doo wythe the Sylver and Golde, that doo after thy Mynde, and after the Commaundemente of the Lorde thy GOD: and lykewyse withe all the holye vessels, that are geuen thee for the Seruice of the House of the Lorde/ thy GOD and other thynges, what soeuer is necessary for thee to the worke of the temple, that shalbe geuen thee of the kynges treasure: and looke what thou with thy Bretheren wylte doo wyth the Golde, and sylver, that do after the wyll of the Lorde.

And I kynge Artaxerses haue commaunded, the kepers of the Treasures in Syria and Phenices, that wheresoeuer Esdras the preast and reader of the lawe, of the Lorde doth wryte, it shalbe geuen hym, tyll an hundreth, Talentes of Sylver and of golde in lyke manere: Of corne also an hundreth measures, and tyl an hundred vessels of wyne ād other plenteous thinges without nomber.

Let al thinges be done after their lawe of the hyghest GOD, that the wrath of God aryse not in the realme of the kyng and of his sonnes

I cōmaunded you also, that ye require no taxe nor trybute of the prestes, Leuytes, singers, and ministers of the temple, nor of the wryters: and that no mā haue auctorytie to medle any thinge agaynste C them. As for thee (O Esdras) set thou iudges and arbytters in the whole land of Siria and Phenyces, after the wysdome of god: and learne al suche as are ignoraunt in the lawe of God thy Lord, and let al them that offende against the lawe be punished: whether it be wt deth, wt paine, to be condempned in mony, or to be banished.

1. Esdr. vii, b — Then sayde Esdras the wryter. * Blessed be the God of our fathers, that hath geuen so good a mynde and wyll, in to the herte of the kyng, to magnyfye his house that is at Jerusalem, a hath made me to be accepted in the syght of ye kynge / of his councel, of hys frendes & of his nobles. And so I was stedfast in my minde, according as the Lord my god helped me, and I chose out men of Isreael to go vp with me. * And these 1. Esdr. viii * are the heades (after their kynredes ād houses of their fathers) that went vp wt me from Babylon, out of the kyngdom of Artaxerses: Of the sonnes of Phares, Gersonius. Of the sonnes of Siemarith, Amenus. Of the sonnes of Dauid, Accus / the sonne of Cecilia.

Of the sonnes of Phares, zachary: and with hym there turned agayne an. C. and fyftie men. Of the sonnes of the captayne of Moabilon, zaraei, & with him. ii. C and. l. men. Of the sonnes of zachues, Jechonias zecholy / and wt hym. ii. C. and l. men. Of the sonnes of Malamaasias, Gotholie, and. lxx. wyth hym Of the sonnes of zaphacia, zarias, Micheli and with hym. lxxx. Of the sonnes of Job / Abdias, Jehely, and wyth hym ii. C. and. xii. men. Of the sonnes of Bania, Salimoth the sonne of Josaphia, and with him an C. and lx men. Of the sonnes of Beer, zachary Bebi, and with hym. ii. C and viii men. Of the sonnes of Esead, Johannes Ezechan, and wyth hym. C. and x. men. Of the sonnes of Adonicam, those ye were the last, and these are their names: Eliphalam the sonne of Gebel, and Semeias, and wyth hym. lxx. men.

All these called I together by the water Thya, where we pytched oure tentes thre dayes and there I mustered them. D

As for the sonnes of the prestes and Leuites, I founde none there. Then sent I unto Eleazar, and Ecelom, & Mesman and Malobam / and Enathan, & Samea, and Joribimathan, Eunagā, zachary, Mosollamum (these were the leaders and men of experyence) and I sent them word that they shoulde come vnto Loddeus, which was by the place of the treasury, and commaunded them that they shoulde speake vnto Loddeus and to hys brethrē, and to those that were in the treasurye / to sende vs suche men / as might execute the prestes office in the house of the Lord our God. And with the myghty hand of our lord god, they brought vnto vs men of good experience, from among the sōnes of Mooly us / the sonne of Leui, the sonne of Israel, Sebebiam and ye sonnes & his brethrē Asbin and anin, of whom ther were xviii. From among ye chyldren of the sonnes of Cananus, and theyr sonnes, were xx. men.

And of them that serued in the Temple, whome Dauid had ordened, and the pricipall men that ministred for the work vnto the Leuites in the temple. ii. C. and xx. men whose names are all tokned vp in wrytinge.

Then commaunded I a fastinge vnto the young men before the Lorde, that I myght desyre of hi a prosperous iourneye and a good way for vs / yea for vs / for our children & for the catel, because of the layinges awayt, & I durst not require of ye king men of horse & of fote, to conuey vs safely agaynst our ennemyes, for we had sayd vnto the kyng, that the power of the Lorde oure god shoulde be wyth them that seke hym wyth theyr whoole herte.

And therfore we besought oure lorde earnestly because of these thynges, and he was mercyfull vnto vs, and he arde our prayer. And I separated from amonge the rulers of the People and from the Pryestes of the Temple twelue menne / and Sebeia, and Asania

and

and ten men of their brethren with them. And I weied them the gold and the sylver, and al the Prestly ornamentes of ye house of oure God, whyche the kyng & hys councel, and hys Prynces, and whole Israel had geuen.

And when I had weyed it, I gaue them an. C. & l. talentes in sylver, & .C. talētes of sylver vessel, an .C. talentes of golde, & of golden vessell seuen tymes twenty, and vessels of other metall (yee of good E
metal) xii. glysteringe as the golde, and sayde unto them: ye also are holy unto ye Lorde, and the vessels are holy, and the golde and the sylver is promised unto ye Lord the god of our fathers. Be diligēt now, and kepe it, untill the tyme that ye delyver it to the rulers of the people, to the Prestes to the Levites, to the principal men of the cyties of Israel in Jerusalem, ād in the chamber of the house of oure God.

So the Prestes and the Levites which receaued of me the golde, the silver and the vessel, brought it to Jerusalē into ye temple of the Lord. And from Thia we brake up the .xii. daie of ye first moneth, till we came to Jerusalem. And when ye thyrdday was past, the weyed golde and sylver was delyuered in the house of ye lorde the fourth daye, unto Marimoth the sonne of Jor the Prest, ād whi was Elezar ye sōne of Phineas, & wt thē were Josabdus the sonne Jesued, Medias & the sonne Banus, and certayne of the Levites to the nomber ād to the wayght ād the wayght of them was written up ye same tyme. As for those that were com out of captyuitie, they offered sacrifyce unto the lord ye God of Israel: euen .xii. oxen for al Israel lxxxvi. rammes .lxxii shepe .xii. goates for synne .xii. kyne for a thankoffryng, al to the sacrifyce of the lorde. And the kynges commissyon delyuered they unto the stewardes and debytes of the kyng, and the undertresures in Celosyria and Phenices.

Now when these thinges were done, the rulers came unto me, ād said: The generacyon of Israel, the prynces ye Prestes and Levites, thee Straunge people and in dwellers of the land, haue not put awaye their uncleannesse, from ye Cananites, Hethites, Pheresites, frō the moabites, Egypcyans, and Edomytes. For bothe they & their sonnes haue myngled thē selues wt ye daughters of them, & the holy sede is myxte wyth the outlandish heathen, and sens the begynnynge of theyr raygne, haue the Rulers and heades bene partakers of theyr wickednesse.

* As soone as I hadd hearde these F
thynges, immediatlye I rent my holye garmentes, and pulled out the heare of my head & my beard, & sate me downe sorowful & heuy. So al they ye wer moued thorow the worde of the God of Israel, came unto me: and I satte styll full of heauynesse untyll the euenynge Sacrifice. Then stode I up from fastinge, hauing rēt clothes and the holi garment kneled downe upon me knees, held out my handes unto the Lorde, and sayde: O Lorde, I am confounded and ashamed before thy face, for oure synnes are become many upon our heades, and our wickednesses are exalted untoo the heauen: for sens the tyme of our fathers we are in greate synne unto thys day. And for the synnes of us and our fathers, we with oure brethern and with oure prestes, haue bene delyuered unto the kynges of the earth, into the swearde, and into captiuitie, and became a spoyle wyth confusion and shame unto thys daye.

* i. Esdr. ix. a

And nowe, O Lorde God, howe greate is the mercy that we haue gotten of thee: in that thou hast left us a rote and a name in the place of thy sanctuari, to discouer oure lyght in the house of the Lorde oure God, and geuen us meate at all tymes of oure ministracion. And when we were in Captiuitee, we were not forsaken of the Lorde oure god: But he made the kynges of Persya gracious and fauorable unto us, soo that they gaue us vitayles and meat, yea and leaue to bulde up the temple of oure Lorde GOD agayne, to repayre the wasted places of Sion, and to dwel in Jewry and Jeru-
salem. And now, O lord, what shall we G
saye/hauing all these thynges in possession? For we haue broken thy commaūdementes, whyche thou gauest unto us by the handes of thy seruauntes the prophetes, saiynge.

The

The land that ye go vnto, ād þ is geuen you for anheritage to haue in possessiō, is defyled with the vnclennes and filthines of the Heathen, and with their abhominaciō haue thei poluted it al together, Therfor shall yee not ione your daughters vnto theire sonnes, ner mary youre sonnes vnto ther daughters: Moreouer, ye shal neuer seke to make peace wt thē, that ye maye increase and eate the beste in the landes, and that ye maye deuyde the inherytaunce of the land vnto youre chyldren for euermore. As for the thige that now happeneth vnto vs, it cōmeth all for oure wicked workes and greate synnes, yet haste thou geuen vs suche a rote, þ we are com agayn into our owne lande, and we ar so wicked that we haue broken thy statutes and cōmaundementes agayne, ād mengled oure selues wt the vnclennes of the outlandish hethen. O Lord, art þ angry wt vs, wylt þ rote vs cleane out, that oure rote and name remayne nomore? O Lord God of Israel thou art true, for our rote endureth yet vnto this present daye. And behold, now are we before þ in our synnes, now can we not stand before the in them.

*1.Esd.ix.a * And when Esdras wt this prayer had knowledged the synne, weping, & lyēge flat vpon the ground before the temple, ther gathered vnto hym from Ierusalē a great multitud of men, and wemen, of yonge men and maydens, for ther was a very great weping and mournyng in þ congregacyon. So when Iechonias þ sonne of Iehely on of the children of Israel cryed, he sayd vnto Esdras: we haue synned agaynst the Lord, because we haue maried outlandish wemen of þ Heathen. Now art þ ouer al Israel. We wil sweare an othe therfore vnto the Lord, þ we shal put awaye al oure wyues, whiche we haue taken of the Heathen, with ther children: lyke as it is appointed þ by oure fore elders. Stande vp then, open thou it, and declare it playnely vnto vs (according to the lawe of the lorde: for þ mater belongeth vnto the, & we wyl help the, quyet thi selfe manly. So Esdras arose, and toke an othe of the rulers of þ Prestes/and of the Leuytes; and of Israell, to do after these thynges: and thei sware.

¶ After Esdras had read the lawe, þ people put away theyr straunge wyues: & the returneth euery man merely vnto his owne dwellyng.

The. ix. Chapter.

Then Esdras stod vp from þ A
courte of the temple wout, *1.Es.
and wente into the chambre of Ionathas the Sonne of Nasabus, & remained there & ate no meate nor dranke no drinke, for the multitud of the wyckednes of þ people. And there was made a proclamacyon in al Iewry and at Ierusalem, for all suche as were gathered at Ierusalem oute of captiuite, that whosoeuer came not to Ierusalem wythin two or iii. dayes according to the iudgement of the olde Lordes of councell) his goodes shoulde be taken from him, and be excluded from the congregacyon of the captyuyte. And in thre dayes were all they of the trybe of Iuda and Ben Iamin gathered together at Ierusalem, þ xx. daye of the .ix moneth. And the whole multitude sat trymblynge in the courte of the temple, for it was wynter.

So Esdras arose vp, and sayde vnto them: ye haue don vnrighteosly in, that ye haue taken outlandish wyues to mariage, and so to increace the synnes of Israell. And now knowlegde the same, & geue prayse vnto the Lorde God of our fathers, and perfourme hys wyll, departing from the Heathen of the lande, and
from the outlandish wyues. Then cried B
the whole multitude with loude voyce and sayde: lyke as thou hast spoken, soo wyll we do: but for so muche as the people are manye, and the wynter here, we maye not stande withoute the house: agayne, this worcke is not a thyng, that can be fynished in a day or twoo, for we be many that haue synned in these thinges: Ordeyne therfore, þ þ rulers of the multitude, and all they that dwell wyth vs, ād as many as haue outlandish wyues, the Prestes also and iudges of euery place may stande in the tyme appointed, tyl they lowse vp þ wrath of þ lord in hys busines.

Then Ionathas the sonne of Ezeli, and Ozias and Thecam receaued the

charg of this mater Bozoramus, Leius,
& Sabatheus help the therto. After this
al they stod vp that were com out of cap
tyuite. And Esdras the Prest chose vn
to him the principall men from amonge
the fathers accordyng to their names,
& in ÿ newe mone of the tenthe moneth
they satt together, to examen this mat=
ter. And so the matter was a determyng
(concernyng the menne that had outlan
dish wyues) vntill the new mone of the
C fyrst moneth. And of the Prestes that
had myxte them selues wt outlandysh
wyues, there were founde: Of ÿ sõnes
of Jesu the sonne of Josedec ãd his bre=
thren Mazeas, Eleazar, Joribus and
Joadeus, which offred them selues to
put awaye theire wyues, and to offre a
ramme for ther ignoraunce. And of the
sõnes of Semmeri Massias, & Esses &
Jeelech Azarias. Of the sonnes of Fo
sera, Limosias Hismaen/ Mathanea,
Jussio, Jeddus, & Talsas. And of ÿ Le
uites Josabdus, Semeis, & Colnis/
Caletas, Facteas, Colnas & Elionas.
Of the singers of the Sanctuary, Elya
sib/ zackerus. Of ÿ porters Sallumus
and Talbanus. And of Israel of the
children of Foros, Os, & Remias, & Gel
dias, & Melchias, Michelus, Eleaza=
rus, Jemmebias, & Bannas. And of ÿ
children of Jolamã, Chanias, zachari
Jeizrelus, Joddius/ Eriuoth & Elias
And of the sonnes of Jathoi, Eliadas
Liasamus, ãd zochias, Larimoth Sab
dis and Tebedias. And of the sõnes of
zebes Johannes Amanias zabdias &
Emmeus. And of ÿ sonnes of Bãnus
Olãmus Maluchius Jeddus Jasub
Asabus & Jerimoth. And of the sonnes
of Addin Naatus & Moosias & Cale
D us & Raanas Maasuas Mathathias
Besel Bannus ãd Manasses. And of
ÿ sõnes of Naue Nones Asias melche
as Sameas Simon Ben Jami Mal
Malcus, & Marras. And of the sonnes
of Asom Carianeus Mathathias Bã
nus Eliphalach Mãasses Semei. Of
the sonnes of Bannus Jeremy Moo=
dias Abramas Jobel Baneas Pelea=
as Jona Marimoth Eliasib Mathane
us Eliasis Ozias Dielus Semedius
zambris ãd Joseph. of the sonnes of No
beus/ Idelus, Mathathias Sabadus
zecheda Sedmi Jesseus and Banias.
All these hadd taken oute landyshe
women to mariage, and they put them a
waye with theyr chylderen. The prestes E
and leuites, and al they that were of Js=
raell dwelt at Jerusalem & thorowout
all the lande, in the new moone of the se
uenth moneth/ and the chylderen of Jsra
el were in theyr dwellyngs. And the who
le multitude came together vpon the flo
wer at the easte syde of the holy porte of
the temple, and they spake vnto Esdras
the hye preast and reader, that he wolde
brynge the lawe of Moyses whych was
geuen of the Lorde God of Israell. So
Esdras the hye pryest brought the lawe
vnto the whole multitud, to man and wo
man, and to all Prestes, that they myght
heare the lawe, in the new mone of the xii. Esdr. iiii.a / ii. Esdr. viii.a
vii. monethe. And he red in the flore that
is before the holy porte of the temple, frõ
the mornyng earlye vnto the euenynge,
before men and women. And they apply
ed theyr mynd all vnto the lawe.
And Esdras the pryeste and reader F
of the lawe stoode vp vpon a scaffolde
of wodde, whych was made therfore: and
vpon hys right hande there stode by him
Mathathias, Samus, Ananias, Azari
as, Urias, Ozechyas, and Balsamus:
Upon hys left hande stode Faldeus Mi
sael, Malachias/ Abuschas, Sabus Na
badias and zachary. Then toke Esdras
the boke before the whole multitude: for
he was the principal and had moste ho=
nour of them all. And when he had red
oute the lawe, they stode all streyght vp
pon theyr feate. So Esdras praysed the
Lorde the moost hye God, the almyghty
God of hoostes. And al the people answe
red: Amen: and helde vp theyr handes,
fell downe flat vpon the earth/ and pray
sed the Lorde. And Jesus, Beneas, Sa
rebias, Jaddinus/ Acubus, Sabbathe
us, Catythes, Azarias, Jozabdus, Ana=
nias, and Philias the Leuites lyft their
handes vpward, and bowed theyr faces
to the grounde and praysed the Lorde:
Those were they which taught the law
of the Lord, ãd red the lawe of the lord
in the congregacion: and euery man set
those before that vnderstode the lawe.
Then spake Athacates vnto Esdras G
the hie prest & reader, and to the Leuites

that taught the multitud, saying: This daye is holy vnto the Lorde: and all they that had hearde the lawe, wept. So Esdras sayde: Departe youre waye then, and eate the best / and drincke the swetest / and sende gyftes vnto them that haue nothing: for thys day is holy vnto the Lorde, and be not ye sorye: Then wente they theyr waye euery chone, ate and droncke, and were merye, and sente rewardes vnto them that had nothinge that they also myght eate wyth gladnesse: for they were exceadingly reioysed thorow the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to holde the feaste, accordinge to the couenaunte of the Lorde God of Israell.

The ende of the thyrde,
boke of Esdras.

The .iiii. boke of Esdras.

The people is reproued for theyr vnthanckfulnes, God wyll fynde another people if these wyll not be reformed.

The fyrst Chapter.

A
The seconde boke of y
prophete Esdras (
the sonne of Saraias, the sonne of Azarias, the sonne of
Helchia, the sonne
of Sallum, the sonne of Sadoc, y sonne
of Achitob the sonne of Amerias, y sonne of Azarias, the sonne of Maraioth,
the sonne of Zaraias the sonne of Ozi
the sonne of Bocius, the sonne of Abisu,
the sonne of Phinees, the sonne of Eleazar the sonne of Aaron, of the trybe of
Leuy) which was presoner in the lande
of Medes, in the raygne of Artaxerxes
kynge of Persia.

And the worde of the Lorde came vnto me sayinge: go thy way, and shew my people theyr synnfull dedes, and their wyckednesses, which they haue done agaynst me, that they may tel their chyldren the same: for the synnes of their fathers are increased in them. And why? they haue forgotten me and haue offered vnto straunge goddes. Am not I euen he that brought them out of the lande of Egypte, from the house of bondage? But they haue prouoked me vnto wrath and despysed my councels. Pull thou out then y heare of thy heade, & cast al euel ouer them / for they haue not bene obedient vnto my lawe.

It is a people without lernyng and nourtour. How long shal I forbere them vnto whom I haue don so moch good? * Many kinges haue I destroyed for their sakes: * Pharao with his seruauntes and al his power haue I smyten downe & slayne: Al the nacions haue I destroyed and roted out before them, & in the east haue I brought two landes & people to naught, euen Tyre and Sidon and haue slayne al their enemyes. Speake y therfore vnto them, saying: Thus sayeth the Lord: * I led you thorow the sea, and haue geuen you sure stretes sence the begynnyng. * I gaue you Moses to be youre captaine, and Aaron to be y prest: I gaue you lyght in a pyller of fyre and great wonders haue I done amōg you: yet haue ye forgotten me / sayth the Lorde.

Thus sayth the almighty Lorde: * I gaue you quayles to eate and tentes for your succoure: Neuerthelesse ye murmured / and ascrybed not the victori of youre enemies vnto my name: yee this same daye do ye yet murmure.

Where are the benefites, that I haue done for you? Where ye were hongrye in y wyldernes, dyd ye not cry vnto me? Why hast y brought vs into this wyldernes to kyl vs? It had ben better for vs, to haue serued the Egipcians, then to dye in this wildernes. B
Then had I pytye vpon youre mournynges, and gaue you Manna to eate. * ye ate āgels foode. When ye were thyrstye did not I hew y hard ston / and caused water to flowe therout? For the heate I couered you with the leaues of the trees: A good pleasaunt fat land gaue I you: I cast out the Cananites, the Pherezites and Philistines before you.

What

What shal I do moare for you, sayeth
the Lorde.
Thus sayth the Almyghty Lorde:
when ye were in the wyldernes, in the
water of the Amorites, beyng a thyrsty,
and blasphemyng my name, I gaue you
not fyre for your blaspemyes, but cast a
tree into the water, and made the ryuer
swete. What shal I do unto thee O Ja
cob. Thou Juda woldest not obey me.
I wyl turne me to another people/ and
unto those wyl I geue my name, ye they
may kepe my statutes. Seyng ye haue
forsaken me, I wyl forsake you also.
when ye desyre me to be gracious unto
you, I shal haue no mercy upon you.*
when ye call upon me, I wyl not here
you. For ye haue defyled youre handes
wt bloud/ and youre fete are swift to com
myt mansaughter. Ye haue not forsaké
me (in a maner) but your own selues, sai
eth the lorde.
Thus sayeth the almyghty Lord:
haue I not prayed you, as a father hys
sónes, as a mother her daughters, & as
a nursse her yong babes, that ye wolde
be my peple, and I shuld be your god: ye
ye wold be my childré, & I shuld be your
owne father.* I gathered you togyther
as an henne gathereth her chekens un-
der her wynges. But now what shall I
D do unto you. I shal cast you out fro my
face.* When ye offer unto me I shal
turne my face from you: for your solem-
pne feast dayes, youre new moones, ãd
youre circumsisions haue I forsaken. I
sent unto you my seruauntes the Pro-
phetes/ whome ye haue taken and slai,
and torne their bodyes in peces, whose
bloude I wyl require of youre handes
sayeth the lord.
Thus sayeth the Almighty Lord:
youre house must be desolate. I wyl cast
you out as the wynde doth the strawe:
your childré shal not be frutful, for they
haue despysed my commaundement, ãd
done the thing that is euel before me.
Youre houses wyll I geue unto a peo
ple that shal come, and they that neuer
heard me shal beleue in me: And they
unto whome I neuer shewed token, shal
do the thynge that I commaund them.
They haue sene no Prophetes, yet shal
they cal their synns to remembraunce,
and knowledge them.
I reporte me unto the grace, that I wil
do for the people which is to come/ who
se chylderen reioyce in gladnes: and tho
ugh they haue not sene me with bodyly
eyes, yet in spirit they beleue the thyng
that I saye. And nowe brother, beholde
what greate worshyppe, and se the peo-
ple that commethe from the Easte unto
whome I wyll geue the dukedome of
Abraham, Isaac and Jacob, of Oseas
Amos and Micheas, of Joel, Abdi, Jo
nas Naum and Abacuc, of Sophony,
Aggeus, zachary and Malachy (whych
is called also an angell or messenger of
the Lorde.)

¶ The synagoge fyndethfaute with her owne chyl-
dren, The gentyles are called

¶ The.ii. Chapter.

A

Thus sayethe the Lorde: I
brought thys people oute of
bondage, I gaue them my
commaundementes by my
seruauntes the Prophetes,
whome thou woldest not heare, but de-
spysed my councels. The mother that ba
re them, sayth unto them: Go youre waie
ye chylderen, for I am a wyddow and
forsaken: I broughht you up with glad
nes, but with sorow and heuynes haue
I lost you: for ye haue synned before the
Lorde youre God, and done the thynge
that is euel before hym. But what shall
I nowe do unto you. I am a wyddow
and forsaken: goo youre waye, O my
chylderen, and aske mercye of the Lord.
As for me, O Father, I call upon thee
for a wytnesse ouer the Mother of these
chylderen, which wolde not kepe my co-
uenaunte: that thou brynge them to cõ
fusion, and theyr mother to a spoyle, ye
she beare no more. Let theyr names be
scattered abroade amonge the Heathen,
lete them be putt oute of the Earthe, for
they haue thoughte scorne of my Coue-
naunt.
Wo be unto thee Assur, thou that
hydest the unrighteuous by thee. Thou
wycked people, remembre what I dyd un-
to Sodome and Gomorre/ whose land
is turned to pytch and asshes: Euen soo
 also

also wyll I do vnto all them, that hea-
re me not, sayth the almyghtye Lorde.
Thus sayth the lorde vnto Esdras: tel
my people, that I wyll geue theym the
kingdome of Jerusalem, which I wol
de haue geuen vnto Israel. Their glo
rye also wyl I take vnto me and geue
thē the euerlasting tabernacles, which
I had prepared for those.

The tree of lyfe shall be vnto them
B a swete smellyng oyntment: they shall
nether laboure nor be weri. Go ye your
waye/ and ye shal receaue it. Praye for
your selues a fewe Dayes, that they
maye dwel therin. Now is the kingdō
prepared for you, therfore watch. Ta-
ke heauen and earthe to wytnesse, for
I haue broken the euell in peaces and
created the good, for I lyue sayth the
Lorde. Mother embrace thy chylderen
and brynge them vp wyth gladnesse:
make theyr fete as fast as a pyller, for
I haue chosen thee sayth the Lorde.

And those that be dead, wyll I rayse vp agayne from theyre places, and
brynge theym out of the graues, for I
haue knowen my name in Israell. Fea
re not thou mother of the chyldren for
I haue chosen thee/ sayth the Lorde.
And for thy helpe, I shall sende thee,
my seruauntes Esay and Jeremy/ af-
ter whose councell, I haue sanctifyed
and prepared for the xii. trees wyth dy-
uerse frutes, and as many welles, floe
wyng wyth mylke and hony, and seuē
mountaynes, where vpon there growe
roses and lylyes, wherin I wyl fyl my
chylderen wyth ioye. Execute iustice
for the wydow, be iudge for the father
lesse: geue to the pore: defende the com-
fortlesse: cloth the naked: heale the woū
ded & sick: laugh not a laine man to scor
ne: defend the crepel, & let the blynd co
me into the syght/ of my clearenes. Ke
pe the olde and young wythin thy wal
les: where soeuer thou fyndest the ded,
take theym, and bury them, and I shal
geue thee, the fyrst place in my resurrec
tion. Holde styll (O my people) and ta
ke thy rest, for thy quietnes is come.
Fede thy chylderen O thou good nor
C se, stablysh theyr fet: As for the seruaū
tes whoome I haue geuen thee, there
shall not one of them perysh/ for I wil
seke theym from thy numbre, vexe not
thy self. For when the day of trouble ād
heuinesse commeth, other shall weape
and be sorowful, but thou shalt be me
ry and plentuous.
The heathē shalbe gelos but they shal
be able to do nothing against the sayth
the Lorde. My handes shal couer thee
so that thy chylderen shal not se the fy
re euerlasting. Be ioyfull O thou mo-
ther wyth thy chylderen, for I wyll de
lyuer thee, sayth the Lorde. Remembre
thy dead chylderen, for I shall brynge
them out of the earth, and shew mercy
vnto them, for I am mercyfull, sayth ỹ
Lorde almyghty.

Embrace thy chylderen, vntyl I co
me, and shewe mercy vnto them, for my
welles runne ouer, and my grace shall
not fayle.

I Esdras receaued a charge of the
Lorde vppon the mount Oreb, that I
shoulde go vnto Israel. But whē
I camme vnto Israell, they set me at
naught, and despysed the commaunde
dement of the Lorde. And therfore I
saye vnto you, O ye heathen that here
and vnderstande: Loke for your shep-
herd, he shal geue you euerlasting rest,
for he is nye at hand, ỹ shal come in the
ende of the worlde. Be ready to the re-
warde of thy kingdome/ for the euer-
lasting light shall shyne vpon you for D
euermore. Fle the shadow of this worl
de, receaue the ioyfulnes of youre glo-
ry. I testifye my sauioure openly: O re
receaue the gyfte that is geuē you, and
be glad, geuynge thanckes vnto hym,
that hath called you to the heuenly ki-
dome.

A ryse vp, and stande fast: beholde
the nombre of those that be sealed in the
feaste of the Lord, which are departed
from the shadow of the worlde, & haue
receaued the glorious garmentes of the
Lord. Take thy nombre, O Siō, & shut
vp thy purifyed, which haue fulfylled
ỹ lawe of the Lorde. The nomber
of thy children whom thou longedest for
is fulfylled: besech the power of the Lor
de, that thy people which haue bene cal
led frō the begynning, may be halowed

I Esdras sawe vpon the mont Sy
on a great people, whom I could not
numbre

wombe and they al praysed the lorde wt songes of thankesgeuinge. And in the myddest of them there was a yong man of an hyghe stature, moare excellent then al they, and vpõ euery one of their heades he sett a Crowne and was euer hygher and hygher, which I marueled at greately. So I asked the angel, and sayde: Syr what are these? He answered and saide vnto me: These be they that haue put of the mortall clothynge/ and putte on the Immortall, and haue testified ꝛ knowledged the name of god. Nowe are they crowned, and receaue ẏ rewardes.

Then sayd I vnto the angel: what yonge personne is it, that crowneth the, and geueth them the palmes in their hãdes? So he answered and sayde vnto me: It is the sonne of god, whome they haue knowleged in the world. Then began I greately to commende them, that stode so styfly for the name of the Lorde. And so the aungel sayde vnto me: Go thy waye, and tell my People/ what maner of thynges, and howe greate wonders of the Lord thy god, thou hast sene.

¶ The wonderous workes, which god ded for the people are recited. Esdras marueleth ẏ god suffereth the Babilonians to haue rule ouer his people, which yet are sinners also.

The .iii. Chapter

1 IN the thyrde yeare of the fall of the cytie, I was at Babylõ, ꝛ lay troubled vpon my bed, ꝛ my thoughtes cam vp ouer my herte: for I sawe the desolaciõ of Sion, and the plenteousnes wealthe of thẽ that dwelte at Babilon: and my spirete was sore moued so that I began to speake fearefull wordes to the mooste hiest. and said: O Lord Lord, ẏ spakest at the beginning, when thou plantedste the earth (and that thy selfe alone) and gauest commaundement vnto thy people, and a body vnto Adam, which was a creature of thy handes and hast breathed in hym the breth of lyfe: and so he lyued before the/ and thou leddest him into paradice/ which garde of plesure thy right hand had planted, or euer ẏ earth was made. And vnto him thou gauest commaundement to loue thy waie, which he transgressed and immedyatelye ẏ appoyntedest deathe in him, and in hys generacions. Of him came nacions trybes, people and kynredes oute of nũbre. And euerye people walked after their owne wyll, and dyd nyce thynges before thee: And as for thy Commaundementes, theye dyspysed them.

But in processe of tyme thou broughtest the water floud, vpon those that dwelt in the world/ and destroiest them. And lyke as the death was in Adam so was the water floud also in these. Neuertheles one of them thou leftest: namely Noe, wyth his houssholde, of whome came al ryghtues men. And it happened that when they that dwelte vpon the earth, began to multiply/ ꝛ had getten many children, and were greate people, they beganne to be more vngodlye then the fyrste.

Now when they al liued so wickedly B before thee, thou dyddest chose the a mãne from amonge them, whose name was Abraham. Hym thou louedst, and vnto hym onely thou shewedste thy wyll, and madest an euerlastinge couenaunt with hym, promysinge hym, that thou wouldest neuer forsake hys sede. And vnto hi thou gauest Isaac, vnto Isaac also thou gauest Jacob ꝛ Esau. As for Jacob thou dyddest chose hym, and putte backe Esau, and so Jacob becam, a grete multitude.

And it happened, that when thou leddest his sede out of Egypt, thou broughtest them vp to the mount Syon, bowynge down the heauens, setting fast the earth Mouinge the Grounde, Makynge the depthes to shake/ and troublinge the worlde: And thy glorye wente thorowe foure portes of fyre and earthquakes, and wyndes, and colde, that thou myghtest geue the law vnto ẏ sede of Jacob, and Dylygence vnto the Generacion of Israel.

And yet tokest thou not awaye from them that wicked herte, that the lawe myght bringe forth frute in them. For the fyrst Adam bare a wycked hert, tran-

sgressed and was ouercome/and so be al they that are borne of him. Thus remayned weaknes with the law in ẏ herte of the people, with the wyckednesse of ẏ rote: so that the good departed away, and the euel abode styll. So the tymes passed awaye, and the yeres were brought to an ende. Then dydest thou rayse the vp a seruaunt called Dauid/whom thou commaundedst to bulde a cite unto thy name, and to offer up incense ād sacryfyce unto thee therin. Thys was done now many yeares. Then the inhabyters of the cyte forsoke the, and in al thinges dyd euen as Adam and al his generacions hadde done: for they also had a wycked harte.

D And so thou gauest thy cyte ouer into the hands of thyne enemyes. Are they of Babilon then better & more righteous then thy peple, that they shal therfor haue the domynyon of Sion? For when I came there, and sawe their ungodlynes and so greate wyckednesse, that it coulde not be nombred: yee when my soule sawe so many euell doers (in the .xx. yeare) my harte fayled me, for I sawe, howe thow sufferest them in suche ungodlines, and spared the wicked doers: but thyne owne people hast ẏ rooted out and preserued thyne enemies, and this hast thou not shewed me.

I can not perceaue howe this happeneth. Do they of Babylon then better, then they of Sion? Or is there any other people, that knoweth the, sauynge the people of Israel? Or what generaciō hath so beleued thy couenauntes, as Jacob? And yet their rewarde appeareth not, and their labour hath no frute.

For I haue gon here and ther thorow the Heathen, and I se that they be rich and wealthy/and thinke not upon thy commaundementes.

Weye thou therfore oure wyckednes now in ẏ balāce, & theirs also that dwell in the worlde, and soo shall thy name be no where founde but in Israel.

Or where is there a people upon earth, that hath not synned before thee? Or what people hath so kept thy commaundementes? Thou shalte fynde, that Israel by name hath kept thy precepties, but not the other people and heathen.

The Aungell reproueth Esdras, because he semed to enter into the profounde iudgmentes of god.

The .iiii. Chapter

And the aungell that was sente unto me (whose name was Uriel) gaue me an answer, & sayd: Thy hert hath A taken to muche upon yt in this worlde, and thou thynkest to comprehende the waye of the hiest. Then sayde I: Yea my lord. And he answered me, and sayde: I am sente to shewe thee three wayes, and to set forth thre simylytudes before thee: wherof if thou canste declare me one, I wyl shew thee also the waye/that thou desyreste to se: And I shal shewe the from whence the wycked herte commeth.

And I sayde: Tell on my Lorde; Then sayde he unto me: Go thy waye, weye me the weyghte of the fyre, or measure me the blast of the winde, or cal me agayne the daye that is past.

Then aunswered I and sayde: What manne borne is able to do that? Why requirest thou suche of me? And he sayd unto me: If I shoulde aske thee, howe depe dwellynges are in the Sea: Or howe greate water sprynges are upon the Firmament? Or howe great water Sprynges are in the begynnynge of the depe? Or whych are the outgoinges of Paradise? Perauenture thou woldest saye unto me: I neuer wente downe yet into the depe nor hell/neyther dyd I euer clymme up into heauen. Neuertheles now haue I asked thee but only of fyre and wynde and of the daye, where thorow ẏ hast trauayled, ād from the whyche thou canst not be separated: ād yet canst thou geue me no aunswere of them.

He sayd morouer unto me: Thyne owne thynges, and suche as are growne up with the cāst thou not know how shoulde thy vessel then be able to cōprehende the way of the hiest, and now out

wardly in the corrupte worlde / to vn-
derstande the corrupcion that is euidēt
in my syght? Then sayde I vnto hym:
It were better that we were not at all,
then that we should lyue in wyckednes,
and to suffre, ād not to know wherfore,
B he answered me, and sayde: I went in
a wod, and the trees toke such a deuyce
and sayde: Come let vs go, and fyghte
agaynst the sea, that it maye departe a-
waye before vs, and that we may make
vs yet more woddes.

The floudes of the sea also in like
maner toke this deuyce, and sayde: com
let vs go vp / and fyght agaynst the tre
es of the wod, that we maye make oure
lande the wider. The thought and deuis
e of the wodd was but vayne and no-
thyng worth, for the fyre came and con
sumed the wodd: The thought of the flo
udes of the sea came lyke wyse to nau-
ght also, for the sande stod vp and stop
ped them.

If thou were iudge now betwyxte
these two / whom woldest thou iustifie,
or whom woldest thou condemne? I an
swered and sayde: verely it is a folyshe
thought that they both haue deuysed.
For the grounde is geuen vnto the wod,
and the sea also hath his place to beare
his floudes.

Then answered he me, and sayd:
Thou hast geuē a ryght iudgmēt, why
iudgest thou not thy selfe also? For like
as the grounde is geuen vnto the wod,
and the sea to his floudes: euen so they
that dwell vppon Earth: maye vnder-
stande nothynge, but that whyche is
vppon Earthe: and he that dwelleth
aboue the heauens, maye onelye vnder
stande the thynges, that are aboue the
heauens. Then answered I, and sayde:
I beseche thee, O Lord, let me haue vn
derstanding: For it was not my
mynde to bee curyous of thy hye thyn-
ges, but of suche as we daylye medle
wyth all / namely wherfore that Israell
is blasphemed of the Heath, & for what
cause the peple whom ŷ eluest hast loued
is geuen ouer to bee punisshed of vn-
godlye nacions: And whye the la-
we of our fathers is brought to naught,
and the wryten couenauntes come to no-
ne effecte, and we passe awaye oute of ŷ
worlde as the greshoppers / and our ly
fe is a very feare, and we ar not worthy
to optayne mercye. What wyll he do thē
vnto his name, which is called vppon o-
ure vs? Of these thynges haue I asked
question.

Then answered he me, and sayde:
The more thou serchest, the more thou C
shalt meruell, for the worlde hasteth fast
to passe awaye and canne not compre-
hende the thynges / that ar promissed for
the ryghteous in time to comme, for this
worlde is full of vnrighteousnesse and
weakenes.

But as concernynge the thynges,
wherof thou askest me, I wyll tell thee.
The euell is sowne, but the destruction
therof is not yet come, Yf the euell now
that is sowne, be not turned vpside dow
ne, and if the place wher the euel is sow
ne / passe not awaye, then can not the thī-
ge come that is sowne wyth good. For
the corne of euell sede hathe bene sowne
in the hert of manne from the beginnīg /
and how muche vngodlynesse hathe be
brought vp vnto this tyme? and howe
muche shall he yet brynge forthe, vntyll
he came into the barne?

Ponder nowe thy selfe, when the cor-
ne of euell sede is cut downe, how greate
a barne shal it fyll? I answered and say
de: Howe and when shall these thynges
comme to passe? Wherfore are oure ye
ares few and euel? And he answered me,
sayenge: Haste not thou to muche vpon
the hyghest, for thy hastines to be abo-
ue him is but vayne, thou makest to mu-
che ado.

Dyd not the sowles also of the rygh-
teous aske a questyon of these thynges
in their holynesse, saying: * How * Apoca. vi. b
longe shall I hope of thys fasshyon?
When commeth the fruite of my barne,
and my rewarde?

And vpon thys Ieremyel the archaun-
gell gaue them answere / and sayde:
Euen when the nombre of the seedes is
fylled in you: For he hath weyed the
worlde in the balaunce: In measure
and nombre hath he measured the tyme
and moueth it not, vntyll the same me-
asure be fulfylled.

Then

Then answered I and sayde: O Lord Lorde, now are we all of synne, and for oure sake peraduenture it is not, that y barne of the righteous shal not be fylled, because of the synnes of them that dwel
D vpon the earth.

So he answered me, and sayd: Go thy waye to a woman wyth chylde, and aske of her, when she hath fulfylled her .ix. monethes, yf her chyld hed maye kepe the byrth any longer within her. Then sayde I: No Lord, that can she not. And he sayd vnto me: In hell the secret places of soules are lyke as the preuy chambre of a woman. For lyke as a woman that trauayleth, maketh haste, whe the tyme & necessitie of the byrth is at hand: Euen so doth she haste to delyuer it that is commytted vnto her. Loke what thou desyrest to se, it shalbe shewed the from the beginninge. Then answered, I and sayde: If I haue found fauour in thy sight, and yf it be possible & if I be mete therfore, shewe me then, whether there be more to come then is paste/or moare past then is to come. What is past I knowe: but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde, and I shall expoude the symilitude vnto thee. So I stode and beholde, an whote burning ouē went ouer before me: and it happened that when the flamme was gone by, the smoke had the vpperhande. After thys there went ouer before me a watery cloude and sent downe much more rayne wt a storme: & when the stormy rayne was past the droppes remayned styl: then sayde he vnto me: lyke as the rayne is more then the droppes, and as the fyre exceadeth the smoke, euen so the measure, of the thynges that are past, hath the vpperhand. Then went the dropes and the smoke about: and I prayed and sayde: Maye I lyue (thynckest thou) vntil that tyme? Or what shall happen in those dayes? He answered me & sayd: as for the tokens whereof thou askeste me, I maye tell thee of them in a parte: but as touchynge * thy lyfe, I maye not shew thee, for I am not sent therfore.

Some reade my lyfe

Esdras and the Aungel commen together.

The .v. Chapter.

Neuerthelesse as cōcernyng the tokens, marke thys: Beholde, the dayes shal come, A
that they which dwel vpon earth shalbe taken in agreate nombre, and the waye of the truthe shallbe hyd, and the land shallbe baren from fayth: but iniquitie shall haue the vpperhand, lyke as thou hast sene now and as thou hast heard longe ago. And y lād that y seist now to haue rule, shalt thou se destroyed. But yf God graūteth the to lyue, y shalt se after the thyrd trompete, that the sounde shall sodenly shyne agayne in the night, and the mone thre tymes in the daye/and bloude shal droppe out of wod, and the stone shal geue his voyse, & y people shalbe vnquiet and euen ye shall rule, whom they hope not that dwel vpon earth, ād the fowles shal flye, and the Sadomitysh see shal cast out his fish, and make a noyse in y nyght, which many shal not knowe, but they shal all heare the voyse thereof. There shalbe a confusyon also in manye places/and the fier shal be oft sent agayne/and the wylde beastes shal go their way, and monstruous wemen shal bear monsters, and salt waters shalbe found in the swete: one frende shall fight agaynst another: then shall all wyt and vnderstandyng be hyd and put asyde into their secrete places, and shalbe sought of many, and yet not be found: then shal vnrighteousnes and voluptuousnes haue the vpper hande vpon earth. One land also shal aske another, ād saye: Is righteousnes gone thorowe the? And it shal saye: No At the same tyme shal mē
hope, but nothing optayne: they shal labour, but their wayes shal not prosper. B

To shewe the suche tokens I haue leue/and yf thou wilt praye agayne, ād wepe as nowe, and fast seuen dayes/y shalt heare yet greater thinges. Then I awaked, & a fearfulnes went thorow all my body, and my mynde was feble and carefull, so that I almoost sowned wyth al. So the aungel that was come to talke wyth me, helde me, comforted me and set me vp vpon my fete.

And in the seconde night it happened that

that Salathiel the Captaine of the peo
ple came vnto me / saying: where hast
thou bene? and why is thy countenaun-
ce so heuy? knowest thou not / that Isra
el is committed vnto thee / in the lande
of their captiuite? vp then, and eate, for
sake vs not, as the shepherd that lea-
ueth his flocke in the handes of wycked
wolues. Then sayde I vnto him: Go
thy waye fro me, and come not nye me, &
he herde it, and as I saide, so went he his
waye fro me.

And so I fasted seuen dayes, mournig
and wepinge, lyke as Uriel the aungell
commaunded me. And after seuen day-
es, it happened, that the thoughtes of
my hert were very greuous vnto me a
gaine, and my soule receaued the sprete
of vnderstandige, and I began to talk
with the most hiest agayne, and said: O
Lord Lord, of euery wodd of the earth
and of al the trees therof, thou hast cho
sen thee one onely viniarde: and all the
landes of the whole worlde thou haste
chosen thee one prt: and of all floures
of the ground thou hast chosen thee one
lylye: and of al the depthes of the sea ỹ
hast fylled the one ryuer: and of al buyl
ded cyties thou hast halowed Sion vn-
to thy selfe, and of al the foules that ar
created, thou hast named the one doue:
and of al the catel that are made ỹ hast
prouided thee one shepe: and among al
the multitudes of folkes thou hast got
ten the one peple, and vnto this people
whom thou louedste, thou gauest a lawe
that is proued of al.

And now, O Lorde, why hast thou
geuen this one people ouer vnto many?
and vpon the one rote thou hast prep a
red other, and why haste thou scatered
thy one only people among many? why
the treade them downe, yea which haue
euer withstāde thy promyses, and neuer
beleued thy couenauntes? And though
thou werest enemye vnto the people, yet
shouldest thou punish them with thyne
owne handes. Now when I had spokē
C these wordes, the angel that cam to me
the nyghte afore, was sente vnto me /
and sayde vnto me: Heare me, and
herken to the thynge that I sayde, and
I shall tell thee more. And I sayde:
Speake on my Lorde.

Then sayde he vnto me: Thou art sore
vexed and troubled for Israels sake.
Louest thou that people better thē him
that made them? And I sayde: No Lor
de, but of verye greate and compassyon
haue I spoken. For my reynes payne
me euery houre, because I wold haue
experience of the way of the most hiest,
and to seke out part of his iudgement.
And he saide vnto me: that thou maiest
not. And I sayde, wherfore Lorde?
Where vnto was I borne then? Or
why was not my mothers chylde bed
then my graue? So had I not sene the
myserye and trouble of Jacob, and the
trauayle of my people of Israell.
And he sayde vnto me: Nombre me the
thinges ỹ are not yet come: gather me
togethere the droppes that are scatred
abrode: make me the flouers grene age
yne, that are wythered: open me the thi
ge that is closed: and bringe me forth ỹ
wynes that are shut vp: Shewe me the
ymag of a voyce, and then shal I decla
re thee the thing, that thou labourest to
knowe. And I sayde: O Lorde Lorde,
who maye knowe these thinges, but he
that hathe not hys dwellynge wyth men?
As for me I am vnwyse: how may I
then speake of thes thynges wher of ỹ
askest me? Then sayde he vnto me: like
as thou canst do none of these things ỹ
I haue spoken of, euē so canst thou not
fynde out my iudgemente, or in the ende
the loue that I haue promysed vnto my
peple. And I sayde: Beholde O Lord,
yet art thou nye vnto them that haue no
ende: and what shal they do that haue
ben befor me, or we that be now, or they
that shall come after vs? And he sayde
vnto me: I wyl liken my iudgement vn
to a rynge.
Lyke as there is no slacnesse of the last,
euen so is ther no swyftnesse of ỹ first.
So I answered and sayd: couldeste ỹ
not make those (that haue bene made,
and that be now, and that are for to co D
me) in one, that thou myghtest shew thy
iudgment the sonner? Then answerd he
me, and sayde: The creature maye not
haste aboue the maker, nether may the
world hold thē at once, ỹ shalbe created
And I sayd: How hast thou sayd vnto
vnto thy seruaunte, that thou lyuing
maker

maker hast made the creature living at
once/and the creature bareit? even so
might it now also bere them that be pre
sent/at once. And he saide unto me:
Like the childbed of a woman/and saie
unto her: If thou bringest forth childrẽ
why doest thou it not together, but one af
ter another: Pray her therfore, to bryng
forth ten children at once. And I sayde:
she can not, but muste do yt one after a-
nother.
Then sayde he unto me: Even so ha
ve I geven a chyldebed unto the earth,
for those that be sowen upon it by pro-
cesse of tyme. For like as a yong chylde
may not bring forth the thinges that be
long to the aged, even so have I orde-
ned the world which I made.
And I asked and sayde: Seing thou
haste nowe geven me a waye, I wyll spe
ke before thee: for our mother, of whom
thou haste tolde me, is yet younge, and
nowe she draweth nye unto age. He an
swered me, and sayde: Aske a woman
ỹ beareth chylderen, and she shal tel the.
Saye unto her: wherfore are not they (
whome thou hast now brought forthe)
lyke those that were before thee, but les
se in stature? and she shall answere the:
They that be borne in the youthe of
strength, are of one fashion: and they that
are borne in the tyme of age (when the
chyldbed fayleth) are otherwyse. Consy-
der now thy selfe, howe that ye are lesse
of stature then those that were before
you, and so are they that come after you
lesse then ye, as the creatures which no
we begynne to be olde, and have passed
over the strenght of youth. Then sayde
I: Lorde I beseche thee, yf I have fo-
unde favoure in thy syght, shewe thy
servaunte/by whome doest thou visite
thy creature?

¶ The Aungel instructeth Esdras, & geveth hĩ an-
swer to his questiõs.

The. vi. Chapter.

A And he sayde unto me: In
the begynnynge when the
ground was made: before
the world stode, or ever the
wyndes blew, before it tho
dred and lyghtened, or ever the foun-
dacyons of Paradyse were layed, be-
fore the fayre flowers were seine,
or ever the moveable powers were
stablysshede, before the innumerabell
multitude of angels were gathered to
gether: or ever the hyghnesses of the aier
wer lifted up, afore the measures of the
firmament were named, or ever the chim
neis in Sion were hote, and or the pre
sente yeares were sought out, ãd or ever
the invencyons of them that now synne
were put asyde, befor they were sealed
that now gather fayth for a treasure:
then dyd I consydre & ponder all these
thinges, and they al were made thorow
me, and thorow none other: by me also
they be ended, and by none other.
Then answered I ãd sayde: which shal
be the partinge a sunder of the tymes?
Or when shalbe the ende of the fyrst/&
ỹ begynnyng of it ỹ foloweth? And he
sayde unto me: From Abraham unto
Isaac, when Jacob ãd Esau were born
of him, Jacobs hand held first ỹ hele of
Esau: for Esau is the end of this worl
de, ãd Jacob is ỹ begynnyng of it that
foloweth. The hande of man betwyx
te the hele and the hand. Other questy-
on (Esdras) aske thou not.
I answered then, and sayde: O Lord
Lord yf I have founde favoure in thy
sight, I beseche the, shewe thy servant
the ende of thy tokens, wherof ỹ shew-
dest me parte the last night. So he ans-
wered and sayde unto me: Stande up
upon thy fete, and here the parfect voy
ce and sounde. There shall come a grea
te mocion, but the place where thou stã-
dest shall not be moued. And therfore
when thou hearest the wordes, be not a
frayed: for of the ende shal the word ãd
foundacion of the earth be understand.
And why? the worde therof trembleth
ãd quaketh, for it knoweth, that it must B
be chaunged at the ende. And it happe-
ned that when I had hearde it, I stod
upon my feat, and herkened: ãd behold
there was a voyse that spake, ãd the so
unde of it was like the sounde of many
waters, and it sayde. Behold, the daies
come, that I wil beginne to drawe nye,
and to vysyet theym that dwell uppon
earth, and wyll begynne to make inquy
sicion of them, what they be that have
hurte

hurte equite to vnrighteousnes, & whē the low estate of Sion shalbe fulfylled: and when the worlde, that shal vanishe away, shalbe ouersealed, then wyl I do these tokens.

The bokes shalbe opened before the firmament, and they shal se al together, and the chyldren of a yeare olde shal speake with their voyces: the wemen with childe shal bryng forth vntimely children of thre or foure monethes old, and they shal lyue, and be raised vp: and sodenly shal the sowne places apeare as the vnsowne, the ful store houses shal sodenly be founde emptye, and the trompet shall geue the sound, which when euery man heareth / they shalbe hastely afrayed.

At that tyme shall frendes fyght, one agaynste another lyke enemyes, and the earthe shall stande in feare wythe them.

The sprynges of the welles shall stande styl, and in thre houres they shal not renne. Whosoeuer remaineth from all these thynges that I haue tolde the, shal escape, and se my saluacyon / and ŷ ende of your worlde. And the men that are receued shal se it, they that haue not tasted death from their birthe: and the hert of the indwellers shalbe chaunged, and turned into another meanynge: for euel shalbe put oute / and dysceite shalbe quenched. As for faith, it shal florish, corrupcyō shalbe ouercome: and the trueth which hath bene so longe without frut, shalbe declared. As it happened when he talked with me, that I loked demurelye vpon hym, before whome I stode / and these wordes sayde he vnto me: I am come to shew thee, the tyme of the night for to come.

Yf thou wylte pray: yet more and fast seuen days agayn, I shal tel ŷ more thinges, a greater then before: for thy voice is herde before the hyest: for why? The Mighty hath sene the righteous deling he hath sene also thy chastyte whiche ŷ hast had euer sence thy youth: and therfore hathe he sente me to shewe thee all these thinges, and to saye vnto thee: Be of good comforte, and feare not, & haste not with the tymes that are past to thinke vayne thynges, and make not hast of the latter tymes.

And it happened after this: that I wepte agayne, and fasted seuen dayes in like maner, that I might fulfil ŷ thre C
wekes, which he told me. In the eyghte night was my herte vexed within me again, and I beganne to speake before the hyest: for my sprete was greately set on fyre, and my soule was in distresse, and I sayde: O Lord, thou spekest vnto thy creature from the begynnyng (euen the fyrst daie) and saidest let heauen and earth be made, and thy word was a perfect worke. And then was ther ŷ sprete and the darcknesses were yet on euerye side, and silence: there was no mannes voice as yet from toe. Thē commaundest thou a faire lighte to com forth out of thy treasures, that thy work might apeare and be sene.

Upon the seconde daie thou madest the sprete of the firmament, and cōmaundest it to part a sunder, and to make a deuision betwixt the waters, that ŷ on part myght remayne aboue, and the other beneth. Upon the thyrd day thou broughtest e to passe, that the waters weare gathered in the seuenth part of the earth:

Sixe partes haste thou dryed vp / and kepte them to thintent that men might sowe and occuppe husbandry therin.

As soone as thy worde wente forth / the worke was made. For immediatly there was greate innumerable frute, and many dyuerse pleasures and desires of tempracion, floures of chaungeable coloure and smel, and thys was donne the thyrde daye.

Upon the fourth daye thou cōmaundest that the sonne shoulde geue his shyne, and the moone her lyght: the starres diddest thou set in ordre, and gauest them a charge to doo seruice euen vnto man, that was for to be made. Upon the fyfte daye thou saydest vnto the seuenth parte (wher the waters were gathered) that they shoulde bring forth diuerse beastes, foules and fishes. And so it cam to passe, that the domme water & without sole brought forth liuing beastes, at ŷ cōmaundement of God, that all people myght prayse thy wonderous workes. Then dydest thou preserue the soules, the one thou calledst Enoch & the other

Leuiathan

Leuiathan, and dyddest separate the one from the other: for the seuenthe parte (namely, where the water was gathered together) myght not holde them both.
Unto Enoch thou gauest one part, whiche was dryed vp the thyrde daye, that he shoulde dwel in the same part, wherin are the thousande hylles. But vnto Leuiathan thou gauest the seuenth parte, namely the moyst and hast kept him to deuoure what thou wylt, and whan.
Upon the syxte daye thou gauest commaundemēt vnto the earth, that before thee it shoulde bryng forth beastes, catel, and al that crepe, and (besydes this) Adam also, whom thou madest lorde of al thy creatures: Of hym come we all & the people also, whom thou hast chosen specyally vnto thy selfe. Al thys haue I sayde now and spoken before thee, that I myght shewe/how that the worlde is made for our sakes. As for the other people whych also come of Adam thou hast sayde that they are nothyng, but be like a spitle, and hast lickned the abundaūce of them vnto a droppe (that falleth) frō the rofe of the house.

And now/O lord, the Heathē whyche haue euer bene reputed as nothīge haue begonne to be lordes ouer vs, ād deuoured vs: but we thy people (whom ẏ hast called the fyrste borne, thy onelye begotten and thy feruent louer) are geuen into their handes and power. Yf the world now be made for oure sakes, why haue we not the inheritaunce in possession wyth the worlde? How long shal this endure?

¶ The Angel sheweth Esdras many thinges to cō

The.vii.Chapter.

A AND it happened after that I had spoken out these wordes, there was sent vnto me an aungel, which had bene by me also ẏ nyghtes afore and he sayde vnto me: Up Esdras, and heare the wordes that I am come to tel thee. And I sayde: speake on lorde my god. Then sayd he vnto me: The sea is set in a wyde place, that it myghte be depe and greate: But the entraūce is narow ād smal lyke as a riuer. For who wroulde go into the sea, to loke vpon it, and to rule it? If he went not thorow the narow, how myght he come into the brode?

Item another: A cytie is buylded & set vpon a brode felde/and is full of all goodnes: the entraunce is narow ād so dayne, lyke as if there were a fyre at the right hand/ and a depe water at ẏ lyfte and as it were only one strate path betwyxt them both, so smal that ther cold but one man go there.

Yf thys cytie now were geuen to an heyre, and he neuer went thorow the parelous waye, how woulde he receaue his enherytaunce? And I sayd: It is so lord. Thē sayd he: euen so is Israell also a porcion. And why? for their sakes haue I made the world: ād when Adam trangressed my statutes, then was the thing iudged that was done. Then were the entraunces of the world made narow, ful of sorow and trauaile: They are but few and euel, full of parels and labour. For ẏ entraunces of the fore worlde were wyde and sure, and brought immortal fruite.
If they now whiche are entred into thys worlde, maye not comprehend these streyte and vayne thynges, muche lesse maye they comprehende and vnderstande the secrete thynges: Why disquietest thou thy selfe then, seynge thou art but a corruptible man? And what wouldest thou knowe, where as thou arte but mortall? And why hast thou not receaued into thine herte the thynge that is for to com, but that is presente?

Then sayde I: O Lord, Lorde, thou hast ordeyned in thy lawe that the right- B
uous shoulde inheret these thynges/but ẏ ẏ vnfaythfull & vngodly shuld perysh. Neuertheles the ryghteous shall suffre straite thynges, and hope for wyde: for they that haue lyued vngodlye and suffered straughte thynges, shall not see the wyde.
And he sayd vnto me: there is no Iudge aboue God: and none that haue vnderstanding aboue the hyghest. For there be many that perysshe, because they dispise the lawe of God that is set before them. For God hath geuen strayte commaundement

dement to soche as cõe, that they know what they do/and how they shuld lyue: ⁊ if they kepte this they shoulde not be punyshed.

Neuerthelesse they were not obediẽt vnto him/but spoke agaynst him: ymagyned vayne thinges, and pourposed to synne, and sayde moreouer that ther was no God, ãd that God regarded it not. His wayes haue they not knowne, his lawe haue they despysed, and denyed his promyses: in hys statutes and ordynaunces haue they not bene fayth ful and stedfast, and haue not perfourmed his workes.

And therfore Esdras vnto the ful, plenty: ãd to the empty, emptynesse. Beholde, the tyme shal come, that these tokens which I haue tolde the/shal com to passe, and the bride shal appeare, ãd the earth that now passeth away, shalbe shewed: and whosoeuer is delyuered frõ the forsayde euels, shall se my wonders. For my sonne Jesus shalbe openly declared, which those that be with hym: ⁊ they that remayne, shalbe mery in foure hundred yeares.
After these same yeares shal my sonne Christ dye/and al men that haue life, ⁊ the worlde shalbe tourned into the old silence. vii. dayes, lyke as in ẏ fore iudgmentes, so ẏ no man shal remayn. And after seauen dayes the worlde that yet awaketh not, shalbe raysed vp, and shall dye corupte. And the earth shal restore those that haue slepte in her, and so shal the duste those that dwell in sylence ãd the secret places shal delyuer those that
C be committed vnto them. And the most hyest shall be openly declared vpon the seate of iudgement, and all mysery shal vanish awaye, and long suffryng shalbe gathered together. But the iudgement shal continue, the treuth shal remayne, ⁊ faythe shal waxe stronge/the worcke shall folowe, and the rewarde shalbe shewed, the righteousnesses shal watch, and the vnrighteousnesses shall beare no rule.

Then sayde I: Abraham prayed fyrst for the Sodomites, ⁊ Moyses for ẏ fathers ẏ sinned in ẏ wyldernes, ãd he ẏ cam after him for Israel in ẏ tyme of Achas and Samuel: and dauid for the destruction, ãd Salomon for them that came into the Sanctuary, and Helyas for those that receaued rayne, and for ẏ deade that he myght lyue, and Ezechias for the people in the tyme of Sennacherib: and diuerse other in lyke maner, which haue prayed for many.

Euen so nowe seinge the corrupte is growen vp, and wickednesse increased, ⁊ the ryghteous haue prayed for the vngodlye, wherfor shall it not be so nowe also?

He answered me, and sayde: Thys present worlde is not the ende, there remayneth much honour in it: therfore haue they prayed for the weake. But the daye of dome, shall be the ende of thys tyme, and the beginning of the immortalytie for to come, wherin all corrupcion vanisheth, al voluptuousnes is lowsed, all mysbeleue taken awaye, ryghteousnes growen/and the veritie sprong vp. Then shal no man be able to saue him that is destroyed, nor to oppresse hym that hath gotten the vyctorye.
I answered then, and sayd: This is my fyrst and last saying: that it had bene better/not to haue geuen the earth vnto Adam/or els when it was geuen hym, to kepe him that he should not synne. For what profite is it for men now in thys present tyme to lyue in heuynes and after death to loke for punishment? O ẏ Adam, what hast thou done? For though it was thou that sinned, thou art not fallen alone, but we al that come of the. For what profite is yt vnto vs, if there be promised vs an immortal tyme, wher as we doe wyth dayly workes? and ẏ there is promysed vs an euerlastynge hope/where as we oure selues are euel and vayne? and that there are layde vp for vs dwellinges of health and fredõ, where as we haue lyued euell? and that the worship of the hyest is kept to defend them, which haue led a pacient lyfe, wher as we haue walcked in the most wicked wayes of al?

And that there shalbe shewed a paradyce, whose frute endureth for euer, wherein is fredome and medicyne: where as we shal not go in? for we haue walked in D vnpleasaunt places: And that the faces of theym whych haue absteyned,

shall shyne aboue the starres, where as oure faces shalbe blacke and darcker?
For whyle we lyued, and dyd vnrighteously, we consydered not, that we shold suffre therfore after death?

Then answered he me, and sayde: This is the consideracion and thought of the battell, whych man hathe vppon earth: that if he be ouercomme, he shall suffre as thou hast sayde. But if he get the victorye, he shall receaue the thynge that I saye. For thys is the lyfe, wherof Moyses spake vnto the People, whyle he lyued, saynge: Chose the lyfe, that thou mayst lyue. Neuertheles they beleued hym not, neyther the Prophetes after hym. No nor me whych haue spoken vnto them / that heuynesse shoulde not reache vnto them to theyr destruccyon lyke as ioye is for to come ouer those, ẏ haue suffred them selues to be informed in saluacion.

I answered then and said: I know Lorde, that the hyghest is mercyfull / in that he hath mercy vppon them, whiche are not yet in the worlde, and vpon those also that walke in hys law: and that he is pacient and long suffring, toward those that haue sinned in theyr workes: and that he is lyberall to geue where as it requireth: and that he is of great mercye, for he multiplyeth hys louing kindnesses towarde those that are present, and that are past also and to them which are for to come. For yf he multiplye not hys mercyes, the worlde shall not be made lyuinge, wyth those that dwel therin: He geueth also, for yf he gaue not of his goodnesse / that they whyche haue done euell myght be eased, the ten thousande parte of menne shoulde not be made lyuynge. And yf the Judge forgaue not those that be healed ẇ hys Worde, and yf he woulde destroye the Multytude that stryueth, there shoulde be very fewe lefte in an innumerable Multitude.

Esdras prayeth God rather to loke vpon hys own mercy then on the synnes of the people.

¶ The .viii. Chapter.

And he answerd me, saying: The most hyest made thys worlde for many, but the worlde to cōe for few. I wil tel the a simylitud, Esdras: As when thou askest the earth, it shall saye vnto the, that it geueth moch moulde, wherof earthen vessels are made, but lytle of it that golde commethe of. Euen so is it wyth the worcke of thys world. There be many created, but few shal be preserued. Then answered I & sayde: Then swalowe vp the wytte (ẏ soule) and deuoure the vnderstanding, for thou art agreed to herken and to geue eare / and wyllynge to prophecye: for thou hast no longer space geuen ẏ, but only to lyue. O Lord / wylt thou not geue thy seruaunt leaue, that we maye praye before the, and that thou mayst geue seede vnto oure herte, and bulde oure vnderstandynge that there maye come frute of it: ād that euery one which is corrupted, and beareth the state and place of a man: maye lyue?

For thou art alone, and we al are one workmanshyppe of thy hādes, lyke as thou haste sayde, and lyke as the body is fashioned now in the chyldesbed, and thou geuest the membres, and thy creature is preserued in fyer and water: & ix. monethes doth thy worcke suffre thy creature, which is fashionde in her: but the thing that preserueth, ād it that is preserued shal both be kept togither: and when time is ẏ childebed delyuereth ẏ thing that is kepte ād growne in her.

For thou hast commaunded the brestes to geue mylk vnto the frute / that the thing which is created and fashioned, maye be norished for a tyme: and thenꝰ dysposest and ordrest it wyth thy mercy bringest it vp with thy rightuousnes, nurturest it in thi law, and reformest it with thy vnderstandinge mortifyest it as thy creature, and makest it lyuing as thy worke. Seynge then that thou destroyest him, which with so greate labours is creatid & fashyoned thorow thy commaundement, thou couldest lyghtly ordeyn, also that the thing which is made, myght be preserued.

And this I spake nowe of all men in generall

generall as thou knowest: but of the pe
ople, for whose sake I am sorye: and of
thy enheritaunce: for whose cause I
mourne: and of Israell, For whome I
am wofull: and for Jacob/ for whose sa
ke I am greued: therfore begynne I to
praye before thee, for my selfe and for
them, for I se the fal of vs/euen of vs
that dwell vpon earth. But I haue her
de the swyftenes of the iudge/ whyche
is to come: therfore heare my voyce, &
vnderstande my wordes, and I shall
speake before thee.

This is the beginninge of the wor
des of Esdras, before he was receaued:
O Lorde/thou that dwellest in euerlas
tinge esse, whose eyes are lyfte vp in ye
ayre/whose stole is exceading hye, whose
glorye and maiesty maye not be compre
hended, before whome the hostes of hea
uen stande wyth trem blynge, whose ke
pyng is turned in wynde and fyre/who
se worde is true whose talkinge is sted
fast, whose commaundement is strong,
whose ordinaunce is fearful, whose loke
drieth vp the depthes, whose wrath ma
keth the mountaynes to melt awaye, and
whose trueth beareth wytnesse: O heare
the prayer of thy seruaunt, and marcke
wyth thyne eares the petition of thy cre
ature.

For whyle I lyue, I wyll speake, &
so lounge as I haue vnderstandinge,
I wyll answere. O loke not vpon the si
nes of thy people, which serue in the tru
eth. Haue no respect vnto the wycked
studies of the heathen, but to the desyre
of those that kepe thy testimonies wyth
sorowes. Thincke not vpon those that
haue walcked fayneldy before thee, but
vpon them, whych wyth wyll haue kno
wen thy feare.

Let it not be thy wyl to destroy the,
which haue had beastly maners, but to
loke vppon them that haue clearly tau
ght thy lawe. Tak thou no indignaci
on at them, which are worse then beast
es: but loue them, that al way put their
truste in thy rightuousnes and glorye:
for we and oure fathers haue all the sa
me sycknes and dysease, but because of
our sinnes thou halte be called mercy
full.

For if thou hast mercy vpõ vs, thou
shalt be called mercyfull, where as we
haue no workes of rightuousnesse: for
the ryghtuous, whych haue layde vppe
many good workes together, shall oute
of theyr dedes receaue rewarde. For
what is man, that thou shouldeste take
displeasure at hym? Or what is the
corruptible Mortall Generacion that
thou shouldest be so rough toward hym?

For of a trueth theare is no man a
monge them that be borne/ but he hath
dealte wyckedly: & among the faythfull C
there is none, which hath not don amis.
For in this (O Lord) thy rightuousnes
and thy Goodnesse shallbe praysed and
declared . yf thou be Mercyfull vntoo
them, which are not ryche in good wor
kes.

Then answered he me: and sayde:
Som thinges hast thou spoken a right
and acordinge vnto thy wordes it shal
be. For I wyl not verelye considre the
worckes of them, whych haue synned be
fore death, before the iudgement, before
destruction, but I wyl reioyce ouer the
worcke and thoughte of the rightuous.
I wyll remembre, also the pylgrymage,
the holy making and the rewarde. Like
as I haue spoken now, so shal it come
to passe. For as the husband man sow
eth muche sede vpon the grounde, and
planteth many trees and yet alwaye the
thinge that is sowne or planted ys not
al kepte safe, nether doth it al take rote:
Euen so is it of theym that are sowne
in the world, they shal not all be preser
ued.

I answered then and sayde: If I
haue founde grace, then lett me speake.
Lyke as the husbande mannes sede pe
risheth, if it receaue not rayne in due se
son, or if there come to much rayne vpõ
it: Euen so perissheth man also, which is
created with thy handes, and is lyke vn
to thyne owne ymage and to thy selfe,
for whose sake yu hast made al thynges
and lickened hi vnto the husband mãs
sede. Be not wroth at vs/ O Lord but
spare thy people, and haue mercy vpõ
thine owne inheritaunce: O be mercifull
vnto thy creature.

Then answered he me and said: Thin
ges present are for ye present, & thinges
to come for suche as be to come. For ye

wantest yet muche, seing thou mayest lo
ue thy creature aboue me: I haue often
tymes drawen nye vnto thee but neuer
to the vnrighteous. In thys also thou
arte marueilous before the hyghest, in y
thou hast humbled thy selfe, as it becom
meth thee, and hast not regarded thyne
owne selfe, that thou art had in such ho
noure amonge the rightuous. Ther-
fore shall great wretchednes and myse-
ry come vpon them, that in the latter ty
me shall dwell in the worlde, for they ha
ue walked in greate pryde.

But vnderstand thou for thy selfe, &
seke out glory for suche as be lyke thee:
for vnto you is paradice opened, the tre
of lyfe is planted, the tyme to comme is
prepared, plenteousnes made readye: a
citie is buylded for you, and a rest is pre
pared, yea perfecte goodnes and wysdo
me. The rote of euell is marcked from
you, the weakenes and moth is hyd frō
you, and into hell flyeth corruption in
forgetfulnes. Sorowes are vanished
awaye, and in the ende is shewed the tre
of immortalyti. And therfore aske thou
nomore questions concernynge the mul
titude of them that perysh. For they ha
ue taken lybertie, despysed the hyghest,
thought scorne of hys lawe, & forsaken
his wayes.

Moreouer, they haue troden downe
hys rightuous, and sayde in theyr herte
that there is no God, yea and that wit-
tyngly, for they dye. For lyke as the
thynge that I haue spoken of, is made
ready for you: Euen so is thyrste & pay-
ne prepared for them: for it was not his
wyll that man shoulde come to naught
but they whych be created haue defyled
the name of hym that made them, & are
vnthanckfull vnto hym, whych prepared
lyfe for them. And therfore is my iud
gemente nowe at hand. These thynges
haue I not shewed vnto all men, but vn
to few: namely vnto thee, and to suche
as be lyke thee.

Then answered I and sayde: Be-
holde, O Lorde, nowe hast thou shewed
me the multitude of the tokens, whyche
thou wylt beginne to do at the last, but
what tyme and when thou hast not she-
wed me.

¶ Esdras hath visions shewed hym.

The .ix. Chapter.

He answered me then & sayd: A
Measure thou the tyme dy-
ligently in it selfe, when y
seyste that one parte of the
tokens com to passe which
I haue tolde the before: so shalte thou
vnderstande, that it is the very same ty
me, wherin the hyest wyl begynne to vy
set the worlde, which he made. And whē
there shalbe sene earthquake and vpro
are of the people in y worlde, then shalt
y wel vnderstand/that the most hyeste
spake of those thinges, from the daies
that were before thee, euen from the be
gynnynge.

For lyke as all that is made in the
worlde, hath a begynnyng and ende, ād
the ende is manyfest: Euen so the times
also of y hiest haue playne begynniges
in wounders and sygnes and the ende
in workynge and in tokens. And euery
one that shalbe saued, ād shalbe able to
escape by hys workes ād by fayth wher
in ye haue beleued shalbe preserued frō
the sayde parels and shal se my sauiour
in my lande and within my borders, for
I haue halowed me from thee worlde.
Then shal they be in carefulnesse which
now haue abused my wayes: and they y
haue cast them out despyteully shal dwel
in paynes.

For soche as in ther lyfe haue recea-
ued benefyts and haue not knowen me
ād they y haue abhorred my law whyle
they had yet fredome and whē they had
yet open rowme of amēdment and cōuer
sion, and vnderstode not, but despysed it
the same must knowe it after deathe in
payne. And therfore be thou nomore car
ful, how the vngodly shalbe punished, &
how the rightuous shalbe saued, & who
se the worlde is, & for whome the worl-
de and when it is. Then answered I B
and sayde: I haue talcked before and
now I spake also hereafter, that there be
many moo of them whiche perysshe then
shalbe saued, like as the floud is greter
then the droppes.

And he answered me, saying: lyke as
the felde is, so is also the sede: as the
flouers be, so are y colours also soch as
the workman is, soch is also the work
and

and as the husbande man is him self, so
is his husbandry also, for it was yͤ tyme
of the world. And when I prepared for
them that are nowe, or euer the worlde
was made, wherin they shoulde dwell,
then was ther no man that withstode me.
Now when euery one was, and the ma
ker also in the worlde which is now pre
pared, and the moneth that ceaseth not,
and the lawe whyche is vnsearchable,
there maners were corrupte. So I con
sydred the worlde, and beholde/there
was parell beause of yͤ thoughtes that
were come into it. And I saw, and spa
red them greately, and haue kepte me a
wynebery of the grapes, ād a plant frõ
amonge many generacions. Let the
multitude perish then, whyche are gro
wne vpp in vayne, and lett my Grape
and wyneberry be kept: Euen my plante
for wyth greate laboure haue I made
it vp.

Neuertheles yf thou wilt take vp
on the yet seuen dayes mo (but yͧ shalt
not fast in thẽ) go thy way then into the
feld of floures, where no house is buyl
ded, and eate only of the floures of the
feld, taste not flesh, drinke no wyne, but
eate floures onely. Praye vnto the hiest
continually, so wyl I com, and talke wͭ
thee.

C So I went my waye and came into
the felde which is called Ardath (lyke
as he commaunded me) and there I sat
amonge the floures and ate of the her
bes of the feld, and the meate of yͤ same
satysfyed me. After seuen dayes I sate
vpon the grasse, and my herte was vex
ed wͭ in me lyke as afore: & I opened my
mouth and begann to talke before the
Hiest and sayde: O Lord, thou that she
west thy selfe vnto vs, thou hast decla
red and opened thy selfe vnto oure fa
thers in the wyldernes in a place wher
no man dwelleth, in a baren place, whẽ
they came out of Egipt, and thou spa
kest/saying: heare me O Israel, & marke
my wordes thou sede of Jacob. Behold
I sawe my lawe in you, and it shal brig
frut in you, and ye shalbe honoured in it
for euer.

For our fathers which receaued the
lawe, kepte it not, and obserued not thy
ordinaunces and statutes, ād yͤ frut of
thy lawe was not declared: for it myght
not, for whyt it was thyne. For they
that receaued yt, peryshe, because they
kepte not the thinge that was sowne in
them.

It is a custome when the grounde
receaueth sede, or the sea shipp, or a ves
sel meate and drynke, that when it pery
sheth or is broken wherein a thynge ys
sowne, or wherin any thinge is put: the
thynges also peryshe and are broken,
which ar sowne or put therin. But vn D
to vs it hath not happened so: for we
that haue receaued the lawe peryshe in
synne, and oure herte whyche also rece
aued the lawe: Not wythstandinge yͤ
lawe peryssheth not, but remaineth ĩ his
laboure.

And when I consydred these thiges
in my hert after this maner/ I loked a
bout me wyth myne eyes, and vpon the
right syde I sawe a woman whych mo
urned sore, made greate lamentacion, &
wepte wyth loud voyce: her clothes we
re rent in peces, and she had asshes vpõ
her head.

Then let I my thoughtes go, that
I was in, ād turned me vnto her, & said:
wherfore wepest thou? whye arte thou
so sorye and discomforted? And she say
de vnto me: Sir, let me bewayle my sel
fe, and take yet more sorowe: for I am
sore vexed in my mynde/and brought
very lowe. And I sayd vnto her, what
aileth the? Or who hath done any thin
ge to thee: tell me. She sayde/ I haue
bene vnfrutefull and barren and haue
had an husbande thyrtie yeares. And
these xxx yeares: I do nothyng els day
and nyght, and al houres, but make my
prayer to the hyest. After thyrtie yeares
God herde me thy hand mayden, loked
vpon my mysery, consydred my trouble,
and gaue me a sonne/and I was glad
of hym / so was my husbande also and
all my neyghbours/and we gaue great
honoure vnto the myghtie. And I nori
shed hym wyth great trauell So when
he grewe vp, and came to the tyme that
he shoulde haue a wyfe/ I made a feast,

Esdras and the woman that appeareth vnto hym, commen together.

The. x. Chapter.

A And it happened that when my sonne went into his chāber, he fel downe, and dyed: then ouerthrewe we all the lyghtes/ and all my neighbours rose vp to comforte me. Then toke I my rest vnto the seconde daye at night: and when they had al rested, that they myght comforte me, I rested also/ and rose vp by nyght, and fled, and am come hyther into thys felde, as thou seest: and am purposed not to come in the citie/ but to remayne here, and neyther to eate nor drynke, but continuallye to mourne and to fast, vntyll I dye.

Then left I my meditacions ād thoughtes that I was in, and spake to her in displeasur: Thou folysh woman, seest thou not our heuynesse and mournynge/ and what happeneth vnto vs? how Sion our mother is all woful and sorye, and howe she is cleanne broughte downe and in myserye? seinge we be all nowe in heauines, and make our mone (for we be all sorouwfull.) As for the heauynes that thou takeste, it is but for one Sonne. Demaunde the earthe, and she shall tell thee, that it ys she, whych ought (by reason) to mourne, for the fall of so many, that grow vpon her.

For from the begynninge all men are borne of her/ and other shall come: and beholde, they walcked al mooste all into destruccion, and manye of them shall be roted out.

Who should thē (by reason) make more mournynge, then she, that hathe loste so greate a Multitude? And not thou, which arte sory but for one. But if thou wouldest saye vnto me, my mourninge is not lyke the mourninge of the earth, for I haue loste the frute of my bodye whiche I bare wyth heauynes: but the earth is according to the manner of the earth, and the present multitude goeth agayne into her, as it is come to passe: Then saye I vnto thee: lyke as thou hast borne with trauell and sorowe, euē so the earth also from the beginning geueth her frute vnto manne, for him that made her. And therfore wyth holde thy sorowe and heauinesse by thy selfe, and loke what happeneth vnto thee, beare it strongly.

For if thou iudgest the marck & ende of God to be ryghteous, and good/ ād receauest his councel in tyme, thou shalte be commended therin. Go thy way then into thy cytie to thy husband.

And she sayde vnto me: that wyll I B
not do, I wyl not go into the cytye, but heare wyl I dye. So I commened more wyth her, and sayd: Do not so, but be coūceled, and folow me: for how many falles hath Sion? Be of good comforte because of the sorowe of Ierusalem. For thou sayst that our Sanctuarye is layde waste, oure aulter broken, our temple destroyed, our playing of instrumentes and synging laide downe, ÿ thanckesgeuyng put to sylence, our mirth is banyshed awaye, the lyght of our candelstycke is quenched, the arcke of ÿ couenaunt is taken from vs, all our holy thynges ar defyled, ād the name that is called vpon ouer vs, is dishonoured: our children ar put to shame, our priestes are brent, our leuites are caried awai into captiuite, oure vyrgins are defyled, and oure wyues rauyshed, our ryghtuous men spoyled, and our chyldren dystroyed, oure yong men are broughte in bondage, and oure strong worthyes ar become weake: and Sion (whych seale is the greatest of al) is lowsed vp from her worship: for she is deliuered īto the handes of them that hate vs.

And therfore shake of thy greate heuynes, and put awaie the multytude of sorowes: that the Myghtye maye be mercyful vnto thee/ and that the hyest may geue the rest from thy laboure and trauayle. And it happened, that whē I was talkinge with her/ her face did shyne and glister, so that I was afraide of her/ and mused what it mighte be. And immediatly she cast oute a greate voyce, very fearful, so ÿ the earth shoke at the noise of the woman: and I loked, and behold/ the woman appeared vnto me nomore: but there was a citie buylded, and a place was shewed frō ÿ gro- C
unde and foundacion.

Then was I afrayde, and cryed wyth a loude voyce/ and sayde: Where is Vryell the aungell, whyche came to me at the fyrst?

For he hath caused me to come in many consideracyons and hye thoughtes, and myne ende is turned to corrupcion/and my prayer to rebuke. And as I was speakynge these wordes, he came vnto me, and loked vpon me/ and I laye as one that had bene deed and myne vnderstandyng was altered and he toke me by the right hand, and comforted me and set me vp vpon my fete/and sayd vnto me: what aileth the? and why is thine vnderstandyng vexed? and the vnderstandyng of thy hart, and wherfor art þu sory? And I sayde: Because thou hast forsake me: and I haue done accordynge vnto thy wordes, I went in to the fylde: and there hade I sene thinges that I am not able to expresse. He sayd vnto me: Stand vp and be manly, and I shal geue the exortacyon.

Then sayde I: Speak on to me my Lorde, forsake me not, lest I dye in vayne: for I haue seane that I knowe not, and herd that I do not knowe. Or shal my vnderstanding be disceaued, and mi mynde? But now I besech the, that thou wylt shew thy seruaunt of this wonder. He answered me thē and sayde: heare me and I shal enforme thee, & tel the wherfore thou art afrayed. for the Hyest hath opened manye secrete thinges vnto the.

He hath sene that thy waie is right/ and that thou takest sorowe contynually for thy people/& makest great lamentacyon for Sion: and therfore vnderstande the vysyon which thou sawest a lytle while ago after this maner: Thou sawest a woman mournyng, and thou hast comforted her: Neuertheles now seyst thou the lykenes of the woman nomore. but thou thoughtest ther was a cytie bulded: and lyke as she told the of the fal of her sōne, so is this the answere: The woman whō thou sawest is Sion: and where as she tolde the, that she hath bene thyrtye yeares vnfruetfull and baren, those are the xxx. yeares wherin there was no offeryng made in her.

But after. xxx. yeares Salomō bul-
D ded her, and offred, and then bare shee baren a sōne. And where as she told the that she norysshed him with labour, that was the dwellyng of Jerusalem. But where as the sonne died in her chamber, that is the fal of Jerusalem. And thou sawest her lyckenes, howe she mourned for her sonne: and what elles happened vnto her, I haue shewed the. And now god seeth, that thou art sory in thy mind and sufferest from thy herte for her, and so hath he shewed the her clerenesse/and the faynes of her bewty.

And therfore I bad the remayne in the felde, wher no house is builded. For I know þ the Hyest wold shew this vnto thee/therfore I commaunded thee to go into the felde, where no foundacion nor buylding is. For in the place where the Hyest wyl shew his cytie, ther shalbe no mans building. And therfore feare not, & let not thyne hert be afraid, but go thy waye in, and se the glorious and faire building, and howe greate it is, & how gret þ thikest it after þ mesure of thyne eyes, & then shalt thou heare as muche as thyne eares maye comprehende. For thou art blessed aboue manye other, and art called wyth the Hyeste, as the fewe.

But to morowe at nyght thou shalt remayne here, and so shall the hyest shewe the visions of hygh thinges, whyche he wil do vnto them, that dwel vpon earth in the last dayes. So I slepte the same nyght lyke as he commaunded me.

¶ In this Chapter, and in the two next ensuyng he entreateth of certeine visions and of their interpretacions therof.

¶ The. xi. Chapter.

Then sawe I a dreame: and I beholde, there came vp frō the sea an Aegle, which had xii. wynges and thre heades: And I sawe/and beholde/he spred hys wynges ouer all the earth/and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of hys fethers there grewe other lytle contrary fethers: the heades rested/ the heade in the myddest was greater then the other, yet rested it wyth the resydue.

Moreouer I sawe/that the Aegle flew wt hys wynges, & rayned vpō earth: & ouer all them þ dwelt vpon earth

and

and I sawe that all thynges vnder he-
auen were subiecte vnto him, and nomã
spake against him, no not one creature
vpon earth. I sawe also that the Aegle
stode vp vpon hys clawes and gaue a
sounde wyth his fethers, and a voyce
saying after this maner: watch not al to
gether slepe euery man in hys owne pla
ce and watche for a tyme, but let the hã
des be preserued at the last. Neuerthe-
les I sawe, that the voyse went not out
of his handes, but from the myddest of
his body. And I nombred his contrye
fethers, and behold, there were eight of
them. And I loked, and beholde vppõ
the righte syde there arose one fether, &
raigned ouer al the earthe. And it hap-
pened that when it raygned, the ende
of it came, and the place therof appered
no more. So the nexte folowing stod vp,
B and rayned, and had a greate tyme: ãd
it happened, that when it rayned, the en
de of it came also lyke as ye first, so that
it appered nomore.
Then came there a voyce vnto it, ãd
sayde: Heare thou that hast kept in the
earth so long, this I say vnto the, befor
thou begynnest to appere nomore The
re shal none after the atteyne vnto thy
time. Then arose the third, ãd raygned
as the other afore, and appered nomo-
re also. So wente it wt al the reasydue
one after another, so that euery one ray
ned and then appered nomore. Then I
loked and beholde, in processe of time
ye fethers that folowed were set vp vppõ
the right syde that they myght rule al
so: and some of them ruled, but within a
whyle they appered nomore: for some of
them were set vp but ruled not. After
this I loked, and behold the xii. fethers
appered nomore, and the two wynges:
and ther was nomore vpon the Aegles
body, but two heades that rest, ãd syxe
fethers. Then sawe I also, that the six
fethers were parted in two & remained
vnder the head, that was vpon ye right
side, for the four continued i their place.
So I loked / & beholde they that were
C vnder the winges, thought to set vp th-
selues and to haue the rule. Then was
there one set vp but shortly it appeared
nomore, and the seconde was sooner a
waye then the firste. And I beholde
and lo, the two thought also by them sel
ues to raygne: and when they so thought,
behold there walked one of the heades
that were at rest, namely it that was in
the myddest, for that was the greater of
the two heades.
And then I sawe, that the two heades
were fylled with him, and the head was
turned with them that were by him, and
ate vp the two vnderwinges, that wold
haue raygned.
But thys head put the whole earth
in feare, and bare rule in it ouer all tho-
se that dwelt vpon earth wyth much la-
boure, and he had the Gouernaunce of
the worlde, ouer all the foules that ha-
ue bene. After thys I loked, and behol
de, the head that was in the myddest, so
denly appeared no more, lyke as the wi
ges: then came the two heads, which ru
led vpon earthe, and ouer those dwelte D
therin. And I beholde, and lo, the heade
vppon the righte syde, deuoured it that
was vpon the lefte syde. And I hearde
a voyce which sayde vnto me: loke befo
re the, and consydre the thyng that thou
seyst. Then I saw / and beholde, as it we
re a lyon that roareth / runnynge haste-
ly out of the wod, and he sent out a mãs
voyce vnto the Aegle / and sayde: Hea-
are thou, I wyll talke wyth thee, and ye
hyest shall say vnto thee: Is it not thou
that hast the victory of the foure beastes,
whome I made to rayne vpon earth &
in my worlde, and that the end of their
tymes myght com / thorowe them.
And the fourth came, and ouerwan
all the Beastes that were paste, and
had power ouer the worlde, wyth great
fearfulnes, and ouer the whole compas
se of the earth wyth the most wycked la
boure, and so lounge Tyme dwelte he-
vpon ye earth wt disceate, & the erth hast
thou iudged not wyth trueth. For thou
hast troubled the meke / ye hast hurt ye pe
ceable & quiet, ye hast loued lyers, ãd de-
stroyed the dwellinges of the ye brought
fourth frute, and hast cast downe ye wal
les of such as dyd no harme. Therfore
is thy wrongeous dealinge & blasphemy
com vp vnto ye hyest, & thy pryde vnto ye
myghtye. The hyest also loked vpon ye
proude times, and beholde, they are ended
and theyr abhominacions are fulfylled

And therfore appeare no more thou Ae-
gle/and thy horrible winges,& thy wic-
ked fethers,and thy vngracyous hea-
des/and thy synful clawes/and all thy
vayne body:that the earth maye be re-
freshed and come agayne to her self wh
an she is delyuered frō thy violence, ād
that she maye hope for the iudgmente &
mercy of him that made her.

The.xii.Chapter.

A And it happened when yͤ Li-
on spake these wordes vnto
the Aegle, I sawe/ and be-
holde, the heade that afore
had the vpperhand, appea-
red nomore:nether dyd the foure wyn-
ges appeare anye more,that came to hi
& were set vp to raygne:and their kyn-
gdome was smal and ful of vproure:
B And I sawe,and beholde,they appered
no more, and the whole body of the Ae-
gle was brent,and the earth was in gr-
eate feare. Then a waked I oute of the
traunce of my mynde, and from greate
feare and sayde vnto my sprete: Lo/
this hast thou geuen me,in that thou se-
archest out the waies of the hiest:lo,yet
am I wery in mynde and verye weake
in my sprete,and lytle strength ys there
in me,for the greate feare that I recea-
ued this nyght. Therfore wyll I nowe
beseche the Hyest/that he wyl comforte
me vnto the ende: and I sayde, Lorde
Lorde/ yf I haue founde grace befor
thy syght,and yf I am iustifyed wyth yͤ
before many other,and yf my prayer be
come vp before thy face,comfort me thē
and shewme thy seruaunt the interpre-
tacion and playne difference of this hor-
rible syght,that thou maiste perfectly
comforte my soule: For thou haste iud-
ged me worthy ,to shewe me the last of
tymes.
And he said vnto me:this is the yn-
terpretacion of thys sight. The Aegle
B whom thou sawest,com vp from the see
is the kingdō which was sene in the vy-
sion of thy brother Daniell,but yt was
not expoūded vnto hī,for now I declar
it vnto the. Behold,yͤ daies com,yͤ ther
shal rise vp a kigdō vpon earthe and it
shalbe feared aboue al kigdōes yͤ were
before it. In yͤ same kingdō shal.xii.Kin-
ges raygne,one after another. For the
seconde shal begin to raigne, and shall
haue more tyme then the other,and this
do the.xii.wynges signifie whyche thou
sawest as for the voice yͤ spake & yͤ thou
sawest go out from the heades but not
from the Bodye,it betokenethe,that af-
ter the tyme of that kingdom ther shal
aryse greate straungers,& it shal stand
in parel of fallig:neuertheles it shal not
yet fal,but shalbe set into his beginnig.
And the eyght vnderwynges whiche yͤ
sawest hange vnto the wynges of hym,
betoken,that in him there shall rayse ey-
ght kinges whose time shalbe but smal,
and their yeares swyft,and two of thē
shal peare. But when the myddest tyme
commeth,there shalbe foure kept in the
time,when the tyme beginneth to come
yͤ it maye be ended,but two shalbe kept
vnto the ende.
And where as thou sawest the hea- C
des telling,this is the interpretacyon:
In hys last shal the Hyest rayse vp thre
kyngdomes,and call many agayne in
to them,& they shal haue the domynion
of the earth,and of those that dwel therī,
withe muche laboure aboue all those,
that were before them. Therfore are
they called the heades of the Aegle: for
it is they that shall brynge for the hys
wyckednes agayne,and that shall per-
fourme and fynish hys last. And where
as thou sawest that the greate head ap-
peared nomore,it signifyeth,that one of
them shall dye vpon hys bedde,and yet
wyth payne, for the twoo that remayne
shalbe slayne wyth the swerde. For the
swerde of the one, shall deuoure the o-
ther/ but at the laste shall he fall thorow
the swerde hym selfe.
And where as thou sawest the vn-
derwynges,vpon the head that is on yͤ
ryght syde, it signifyethe that it is they,
whome the hyest hath kepte vnto theyr
ende:thys is a small kyngdom,and ful
of trouble. The Lyon whome thou sa-
west rising vp oute of the wod,and roa-
rynge/and speaking vnto the Aegle,&
rebuking hym for his vnrighteousnes/
is the wynde,which the hyest hath kept
for them and for theyr wickednesse vnto
the ende:he shall reproue them,and ren-
te them asunder before them.

For he shal set them lyuyng before the iudgement, and shal rebuke them: for ÿ residue of my people shal he delyuer wᵗ trouble, those ÿ be preserued ouer myne endes: ād he shal make them ioyful vntyll the commynge of the daye of iudgement, wherof I haue spoken vnto the from the begynnynge. This is the dreame that thou sawest/and this is the interpretacyon. Thou only hast bene mete to knowe the secretes of the Hyest.

Therfor wryte al these thynges that thou hast sene in a boke, ād hyde them, and teache them the wise in the people, whose hertes thou knowest maye cōprehende and kepe these secretes. But wayte thou here thy selfe yet seauen dayes mo, that it maye be shewed the, what soeuer it pleaseth the Hyest to declare vnto thee/ & with that he went his way.

And when al the people yet craued, ÿ
D the seauen dayes were past, & I not co
me agayne in to the cytye, they gathered them altogether from the lest vnto the most, & came vnto me, and sayde: what haue we offended thee? and what euell haue we done agaynst thee, that ÿ forsakest vs, and sittest here in this place? For of al people thou onlye art left vs, as a grape of the vyne, and as a candel in a darcke place, and as an hauen and shyppe preserue from the tempeste. Haue we not els aduersite ynough, but thou must forsake vs? Were it not better for vs that we had bene brent wᵗ Sion? For we are no better then they that dyed there: and they wepte wᵗ loude voyse: Then answered I them, & sayd: Be of good comforte O Israel, and be not heuy thou house of Iacob. for the Hyest hath you in remembraunce, & ÿ mighty hath not forgottē you in tētaciō. As for me, I haue not forsaken you, nether am I departed from you: but am come into this place to praye, because of ÿ mysery of Israel, ÿ I myght seke mercy for ÿ lowe estate of your Sanctuary. And now go youre wai home euery mā, and after these dayes wyl I come vnto you. So the people went their waye in to ÿ citie, lyke as I commaunded them: but I remayned styll in the felde seuen dayes, as the Angell bad me: and I ate onely of the floures of the felde/ ād had my meate of the herbes in those dayes.

The .xiii. Chapter.

And it happened after the se
uen dayes, that I dreamed A
a dreame by night. And behold there arose a wind frō the sea, that it moued al the flondes therof. And I loked, and beholde, the man was stronge and increased with the cloudes of heauen: and when he turned his contenaunce to considre, al the thynges trembled that were sene vnder him: and when the voice went out of hys mouth, all they brent that harde hym, lyke as the earth when it feeleth ÿ fyre.

After these I sawe, and behold, ther was gathered together a multitude of men out of nombre from the foure wyndes of the heauen, to fyght agaynst the man ÿ came out from the sea. And I loked/ & beholde, he graued him selfe a greate mountayne, and flew vp vpon it. But I wold haue sene ÿ border or place, wherout the hyll was grauen, and I coude not.

I sawe after these/ that al they which came to fyght agaynst him, were sore afrayede, and yet durste they fight. Neuertheles when he sawe the fea rse-nes and vyolnce of the peple, he nether lyft his vp hand nor held swerd, nor any weapen: But onely (As I sawe) he sente out of his mouth as yt had bene a blast of fyre, and out of his Lyppes the wynde of the flamme: And out of hys tonge he cast out sparkes and stormes, and they were all myxte together: The blaste of fyre, the wynd of the flammes, and the greate storme, and fell wyth a russhe vppon the peple, whych was prepared to fyght, and brent them vp euerychone: so that of the innumerable multitude there was nothynge sene, but onely dust and smoke. When I saw this I was afrayde.

Afterwerd saw I the same man com downe from the mountayne/ and callig vnto him another peacable people: and there came much people vnto hi: some were glad some wer sory, some of them were bounde, so that they were caried & brought forth.

Then was I sycke thorow greate feare,

feare, and I awaked, and sayde: ꝥ haste shewed thy seruaũt al thy wonders frõ the beginning, and hast coũted me wor thy, that thou mightest receaue my prai er: shew me now yet the interpretacyon of this dreame. For thus I consydre in my vnderstanding. Wo vnto theym that shalbe lefte in those dayes: & moch more, wo vnto them that are not left be hynde: for they that were not lefte, were in heuynes.

Now vnderstande I the thynges ꝥ are layde vp in the latter dayes, which shal happen vnto them, ãd to those that are not left behinde. Therfore are they come in to greate parells, and many ne cessities, lyke as these dreames declar er. Yet is it easier, that he which suffer eth hurte, come in these then to passe a waye as a cloude out of the worlde, and now to se the thynges that shall happẽ in the law.

Then answered he me, and sayde: The interpretation of the syght shal I shew thee, and I wyll open vnto thee, ꝥ thynge that thou haste requyred. For thou hast spoken of them that are lefte behynde, and thys is the interpretacyõ. He that taketh awaye the parel in that tyme hath kepte him selfe. They that be fallen in to harme, are such as haue wor kes and fayth vnto the most hiest. Know this therfore, that they which be left behinde, are more blessed, then they that be dead. This is the meanyng of ꝥ vysion. Where as thou sawest a man commyng vp from the depe of the sea, the same is he whom god the hyest hath kept a greate season, which by his owne selfe shal delyuer his creature, ãd he shal ordre them that are left behind. And where as thou sawest, that oute of his mouth there came a blast of wynde, fyre and storme, and how that he left vp nether swerde nor weapon, but that the rushinge in of him destroyed the whole multitude, that came to fyght agaynst
C him: it signifieth, ꝥ the daies come, whã God wyl delyuer them that are vppon earth, and in a traunce of mynd shal he come vpon thẽ ꝥ dwel in the earth. And one shal vndertake to fyght agaynste a nother, one cytie agaynste another, one place agaynste another, one people a gaynst another, and one realme agaynst another. When this commeth to passe, then shal the tokens come, that I shew ed thee before: and then shall my sonne be declared, whom thou sawest clymme vp as a man. And when al the people heare his voyce, euery man shall in theyr owne lande leaue the battayll that they haue one agaynst another, and an innu merable multitude shalbe gathered to gether, as they that be wyllyng to com and to ouercome him by fyghting. But he shal stande vpon the toppe of the mo unte Sion. Neuerthelesse Sion shall come, and shalbe shewed, beyng prepa red and buylded for all men, lyke as ꝥ sawest the hyl geuen forth without any handes. But my sonne shall rebuke the people that are come for their wickednes with the tempest, & for their euel imma ginacions: & their paines, wher wyth they shalbe punished, are lykened vnto ꝥ flã: & wout any labour shal he destroy thẽ, e uẽ by ꝥ law, which cõpared vnto ꝥ fire.

And where as thou sawest that he gathered another peaceable people vn to him: those are the ten trybes which were caryed away presoners out of theyr ow ne lande in the tyme of Oseas the king whome Salmanasar the kynge of as siria, toke presoner, and caryed them o uer the water, and so came they into an other lande.

But they gaue theym thys councell, that they shoulde leaue the multitude of the heathen, and to go forthe into a farther countree, where neuer mankind dwelte: that they myght there kepe their statuters, which they neuer kept in their owne land. And so they entred in at the narowe passages, of the water of Eu- D phrates and God shewed tokens for them and helde styll the floude tyll thei wer passed ouer: for throw that countre there was a greate way, namely of a ye re and a halfe iourney, for the same regi on is called Arsareth. Then dwelt they ther vnto the later tyme: and when they come forth agayne, the hiest shall holde styl the sprynges of the streame agayn ꝥ they may go throw, therfore sawest ꝥ the multitude with peace. And they that be lefte behinde of thy people, are those that be found wtin my border.

Now when he destroyeth the multytud
that is gathered together, he shal defend
his people that remayne, and then shall
he shewe them greate wonders.

Then sayde I: O Lorde Lorde,
shew me this: wherfore haue I sene the
men comyng vp frō ẏ depe of the sea? &
he sayde vnto me: Like as thou canst ne
ther seke out nor know these thinges ẏ
are in the depe of the sea, euen so mayst
ẏ not se my sonne, or those that be wyth
him, but in the tyme of the daye. This
is the interpretacion of the dreame why
che thou sawest, therfore thou only arte
here lyghtened: for thou hast forsaken
thine owne lawe, and applied thy dyly
gence vnto myne, and sought it. Thy
lyfe hast ẏ ordred in wysdom, & hast cal
led vnderstanding thy mother, and ther
fore haue I shewed thee the treasure of
the hyest. After thre daies I wyll
shew the more, and talke with the at mo
re large, yea heuy and wonderous thin
ges wil I declare vnto thee.

Then went I forth into the felde, ge
uyng prayse & thanckes greatlye vnto
god, because of his wonders whyche he
did in time because he gouerneth ẏ sāe
& such as is in tyme, and there I sat thre
dayes.

¶ God apereth vnto Esdras in the bush, & sheweth him what he shal do.

¶ The .xiiii. Chapter.

A Vppon the thyrd daye I sat
vnder an oke tre, then cam
there a voice vnto me oute
of the bush/and sayde: Es
dras, Esdras. And I said:
here am I Lord, & stod vp vpon my fete.
Then spake he vnto me: In ẏ bush dyd
I appeare vnto Moses, and talked w
him, when my people serued in Egypt,
and I sent hym and led my people oute
of Egipte, and brought him vppon the
mount Sion, where I held him by me
a long season, and tolde him my wonde
rous workes, and shewed him the secre
tes of the tymes and the ende and com
maunded him, sayinge: These wordes
shalt thou declare, ād not hide thē. And
now I saide vnto the, that thou laie vp
in thine hert the dreames that ẏ hast se
ne, and ẏ interpretacions whych I haue
shewed the: for thou shalt be receaued
of al, thou shalt be turned, and remayne
with my councell, and wyth suche as be
lyke ẏ, vntil the tymes be ended. For the
worlde hath lost hys youth, and the ty
mes begynne to waxe olde. For the ty
me is diuided into twelue partes, & ten
partes of it are gone already, and halfe
of the tenth parte: yet remayneth there
that, which is after the halfe of the tenth
parte.

Therfore prepare and ordre thy house B
and reforme thy people: comforte suche
of them as be in trouble: and tell nowe
of the destruction: let go from thee mor
tall thoughtes: cast awaye the burthēs
of man: put of the weake nature: lay vp
in some places the thoughtes, that are
moost heuy vnto thee/and haste the to
flye from these tymes: for such euel and
wickednesse as thou hast now sene hap
pen, shall they do yet muche worse. For
the weaker that the worlde and the ty
me is/the more, shal synne and wicked
nes increase, in them that dwell vppon
earth. For the trueth is fled farre away,
and lesinge is hard at hande. For nowe
hasteth the vision to com, that thou hast
sene.

Then answered I, and sayde: Be
holde Lorde, I wyll go as thou haste
commaunded me/and reforme the peo
ple whych are presēt. But they that shall
be borne afterwarde, whoo wyll enforme
or rebuke them? Thus the worlde is set
in darckenes, and they that dwell ther
in, are wythout lyght: for thy lawe is
kyndled, because no man knoweth the
thynges that are donne of thee, or that
shalbe done. If I haue founde grace be
fore thee, sende the holygoost into me, &
I shall wryte, all that hath bene donne
in the worlde sence the beginninge, wh
ich was wrytten in thy lawe, that menne
maye fynde the path, and that they whi
ch wyl lyue in the latter dayes, maye ly
ue.

And he answered me, sayinge: Goo C
thy waye, gather thy people together,
and saye vnto them, that they seke thee
not for .xl. dayes, but looke thou gather
the many boxe trees, and take wyth the
Sarea, Dabria, Selemia, Echanus &
Asiel, these fyue, which are redy to wryte

swyftly and come hither, and I shal ly
ght a candle of vnderstādyng in thyne
herte which shal not be put out/tyl the
thinges be refourmed/which thou shalt
begyn to wryte. And then shalt you decla
re some thinges openly vnto the perfect
and som thynges shalt thou shew secret
ly vnto the wyse. To morow this houre
shalt thou begynne to wryte.
Then went I forth (as he commaūded
me) ād gathered al the people together,
and sayde: Heare these words O Israel: Our fathers from the begynnynge
were strangers in Egypt, from whence
they were delyuered, and receaued thee
lawe of lyfe, whiche they kepte not, why
che ye also haue transgressed after them.
Then was thys lande and the lande of
Siō parted amōg you bi lot to possesse.
But your fathers and ye your selues al
so haue don vnrighteousnes, and haue
not kepte the wayes whych the Hyest
commaunded you. And for so moch as
he is a ryghtuous iudge, he toke from
you in tyme the thynge yt he had geuen
you. And now are ye here, and youre
brethren amonge you. Therfore, yf so
be that ye wyl subdue your owne vnder
standynge, and refourme youre herte,
ye shall be kepte alyue, and after death
shall ye optayne mercy. For after death
shall the iudgment come, when we shal
lyue agayne: and then shall the names
of the righteous be manifest, and the na
mes of the vngodly with their workes
shal be declared. Let no man therfore
come now vnto me, nor aske eny question
at me these .xl. dayes.
D So I toke the fyue men as he com
maunded me) and we went into the feld,
and remayned there. The nexte daye, a
voise called me/saying: Esdras, opē thy
mouthe, and drincke that I geue thee.
Then opened I my mouth, and behold
he reached me a ful cuppe, which was ful
of water, but ye colour of it was like fier.
And I toke it and dronke And when I
had dronken it, my harte had vnderstā
dyng and wysdome grewe in my brest:
for my spirete was kept in remembraū
ce, and my mouth was opened and shut
nomore. The Hyest gaue vnderstādyng
vnto the fyue men yt they wrote ye hye thī
ges of the nyght, which thei vnderstod not

But in the nyghte they ate bred: as for
me/ I spake in the daye, and held not
my tonge by night. In .xl. dayes they
wrote two hondreth and .iiii. bokes.
And it happened when the .xl. daies
were fulfilled, that the Hyest spake, sai
ynge: The fyrst that thou hast wrytten,
speake openly, that the worthy and vn-
worthy maye reade it. But kepe the .lxx.
last, yt you mayest shew it only to such as
be wyse amonge the people. For in them
is the sprynge of vnderstandyng, ye foū
tayne of wysdom/and the streame of kn
owledge. And I dyd so.

¶ The punishment that euel people shal haue, whi
ch god commaundeth Esdras to shew vnto them.

The .xv. Chapter.

BEholde, speake thou in the
eares of my people ye wor-
des of prophecy, whyche I A
wyl put in thy mouth, say-
eth the lorde: and cause thē
to be written in a letter/for it is the tru
eth. Feare not the ymmagynacions
agaynste thee, lett not the vnfaythful-
nesse of theym trouble thee, that speake
agaynste thee.
For all the vnfaythfull shal dye in their
vnfaythfulnes. Beholde sayth the Lord/
I wyll bringe plages vpon the worlde,
the swerde/honger, death and destructi-
on, for wickednes hath the vpperhand
in all the earth, & theyr shamful workes
are fulfylled.
Therfore sayeth the Lorde: I wyll
holde my tonge nomore vnto theyr wic
kednes, which they do so vngodly: ner-
ther wyll I suffre them in the thinges
that they deale wyth all so wyckedly.
Beholde, the Innocent bloude of the
troubled crieth vnto me, ye soules of ye
Righteous complayne Continuallye/
and therfore (sayeth the LORDE)
I wyll surely auenge, and receaue vn
to me all the innocente bloude from a-
monge them.
Beholde, my people, is led as a floc-
ke of shepe to be slayne, I wyll not suf
fre theym nowe to dwel in Egipte, but
wyll bringe them out with a myghti han
de and a stretched out arme, and smite
it wyth plages as afore, ād wyll destroy
all the lande of it. Egipte shal mourne,
and the foundacions of it shalbe smitte

wyth the plage and punishemente, that God shal bring vpon it.

They that tyl the ground, shal mourne: for their sedes shal be destroied thorow ye blastyng ād hayle, and horryble starre Wo worth the worlde & them that dwel therin, for ye swerde & their destructiō draweth nye, and one people shal stande vp to fyght agaynst another, and swerdes in their handes. For man shalbe vnsted fast and some shall do vyolence vnto other: they shal not regarde their kynge and princes, the waies of their doinges and handelinges in their power. A man shal desier to go in to the citie, and shal not be able. For because of ther pryde ye cytes shalbe brent in feare/ the houses shal shake, and men shalbe afrayed. A mā shal haue no pyty vpon his neibour but one shal prouoke another vnto batayl to spoyle their goodes because of ye honger of bred, and because of ye great trouble.

¶ Beholde, I gather and cal together all the kynges of the earth which are from the vprysyng, from the South, from ye East, and Lybanus to turne vnto thē, and restore the thiges that they haue geuen them. Lyke as they do yet this daie vnto my chosen, so wyl I do also, and recompēse them in their bosom. Thus sayeth the Lorde God My ryght hand shal not spare the synners, & my swerde shal not ceasse ouer them, that shed the innocent blode vpon earth. The fyre is gone out from his wrath, and hath consumed the foundacions of the earthe, & the synnes lyke the strawe that is kyndled. Wo worth them that synne/ & kepe not my commaundedementes/ sayth the Lorde: I wyl not spare them. Go youre waye ye children from vyolence defyled not my Sanctuary: for the Lord knoweth al them that synne agaynst hi, and therfore delyuerethe he them vnto death and destruccyon: For now are the plages come vpon the worlde, and yet shal remayn in them. For God shal not delyuer you, because ye haue synned agaynst him.

Beholde, an horrible vysion commeth from the East, where generatiōs so Dragons shal come out, and the people of ye Arabes wyth many charettes/ and the multitude of them shalbe as the wynde vpon earth, that all they whych heare the raging in their wrath, may feare & be afrayede: and as the wylde bores of the wod, so shal they go out and with greate power shall they come, and stande fyghtinge wyth them, and shall waste the porcyon of the lande of the Assyrians.

And then shall the Dragons haue the vpperhande, not remembrynge theyr byrthe, and shal turne about swearinge together in greate power, to persecute them. But these shalbe afraied, and kepe sylence at theyr power, and shal fle and one out of the lande of the Assyrians shal besege them, and consume one of them, and in theyr host shall be feare and dreade, and stryfe amounge theyre kynges.

Beholde cloudes from the east, and from the north vnto the south, and they are very horrybe to loke vppon, full of wrath and storm. They shall smyte one vppon an other, and they shall smyte at the great starre vpon earth and their starre, and the bloude shall be from the swerde vnto the bely/ and the smoke of mā vnto the camels lytter: And ther shal be great fearfulnes and trembling vpō earth/ and they that se the wrath, shalbe afrayde, and a tremblynge shall come vpon them.

And then shall there come great raynes from the south and from the north, and parte from the weste, and from the stormy wynde from the Easte, and shall shut theym vp agayne, and the cloude whych he raysed vpp in wrath, and the starre to cause fere toward ye east & west wynde shalbe destroyed: and the greate cloudes shall be lyfte vp, and the myghtie cloudes ful of wrath and the starre, that they may make all the earth afrayed and them that dwel therin and that they maye poure oute ouer all places an horryble starre fyre and hayle and flyeng swerdes, ād many waters, that all feldes maye be full, and all ryuers and they shall breke downe the cities and walles mountaynes and hylles all trees wod and the grasse of the medowes & al their frutes. And they

shall

stedfast vnto Babilon, and make her a
frayde, they shal come to her and besege
her: the sterre of all wrath shal they po-
ure oute vppon her.
Then shal the dust and smoke go
G vp vnto the heuen, and al they that be
aboute her shall bewayle her: and they
that remayne vnder her, shal do seruice
vnto the that haue put her in fere. And
thou Asia that comfortest thy selfe also
vppon the hope of Babylon, and art a
worshyp of her personne: Wo be vnto
thee thou wrath, because thou hast ma-
de thy selfe lyke vnto her, and hast dect thy
daughters in whordom, y they myghte
tryumphe and please thy louers, whych
haue alwaye desired to commyt whor-
dome wyth thee: thou hast folowed the
abhomynable cytie in al her workes &
inuencyons.
Therfore sayeth god: I wyl sende
plages vpon the, wyddowhode, pouer-
te, honger, warres / & pestilence to wast
thy houses with destruccion and death:
and the glory of thy power shall be dry-
ed vp as a floure, when the heate aryse-
th that is sent ouer thee. Thou
shalt be syck as a poore wife that is pla-
ged and beaten of wemen: so that the
myghtye and louers shall not be able to
receaue thee. Woulde I so hate thee say
eth the Lorde? If thou haddest not al-
waye slayne my chosen, exaltyng the str-
oke of thy handes, and sayd ouer their
death / when thou wast dronken: set for-
th the bewty of thy countenaunce.
The rewarde of thy whordome shalbe
recompenced the in thy bosom, therfore
shalt thou receaue rewarde.
Lyke as thou hast done vnto my cho
H sen (sayeth the Lord) euen so shal God
do vnto thee, and shal delyuer thee into
the plage. Thy children shal dye of hon-
ger, and thou shalt fal thorow y swerd.
Thy cities shalbe broken downe / and al
thyne shal perish with the swerd in the
felde. They y be in the mountaines shal
dye of honger and eate their owne flesh
and drynke their owne bloud for very
honger of bred & thirst of water. Thou
vnhappye shalt com thorow the sea, and
receaue plages agayne.
In the passage they shal cast dow
ne the slaine citie / and shal rote oute the
part of the lande, and consume the por
cion of thy glory. They shall treade the
downe lyke stubble, & they shalbe thy fi
re, & shal consume thee, thy cities & thy
lande, thy wod, and thy frutefull trees /
shall they burne vp wyth fyre. Thy chil
deren shall they carye awaye captiue,
and looke what thou hast, they shall
spoyle it, & marre the bewty of thy face.
¶ The heathen shalbe punished.

The .xvi. Chapter.

Wo be vnto thee Babylon A
and Asia, wo be vnto thee
Egypt and Siria: gyrde
your selues wyth Clothes
of sacke & hearre, & mour-
ne for your chylderen, be sory / for your
destruction is at hande. A swerd is set
among you and who wyll turne it bac
ke? A fyre is kindled amonge you, and
who wyll quenche it? Plages are sent
vnto you, and what is he that wyl dry-
ue the awaye? Maye any man dry-
ue awaye, an hongry lyon in the wode?
Or may any man quench the fyre in y
stubble, whā it hath begonne to burne?
Maye one turne agayne the arow that
is shot of a stronge archer? The myghty
Lorde sendeth the plages / ād what is
he that wyl dryue them awaye? The fy
re is kindled / & gon forth in his wrath
and what is he that wyl quench it? He
shall cast lyghtenynges, & who shal not
feare? He shall thondre and who shall
not be afrayd? The Lord shal threate,
& who shal not vtterli be bet to pouder
at his presence, y earth quaketh & y fou
dacions therof: the sea ariseth vp with
waues from the depe, and the floudes
of it are vnquiet, and the fysshes therof al
so before the Lorde, and before the glo-
ry of hys power. For stronge is his rig
ht hand that holdeth the bowe, hys aro
wes that he shuteth, are sharpe, & shall
not mysse, when they begyn to be shott
into the endes of the worlde. B
Beholde the plages are sent, and shal
not turne agayne, tyll they come vpō
ȳ earth. The fyre is kyndled, and shall
not be put oute / tyl it consume the fon
dacions of the earth. Lyke as an arow
whiche is shot of a myghtye archer, re
turneth not backe warde: euen so the
plages that shalbe sent vpon earthe /

shal not turne agayne. Wo is me, wo is me, who wyl delyuer me in those dayes? The begynnyng of sorowes and great mournig: the begynnyg of dearth and great dearth: the beginning of warres, and the powers shal stande in feare: ye begynnynge of euels, and they shall tremble euery one. What shall I do in these thinges, when ye plages come? Behold, honger / and plage / trouble and anguish are sent / as scourges for amendement. But for al these thinges they shall not turne from their wickednesses, ner be alwaye myndeful of the scourges.

Beholde, vytayles shal be so good cheape vpon earth / that they shal thinck
C them selues to be in good case: & euẽ the shal myschefe grow vpõ earth / warre / derth and greate disquietnes. For many of them that dwel vpon earth shal perish of honger, and the other that escape the daũger, shal the swerde destroye: and ye deed shalbe cast out as donge, and there shalbe no man to cõfort theym. For the erth shalbe wasted, & ye cytyes shalbe cast doune: ther shalbe no man lefte to tyll ye earth, and to sowe it. The trees shal geue frute, and who shal plucke them of & gather them? The grapes shalbe rype, & who shal treade them? For all places shalbe desolate of man, so that no man shal desire to se another, or to heare hys voyse. For of one hole citie there shalbe ten left, and two in the felde, which shal hyde them selues in the thycke boushes and in the clyfes of stones: lyke as whẽ there remayned thre or foure olyues vpon the olyue tre, or as when a vyneyard is gathered, there are left some grapes, of them that diligently sought thorow ye vyniarde:

Euen so in those days there shalbe thre
D or foure left, for them that search their houses with the swerde. And the earthe shal be left wast, and thee feldes therof shal ware olde: ãd her wayes and al her pathes shal grow ful of thornes, because no man shall trauayle there thorowe. The daughters shal mourne, hauig no brydegromes: the women shall make lamentacyon, hauing no housbãdes, their daughters shal mourne hauyng no helpe of their bridegrome. In thee warres shal they be destroyed, and their husbandes shal perish of hunger.

O ye seruauntes of the Lorde, heare these thynges, and marck them: behold the worde of the Lorde, O receaue it: beholde, the plages draw nye and are not slacke in tarienge. Lyke as a trauaylyng womã, which after the .ix. moneth bryngeth forth a sonne, when the houre of the byrthe is come, an houre two or thre afore that the paynes come vpon her body, and when the chylde cõmeth to the byrth, they tary not the twyncklynge of an eye: Euen so shall not the plages be slack to come vpõ earth, and the world shal mourne, and sorowes shal com vpon it on euery side.

O my people, heare my worde, make you ready to the batayle: and in al euell
be ye euen as pilgrems vpon earth. He E
that selleth, let him be as he that flyeth his waye: and he that bieth, as one that wyl lese. Who so occupieth marchaundies, as he that winneth not: and he that buyldeth, as he that shal not dwel therin: he that soweth as one that shal not reape: he that twysteth the vyne yeard, as he that shal not gather the grapes: thei that mary, as they that shall get no chyldren: And they that marye not, as the wyddowes: and they that laboure, laboure in vayne. For straungers shal reape their frutes, and spoyl their goodes; ouerthrow their houses, and take their children captiue, and in captiuytie and honger shal they get children.

And they that occuppe theyr marchaundice / wyth robbery / the lounge decke they theyr cities, theyr houses, theyr possessions, and persounes, the more wyll I punish them for theyr synnes, sayeth the Lorde. Lyke as an whore enuieth a honest womã, so shal ryghtousnes hate iniquitie, & when she decketh her selfe, & shall accuse her to her face, when he commeth that defendeth, which shal make inquisicion for all synne vpon earth. And therfore be not ye lyke therunto, nor to the workes therof: for or euer it be lõg, iniquitye shall be taken away out of ye earth, and righteousnes shall rayne among you.

Let not the synner saye, that he hath F
not synned, for coles of fyre shall burne vpon hys head, whych sayth before the

Lord

Lorde god and his glorye: I haue not synned. Beholde, the Lord knoweth all the worckes of men/ their ymaginacyons, their thoughtes and their hertes. For he spake but the worde: let y earth be made, and it was made: let the heauẽ be made and it was made. In his worde were the starres made, and he knoweth the nombre of them. He searcheth y grounde of the depe, and the treasures therof: he hath measured the sea, a what it conteyneth. He hath shut the sea i the middest of the waters, ãd with his worde hath he hanged the earth vppon the waters. He spredeth out the heauẽ lyke a vawte, vpon the waters hath he founded it. In the desert and drye wildernes hath he made springes of water, ãd pooles vpon the toppe of the mountaynes, that the floudes myght poure downe from the stony rockes to water the earth. He made man, and put hys herte in the myddest of the body, and gaue hym breth lyfe and vnderstandinge/ yea ãd the sprete of the Almightie god, whych made al thinges, and hath searched the grounde of al the secretes of the earth.

C He knoweth your imagynacons a inuencyons, and what ye thincke when ye synne/ and wolde hyde your synnes. Therfore hath the Lord serched and sought out al youre worckes, and he shal bewraye you all. And when youre synnes are brought forthe/ ye shalbe ashamed before men and your owne synnes shalbe youre accusers in that daye. What wyl ye doe? Or how wyll ye hyde your synnes before God and hys Angels? Beholde God him selfe is the Judge, feare him, leaue of from youre Synnes and forgette youre Unrightousnesses, and medle nomore with thẽ: so shal god leade you forth, and deliuer you from al trouble. For behold y heate of a greate multitude is kyndled ouer you, a they shal take awaye certen of you/ a feade y idle wt Idols: ãd they that consent vnto them shalbe had in derysiõ, and laughed to scorne, and trodẽ vnder fote.

D For vnto y places ther shalbe a place, and in the nexte cyties a greate insurrection vpon those that feare the lorde. They shall be lyke mad men, they shall spare no man: they shal spoyl and wast suche as feare the Lorde, theyr goodes shall they take from theym, and shutte them out of theyr houses. Then shal it be knowen who are my chosen, ãd they shalbe tryed as the gold in the fyre. Heare O ye my beloued, sayeth the Lorde: behold, the dayes of trouble are at hãd, but I wyl delyuer you from the same. Be not ye afrayde, dispayre not, for god is youre captayne.

Who so kepeth my commaundementes and preceptes (sayth the Lord god) let not your synnes weye you downe/ a let not your vnrightuousnesses be lifte vp. Wo be vnto them that are subdued vnto theyr sinnes, and tangled in their wickednesses: Lyke as a feld is hedged in with busshes, and the path therof couered wyth thornes, that noman maye trauell thorow: and so is he taken, and cast in the fyre, and brent.

The ende of the .iiii. boke of Esdras.

The boke of Tobiah.

C Tobiah being taken prysoner, forsaketh not y lawe of truth. The mercy and charitie of Tobiah, and the maners of him in hys youth. He taketh Annah to wyfe, by whom he hath a sonne named Tobiah. He succoureth Gabell for mony. He and hys are fayne to fly, but after the death of Senacherib they returne agayne.

The fyrst Chapter.

A TObiah was of the Trybe and Citie of Nephtaly, which lyeth in the hye cõtrees of Galile aboue Naason the waye towarde the weste, hauinge the citie of Sephet vpon the left syde.

Though he was taken prysoner in the dayes of Salmanasar kynge of the Assirians, neuertheles, being in captiuite, he forsoke not the way of trueth: In so muche, that what soeuer he myght gete, he parted it dayly wt his felow presoners a brethren that were of his

kinred. And though he were yonger then
al in the tribe of Nephtaly, yet dyd not
he behaue hym selfe chyldeshlye in hys
workes. And whe al the other wente to
the golden calues, whiche Jeroboham
the kynge of Israel had made, he hym
selfe alone fled of their companies/and
gat him to Jerusalem vnto the temple
of the Lorde, and there worshipped the
Lorde God of Israel, faythfully offe
ryng of al hys first frutes and tithes, so
that in the thirde yeare he mynystred al
the tythes vnto the straungers and con
uertes. These and soch like thiges dyd
he according to the lawe of God whe he
was but yonge.

C But when he was a man, he toke out
of his owne tribe a wyfe called Anna, &
of her he begat a sonne, whome he called
after his owne name/& taught hym frō
his youthe vp, to feare God/and to re
frayne from al synne.

Now when he with his wyfe, his sonne
and wt al his kynred was come in capti
uite vnto Nynyue what tyme as they al
ate of the meates of the Heathen, he kep
his soule, and was neuer defyled in ther
meates. And for so moch as he was mi
deful of the lord in al his hart, God ga
ue him fauor in the presence of Salma
nasar the kyng which gaue him powere
to go where he wolde, and so had he ly
bertie to do what he lyst.

So wente Tobiah vnto all thē that
were in preson/and comforted them/&
D gaue them wholsome exortacyons. And
whē he came to rages a citie of the Me
des, hauing ten talentes of siluer (of the
thinges wherwith the kynge had hono
red him) and sawe amonge a greate cō
pany of people of his kynred, one Gabe
lus (which was of his owne trybe) beig
in necessite, he gaue him the said weight
of syluer vnder hand wrytyng.

After a longe season when Salma
nasar the kyng was deed, and Senna
herib hys sonne reygnede in his steade,
whiche hated the childrē of Israel. To
biah went dayly thorow out al hys kyn
red, and comforted them & gaue of hys
goodes to euery one of them, as moche
as he myght: he fed the hongrie, clothed
the naked, and buried the deed & slain,
and that dylygently.

And when Sennaherib the kynge ca
me agayn and fled out of Jewry (what
tyme as God punyshed him for his blas
phemy) and in hys wrath slew e manye
of the chyldern of Israell, Tobiah bu
ryed theyr bodies. But when it was tol
de the kynge, he commaunded to slay hī
and toke away all his goodes. Neuer
theles Tobyah with hys sonnes and
with his wyfe, fled hys waye, and was
hyd naked, for there were many that lo
ued hym. But after .xlv. dayes, the kīg
was slayne of hys owne sunnes. Thē ca
me Tobyah againe to his house, and al
his goodes restored vnto hym.

¶ Tobiah biddeth such of his frendes as feare god, to a banket or feast. He is reproued of hys frendes. He feareth god more then the king. He becommeth blynde by the permission and sufferaunce of God. His kinsfolke mocke hym.

The .ii. Chapter.

After these thynges vpon a solempne daye, of the Lorde Tobiah made a good feast A
in hys House, and sayde vnto his sonne: Go thy way
and bryng hether som of our trybe such
as feare god, that they maye make me
rye wt vs. And when he was gon, he ca
me agayne, and tolde hys father that o
ne of the chylderen of Israell laye slain
vpon the strete. And immediatly he lepe
from his table, left the feaste, came fas
ting to the ded corse, toke him and bare
hym preuely into hys house that when
the sunne was downe, he myght safely
bury hym. And when he had hyd the cor
se, he ate his meate wyth mournynge &
feare, remembring the wordes that ẏ
Lord sayth by the prophet Amos: your
hye feastes shalbe turned to sorowe and
heuynes.

But when the sunne was downe he B
wente hys waye and buried him. Then
all hys neyghbours reproued hym, sey
ynge, It is not longe sens it was com
maunded to slay the because of thys ma
ter and hast scarce escaped the daunger
of death, & buriest thou the ded agai
Neuertheles Tobiah fearing god more
then the kynge, toke the bodies of the
slayne, hyd them in his house and buri
ed them at mydnight.

It happened vpon a daye/ẏ he had
buryed the ded and was wery, came ho
me

the/ & layde hym downe by þ wall & slept.
And while he was a slepe, there fel dow
ne vpon hys eyes warme dong oute of
þ swalowes nest, so that he was blynde.
Thys temptacyon dyd God suffer to
happen vnto hym, that they which ca-
me after, might haue an example of his
pacience, like as of holy Iob. For in so
muche as he euer feared god from hys
youth vp and kept hys commaunde-
mentes, he was not heuy agaynst god,
that the plage of blindnes chanced vn-
to hym, but remayned stedfast in the fea
re of God, and thancked god al the dai
es of his lyfe.

For like as blessed Iob was had i
D derysion of kinges, euen so was he lau
ghed to scorne of his elders ãd kinsfol-
kes, whych sayde vnto hym: Where is
thy hope for the which thou hast don al
mes and buried the dead? But Tobiah
rebuked them, and spake: sai not so, for
we are the children of holye men/ & loke
for the lyfe, which God shall geue vnto
them, that neuer turne their lyfe frõ hi.
Anna his wyfe went dayly to the wee-
uynge worcke/ and loke what lyuynge
she coulde get wyth the laboure of her
handes/ she broght it. And it happened
that she toke a kyd and broght it home.

And when her husband herde it crie
he sayde: Loke that it be not stolne, re-
store it agayne to the owners: for yt ys
not lawful for vs, to eate or to touch a-
ny thynge of theft. Then was his wife
angry and sayde: Now is thy hope be-
come vaine opẽly, and thy almes dedes
are manyfest. With these and such like
wordes dyd she cast him in the tethe.

¶ The praier of Tobiah. Sara the daghter of Ra-
guel is sclaundred of her fathers seruaunt. The
praier & fasting of Sara: And also the innocen cye
& chastite of her. The praiers of Tobiah & Sara ar
herde.

¶ The .iii. Chapter.

THen Tobiah toke it heuely
and with teares begann to
A make his praier sayeng: O
Lorde thou art righteous,
and al thy iudgmentes are
treue yea al thy wayes are mercy, faith
fulnes & iudgment. And now O lord be
mindful of me/ and take no vengaunce
of my synnes, nether remembre my mys-
dedes, nether the misdedes of my elders.
For we haue not bene obediẽt vnto thy
commaundementes/ therfore are we sp
oyled, brought in captiuite/ into death/
into derysion and shame vnto al nacy-
ons, amõg whom þ hast scatered vs.
And now O Lord thy iudgmentes ar
greate, for we haue done accordynge to
thy commaundementes, nether haue we
walcked innocetly before the. And now
O Lorde, deale wyth me accordynge
to thy wyl, & commaũd my sprete to be
receaued in peace, for more expedyente
were it for me to dye/ then to lyue.
At the same tyme it happened þ Sara
the Daughter of Raguell at Rages a B
citye of the medes was sclaundrede of
one of her fathers hãdmaydes, namely,
that she shoulde haue had seuen housbã-
des/ which as sone as they were gone in
vnto her, were slayne of the deuel called
Asmodeus. Therfor when she reproued
the mayden for her faute, she answered
her, saying: God let vs neuer see sonne
nor daughter of þe more vpon erth/ thou
kyller of thy husbands. Wilt thou slay
me also as thou hast slayne seuen mẽ.
At thys voyce went Sara into an hye
chamber of her house, and thre dayes
and thre nightes she nether ate, ner drã-
ke, but continued in prayer, & besought
God wyth teares, that he wold delyuer
her from thys rebuke.

Upon the thyrde daye it chaunced,
that when she had made an ende of her
prayer, she prarsed the Lorde sayeng: C
Blessed be thy name o God of oure fa-
thers, which when thou art wroth, she
west mercy, and in the tyme of trouble
thou forgeuest the synnes of them, th
at call vpon the. Unto the O Lord tur
ne I my face, vnto the lyft I vp myne
eyes. I besech the O Lord, lowse me
out of the boundes of this rebuke, or
els take me vtterly awaye from of the
earth. Thou knowest Lord, that I ne
uer had delyte vnto man, and that I
haue kepte my soule cleane from all v
ncleanly lust, I haue not kepte compa
ny with those that passe their tyme in
spoorte, nether haue I made my selfe p
artaker wyth them that walcke in ly
ghte behauoure. Neuertheles an hou
sband haue I consented to take/ not
for my pleasure, but in thy feare.

Now

Now peraduenture ether I haue be
ne vnworthy of them, or els were they
vnmete for me, for thou happlye hast
kepte me to an other housband. For
whyethy councel is not in ye power of
man. But whosoeuer loueth the and
serueth the a right, is sure, that yf his
lyfe be tempted and proued, it stand-
deth in the tryeng: and yf he endure in
pacience, he shall haue a reward and
be hyghly crowned: & if he be in trou-
ble, that God (no doubte) shall dely-
uer hym: and if his lyfe be in chastenig,
that he shall haue leaue to comme vnto
thy mercye.

For thou hast no pleasure in our dã
nacion: and whye, after a storme thou
makest the wether fayer and styll: after
weping and heuynes thou geuest great
ioye. Thy name, O God of Israel/be
praysed for euer. At the same tyme were
both theyr prayers hearde in the syght
of the magestye of the hyest God. And ra
phael the holy aungel of the Lord was
sent to helpe them both, whose prayers
came together before God.

¶ Tobiah thinking to dye geueth a godly exhortacion & monicion to hys sonne.

¶ The .iiii. Chapter.

A So when Tobiah thought
his prayer to be herde, that
he might die/he called vn-
to him hys sonne Tobiah,
and sayde vnto him: My
sonne, heare the wordes of my mouth/
and laye them in thine hert as a founda
cyon. When God taketh awaie my so-
ule, burye thou my bodye, and holde thy
mother in honoure all the dayes of her
lyfe. For thou oughtest to remem-
bre/what and how grete parels she suf
fred for the in her wombe. And whẽ she
also hath fulfylled the time of her lyfe,
bury her beside me. Haue God in thy
thought all the daies of thy life, and be-
warre, lest at any time thou consent vn
to sinne, and lest thou let slippe the com
maundementes of the lord oure god.

Geue almes of thy goodes, ãd turne
B neuer thy face from the poore: & so shall
it come to passe, that the face of ye Lord
shal not be turned a waye from the. Be
mercyful after thy power. If thou hast
much-geue plẽteousli. if ye haste litel, do
thi diligẽce gladly to geue of that lytle,
for so gatherest thou thy selfe a goode re
warde in the daye of necessytie. For al-
mes delyuereth * from death/& suffreth
not the soule to come in darckenes. A
greate comforte is allmes before the hie
God/vnto all them that do it.

My sonne, kepe the well from all
whordom, and (besyde thy wyfe) se that C
no falte be knowẽ of ye. Let neuer pride
haue rule in thy mynde ner in ye world,
for in pride begamne al destruccyon.

Whosoeuer worketh eny thing for
the, immediatly geue him his hyer, and
loke that thy hyred seruantes wagies re
mayn not by the ouer nyght. Loke that
thou nether do vnto another man, thee
thinge that thou woldeste not another
man sholde do vnto the. Eate thy bred
with the hongrye and poore, and couer
the naked with thy clothes. Set thy bre
de and wyne vpon the buryal of ye righ
tuous, and do not thou eate and drinke
therof with the synners. Aske euer cou
cell at the wyse.

Be alwaye thanckful vnto God, and be D
seche him/that he wyll ordre thy wayes,
and that whatsoeuer thou deuysest or takest
in hande/it may remayne in him. I certi
fy the also my sonne, that (when thou wast
yet but a babe) I delyuered ten talentes
of siluer vnto Gabelus, at Rages a cy
tie of the Medes, and his hand wrytig
haue I by me. And therfore seake som
meannes, how thou mayest com bi him,
and receaue of him the sayd weight of sil
uer, and geue hym hys hand wrytynge
agayne.

My sonne/be not afrayed: truth it
is, we leade here a poore lyfe: but great
good shal we haue, yf we feare God, ãd
departe from al synne, and do well.

The Notes.

Some rede from all synne & from deth.

¶ The obedience of young Tobiah to hys father, which is sent into Rages. An Aungel accompanieth with him in his iorney.

The .v. Chapter.

Then answerd Tobiah his fa
ther, and sayde: father/all ye A
thou hast commanded me/
wyl I do, and that diligent
ly. But how I shall requyre
this mony, I can not tel. Nether doth he
knowe me, ner I hym. What toke shal

I geue hi? And as for the waye thether,
I neuer knewe it. Then hys father an-
swered hym, and sayde: I haue hys had
wrytinge by me, whych when thou she-
well hym, immediatly he shall paye the.
But go thy waye nowe, and get thee so
me faythfull mā to go wt the for an hy-
re, that thou mayest receaue the mony/
whyle I am yet lyuing.

Then went Tobiah out, and vpon ye
streate he founde a fayre yonge manne
standing, gyrded vp, as it were one rea
dy to take hys iourneye. And he knewe
not that it was an aungell of God, but
saluted hym/ & sayd: From whence arte
thou, ye good yongman? He answered:
Of the chylderen of Israell.

And Tobiah sayde vnto hym: kno-
B well thou the waye that leadeth vnto ye
countre of the Medes? He answered: I
knowe it well/ and all those streates ha
ue I gone ofte tymes, and haue lodged
wyth oure brother Gabelus that dwel-
leth in Rages a citie of the Medes/ wh
ich lyeth vpon the mount Egabthanis.
Tobiah sayde vnto hym: I praye thee,
tary for me, tyll I haue tolde my father
these thynges. Then went Tobiah in,
& tolde hys father all. At the whych his
father marueled/ & prayed that he wol
come in vnto hym.

Nowe when the aungel came in, he
saluted hym/ and sayde: Ioye be wt the
for euermore. And olde Tobiah sayde:
what ioye, can I haue that sytte here in
C darckenes, and se not the lygt of hea-
uen? The yongman sayde vnto hym: be
of good cheare, God shal helpe the shor
tly. And Tobiah sayde vnto hym: Canst
thou brynge my sonne to Gabelus vnto
the citie of Rages in Medea? And whē
ye comest agayn I shal pay the thy hire.
And the Aungell sayd vnto him: I shal
leade thy sonne, and brynge hym thee a
gayn. Then Tobiah answered him:
tell me I pray thee/ of what house, or of
what trybe art thou?

The Aungell Raphaell sayde vnto
hym: Askest ye after the kyndred of an
hyrelyng, or sekest thou a gyde for thy
Sonne to go wyth hym?
But that I make thee not carefull, I
am Azarias the sonne of great Anani
as. And Tobiah answered: thou arte
come of a greate kynred: but I praye
thee, be not displeased, that I desired to
know thy kynred. The Aungel said vn
to him: thy sonne shal I leade forth sa-
felye, and brynge hym whole to thee a-
gayne.

Then answered Tobiah, and sayde:
well/ god on youre waye, and god be in
youre iourney, and his Angel bear you D
company. So when they had prepared
al thynges, that they wolde take wt thē
in their iorney: Tobiah bad his father
and his mother fare wel, and they went
on their way both together. Now whē
they were gone, his mother beganne to
wepe/ and sayde: The staff of oure a-
ge hast thou taken awaye, and sent him
from vs.

Wolde God that moneye had ne-
uer bene, for the whych thou hast sente
him awaye. If we had bene contente wt
oure pouertie, this had bene greate rich
es vnto vs, that we saw oure sonne here.
Then sayd Tobiah vnto her: wepe not,
oure sonne shal come to vs agayne safe
and sounde/ and thyne eyes shal se him.
For I trust, ye ye good angel of god shal
beare him company/ and ordre wel all ye
thynges that he doth: so that he shal cō
to vs agayne with ioye. At these wor-
des his mother lefte of from weppynge,
and helde her tonge.

¶ Yong Tobiah is delyuered from the fysh, by the
Angel. The Angel exhorteth Tobiah to take Sara
to his wife.

¶ The. vi. Chapter.

SO Tobiah wente on hys
waye, and a dogg folowed A
hym/ and the fyrst nyghte
they abode by the water of
Tigris. Then went he
out to wash his fete/ and beholde, there
came forth an horrible fyshe to deuoure
hym. Of whome Tobiah was a
frayde, and cryed with a loud voyce, sai
ynge: Lorde he commeth vpon me.
And the angell said vnto him: take him
by the cheke blade, and draw him to the.
And he dyd so and drewe him vpon the
land. And the fyshe beganne to leape at
his fete.

Then

Then sayd the Aungel vnto him:
Take out the bowels of this fysh, ãd as
for the hert, the gal ãd leuer, kepe them
B by the. For these things are necessary
ãd good for medicyne. Tobyah dyd so,
ãd rosted the fysh, and they toke him wt
them in their iorney: the resydu they sal-
ted, as mech as was sufficient for thẽ,
til they came to Rages. Thẽ Tobiah as-
ked the Aungel and sayde vnto him: I
praye the brother Azariah, tel me, wher
to are these thinges good of the fysh, yt
thou hast bidden me kepe?

The Aungel answered him ãd said:
If thou layest a pece of the hert vpon
the coals, the smoke ther of dryueth a
waye all maner of euel sprites, wheth-
er it be from man or from woman, so
that from thence forth the same shal cõ
nomore vnto them. The gall is good
to anoynte or to streke the eyes withal,
where as there is eny blemysh in them,
C so shal they be whole.

And Tobyah sayde vnto him: wher
wylt thou that we remayne? The Aun-
gel answered and saide: Here is a neye
kinsmã of thine, one Raguel by name,
which hath a daughter called Sara, ãd
hath nether sõne ner daughter but her.
Al hys good belongeth vnto the, and yu
must mary this daughter: and ther-
fore desyre her of her father, and he shall
geue her thee to wyfe. Then aunswered
Tobyah and sayde: As I vnderstande,
she hath bene maried vnto seuẽ housbã
des, and they all are ded: and I ha-
ue herde saye, that the deuel slew them.
I am afrayd therfore, lest soch thinges
happened vnto me also: which yf it cam
to passe (seynge I am the only sonne of
my Father and my mother) I shoulde
bringe them in their age wyth sorowe to
their graues.

Then sayde the Aungel Raphael vn
to him: Heare me, and I wyl tell what
D they be of whome the deuel hath power.
Namely, they that receaue mariage of
soch a fashion, that they shut God oute
from them and from their herte, and ge
ue themselues to their owne luste, euen
as it were an horse and Mule, which ha
ue no vnderstãdyng: vpõ soch hath ye de
uel power. But when thou takest her, ãd
art come in to the chamber, withold thy
selfe frõ her thre days, & gyue thy delyg
ce vnto nothig but vnto prayer wt her.

And in the fyrst night rost the leuer
of the fysh, and the deuel shal be driuen
away. The seconde night shalt thou be
receaued into the company of the holye
patryarks. The thirde night shalt thou
optayne the blessing of god, so that wh
ole childre shalbe borne of you. After ye
thirde night take the maiden in ye feare
of god, and more for the desyre of child
ren then for any fleshly lust: that in the
sede of Abraham thou mayst optayne
the blissing in children.

Yonge Tobiah and the Aũgel came to the hou-
se of Raguell. He requyreth Raguels daughter to
wyfe, and optaineth her.

The. vii. Chapter.

Then went they in to Ragu-
ell, which receaued them A
ioyfully. And when Ragu-
el loked vpõ tobiah, he said
vnto Anna his wife: how ly
ke is this yong mã vnto my
systers sonne. And when he had spokẽ
this, he sayde: whence be ye good brethrẽ?
They sayde: Of the trybe of Nephta-
li, out of the captiuyte of Niniue.
Then sayde Raguel vnto them: knowe
ye my brother tobiah? They said yee
we knowe hym well. And when he had
spoken muche good of hym, the angel
sayde vnto Raguell: Tobiah of whom
thou askest, is thys yongmans father.
Then Raguell bowed hym selfe downe
and wepte, toke hym aboute the necke,
and kyssed hym, and sayde: Gods bles-
synge haue thou my sonne, for thou art
the sõne of a good vertuous man. And
Anna hys wyfe and Sara hys daugh
ter wepte also.

Now when they had talked together, B
Raguel bad kyl a wether, and to make
a feast. And when he prayed them to sit
downe to dyner, Tobiah sayd: I wyl ne
ther eate nor drik here this daie, excepte
yu first graunt me my peticyon, & promyse
me to geue my thy daghter Sara: whẽ
Raguell hearde thys, he was astonied
for he knew, what happened the other
vii. men that wente in vnto her: and he
beganne to feare that it shoulde chaun-
ce vnto him also in lyke maner.

And whyle he stode so in dowbte, &
gaue the Younge man no answere, the
aungell

angel sayde vnto him: Feare not to ge
ue him thy daughter, for vnto thys mã
that feareth god, belongeth thi daughter
to wife/therfore might none other haue
her.

Then sayde Raguel: I doute not,
but god hath accepted my prayers and
teares in hys sight: and I trust he cau=
sed you to com vnto me for the same in
tent, that this daughter of myne might
be maryed in her owne kinred, accordig
to the lawe of Moses. And now doute
thou not, but I wyl geue her vnto thee:
so he toke ye right hãd of his daughter/
and gaue her into the ryght hand of To
biah, and sayde: The god of Abraham,
the god of Isac and the God of Jacob
be with you ioyne you together, ãd ful
fyl his blessinge in you. And they toke a
letter and made a wrytinge of the mari
age. And then made they mery, and pra
ysed god. And Raguel called Anna his
wyfe vnto him, and badde her prepare
another chambre, and thyther he brou=
ght Sara his daughter, and she we=
pte. Then said he vnto her: Be of good
chere my daughter/the lorde of heauen
geue the ioye, for the heuines that thou
hast suffered.

¶ The aungel byndeth the deuel. Tobiah exorteth his wife to praier, and they praie thre daies befor they lye together:

¶ The. viii. Chapter.

A Nowe after that they hadd
supped, they brought ye yon
ge man into her. Then thou
ght Tobiah vpon the wor
des of the aungel, and toke
out of his bagges a pece of the leuer of
the fishe, and layed it vppon the whoote
coales. So the aungel Raphael toke
holde of the deuel, and sent hym awaie,
and bound hym in the wildernes of the
hyer Egipt. Then spake Tobiah vnto
the virgin, and sayd: Up Sara, let vs
make our praier vnto God to daye, to=
morow, and ouermorow: for these thre
nightes will we reconsyle our selues wt
God: and whan the thyrd holy nyght is
past, we shal ioyne together in the deu=
tye of marryage. For we are the childre
of the holye men and we maye not com
together as the Heathen, that know not
God.

Then stode they vp both together,
and besought God earnestly, ye he wold
preserue them. And Tobiah sayde: O
Lord God of oure father, praysed be ye
of heauen and earth, of the sea/ welles,
and floudes, and of all the creatures ye
be theryn. Thou madest Adam of the
moulde of the earth, and gauest hym E
ua for an helper. And now Lord thou
knowest that it is not because of volup
tuosnes, that I take this sister of mine
to wife, but only for the loue of children
in whome thy name be blessed for euer.
And Sara sayde: haue mercy vpon vs
(O Lorde) haue mercye vppon vs and
let vs both come whole and sound to a
good age.

And aboute the cocke crow, it hap=
pened/that Raguel called his seruaun
tes, and they wente wyth hym, to make B
a graue. For he sayde: yt is chaunched
vnto him paraduenture, as it dyd vnto
the other seuen men, that went into her.
Nowe when they had made the graue,
Raguel came agayne to hys wyfe, and
sayd vnto her: send one of thy maydes,
to loke if he be deade, that I may burye
hym afore it be lyght daye. So she sente
a mayden to see/whiche when she came
in to the chamber, she founde them who
le and sounde, sleping together. And so
she came agayne and brought good ty
dinges. Then Raguell and Anna hys
wyfe praysed the Lorde, and sayde: prai
sed be thou O Lorde God of Israel/for
it is not happened vnto vs, as we thou
ght. For thou hast dealte mercyfully wt
vs, and put awaye from vs/the enemy
that persecuted vs, and hast shewed mer
cye vnto yonder two beloued. O Lorde
cause them to magnifye thee more per=
fectlye and to offre thee the sacrifice of
thy prayse & of theyr health: that al peo
ple may knowe, that thou only art god
in all the earth.

And immediatly Raguel comman
ded hys seruauntes, to fyl the graue th
at they had made, with earthe afore it
was lyght: and bad his wyfe prepare
a feast and to make ready all thinges
that were necessary for meate to suche
as wente by the waye.

He caused two fat kyne also, and four wethers to be slayne, and meates to be prepared for all his neyghours and frendes. And Raguell charged Tobiah, to remayne wyth hym two wekes. As for all the good that he had, he gaue tobiah the one halfe of it, and made thys wrytynge, that the halfe whych remayned, shoulde fall vnto Tobiah after theyre death.

¶ The aungell goeth to Gabelus, at the desyre of Tobiah: which delyuereth the letter, and receaueth the money.

The .ix. Chapter.

A Then Tobiah called vnto hym the Aungell, whom he thought to haue ben a man & sayde vnto hym: Brother Azarias, I praye thee, herken vnto my wordes, yf I should geue my selfe to be thy seruaunte/ I shoulde not deserue thy prouidence. Neuertheles I beseche thee, that thou wylte take the beastes, and the seruauntes and go vnto Gabelus in Rages, the Cytie of
B Medes, and delyuer hym hys handwrityng, and receaue the mony of hym, and praye hym to come to my mariage. For thou knowest thy selfe, that my father telleth the dayes: and if I tary one daye to longe, he wyll be sorye in hys mynde. Now seyst thou how earnestly Raguell hath requyred me, so that I cannot saye hym naye.

Then toke Raphael foure of raguels seruauntes/ and two camels, and went vnto Rages the citie of the Medes: ād when he had founde Gabelus, he gaue hym hys handwryting, and receaued al the mony. He told hym also of Tobiah
C the sonne of Tobi, how al thynges had happened, & caused hym to come wt him to the maryage. Now whē he came to ŷ house of Raguell/ he founde Tobiah sittynge at the table: and he leapt vp, and kyssed one another, and Gabelus wepte & praysed god and sayde: the blessynge of the God of Israell haue ŷ/ for ŷ arte the sonne of a ryght vertuous & iust mā
D & of one ŷ feareth god/ & geueth greate almes. And blessinge haue thy wyfe, and your elders/ that ye maye se your chyldren & your yong childers children vnto ŷ third & fourth generaciō, & that youre sede mai be blessed of the god of Israel, whych reigneth world with out ende.

And when they all had sayde Amen, they went to the feast/ but with the feare of the Lorde helde they the feast of ŷ maryage.

¶ Tobiah and his wyfe are sadd for the taryenge of their sonne. Raguel sendeth agayne Tobiah & his wife.

The .x. Chapter.

Now whyle yonge Tobyah made longe taryeng, by reason of the maryage, his father was ful of care and heuines, and thought: what shoulde be the cause, that my sonne taryeth so longe? Or why shoulde he be kepte so longe there? A

Paraduenture Gabelus is deade, & no man wyl geue hī the moneye. Thus beganne he to be very sorowful, he and Anna his wife went with hym/ and beganne to wepe bothe together, because their sonne was not come agayne vnto them at the daye appoynted. As for hys mother, she wepte with discomfortable teares, and sayde: Wo ys me, my sonne: Oh what ayled vs to sende the awaye into a straunge countre, ŷ light of our eyes, thou staffe of our age, ŷ cōfort of our life, ŷ hope of our generaciō? Seynge all thynges that we haue are onlye in the, we shoulde not haue sente the awaie frō vs. B

Then Tobiah comforted her, and sayde: holde thy tonge, and bee not dyscomforted, oure sonne is whole and sounde: The man that we sent hym withal/ is faithful ynough. Neuertheles, she myghte in no wyse be comforted: but daylye went out, loked about, and went about al the stretes: whereby she thought he sholde come agayn: that (if it wer possible) she myght se him commyng a farre of. C

But raguel sayde vnto his sonne in lawe: O tary here, and I shal sende a messenger vnto thy father Tobiah to tel him that thou art in good health. Tobiah sayd vnto him: I am sure, that my

that my father and my mother counte eue
ry daye, and that theyr hartes are sory.
So whē Raguel prayed Tobyah
with many wordes / ād wold in no wise
heare him, he delyuered Sara vnto hi,
and the halfe parte of all hys good: in
seruantes and handmaydes, in shepe in
Camels, and in kyne and moch moneye
and so sent him away from him wt peace
and ioye, and sayde: The holy aungel of
the Lorde be with you in your iourney,
and bringe you forth safe and sounde,
that ye maye finde all thinges in good
case with your elders, and that myne ey
es maye se youre children afore I dye.
So the elders embraced their daughter
kyssed her, & let her go / exortig her to ho
noure her father and mother in lawe to
loue her husband, to rule wel her hous-
holde, to kepe her house in good ordre,
and to shewe her selfe fautlesse.

¶ Younge Tobiah leuinge his wife & housholde in the mydde waie, commeth before with the Aungell. The desyre of his mother lokige after her sonne. He is ioyfully receued of his father & mother. Sara cometh, vii. dayes after.

The. xi. Chapter.

1 AND they now were going ho
me warde agayne vpon ȳ
xi. daye they came to Char-
ra, which lyeth in the halfe
waye toward Niniue. And
the Aungell sayde: Brother Tobiah, ȳ
knowest how thou hast lefte thy father:
therfore yf it please the, we two wil goo
before / and let thee housholde with thy
wyfe and the catel come safte and fayrly
after vs. And when Tobiah was cōtēt
that they shoulde go before, Raphaell
sayde vnto him: Take of the gale of the
fysh with the, for it shalbe necessary. So
Tobiah toke of the gal, and they wente
their waye. But Anna mother of Tobi-
ah sate dayly by the way syde vpon the
toppe of an hill, from whence she might
B se farre about her. And whil she was wai
tynge ther for his commynge / she loked
afarre of and anonne she perceaued her
sonne commyng, and ranne and told her
husbande, saying: Beholde, thy sone cō
meth. And Raphael sayd vnto Tobiah:
As soone as thou commest in the house,
immedyatlye worshyppe the Lorde thy
GOD, and geue thankes vnto hym:
then go to thy father, and kisse him, and
strike his eyes ouer with the gal of the
fysh, that thou hast brought with thee.
For be sure that his eyes shal straighte
waye be opened and thy father shall se
the lyght of heauen, and shal reioyse at
the syght of thee. Then the dogge
that had bene with theym in their iour-
ney, ranne before, and came as a messen
ger / and wagged wt hys tayle for glad
nesse. C
So the blynde father arose, and be
ganne to runne & stombled with his fe
te, and gaue a seruaunt hys hand to runne
to mete hys sonne, receaued hym, & kys
sed hym, he and hys wyfe, and beganne
to wepe for ioye.
Now when they had worshipped and
thanked God, they sat downe. Then to-
ke Tobiah of the fishes gal, and anoyn
ted his fathers eyes: and taryed half ā
houre / and then beganne the blemish to
go out of his eyes / like as it had bene ȳ
whyte skynne of an egge: which Tobiah
toke, and drew from his eyes, and ime-
dyatly he receaued his syght.
Then they praysed god, he and hys wy
fe / and al they that know hym. And To
biah sayde: O Lorde God of Israell, I
geue thee prayse and thankes, for thou D
hast chastened me, and made me whole
& lo nowe do I see my sonne Tobiah.
After seauen dayes came Sara hys sō-
nes wyfe also whole and sounde wyth
all the housholde and catel wyth camels
and muche money of hys wyues, and wt
the money that he had receued of Gabe
lus: and he told hys father and hys mo-
ther the benefites which god had done
for hym, by the man that led hym. Achi
or also and Nabath Tobyah sister son
nes came, and were glad, and reioysed wt
hym, by reason of all the good that god
had shewed vnto hym. And so for the
space of seauen dayes they made merye
and were ryght ioyefull euerichone.

¶ Yong Tobiah, recketh vp vnto his father the pleasures that the Aungel dyd hym. He offereth vnto the Aungell the halfe of the goodes that he brought with hym.

The. xii. Chapter.

A Then Tobyah called his sõne vn
to him, and sayde: What may we
geue this holye man/ that was
wt the? Tobiah answered his father, ãd
sayde: Father, what reward shal we ge
ue him? Or what thing can deserue his
benefites? He hath bene my gide, ãd bro
ught me safe agayn: he receaued the mo
ney from Gabelus, he caused me to get
my wyfe, he droue the euell sprete from
her, he hath bene ã occasion of gladnes
to her father and mother: he delyuered
me, that I was not deuoured of the fish,
he hath made the to se the lyght of hea
uen, yee we haue receaued greate good
of him. How shuld we worthily deserue
B these thinges vnto him? But I praye the
my father, that thou wylt desyer him/ if
happly he will voutsafe, to take wt hym
the halfe of al that we haue brought.

So the father and the sonne callede
him, toke him aside, ãd beganne to pray
him, that he wolde be content to take in
a good worthe, the halfe Parte of all
that he had brought. Then sayde he se
cretly vnto them: Prayse the God of he
uen, and geue thãckes: vnto him before
al men lyuing, for he hath shewed his
mercy* vnto vs. It is good to hyde the
kinges secrete, but to shewe & to praise the
workes of God it is an honorable thĩg.
Prayer is good wt fasting, and to geue
almes is better, then to hord vp tresure
of golde. For almes delyuereth from de
ath, clenseth sinne and causeth to fynde
euerlasting life. But they that do sinne &
vnryghtousnes/ are the enemyes of their
owne soules.

* Some rede vnto vs.

Wherfore I tell you the truth, and
wyl hyde nothinge from you. When thou
C prayedst with teares, and buryedst the de
ad, ãd leftest thy dyner and hiddest the
dead in thy house vpon the daye tyme, that
thou myghtest burye the in the nyght I
offred thy prayer before the Lord. And
because thou wast accept and beloued of
God/ it was necessary, that temptacyon
shuld trye the. And now hath the Lord
sent me to heale the, and to delyuer Sa
ra thy sonnes wyfe from the euel sprete.
For I am Raphael an Aungel one of the
seuen that stande before God.

When they hearde this, they were
sore afrayed, and trembled, and fell dow
ne vpon theyr faces vnto the grounde.
Then sayde the aungell: Peace be wyth
you, feare not. Where as I haue ben wt
you, it is the wyll of God, geue Prayse
and thanckes vnto hym.

You thought that I dyd eate & drin D
ke wyth you, but I vse meate that is in
uisible, and drincke that can not be sene
of men.

Nowe therfore is the tyme that I
must turne agayne vnto hym that sent
me: but be ye thanckful vnto God, ãd tel
out all hys wonderous worckes.

And when he had spoken these wor
des, he was taken awaye out of theyre
syght, so that they sawe hym no more.
Then fell they downe flat vpon theyre
faces by the space of thre houres, & prai
sed god: and when they rose vp, they tol
de all hys wonderous worckes.

Tobiah the elder geueth thankes vnto God.

The .xiii. Chapter.

Then old Tobiah opned his
mouth, and praysed the lord
and sayde. Great art thou o A
Lorde for euermore/ & thy
kyngdome worlde without
ende: for thou scourgest and helest, thou
leadest vnto hel/ and bryngest out agay
ne/ and ther is none that may escape thi
ne hand. O geue thankes vnto the lord
ye childrẽ of Israel, & praise hĩ in the sight
of the heathẽ. For amõg the hethẽ which
know hĩ not hath he scatered you: to the
intente that ye shoulde shewe forthe hys
marueilous workes: and cause them for
to knowe, that there is none other God
almyghtie but he. He hath chastened
vs for ouer mysdedes, and for his own
mercie sake shall he saue vs.

Consydre then how he hath delt with
you, and prayse hym wyth feare and dre B
de, and magnifye the euerlastynge king
in youre worckes. I wyl prayse hym euer
in the lande of my captiuitie, for he hath
shewed hys magesti vnto a synneful pe
ople, turne you therfore/ O ye synners,
and do ryghtuousnes before God, and
be ye sure, that he wyll shewe hys mercy
vpon you. As for me and my soule/ we
wyll reioyse in God.

O prayse the lorde al ye hys chosen, hold
the dayes of gladnesse, and be thankful
vnto him. O Jerusalem thou cytie of
God, the Lorde hath punysshed the for
the workes of thyne owne handes, O
prayse the Lorde in thy good thinges,
& geue thankes to the euerlastyng God
that he maye builde vp his tabernacles
agayne in the, that he maye call again
vnto the, al soche, as be in captyuite, and
that thou mayest haue ioye for euermo-
re. Wich a fayre lyght shalt thou shyne
ād al the endes of the world shal honou
re the. The people shal come vnto ye frō
farre, they shal bringe gyftes/ and wor
shyppe the Lorde in thee, and thy lande
shal they haue for a Sanctuary/ for they
shal cal vpon the greate nāme in the.

Cursed shal they be that dispyse the,
and al that blasphemе the, shalbe condē
D ned: but blessed shal they be that build ye
vp, As for the thou shalt reioyse in thy
children, for they al shalbe blessed, ād ga
thered to gether vnto the Lorde. Bles-
sed are they al that loue the, and be glad
of thy peace: Prayse thou the Lord, O
my soule, for the Lorde oure God hath
delyuered his cytie Jerusalem from all
her troubles. I wil count mi selfe happi,
if mi sede remaie to se ye clennes of Jeru-
salem.

The gates of Jerusalē shalbe buil
ded with Saphire and Smaragde, ād
al the compasse of her walles with precy
ous stones. All her streetes shalbe paued
with white marble stone/ and in all her
streates shal Alleluya be song. Praised
be the Lord, whiche hath exalted her/ ye
his kyngdomme maye bee vppon her
for euermore. Amen. And so Tobiah
made an ende of his talkynge.

Tobiah prophecyeth the destruccyon of Niniue, hys sonne retourneth to Raguell, after the decesse of his father ād mother.

The .xiiii. Chapter

A And after that Tobiah had
gotten his sight agayn, he
lyued .xlii. yeares, ād sawe
his childers children. Now
when he was an .C. & .ii. yeare olde, he
dyed: and was buried honorably in Ny
niue. For when he was sixe and fyfty ye
ares of age, he lost ye sight of his eyes, &
when he was thre score yeare olde / he
gat hys syght agayne. The resydue of
hys lyfe led he in ioye, and increased
well in the feare of god and departed in
peace.

But in the houre of hys death, he B
called vnto hym his sonne Tobiah, & se
uen yonge springaldes hys sonnes chil
dre, & sayd vnto thē: The destruction of
Niniue is at hand, for the word of the lor
de can not fayle, and our brethern that
are scatered out of the lande of Israel,
shal com thether agayn. And the whole
lande of it that hath bene waste, shalbe
fylled: and the house of God that was
brent in it, shalbe buylded agayne, and
all suche as feare GOD shall returne
thether: the heathen alsoo shall forsake
their Idoles, and come to Jerusalem, &
dwell there/ & all the kinges of the earth
shalbe glad of her, & worshippe the lord
God of Israel.

And therfore my chyldren, heare you C
re father: Serue the Lorde in faythful-
nes, seke after hys wyll, and do the thīg
that pleaseth hym. Commaunde youre
chyldern that they doo ryghte: geue al-
mes/ be myndefull of God, and euer to
be thankfull vnto hym in trueth and wt
all theyre power. Heare me therfore
my chyldern and abyde not here: but in
what daye soeuer ye haue buryed youre
Mother besyde me, get you from hence
For I see, that the wickednes of it shal D
brynge it to destruction and ende.
After the death of hys mother, Tobiah
departed away frō Niniue/ wt hys wyfe
& chyldren & childers childrē, & came a
gayne to hys father & Mother in lawe
and founde them whole and in good a-
ge, and toke the care of them. And he clo
sed theyr eyes, and was heyre vnto all
Raguels gooddes, and sawe ye fyfth gene
racion and childers chyldren. And whē
he was .xcix. yeare of age, he dyed in the
feare of the Lorde, and hys kinsfolkes
buryed hym. And all hys posteritee con
tinued in a good lyfe, and holy conuer-
sacion: so that they were loued ād accep
ted both of God and men, and of all the
people of the lande.

¶ The ende of the boke of Tobiah

¶ The boke of Judith.

¶ The buyldynge of Egbathanis. The victory of Nabuchodonosor agaynst Arphaxath. The messengers of Nabuchodonosor are dyspysed.

¶ The fyrst Chapter.

A Arphaxat the kynge of the
Medes subdued mani peo
ple vnto his dominion, ād
buylded a noble strong cy-
tie, which he called Egbath
anis. The walles of yt made he of free
ston, foure squared, seuenty cubites hie
and .xxx. cubytes brod. He made towres
therupon of an hundreth cubites hye.
But vpon the foure corners euery side
was twentye fote brode. He made the
portes in the height, like as the towres
& his king trusted in his myghty hoost
and in his glorious charettes.
B So in the twelfth yeare of his ray-
gne/it happened, that Nabuchodono-
sor the kyng of the Assyrians (which rai
gned in the greate cytie of Niniue) fo-
ught agaynst Arphaxat/and ouercame
hym in the greate felde called Regau,
beside Euphrates and Tigris and Ja
dason in the felde of Erioch the king of
the Elykes.
Then was the kyngdome of Na
buchodonosor exalted, ād his hert was
C lyft vp: and he sent vnto all them that
dwelt in Cilicia/in Damascus, in Ly-
banus, and vnto the Heathen ỹ dwelte
in Carmel, & Cedar & to such as dwelt
in galile in the great felde of Esdrelon,
to al thē ỹ were in Samarya, & beyond
ỹ water of Jordan vnto Jerusalem ād
the whole lande of Jesse vnto the moũ-
taynes of Ethiopia. Unto all these dyd
Nabuchodonosor the kinge of the As-
syryans sende messangers. But they
al with one consent, wolde not agre vn
to him, and sent the messangers agayne
emptye/and put them awaye wythe ute
honour. Thē Nabuchodonosor ỹ king
toke indignacion at al those landes, ād
sware by his trone and by hys kyngdō
that he woulde be auenged of all those
countryes.

¶ Holofernes is sent of Nabuchodonosor, to subdue al the worlde. The preparaciō and pursute of Holofernes.

¶ The .ii. Chapter.

In the .xiii. yeare of kynge Na I
buchodonosor/vpon the. xxii.
day of the fyrst moneth, it was
deuysed in the courte of Na-
buchodonosor the kynge of ỹ
Assirians, that he wold defend hi selfe.
So he called vnto hym all the elders/
al his captaynes, and men of warre, ād
shewed them his secrete councel, & told
them, that hys purpose was to brynge
the whole earth vnder hys dominion.
Now when they were all contente with
thys saying/Nabuchodonosor the kig
called Holofernes the chefe captayne of
hys warres, and sayde vnto hym: Goo
thy waye forth agaynst all the kyngdo-
mes of the west/and specially agaynste
those that haue despysed my commaun-
dement. Thou shalt spare no realme, al
stronge cities shalt thou brynge in sub
iection vnto me.
Then Holofernes called together all B
the Captaynes and rulers of all the
power in Assyria, and mustred the sou
dyers vnto the hoste (lyke as the kige
commaunded hym) namely, an hundr-
eth and twentye thousand fightynge
men vpon fote, ād twelue thousand ar
chers vpon horsebacke. All his ordy-
naunce sent he before with an innume
rable multitude of camels, so that the
hoost was wel prouyded for, with oxen
and smalle Catell, and that withoute
nombre. He caused corn to be prepared
out of all Syria for his hoste. Moch
gold and siluer also toke he out of the
kynges house. So he toke his iorney
he and all his hooste, with the charettes,
horsmen, ād archers: of whom ther we
re so many, that they couered the gr-
ounde of the lande, lyke the greshop-
pers.
And when he was gone paste the C
borders of the Assyrians, he came tow
arde the great mountaynes of Angi/
which lye vpon the left syde of Cilici-
a: and so he went vp in to all their ca
stels, and wanne euery stronge holde.
As for the welthye citie of Melothus,
he brake it downe, and spoyled all the
children of Tharsis and the Jsmaeli-
tes

tes, which lay toward the wyldernes, a
vpon the south syde of the land of Che-
lon. He went ouer Euphrates also/ and
came into Mesapotania, and brake do
wne all the hye cities that were there,
from the broke of Mambre tyll a man
come to the see, and he toke the borders
in from Celicia vnto the coastes of Ja
phet toward the south. He caryed away
al the Madianites, and spoyled al ther
goodes and whosoeuer withstode hym
he slewe them wyth the swerde. After
this he went downe into the felde of Da
mascus, in the tyme of the haruest, and
brente vp al the corne and all the trees,
and caused the vynes to be cut downe.
And the feare of hym fel vpon all them
that dwelt in the earthe.

Kynges become wyllyngly subiect to Holofernes. the tyranny and crueltie of hym.

The .iii. Chapter.

A So the kynges and princes
of all the cities and landes
sent theyr Embassadours:
namely, they of Siria and
Mesopotamia, Siria So
ball, and Libia, and Celicia, whyche ca-
me to Holofernes, and sayde: Let thy
wrath cease toward vs: It is better for
vs to serue the great kyng Nabucho-
donosor wyth oure lyues, and to be sub-
iecte vnto thee, then that we should dye
and be slayn and receaue great hurte.
Al our Cities and possessions, al moun
taynes and hylles al feldes/ great and
small catell, shepe, goates, Horses, and
camels, all oure goodes and houshol-
des, be in thy power, vnder thy subiec-
tion be it altogether. We oure selues al
so and oure chyldren wyl be thyne ow
ne, come vnto vs a peaceable Lorde, a
vse oure seruice at thy pleasure.
Then came Holofernes downe from
B the mountayns wyth horsmen and gre
ate power, and conquered al stronge
lenced Cities/ and al that dwelt in the lã
de. And out of all cyties he toke strong
men, and such as were mete for the war
re, to helpe hym. There came such a fere
also vpon those countreies that the in-
dwellers of al the cities, the princes and
rulers/ & the peple together, went forth
to mete him as he came, and receaued hi
honorably with garlandes and torches,
with daunses, tabrettes and pypes.
Neuerthelesse though they did this, C
yet myght they not swage his rygorous
stommake: but he destroyed their cyties,
and hewed downe their wodes. For Na
buchodonosor the kynge had commaun
ded him, that he shold rote out al the God
des of the lande: to the intent that he on
ly myghte be called and taken for God
of the nacions which Holofernes wyth
his power brought vnder him. So went
he thorow Syria Sobal, and thorowe
al Appamia, and al Mesopotamia, cam
to the Idumeans, in the land of Gabaa
and Septopolye/ and toke their cities,
and remayned there .xxx. dayes, wherin
he caused al the whole multitude of hys
hoost to be gathered together.

Israel requyreth helpe of God, agaynst Holofernes. They fast and praye.

The .iiii. Chapter.

When the children of Israel
that dwel in Jewrye herde A
this, they were sore afraied
of him. There came soche
tremblynge also and feare
vpon them, that they sorowed he shulde
do vnto the cytie of Jerusalem and the
temple of the lorde, as he had done to o-
ther cyties a their temples. So they sent
into al Samaria roundabout vnto Je
rycho/ toke in and occupyed al the top-
pes of the mountaynes made faste the
townes with wales, and prepared corne
for them agaynst the battel.
Elyachim also the Prest wrote vn-
to al them that dwelt toward Esdrelon
(whiche lyeth ouer agaynste the greate
felde by Dotha Im) and vnto all those
by whom men might haue passag vnto
them, that they shulde take in the wayes
of the mountaynes, wherby there myght
be any waye and passag to Jerusalem,
& that they sholde holde dylygent watche
where any strayte waye was betwixt the B
mountaynes. And the children of Israel
did as Eliachim the Prest of the Lord
had commaunded them. And al the peo
ple cryed ernestly, and humbled ther sou
les with fastyng and prayers, they and
their wyues: The Prestes put on heary

clothes, and layed the yonge babes befo
re the temple of the Lorde, and couered
the Aulter of the Lorde wyth an hear-
ey clothe. And wyth one accorde they
cryed vnto the Lorde God of Israell/
that theyr chylderen should not be geuē
into a pray, and their wiues into a spoi
le, that theyr Cities shoulde not be layd
waste, and that theyr sanctuary should
not be vnhalowed, and so they to bee a
shame and rebuke vnto the heathen.
C Then Eliachim the hye Preste of the
Lorde, wente rounde aboute al Israel,
and spake vnto them, sayinge: Be ye su
re, that the Lorde will heare your peti
cyons, yf ye contynue stedfast in fastyn-
nges and prayers in the syghte of the
Lord. Remembre Moses the seruaunt
of the Lord, which ouerthrew the Ama
lechites (that trusted in their myght &
power, in their hoost, in their shyldes,
in their charrettes and horsmenn) not
with weapens, but with holy prayers.
Euen so shall all the enemies of Israel
be, yf ye contynue in thys worke, that
ye haue begonne. So vpon this exhor-
tacion they contynued in prayer before
the Lord, In so moch that they which
offred brent sacrifices vnto the Lorde
offerd the offringes vnto the Lorde,
beynge araped in heartie clothes and
had asshes vpō their heades. And they
all besoughte God from their whole
herte, that he wold vyset his people of
Israel.

Holofernes is discontent with the Jewes. Achior sheweth vnto Holofernes the maruels of god don vnto the Jewes, for which thig ẏ rulers vnder Holofernes were very angry with him.

The. v. Chapter.

A AND word came vnto holo-
fernes the Prynce of ẏ war
res of the Assiryans, that ẏ
children of Israel prepared
them selues to make resyst
aunce, and how they hadd stopped the
wayes betwyxt the mountaynes. Then
was he exceading wroth & called al the
Princes of Moab, and the Captaynes
of Ammon, and sayde vnto them: Tel
me, what people is thys, that keapethe
in the mountaynes? Or what maner of
cities are they? What is their power?
Or what mañer of Host haue they? who
ys their Captayne?
And why do they dispise vs (more then
al these that dwel in the East) and come
not forth to mete vs, that they might re
ceaue vs with peace? Then Achior the
Captaine of al the Ammonites answe-
red, and saide: Syr/ yf it please thee to
heare me, I wyl tel the truth before the
concerning this people that dwel in the
mountaynes, and there shall no lye goo B
out of my mouth.
Thys people is of the generacion
of the Caldees, they dwelt first in Me-
sopotamia, for they wold not folow the
goddes of their fathers that wer in the
land of the Caldees, and so forsoke they
the customes of their fore fathers (whi
ch had many goddes) and worshipped
one God, that made heauen and earth:
which also commaūded them that they
shoulde go from thence, and dwel at Ha
ran. Now when there came a death in-
to the whole lande, they went downe to
Egipt, and there they dwelt foure hun-
dreth yeares/ in which they multiplyed
so greately, that their Hoost might not
be nombred. And when the kynge of E-
gipt oppressed them and subdued them
in buyldynge of hys Cytyes wyth ma-
kynge of claye and Brycke/ they cryed
vnto GOD theyr Lorde, whyche pu-
nyshed the whole lande of Egypte with
dyuers plages.
Now when the kynge of Egypt let C
them go their waye, and the plage cea
sed, and then folowed after them, to ta-
ke them, and to brynge them agayne in
to his seruyce, while they were fleinge a
waye, the God of Heauen opened the ẏ
sea, so that the waters stode fast vppon
both the sydes as a wal and these went
thorow the botom of the sea drye shod.
In the which place when an innumera
ble people of the Egipcians folowe vp-
pon them thei were so ouerwhelmed ẇ
the waters that there remained not one
to tel them that came after, how yt hap-
pened. So when thys people was pas-
sed thorowe the red sea, they came into
the wyldernesse of the mounte Synay,
where neuer man dwelte afore, & where D
the sonne of man had neuer rested.
There were the bytter Waters made
swete for them, that they myght dryn-
ke, & .xl. yeares had they mete frō heuē.

Where

wheresoeuer they wēt (whithout bowe
and arowe, without buckler or swerde)
their god fought for thē, and caused thē
to haue the victory. Yet no man was ab
le to hurte this people, excepte it were so
that they departed vnfaythfully from ÿ
worshyppyng of the lord ther god. But
as oft as they worshypped any other be
syde ther god he gaue thē ouer to be spoi
led, to be slayn, & to be put to confusyon.
Neuertheles as oft as they were sory for
departyng from the worshippe of theire
god, the same god of heuen gaue them
E pouer & strēgth to wtstād their enmyes.

Moreouer they slew the kynge of ÿ
Cananites, Jebusites/Pheresi tes He-
thites Euites and Amorites, and all the
myghtye in Hesebon and toke their lan
des and cytis in possession: and so long
as they sinned not in the sight of theire
god it went wel with them: for their god
hateth vnrighteousnesse. For in tymes
past when they went oute of the waye,
which god had geuen thē that they shol
de walke in it, they were destroyed in dy
uerse batayles of many nacyons: & mā
of them were caryed away presoners vn
to a straunge countre. But nowe latelye
they haue torned them selues awaye vn
to the lorde theire god, and are come to
gether agayn out of the countrees wher
they were scatered abrod and thus haue
they conquered these mountaynes, ād
dwel therin and as for Jerusalē, where
theyr Sāctuary is, they haue it agayn
F in possessyon.

And therfor my Lorde, make dilygēt
inquisicion if this peple haue done wic
kednesse in the sight of the god, then let
vs go vp agaynst thē for doubtles their
god shal delyuer thē into thy handes/ &
subdue them vnto thy pouer. But if this
peple haue not displeased theyr god, we
shall not be able to withstand them, for
theyr god shal defend them, and so shal
we be a shame to all the worlde.

Now when Achyor had spoken out
these wordes, al the Princes of Holofer
nes wer wroth, & thought to slay hym,
and sayde one to an other: what is he
thys, which darre saye, that the Chylde
G ren of Israell are able to wythstand na
buchodonosor the kinge and his hoste:
wher as they are an vnweponed people,
without strength or vnderstandinge of
the feates of warre: That Achyor ther
fore maye knowe that he hath deceaued
vs, we wyll go vp into the moun-
taynes: and when the myghtye men of
them are taken, he also shalbe stycke wt
the swearde, that all people maye kno-
we, that Nabuchodonosor is the God
of the earthe, and that there is none o-
ther wythout hym.

Achior is committed into the handes of ÿ Jewes by Holofernes. He is tied to a tree, but is lowsed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

¶ The .vi. Chapter.

SO whē they had left of spe
king, Holofernes toke sore A
indignacyon, & sayde vnto
Achior. For so much as
thou hast prophecied vnto
vs, sayinge: that the people of Israell
shall be defended of theyr God, I wyll
shewe the/ ÿ ther is none other God but
Nabuchodonosor. Yea when we slaye
them all as one man, thou also shalt pe-
rysh wyth them thorowe the swerde of
the Assirians, and al Israell shal be de
stroyd wyth the, and then shalt thou fe-
le, that Nabuchodonosor is the lord of
the whole earth. Then shall the sworde
of my knighthode go thorow thy sydes
and thou shalt fall downe sticke amō-
ge the wounded of Israell, and shalte
not come to thy selfe agayne, but be vt- B
terly destroyed wyth them. But if thou
thynckest thy prophecy to be true, whye
doest ÿ then chaunge thy colour: why ar
te thou afrayde: Thynckest thou that
my wordes are not able to be perfour-
med: But that thou mayest know/ that
thou shalte feale these thynges withe
theim, beholde, from thys houre forthe
wyll I sende the vnto yonder People
that when the punishment of my swerd
(which they haue worthly deserued) fal
leth vpon them, thou mayest be punish-
ed with them.

So Holofernes commaunded hys
seruauntes to take Achior, & to cary hym
vnto Bethulia, and to delyuer hym in
to the handes of the chyldren of Isra-
el. Then Holophernes seruantes toke
hym, and went thorow the playne feld:
But whē they drewe nye vnto the moū
taīes ÿ slyng casters cam out agāst the

Neverthelés they gat them awaye by the syde of the mountayne, and boūd Achior hand and fote to a tree, and so left him bound wt withyes and turned agayne unto their Lorde.

Notwithstandynge the chyldren of Israel wente downe from Bethulia, cāe unto him, lowsed hym, brought him to Bethulia, set him in the myddest of the people, and asked him what the matter was, that the Assyrians had lefte hym bounde.

C Osias the sonne of Mycha of the trybe of Symeon, and Charmim (which is also called Gothoniel) were the prīncipal rulers at the same tyme. Now when Achior stode in the myddest of the Senatoures, and before theim al he told thē what answer he gaue Holofernes to ye thinge that he asked hym / and how Holofernes people wold haue slayne hym for so saiynge, and howe Holofernes hī selfe was wroth, and commaūded hym for the same cause to be delyuered unto the Israelites: that whē he ouercame ye chyldren of Israel, he myghte commaunde Achior also to be put to death with dyuers tormentes, because he sayde: the God of heauen is their defender.

And when Achior had playnely tolde out all these thīgs, all the People fell downe upon their faces, prayspyng the Lorde, and poured oute their praiers together unto the Lorde, wyth a general complaynte and weppynge, and said: O Lorde God of heauen and of earth, beholde theyr pryde, and loke upon our lowlynes, and consydre how it standeth with thy saintes / ād make it to be knowen, that thou forsakest not those, whych holde them fast by thee, and how that yu bryngest thē lowe, yt presume of them selues, and make theyr boost in theyr own strengthe. So when the weppynge and prayer of the people (which they had made the whole daye long) was ended,

D they comforted Achior, sayīg: The god of oure fathers, whose power & streght thou haste praysed, shal so rewarde the, that thou shalt rather see theyre destruction. When the lord our god then shal geue hys seruauntes thys lyberty, god be also wyth thee amonge us: so that if it please thee, thou wt thyne mayest dwel with us.

Nowe when Osias had ended the councel, he toke him into his house, and made a greate supper, called the elders to it, and so they refreshed thē selues after the fasting. And afterwarde was al the people called together / which made their prayers al the nyght longe in the congregacion, and besought the god of Israel for help.

C Bethulia is beseged of Holofernes. The people requireth help of god. Thei of Bethulia wold geue ouer the cyte for wāt of water. The praier of ye people with teares and lamētacion.

C The.vii.Chapter.

The nexte daye, Holofernes commaūded his host, to go up agaynst Betulia. There were an.C.& xx.M. fightīg men on fote, and two & twētye thousande horsmen, besyde the preparing of theim that were wonne: and came to them on euery side out of ye coūtrees and cyties which he had taken. A

All these prepared them selues unto the battel agaynst the Israelites, and cam on by the hil side, unto the toppe that loketh ouer agaynst Dathaim, from the place which is called Belma, unto Chelmon that lyeth toward Esdrelon.

Now when the children of Israel sawe so greate a multitude of the Assirians they fel downe flat upon ye ground, strawed ashes upon theyr heades and prayed with one accord, that ye god of Israel wolde shew his mercy upō hys people. And so they toke their wepōs, and sat betwixt the mountaines in the narow place, & kept ye waie daie & night. B

But while Holofernes was goīg about he founde the water spring, which from the South syde was conueied into the cyte by a cōdite: this commaūded he to be dyrect another waye, and to cut their condyte in sonder. There were welles also not farre from the walles, which they used secretly more for pleasure then for necessytie. C

Thin went the Ammonites and the Moabytes unto Holofernes / and said: the childre of Israel trust nether ī spere nor arow, but haue take in and kepte ye mountaynes & hylles. That yu mayst ouercom thē therfore withoute the strykyng of any battayl / set mē to kepe the welles

welles, that they drawe no water out of
them: so shalt thou destroye them with
out swerde, or at the least they shal be so
feable, that they muste be fayne to geue
ouer the cite, which they thinke not able
to be wonne/ for so moche as it lyeth in
the mountaynes. These wordes plesed
Holofernes wel, and al his men of warre
and he set an hundred men at euery wel
rounde about.

And when this watch had endured
twentye dayes/ that Cisternes and all
that had water, fayled them that dwell
in the cytye of Bethulia, so that in that
whole cyte they had not droncken yn=
ough for one dai/ for the people had wa
ter geuen them daylyin a measure. The
came the men and wemen yonge persõ
nes and children al vnto Osyas ãd say
de al with one voy set God be iudge be=
D twyxte vs and the, for ȳ hast dealt euill
ꝧ vs: thou wouldest not speake pecea
ble with the kyng of the Assyrians ther
fore hath God solde vs in their handes
and there is noman to helpe vs where
as we are brought downe before there
eyes in thirst and greate destruccyone/
Therfore gather yow together al thee
people that be in the cyte, that we maye
al yelde oure selues willingly vnto the
people of Holofernes: for better it ys ȳ
we be captyvue and prayse the Lord ꝧ
our lyues, then to be slayne and perishe
and to be laughed to scorne a shamed of
euery man when we se oure wiues and
children dye before our eyes. We take
heauen and erth this daye to recorde
and the God of oure fathers (which pu
nysheth vs according to the destruyng
of oure sinnes) and geue you warnynge,
that ye geue vp the cyte now in to the po
wer of Holofernes hoost, that our ende
maye be shorte ꝧ the swerde, whych els
shal endure long for wãt of water ãd for
thirst.

When they had spoké out these wor
des, there was a greate wepyng & how=
lyng in the whole congre gacion, ãd that
of euery man, and they cryed an whole
houre longe vnto God with one voyce,
saieg: we haue sined with our fathers,
we haue don amiss, we haue dealte wic=
kedly.

Thou that art gracious haue mercy vp
pon vs, punish oure vnrighteousnes ꝧ
thyne owne scourge, and geue not those
ouer that knowledge thee/ vnto a peo=
ple whiche knoweth thee not, least they
say among the heythen: where is theyr
God?

And when they were so wery wyth this
cryeng and weping, that they held theyr
tonges, Osyas stode vp wyth watery ey
es, and sayde: O take good hertes vn=
to you (dere bretheren) and bee of good
cheare, and let vs wayte yet these fyue
dayes for mercye of the Lorde: peradu
uenture he shall cut away hys indigna
cion/ and geue glory vnto hys name.
But if he helpe vs not when these fyue
dayes are past/ we shall doo as ye haue
sayde.

¶ Of ȳ vertuous woman Judith, which reproueth
the auncientes because they tempted the lord. She
also moueth thẽ to encorage & herden ȳ people, and
sheweth her counsel agaynst ȳ enemies of ȳ Jewes.

The. viii. Chapter.

AND it happened when these wor A
des cam to the eares of Judith
a wyddowe, which was the dau
ghter of Merary, The sonne of Idox/
the sonne of Joseph/ the sonne of Osi=
ah, the sone of Elai, the sonne of Jam=
nor, the sonne of Jedeon, the sonne of
Raphoim, the sonne of Achitob, the son
ne of Melchia, the sunne of Euam, the
sonne of Nathonia, the sunne of Sala
thyell the sonne of Simeon, the sonne
of Ruben. And her husbãd was called
Manasses, which dyed in the dayes of
the barley haruest.

For whyle he was byndynge the B
sheaues together in the felde, the heate
came vpon hys hed, and he dyed at Be
thulya his citie, and there was he bury=
ed beside his fathers. Now was Judith
hys desolate wyddowe three yeares ãd
syxe monethes. And in the vper partes
of her house she made her selfe a pryuy
chamber, where she dwelt beinge closed
in with her maydens. She ware a sacke
of hearre, and fasted all the dayes of her
lyfe, excepte the Sabbathes, and newe
moones, and the solempne dayes that ȳ
people of Israell kept. She was a ve
rye fayre and bewtyfull parson. Her hu
sbande also, had lefte her gret ryches and
plenteous

plenteous houshold, greate vnmoueable possessions and many catel. This Judith was a woman of a very good report wyth euery one, for she feared the Lorde greatly, and there was no body/that spake an euill worde of her.

When this Judith herde, how Osyas had promysed the people, that after the fyfte daye he woulde geue vp the cytie vnto the Assyrians/she sent for the elders Chambri and Charmyn, & when they cam to her, she sayde: what thynge is this, wheryn Osyas hathe consented, that yf God helpe not within four dayes, he wyl geue ouer the citie to the Assyrians: What are ye, that

C ye tempte the Lorde? This deuice obtaineth no mercy of God, but prouoketh hi vnto wrath & displeasur. Wyl ye set the mercy of the Lorde a time and apointe him a daye after your wil? Neuertheles, for so moch as the Lorde is pacyent, lett vs rather amende oure selues, pourynge out teares, and besechyng him of grace. For God threateneth not as a mā, nether wyl he be prouoked vnto wrathe as the children of men. And therfore let vs hertelye fall downe before hi, & serue hym wt a meke sprete, and wyth wepinge eyes, saye vnto the Lorde, that he deale with vs accordinge to hys owne wyll and mercy: that lyke as our herte is now vexed, and brought lowe thorow the pryde of them/ it maye so be comforted thorow hys gra

D ce: in so muche as we folow not the synnes of our fathers, whych forsoke their GOD, and woorshipped other GODDES: for the whyche synne they perished with the swerd, were spoyled ād brought to shame of al their enemies. As for vs, we know non other God but onely him, for whose comfort let vs tary with mekenesse. He shall requyre and make iquisisiō for our bloud, from the vexacions of our enemyes: he shal brynge downe al the Heythen, that ryse vp agaynste vs, and put theym to dishonoure, euen the lorde our god.

Therfore deare brethren, seyng ye are the honorable and elders in the people of God, vnto whome all the people haue respecte, and vpon whom the lyfe of the people hangeth, lyft vp their hertes with your exortacion, that they may cal to remembraunce, how oure fathers also in tymes paste were tempted, that they might be proued, if they worshypped their god a ryght. They oughte to remembre/howe oure father Abrahā beynge tempted/and tryed thorow many trybulacions, was founde a louer & frende of God: So was Isaac, so was Jacob, so was Moses, and al they that pleased god/beynge tryed thorow many troubles/were founde stedfast in fayth: agayn they that receaued not their tēptacions with the feare of god, but put them selues forth with vnpacyency ād murmuring agaynste god perished of the destroyer, and were slayne of serpentes, And therfore should not we vndertake to be auenged, for the thing that is don vnto vs: but to cōsydre, that al these punishmentes are farre lesse then our synnes and mysdedes. Beleuing also/that this correccyon commeth vnto vs (as to the seruauntes of God) for a mēdment, and not for our destruccion.

E Then sayde Osias and the elders vnto Judith: All that thou speakest/is true, and no man can reproue thy wordes. Pray thou for vs now therfore vnto god, for thou art an holy woman, & fearest god. And Judyth sayde vnto them. Seynge ye knowe, that my wordes are of God, then proue my coūcel and deuyce, if it be of God: & beseche God, that he wil bringe my councell to good ende.

Thus haue I deuysed: ye shall stande this night befor the porte, and I wyl go forth with Abra my mayden: Pray ye therfore vnto god, that he wil graciously remembre the people of Israel within fiue dayes, as ye haue said. As for the thynge that I goo yn hande wyth all, aske ye questions of yt, tyll I open it vnto you my selfe: doo ye nothinge els but praie vnto the lord your GOD for me. Then Osias the prince of the People of Juda sayde vnto her: Go thy waie in peace and the Lorde be with thee, that we maye be auenged of our enemyes. And so they went from her agayne.

¶ The prayer of Judith for the victory.

The

The.ix. Chapter.

NOw when they were gone
their waye/ Judith went in
A to her oratory, put on an he
arye smocke, strowed ash-
es vpon her hed/ fel downe
before the lord, and cried vnto him, say
enge: O Lord god of my father Syme
on, which gauest him a sweard for a de
fence agaynst ye enemies, that vsed vyo
lence and wylfulnes, and that rauished
the virgin and put her to dishonesty.
Thou that gauest theyr wiues into a
praye, and their daughters into cap ty-
uite, and al their praye for a spoile vnto
thy seruauntes, which haue a zeale vnto
the, helpe me widdow, O Lord my god
I beseche the: For thou hast done al thin
ges from the beginning, and loke what
thou haste taken in hande and deuysed,
it came euer to passe. For al thy wayes
are prepared, and thy iudgmentes are done
in thy euerlastinge forknowledge. O
loke now vpon the armes of the Assiry
ans, lyke as yt was thy pleasure some
tyme to loke vpon the host of the Egyp
cyans, when they being weaponed, per
secuted thy seruauntes, & put their trust
i their charettes, horsmen and in ye mul-
titude of theyr men of warre. But thou lo-
kest vppon their hoost casting a thycke
darcknes before them: and when theye
came into the depe, ye waters ouer whel
B med them.
Euen so Lord let it go with these
that trust in the power of the multitud
of their men of warre, in their charettes,
arowes and speares, and knowe not/ that
thou only art our god, whych destroyest
warres from the beginning, and that thou
art the Lord. O lyfte vp thy arme nowe
lyke as euer from the begynninge, and in
thy power bryng ther power to naught
cause their myght to fal in thy wrath.
They make ther boast, that they wil vn
halow and defyle thy Sanctuary, and to
wast ye tabernacle of thy name & to caste
downe the horne of thine aulter wt their
swerde. Brynge to passe (O Lord) that
the pryde of the enemy maie be cut dow
ne with his owne swerd that he maye be
taken wyth the snare of hys eyes in me
and that thou maiest smite theym with
the lyppes of my loue. O geue me
a stedfast mynde, that I may despyse hi
and hys strenght, and that I maye des-
troy hym.
Thys shall brynge thy name an euer
lastinge remembraunce/ yf the hande of
a woma ouerthrow hym. For thy power
(O Lorde) standeth not in the power of
men, neyther hast thou anye pleasure in
the strenght of horses. There was neuer
proude personne that pleased thee, but
in the prayer of the humble and meake
hath thy pleasure bene euermore.
O thou God of the heauens, thou ma C
ker of the waters, & Lord of all creatu-
res, heare me poore woman, callynge
vpon the, and puttyng my trust in thy
mercye. Remembre thy couenaunte O
Lorde, and minister wordes in my mo
uthe, and stablysh this deuyce in my
hert, that thy house maye contynue stil
in holynesse, and that all the Heathen
maye know and vnderstand, that thou
arte God, and that there is none other
but thou.

Judith decketh her selfe to go to Holofernes. The blessing that the elders gaue Judith. Holofernes is in loue with Judyth.

The.x. Chapter.

ANd whan she had lefte of cr A
yenge vn to the Lorde, she
rose vp from the place, whe
re she had lyen flatte before
the Lorde, and called her mayd, wente
downe in to her house, layed the hearre
cloth from her, put of the garmentes of
her wyddowhode, wasshed her bodye,
anoynted hir self wyth precious thing
es of swete sauour, broyded and plated
her hearre, set an houue vpon her hea-
de, and put on soche apparel as belon-
geth vnto gladnesse, slippers vpon her
fete, armlettes, spanges, earynges, fin
ger rynges, and decked her self wt al her
best araye.
The Lord gaue her also a specyal
beutie and fairenesse (for al this deckig
of her selfe was not done for any volup
tuousnes and pleasure of the flesh, but
of a ryght discretion and duty, therfore
did the lorde encrease her beautye) so that
she was excedinge amiable and wel fa-
uoured i al mennes eyes. She gaue hir
maide also a bottel of wyne, a pot wyth
oyle, pottage, cake bred and chese/ and
went her waye.

Now

B Now whan she came to the porte of
the cytye, she founde Osias and the el-
ders of the cite waytinge there, Why-
che when they sawe her, they were asto
nied, and marueled greatly at her bew-
tye, neuerthe les they axed no questyon
at her, but let her go/sayinge: The god
of oure father geue the his grace, ad wt
his power performe al the deuice of thy
hert: that Jerusalem maye reioyce ouer
the, and that thy name maye be in ye nõ-
ber of the holy and righteuous. And al
they that were there, saide wt one voyce:
so be it, so be it. Judith made her praier
vnto the Lord, & went out at the porte,
she and her mayde.

And as she was going downe the
mountayn, yt happened that about the
springe of the daye, the spyes of the As-
siryans met wt her, and toke her, saye-
inge: from whence commest thou?
Or whither goest thou? She answe-
red: I am a daughter of the Hebrues, &
am fled from theym, for I knowe, that
they shalbe geuen vnto you to be spoy-
led: because they thought scorne to yeld
them selues vnto you, that they myght
find mercy in your sight. Therfore haue
I deuised by my selfe after this maner:
I wyl go before the prince Holofernes,
and tel him al their secretes, and wil she
we him, how he may com to the, & winne
them, so that not one man of his hooste
shal perish.

And when these mẽ had herde her
C wordes, and cõsidered her fayr face they
were astonied (for they wondred at her
excellent bewtie) and sayde vnto her:
Thou hast saued thy life by fyndynge
out this deuice, that thou woldest come
downe to our lorde: and be thou sure, yt
when thou commest vnto him, he shal i
treate the wel, and thou shalt please hi
at the hert. So they brought her in
to Holofernes pauylion/and tolde him
of her: Now when she came in before
hym, immidiatly he was ouercome and
taken with her bewty. Then sayde his
seruauntes: who wolde despyse the peo-
ple of the Jewes that haue so faire we
men? Shoulde we not by reason fight a
gaynst them for these? So whe Judith
saw Holofernes syttig in a canapy/that
was wrought of purple, silke, goulde/
Smaragde and precious stones, she lo
ked fast vpon hym, and fell downe vpõ
the earth, and Holofernes seruauntes
toke her vp agayne, at theyr Lordes cõ-
maundement.

¶ Holofernes requireth of Juda the cause of her
comming, which geueth hym a subtill answer.

The .xi. Chapter.

Then saide Holofernes vn- A
to her: be of good cheare, &
feare not in thine herte, for
I neuer hurt man, that wol
de serue Nabuchadonosor
ye kyng. As for thy People/yf they had
not despised me. I should not haue lift
vp a speare agaynst them. But
tell me now, what is the cause that thou
art departed from them, & wherfore art
thou come vnto vs.

And Judith sayde vnto hym: Syr/
vnderstande the wordes of thy hand-
mayden: for if thou wylte doo after the
wordes of thy handmayden, the Lorde
shall bringe thy matter to a prosperous
effecte. As truly as Nabuchodonosor
a Lorde of the lande lyueth/and as tru
lye as hys power lyueth, whych is in ye.
to the punishement of all men that doo
wronge, all men shall not onely be sub
dued vnto hym thorowe thee, but al the
beastes also of the felde. For all people
speake of thy prudente capitiuitie/and it
hath euer bene reported, how thou only
art good and myghtie in all hys kyng-
dome and thy discretion is commended
in all landes.

The thynge is manifest also, that A
chior spake, and it is wel knowen what
thou commaũdedst to do vnto him. For B
thys is playne and of a suerty, that our
God is so wroth wyth vs (by the reason
of oure synnes) that he hath shewed by
hys prophetes vnto the people/how yt
for oure synnes he wyll delyuer them o
uer vnto the enimye. And for so muche
as the chyldren of Israell knowe that
they haue so displeased theyr god, they
are sore afrayde of thee.

They suffer great honger also/and
for wante of water, they are dead nowe
in a manner. Moreouer they are apoin
ted to slay all theyr catel/that they mai
drinche the bloud of them and are pur-
posed, to spende al the holy ornamentes
of

their God (whiche he hathe forbydden them to touche) for corne wyne, and oyle. Seyng now that thei do these thinges it is a playne case, that they must nedes be destroyed. Whych when I thy handmayden perceaued / I fled from them, and the Lorde hath sent me vnto the, to shew the these thinges. For I thy handmayden worshippe God euen here nowe besyde the, and thy handmayden shal go forth, and I wil make mi prayer vnto God / and he shal tel me, when he wil rewarde them their sinne: then shal I come and shewe the and bringe the thorow the middest of Jerusalem, so that thou shalt haue al the people of Israel, as the shep
D without a shepherde: there shal not so moche as one dogg barcke agaynst the: for these thinges are shewed me by the prouydence of God: and for so much as God is displesed with them, he hath set me to tell the the same.

These wordes pleased holofernes and al his seruauntes, which marueled at the wisdome of her, and sayde one to another: there is not soche a woman vpon earth, in bewtye and discrecyon of wordes. And holofernes sayd vnto her: god hath done well, that he hath sent the hyther before thy people that thou mayst geue them into oure handes. And for so moche as thy promesse is goodde, yf thy God perfourme it vnto me, he shalbe my God also / and thou shalt be excellent grete at the court of Nabuchodonosor, and thy name shalbe spoken of in all the lande.

¶ Holofernes commaunded that Judith be wel intreated. She desyreth licence to go out in the nyght season to pray, & obtayneth it. Vagao is sent vnto her to moue her to come in to Holofernes to a banket, and she commeth. Holofernes is dronke.

The .xii. Chapter.

A Then commaunded he her to go in, where hys treasure re laye, and charged that she shoulde haue her dwellynge there, and appoynted what should be geuen her from his table. Judith answered him and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as yet (lest I dysplease my god) but wil eat of soche as I haue brought wyth me.

Then sayde Holofernes / vnto her: If these thinges that thou hast brought wyth thee fayle, what shall we do vnto the? and Judith sayd: As truly as thou lyuest my Lord, thy handmayden shall not spende all thys / tyll God haue brought to passe in my hande, the thynges that I haue deuised. B

So hys seruauntes brought her in to the tent, where as he had appointed. And as she was goinge in, she desyred that she myght haue leaue to go forthe by nyght and before day, to her prayer and to make intercession vnto the lord. Then commaunded Holofernes hys chamberlaynes, that she shoulde go out and in at her pleasure, to pray vnto god those three dayes.

And so in the nyght season she wente forth into the valley of Bethulya, and wasshed her selfe in well water. Then went she vp, and besought the Lord god of Israell that he woulde prospere her waye, for the delyueraunce of hys people. And so she wente in and remayned cleane in her tente, tyll she toke her meate in the euenynge. C

Upon the fourth daye it happened, that Holofernes made a costlye supper vnto hys seruauntes, and sayde vnto Vagao hys Chamberlayne: Go thy waye and councel thys hebrewesse, that she maye be wyllinge to consent to kepe company wyth me. For it were a shame vnto all the Assirians / that a womanne shoulde so laugh a man to scorne, that she were come fro hym vnmedled wyth all.

Then wente Vagao vnto Judith and sayde: Let not the good daughter be afrayed, to come into my Lorde, that she maye be honoured before hym, that she maye eate and drinke wyne / and be mery wyth hym. Unto whome Judith answered: Who am I, that I should say my Lorde naye, what soeuer is good before hys eyes / I shal do it: and loke what is hys pleasure, that shall I thynke D well done / as longe as I lyue.

So she stode vp, and decked her selfe wyth her apparell, and wente in, and stode before hym. And Holofernes herte was whol moued / so that he brent in her lust towarde her. And Holofernes sayde vnto her: Drincke nowe and sytte downe, and be merye, for thou hast found fauoure before me. Then sayde Judith:

Syr I wyll drynck, for my mynd is me
rer to daye, then euer it was in all my
lyfe. And she toke and ate and dranke
before hym, the thynges that her mayd
en had prepared for her. And holofernes
was mery with her, and dranke more
wine, then euer he did afore in hys lyfe.

Holofernes sleped for very dronkennes. Judith cut
teth of his heade, and goeth therwith to her owne
people: of whome she is receaued with ioy. Therge
ue thākes vnto God, for their delyueraūce. Judith
speaketh vnto Achior, which marueled at her feate
done to Holofernes.

The. xiii. Chapter.

A NOw when yt was late in ẏ
nyght hys seruaunets ma-
de haste euerye man to hys
lodgyng. And Vagao shut
ẏ chambre dore, and wente
hys way, for they were all ouerladen w
wyne. So was Judith alone in the chā-
ber. As for Holofernes he laye vppon ẏ
bed all dronncken / and of verye dronc-
kennes fell a slepe.
Then commaunded Judith her maydē
to stonde without before the dore / and
to wayte. And Judith stoode before the
bed, making her prayer wyth teares, &
moued her lyppes secretlye said: Stren
gthen me O Lord God of Israell, and
haue respect vnto the workes of my hā-
des in thys houre, that thou mayest set
vp thy Citie of Jerusalem lyke as thou
hast promised: O graunte that by the I
maye perfourme the thynge, whyche I
haue diuised thorowe the beleue that I
haue in thee.
B And when she had spoken this, she wen
te to the bedsteade, and lowsed the swer
de that hanged vpō it, and drew it out.
Then toke she holde of the hearye loc-
kes of his heade, and sayde: Strength
en me O Lord God in thys houre: ād
wyth that, she gaue hym two strokes
vpon the necke, and smote of his head.
Then toke she the canapy awaye, and
rolled the dead body asyde. Immedia-
tly she gat her forth, and delyuered the
head of Holofernes vnto her mayden,
ād bad her put it in her walet. And so
these two went forth together after th
eir custome, as though they wold pray
and so passed by the Hoost, and cam
thorow the valley vnto the port of the
cyte. And Judith cryed afarre of vnto
the watchmen vppon the walles:
Open the gates (sayde she) for god is
w vs whiche hath shewed his power in
Israel. And when they harde her voyse
they called the elders of the cyte together C
And they came all to mete her lul and
greate younge ād olde, for they thought
not that she shulde haue come so sone:
So they lyghted candels, and gathered
aboute her euerychon: but she wente vp
into an hey place, and caused sylence to
be proclamed.
When euery man now held his tōg
Judith sayde: O prayse the Lorde oure
god for he hath not despysed / nor forsa
ke thē / that put ther trust in him: and in
me his handmayde he hath parformed
his mercy, which he promysed vnto the
host of Israel: yee in my hand this same
nyght hath he slayne the enemye of hys
people.
And with that she toke forth ẏ head
of Holofernes out of the wallet and she
wed it them, saying: Behold the head of
Holofernes the captayne of the Assiriās
and this is the canapy, wherin he laye in
his dronkennes: where the Lorde oure D
god hath slayne hym by the hande of a
woman.
But as truly as the Lord lyueth his
Aungel hath kepte me, goinge thither,
remaynyng there and comming hither
agayn from thence. And the Lorde hath
not suffred me his handmayden to be de
fyled, but without any fylthynes of sinne
hath he brought me agayn vnto you: ād
that with great victory, so that I am es
caped, and ye delyuered O geue thākes
vnto him euerychone / for he is gracios
and his mercy endureth for euer.
So they praysed the Lord altogether
and gaue thankes vnto him. And to her
they sayde: The Lord hath blessed thee
in his power / for thorowe thee he hathe
brought oure enemyes to naught. And
Ozias thee chefe ruler of the People of
Israel, sayde vnto her: Blessed art thou
of the Lorde the hye God, a boue all we E
men vpon erth.
Blessed be the lord, the maker of he
auen and earth, which hath gyded the a
ryght to wound and to smite of the head
of the Captayne of oure enemyes.
For this day he hath made thy name so
horryble ẏ thy prayse shall neuer come

out of the mouth of men, which shal alway remembre the power of the lord: seing thou hast not spared thine owne self, but put the in ieopardy, considring the anguyshe and trouble of thy people, and so hast helped their fal before God our lord. And al the people sayde: Amen Amen.

Achior also was called, and he cāe Then saide Judith vnto hi: The god of Israel vnto whom thou gauest wit
D nes, that he woulde be auenged of hys enemies, euen he hath thys night thorowe my hande smitten of the head of al the vnfaithful. And that thou maist se that it so is, beholde thys ys ÿ head of Holofernes, which in his presumtuous pride despised the God of the people of Israel, and threatened the wyth destruccion, saying: when the people of Israel is taken, I shal cause thee also to be stycked with the sweard.

Whē Achior saw Holofernes head, he fell downe vpon his face to the groūd for very anguysh and feare, so that he sownded withal. But after that he was come agayne to hym selfe, he fell downe before her, & praysed her, saiēg: Blessed art thou of thy God in al the tabernacles of Jacob: for al the people that heare of thy name, shal prayse the God of Israel because of the.

The councel of Judith. Achior being an heathen man turneth to God. The Assyrians are afraid of the Jewes.

The .xiiii. Chapter.

A Judith sayde vnto all the people: brethren heare me. Styck vp thys head vpon your walles, and when the sonne aryseth, take euery man his weapon, and fal out violently: not as thouge ye wolde go besid them, but renne vpon them, with violence. When the spyes in the tentes se thys, they shal of necessite be compelled to fle backward and to rayse vp their captayne to the battel. So when their captaines com into Holofernes pauilyon, and fynd ÿ dead body wrapped in the blud, fearfulnes shall fall vppon theym: and when ye perceyue that they fle, folowe theym without al care, for god shal deliuer thē
B vnto you, to be destroyed.

Then Achior seyng the power of god which he hath shewed vnto the people of Israel, fel from his heathenysh belefe, and put his trust in God, and let him selfe be circumcised: ād so was he nombred among the people of Israel, he and al his posteritie vnto this dai.

Now as soone as it was daye, they stuckt vp Holofernes head vppon the walles, and euery man toke his wepē, & so they went out with an horible cry. When the spies sawe that, they ranne vnto Holofernes tente. And they that were wythin the tente, came before his chamber, and made a greate russhinge to wake him vp / because they thought wyth the noyse to haue raysed hym. For there durst not one of the Assiriās knocke, go in or open.

But when the captaynes and prynces C
and all the chefe in the kynge of the Assyriās hoost came together, they sayde vnto the chamberlaynes: Go your way in, and wake him vp, for thee myse are crepte out of their holes, and darre prouoke vs vnto battayll. Then wente Vagao in to hys chamber, stode before the bed, and clapped wyth hys handes, for he thought he had ben slepyng wyth Judith. But when he had herkened perfectly with hys eares and coude perceaue no sterynge, he wente nyer to the bed & lift it vp, & thē saw he the ded body of Holofernes liing there without a head weltred in hys bloude vpon the earth,
Then cryed he wyth e loude voyce and D
wyth weping rent hys clothes / and wēt into Judiths tent, and founde her not. And so he lepte out vnto the people, & sayde: one woman of the Jewes, hath brought all Nabuchodonosors people to shame. For lo Holofernes lyeth vppon the ground and hath no head.

When the chefe of the assirians host herde that, they rent theyr clothes, and there fell [illegible] feare and trēbling vpon them / so that theyr myndes were sore afrayed. And there was an exceding greate crye in the whole hoost.

The flyght of ÿ Assirians. The pursute of Israel after them. Israel becometh ryche by the spoyles of the Assirians. Judith is praysed of Ioacim and of the people.

The .xv. Chapter.

A NOw when al the host hearde
that Holofernes was heded
their mynd and councel fell
frome them: and soche a fea
re came vpon thē, that they
vndertoke to defende them selues by fli
eng awaye: one spake not to another, but
hanged down their heades, left al behid
them, and made hast to escape from the
Hebrues: for they hearde, that they were
hastyng to come after with their wepēs/
& so they fled by the wayes of ŷ feldes, &
thorowe al the fote pathes of the vales.
And when the children of Israel sawe ŷ
B they fled, they folowed vpon thē, & wēt
downe with trompettes, blowyng & ma
kyng a great crie after them. As for the
Assyryans, they had no ordre, and kept
not them selues together, but fled there
waye. Neuerthelesse the children of Is-
rael fel vppon them with one company
and ordre/ and disconfetede as many as
they myght get. And Ozeas sēt messan
gers vnto al the cities and countrees of
Israel.
C So al the regions and euery cytie sent
out their best men after them in harnes
se/ and smote them with the swerde, tyll
they came to the vttermest part of theyr
borders. And the other that were in Be
thulya came into ŷ tentes of the Assiriās
and toke al that they which were fleede
had left behynd them, and so they foūde
great good. And they that came agayne
to Bethulya from the battel, toke wt thē
soch thinges as had bē theirs, ther was no
nombre of the catel, and of all costly Je
wels/ so that from the lowest vnto thee
hyest they were al made ryche of the spoi
les of them. And Joachim the hye prest
at Jerusalem, came to Bethulya withal
the elders, that they myghte se Judyth.
D Now when she came out vnto thē they
begane al to prayse her with one voyse,
sayenge: thou worshyppe of thee cytee of
Jerusalem/ thou ioye of Israel/ ŷ hono
ure of oure people, thou hast done manly
and thy hert is comforted/ because thou
hast loued clenlynes and chastytee, and
hast knowē no man but thine owne hus
band: therfor hath the hand of the Lord
comforted the, and blessed shalt thou be
for euer. And all the people sayd: so be it
so be it.

In thyrtie dayes coulde the people
of Israel scarce gather vp the spoyles
of the Assirians. But al that belonged
vnto Holofernes, and had bene hys spe
cyally (whether it were of golde, of sil
uer, precious stones, clothinge and all
ornaments) they gaue it vnto Judith.
And al the people reioysed, both womē,
maydens/ and yong people wyth pypes
and harpes.

The songe of Judith for the victorye. After the vic
torye obtayned, the people commeth to Jerusalem to
worshyppe and prayse god.

The .xvi. Chapter.

THen songe Judith thys son A
ge vnto the Lorde: Begyn
vnto the Lorde vpon the ta
brettes, synge vnto the lord
vpon the cymbales. O sin
ge vnto hym a newe songe of thancke
geuinge, be ioyfull and call vppon hys
name. It is the Lorde that destroyeth
warres, euen the Lorde is his name.
Which hath pitched hys Tentes in the
myddeste of his People, that he might
delyuer vs from the hande of al oure e
nemyes. Assur came out of the mountay
nes, in the multitud of hys strenght. His B
people stopped the water brookes, and
their horses coured the valleis. He pur
posed to haue brent vp my lande, to
sleye my yonge men with the swerde.
He wolde haue caryed awaye my chylde
ren and virgyns into captiuitee, but the
almightie Lorde hurte hym, and deliue
red hym intoo the handes of a woman,
whych brought hym to confusyon. For
theyr mightie was not destroyed of ŷ
yonge men. It was not the sonnes of Ti
tan that slewe hym, nether haue the gre
ate gyauntes set them selues agaynst hi
but Judith the doughter of Merari wt
her fayr bewtye hath disconfyted hym
and brought hym to naughte. For she
layed awaye her widdows garment, and C
put on the apparell of gladnes in the re
ioysinge of the chylderen of Israel: she
anoynted her face, and bound vp her her
et in an hoode to begyle hym. Her slip
pers rauished hys eyes/ her bewtye cap
tiuated hys mynde, wt the swerde smote
she of hys neck. The persians were asto
nied at her stedfastnes, & ŷ medes at her
boldnes. The houled ŷ armis of ŷ Assiri
ās/ whē my siple appeared dry of thirst

The

B The sonnes of the daughters haue pe
arsed them thorow, and slayne them as
fugityue chyldren: they peryshed in the
battayll, for the very feare of the Lord
my God. Let vs synge a songe of than
kesgeuynge vnto the Lorde, a new son
ge of prayse wyl we syng vnto our god.
Lorde, Lorde, thou arte a great God,
myghtye in power, whom noman may o
uercome. All the creatures shuld serue
the: for thou spakest but the word, and
they were made: thou sentest the spryte,
and they were created, and no man can
wyth stande thy voyce. The mountay-
nes shall moue from the foundacyons
with the waters, the stony rockes shall
melt before the lyke wax. But they that
feare the: shalbe greate wyth thee in all
thinges. Wo vnto the people that ryse
vp agaynst my generacyon, for the Al
myghtye Lorde wyll avenge hym sel-
fe of them, and in the daye of iudgement
C wyll he vyset them. For he shall geue fy
re and wormes in to their flesh, that they
may burne and fele it for euermore. Aft
er this it happned, that after the victory
all the people came to Jerusalem, to ge
ue prayse and thanckes vnto the Lor-
de. And when they were puryfyed, they
offred all their brent sacrifices and ther
promysed offrings. And Judith offred
all Holofernes Weapens and all the
Jewels, that the people had geuen her,
and the canappe that she toke from his
bed, and hanged them vp vnto the Lor
de. The people was ioyfull as the vic
is: and this ioy by reason of the victory
wyth Judith, endured three monethes,
So after these dayes euery man wente
home agayne, and Judith was in great
reputacyon at Bethulia, and right ho
norably taken in all the lād of Israell.
D Unto her vertue also was chastitee ioy
ned, so that after her husbande Mana-
sses dyed, she neuer knew man al the da
yes of her lyfe. Upon the hye solempne
dayes she wente out wyth greate wor-
ship. She dwelt in her husbands house
an hundreth and fyue yeare/and left her
handmayde free/and dyed, and was bu
ryed besyde her husband in Bethulia.
And all the people mourned for her se-
uen dayes. So longe as she lyued, ther
was none that troubled Israell, and ma
ny yeares also after her deathe.
The daye wherin this history was
gotten, was solempnely holden, and rec
kened of the Jewes in the nombre of the
holy dayes, and it is yet greatly holden
of the Jewes euer sence, vnto thys day
The ende of the boke
of Judith.

The reaste of

The Chapters of the boke of Esther which are nether founde in the Hebrue nor in the Chalde.

The dreame of Mardocheus.

The .xi. Chapter after the latyne.

MArdocheus the sonne of Jair A
the sonne of Semei/the son
ne of Cisei of the trybe of bē
Jamyn a Jewe: whych had
hys dwellinge in Susis, a
man of greate reputacion, and excellent
amonge all them that were in the kyn-
ges court. (Neuertheless he was one of
the presoners whom Nabuchodonosor
the kyng of Babylon had caried awaye
from Jerusalem vnto Babylon wyth
Jechonias the kynge of Juda) In the
second yeare of the raygne of great Ar-
taxerses in the fyrst day of the Moneth
Nisan, had this Mardocheus such a dre
ame: He thought he herde a great tem-
pest, horrible thonder clappes, erthqua
kes, and great vproare in the lande: so
that he sawe two greate dragons reddy
to fyght one agaynst an another. Their
cry was great at the whych roaringe/
and crye all the heathen were vp, to fig- B
ht against the righteous people. And
the same Daye was full of Darcken-
nes and verye vnclerenes, full of trouble
and anguysh/yea a greate fearfulnesse
was there in the lande. The righteous
were amased for they feared the plage
of the euell, that was deuysed ouer the
and were at a poynte wyth them selues
to dye, so they cryed vnto god: and whi
le they were cryeng, the lytell well grewe
into a gret ryuer and into many waters
And so that it was day, & the sunne ro
se vp agayne. And the lowly were exal-
ted and deuoured the glorious & proud

Now whē Mardocheus had sene thys
dreame,he awoke,and mused stedfastly
in his herte,what god wolde do: ād so
he desired to know al the matter,ād his
mind was therupon vntil the nyghte.

Mardocheus vttereth the treason deuised agaynst the king,and is therfore rewarded of hym.

The.xii.Chapter.

A At ÿ same time dwelt Mardoche-
us wt bagatha & taris ÿ kīges
chāberlaines & porters of ÿ pala
ce. But whē he herd their deuice,& had
diligētly cōsidred ther imaginaciōs,he
pceued ÿ they wēt about/to laie ther cr
uel hādes vpō ÿ kig Artaxerses: ād so
he certifed the kinge therof. Thē caused
ÿ kīg to exame ÿ.ii.gelded wt tormētes.
And whē they had graūtedit,they were
put to deth. This ÿ kig caused to beput
i ÿ cronicles for ā euerlastig remēbrāce
& mardocheus wrote vp ÿ same mater:
so ÿ king cōmaūded ÿ mardocheus shu
B ld do seruice i ÿ court,& for this faithful
nes of his,he gaue hi a reward. But A
mā ÿ sōne of Amadathu ÿ Agagit whi
ch was holdē i grete honor & reputaciō
i the kinges courte vndertoke to hurte
Mardocheus & his people,because of ÿ
two chamberlaines ÿ were put to death

The coppye of the letters of Artaxerses agaynst the Jewes. The prayer of Mardocheus.

The.xiii.Chapter.

A The grete king Artaxerses which
raigneth frō India vnto Ethio
pia/ouer an.C & vii.& xx lādes,
sēdeth his frēdly salutatiō vnto all the
princes & debites of ÿ coūtres / which be
subiect vnto his dominiō. Whē I was
made lord ouer many people,& had sub
dued ÿ whole earth vnto my dominiō/
my mind was not wt crueltie & wrōg to
exalt my self by ÿ reasō of my power: but
purposed wt equitie alwai & gētlenes,to
gouerne those ÿ be vnder my iurisdicci
on,& wholy to set thē i a peceable life, &
thereby to brig my kigdō vnto trāquilli
B te,ÿ mē might safely go thorow on eue
ry side & to renue peace againe,which al
mē desire. Now whē I asked my coūce-
lers how these thigs might be brought
to a good end/ther was one by vs(ex[illegible]
let i wisdō,whose good wil remaineth,ād
faithfulnes hath oft bene shewed & pro
ued) Aman by name,which certifyed vs/
how ÿ i al lādes there was crepte i a re
bellious folke,ÿ made statutes [illegible]
agaist al other peple,& haue alwaies des
pised ÿ proclaymed cōmaūdemētes of
kinges: & how ÿ for this cause it was
not to be suffred,ÿ such rule shuld cōti
nue by you & not to be put doune: seige
now we perceue ÿ same,ÿ this people
lone at cōtrary vnto euery mā/ vsinge
straūg & other maner of lawes & wtstād
our statutes & doiges,& go about to sta
blish shrewd matters,ÿ our kigdō shu-
lde come to good estate,ād stedfastnes:
Therfore haue we cōmanded,ÿ al they
ÿ are apointed i writing & shewed vnto
you by Aman,shal wt their wiues & chil
dre be destroyed & roted out wt ÿ swerd C
of their enemies & aduersaries: & ÿ ther
shalbe no mercy shewed,ād no mā spa
red. And this shalbe done ÿ xiiii.day of
ÿ moneth(called Adar) of thys yeare ÿ
they which of old & now also haue euer
bene rebellious,maie i one daie wt vio
lēce be thrust doune ito hel to ÿ ītētÿ af
ter this maner,our ēpire mai haue pece
& trāquilitie. But Marcheus thought
vpō al ÿ workes & noble actes of ÿ lord
& made his praier vnto hi,saiēg O lord
lord/ÿ valiaunt and almyghtye kyng
Thou knowest al thinges,thou werste
Lorde,that it was nether of malyce/ner
presumpcyon,ner for euill desir of glori
that I wold not bow downe my selfe er
worshyppe yonder proude presūptuous
Aman(for I wolde haue bene content
and that with good wyll,yf it myght ha
ue don Israel eny good,to haue kist eue
his foteppes)but that I dyd it,because D
I wolde not set the honoure of a man in
ÿ stead of the glory of god,ād because I
wold worshep non but only ÿ lord. And
this haue I don i no pryde ner presūciō
And therfore O Lorde thou God &
kyng/ haue mercy vpon thy people for
they ymagene how they maye bring vs
to naught,ye their mynd and desyre is
to destroye and to ouerthrowe ÿ people
that hathe euer bene Thine Enheryt-
taunce of old. O despyse not thy porcy
on which thou hast delyuered & brought
out of Egypt for thyne owne selfe. Hea
re my prayer,& be mercyful vnto thi peo
ple,whom thou hast chosen for an here-
tage vnto thy selfe. Turne oure coplait
and sorowe in to ioye,that we maye liue
O Lorde,and pr se thy name. O Lord
suffere not the mouthes of the that prayse

the, to be destroyed.
Al the peple of Israel in like maner cried
as ernestly as they could vnto y lorde, for
y deth & destruccyō stod befor their eies.

The prayer of Esther, for the delyueraunce of her and her people

The .xiiii. Chapter.

A Quene Esther also beyng in
the battayl, of death, resor=
ted vnto the Lorde, layed a
waye her gloryous apperell
and put on the garmentes y
serued for sighyng and morning. In y
steade of precyous oyntment, she scattered
asshes & donge vpon her heade: and as
for her body she humbled it, ād brought
it very lowe. All y places wher she was
wōt to haue ioye after those filled she w
the hearre that she plucte out her selfe.
She prayed also vnto y lord god of Is
rael w these, wordes. O my lord, y only
art our king help me desolate womā / w
haue no helper but y, for my misery & des
B truccio is hard at my hand. Fro my yo=
uth vp I haue herd out of y kired of my
father, y y tokest Israel frō amōg al pe=
ple y they shuld be thy perpetual inheri
tāce, & loke what y dydest promyse the, y
hast made it good vnto the. Now well
lord, we haue sined before the, therfore
hast y geue vs into the hādes of our en
myes, because we worshypped their gods
Lord y art righteous. Neuertheles it
satisfyeth the not, y we ar in bitter & he
uy captiuitie & oppressed amōg the, but
y hast layd their hādes vpō y hādes of
their gods so y they begin to take awai
the thing y y w thy mouth hast ordened
& apointed: to destroy thin heritāce, to
shut ād to stoppe the mouthes of the y
prayse y to quēch y glory ād worship of
thy house & thine aulter, & to opē y mou
thes of the heathen y they maye prayse
C the power ād vertu of y goddes, and to
magnifie the fleshly king for euer. O
lorde geue not thy scepter vnto the y be
nothing, least they laugh vs to scorne in
oure mysery and fall: but turne theyr de
uices vpon them selues, & punish him y
hath begon the same ouer vs & set hi to
an exāple. Thinck vpon vs O Lorde
& shew thy self in the time of our distres
and of oure trouble. Strength me O y
kinge of gods, y lorde of all power: ge=
ue me an eloquent ād plesāt spech in my
mouth before the lyon. Turn his hert in
to y hāde of our enemy / to destroy hi and
al such as cōsēt vnto hi, but delyuer vs
w thy hand: ād helpe me desolat womā
whych haue no defence ner helper but ō
ly y. Lord y knowest al thiges, y wotest
y I loue not the glory and worship of y
vnrighteuous & that I hate & abhorre y D
bed of the vncircūcised & of all heathen.
Thou knowest & wetest my necessite,
y I hate y toke of my preeminence & wor
ship which I beare vpō my head, what
time as I must shew my self & be sene ād
y I abhorre it as an vncleane cloth, ād y
I weare it not whē I ā quiet & alone by
my self. Thou knowest also y I thy hād
mayde haue not eate at Amās table, & y
I haue had no pleasure nor delyte in the
kiges feast, y I haue not drōck y drinck
offringes ād y I thy hādmaid haue had
no ioye, seince y day y I was brought he
ther vnto this day, but ōly in y o lord: o
y god of Abrahā, o y myght i god aboue
al, here y voice of thē, y haue non other
hope ād deliuer vs out of y hāds of the
wicked ād deliuer me out of my feare.

Mardoch exhorteth Esther to go in to the kyng and make intercession of her people and she perfor meth his request.

The .xv. Chapter.

And vpō y third date it happen
ed y Hester laid awaie y mornig A
garmētes, ād put on her gloryos
aparel ād decke her selfe goodly (after y
she had called vpō god, which is y be=
holder ād sauiour of al thiges) toke ii.
maydes with her: vppon the one she lea
ned her self, as one that was tender: the
other folowed her, and bare the trayne
of her vesture. The shyne of her bew=
tie made her face rose colored. The spirit
litude of her face was chearful ād amia
ble but her hert was sorowfull for grete
feare: She went in thorow all the dores
ād stod before y king. The king sat vpō
y trone of his kyngdōe & was clothed in
his goodly aray, al of gold, ād set w pre
cius stones, ād he was very terrible. He B
lift vp his face, y shon i y clernes, ād lo=
ked grilly vpō her. The sel y Quene do
wne / was pale & faint, lened her self vp
on y head of the maide y wente w her.
Neuertheles god turned y kinges mīd
y he was gentle, y he leapt out of his se
te therfor, & gat her in his armes ād held
her vp till she came to her selfe agayne,

he gaue her louing wordes also,
and sayde vnto her: Hester, what is ye
matter? I am thy brother, be of good
cheare, thou shalt not dye: for our com-
maundemente toucheth the commons,
not the. Come nye. And with that he
helde vp his golden wande/ and layde
it vpon her neck, and embrased her fren
dly, and sayde, talke with me. Then
sayde she: I sawe the (O Lorde) as an
Angel of God/ and my hert was trou-
bled for feare of thy maiesty and clear
nesse. For excellent and wonderful art
thou (O lord) & thy face is ful of amite,
But as she was thus speakynge vnto
him/ she fel down agayn for faintnes,
for the whyche cause the Kynge was
afrayed/ and all hys seruauntes com
forted her.

The Copy of the letters of Artaxerses, wherby he
recalleth those which he fyrst send forth.

The .xvi. Chapter.

A The great Kynge Artaxer-
xes/ which raygneth from
India vnto Ethyopya
ouer an hundreth and
.xxvii. landes/ sendeth vnto
the Prynces, and Rulers of the same
landes, suche as loue him, his frendely
salutacion. There be many that for the
soundrye frendshyppes and benefytes
which are dewrely done vnto them for
their worship, be euer the more proud
and hye mynded, & vndertake not on
ly to hurt our subiectes for plenteous
benefites maye they not suffer, and be-
ginne to immagin some thing agaist
those that do them good, and take not
only al vnthankfulnes awaye frō mē)
but in pride and presumpcion (as they
that be vnmindful & vnthanckful for
the good dedes) they go about to esca-
pe the iudgment of God, that seyth all
thinges/ which (iudgment) hateth &
punisheth al wickednes. It happeneth
B oft also, that they which be set in office
by the hier power, and vnto whom the
busines & causes of ye subiectes ar cōmit
ted to be handled, ware proud, and de
file them selues wt shedig of inocēt bloud
which bryngeth thē to intollerabe hurt
Which also wt false & dysceitfull wor-
des and wt lyeng tales, disceaue & be-
tray the innocent goodnes of Princes.

Now is it profitable & good, that
we take hede, make searche therafter/
and consider, not only what hath hap-
pened vnto vs of old: but the shameful
vnhonest/ and noysome thynges, that
the deuiles haue now taken in hande be
fore our eyes: and therby to be warre i
tyme to come, ye we may make the kig-
dome quiet and peaceable for al men,
and that we might sometyme drawe yt
to a chaunge: and as for the thig that
now is present before oure eyes, to wt-
stand it, and to put it downe, after the
moost frendly maner.

What tyme now as Aman ye sonne C
of Amadathu the Macedonyan (a stra
unger verely of the Persians bloud, &
farre from our goodnes, and com in a
mong vs as an alcaunt, and had ope-
ned the frendship that we bere toward
al people, so that he was called our fa
ther/ and had in hye honoure of euery
man, as the next and principal vnto ye
king/ he could not forbeare hi self frō
his pryde, hath vndertakē not only to
robbe vs of the kingdō, but of our lif,

With manyfolde disceat also hath
he desired to destroy Mardocheus our
helper and preseruer, which hath done
vs good in all thinges: and innocente
Hester the lyke partaker of our kinge-
dome, with al her people. For his mind
was (when he had taken theim oute of
the waye, and robbed vs of theym) by
thys meanes to translate the kyngdō
of the Persians vnto theim of Mace-
donia. But we finde, that the Iewes D
(which were accused of the wicked, that
they might be destroied) ar no euel do
ers, but they vse reasonable and ryght
lawes: & that they be ye children of the
most hye lyuynge God, by whome the
kingdome of vs & our progenitours
hath bene wel ordred hitherto. Wher-
fore, as for the Letters and cōmaunde
mentes, that were put forth by Aman
the sonne of Amadathu, ye shal do wel
yt ye hold theim of none effecte: for he
that set them vp and inuented theym,
hangeth at Susis before the porte, wt
all his kynred, and God (which hath
all thynges in his power) hath rewar
ded him after his deseruyng.

And vpon this ye shall publishe
and

and set vp the copy of thys letter in all places, that the Jewes maye frely and without hyndraunce hold them selues after ther owne statutes, and that they maye be helped, and that vpon the xiii. daye of y. xii. moneth Adar, they maye be auenged of them/which in the tyme of their anguysh and trouble, woulde haue oppressed them. For the god that gouerneth al thynges hath turned to ioye the daye, wherein the chosen people shuld haue perished.

Moreouer, among the hye solem-
B pne dayes that ye haue, ye shall holde C
thys daye also with al gladnes: y now and in tyme to come, this daye may be a remembraunce to good, for all suche as loue the prosperite of the Persians: but a remembraunce of destruccyon to those that be sedicyous vnto vs.

All cytyes and landes that do not this, shal horrybly perysh and be destroyed with the swerde and fyre, ād shal not only be nomore inhabited of men, but be abhorred also of the wylde beastes and foules.

¶ The end of y. reaste of the boke of Esther.

¶ The boke of wysdome.

¶ How we ought to searche & enquyre after God, and who be those that find him. Of the holy gost. We ought to flye frō backbiting & murmuring. &c.

¶ The fyrst Chapter.

1 O Set your affection vpon wysdome, ye that be iudges of the earth. Haue a good opinion of the lorde, and seke him in the syngle nes of hert. For he wyl be found of thē that tempt him not, and apeareth vnto suche as put their trust in hym. As for frowarde thoughtes, they separate frō God, but vertue (if it be alowed) reproueth the vnwyse. And why? wisdom shal not enter into a froward soule nor
B dwel i y. body y is subdued vnto sinne. For the holye goost abhorreth fayned nurtoure, and withdraweth hym selfe from the thoughtes that are without vnderstandinge: and where wycked nesse hathe the vpper hande, he flyeth from thence. For the sprete of wysdōe is louynge, gentle and gracyous, and wyl haue no pleasure in him that speaketh euel wyth hys lyppes. For god is a wytnes of his reynes, a true searcher out of hys hearte, and an herer of his tonge. For the sprete of the lord filleth the rounde compasse of the world, and the same that vpholdeth al thīges hath knowledg also of the voyce.

Therfore he that speaketh vnrightuous thynges, cannot be hyd, nether maye he escape the iudgment of repro
And why? inquysicion shalbe made for the thoughtes of the vngodly, and the C
reporte of hys wordes shall come vnto god, so that his wyckednes shalbe punyshed. For the eare of gelowsy herith al thynges, and the noyse of the grudginges, shal not be hyd. Therfore beware of murmuringe which is nothīg worth, and refrayne youre tonge from sclaunder, for here is no word so darck and secret, y it shal go for naught: ād y mouth y speaketh lyes, slaeth the soul.

O seke not youre owne death in the errour of your lyfe, & estroy not youre selues thorow the workes of your owne handes. For god hath not made death, nether hathe he pleasure yn the
destruccion of the lyuinge. For he D
created all thynges, that they myghte haue their beynge: yea al the people of the erth hath he made y they shuld haue helth, y ther shuld be no destruccyon in them the kyngdom of hel shoulde not be vppon earth (for ryghtuousnes is euer lastynge and ymmortall, but vnryghtuousnes bryngeth death).

Neuertheles/the vngodlye call her vnto theym bothe wythe wordes and workes/and whyle they thynck to haue a frende of her, theye come to naughte: For the vngodlye that are confederat wyth her and take her parte/are worthy of death.

The imaginacions and desyres of the wycked, and theyr councell agaynst the faythfull.

The .ii. Chapter.

A For the vngodly talke and ymagē thusamōg thē selues
(but not right:) The tyme
of oure life is but short and
tedious, and when a man ys
ones gone, he hath no more ioy ner plea
sure, nether knowe we eny mā y turneth
agai frō deth: for we ar born of naught
& we shalbe herafter as though we had
neuer ben. For our breth is as a smoke in
our nosetrels, & y wordes as a sparke to
moue oure hert. As for our body, it shal
be very asshes that are quenched, & our
sole shal vanish as the soft ayre. Oure
lyfe shal passe away as y trace of a clou
de, and comme to naughte as the miste
that is driuen away with the beames of
the Sonne, and put down with y heate
therof. Oure name also shalbe forgottē
by lytle and lytle, and no man shal haue
oure workes in remembraunce.
B For oure tyme is a very shadow that pas
awaye, and after oure ende ther is no re-
turnynge, for it is fast sealed, so that no
mā cometh againe. Com on therfore, let
vs enioye the pleasures that ther are, &
let vs soone vse the creature lyke as in
youth. We wyl fil ourselues with good
wyne & ointment, ther shal no flouer of y
tyme go by vs. We wyl crowne our sel-
ues with roses afore they be wythered:
There shalbe no fayer medowe, but our
lust shal goo thorow it. Let euery one of
you be partacker of our voluptuousnes.
Let vs leaue some token of our pleasur
in euerye place, for that is oure porcyon,
els geue we nothinge. Let vs oppresse y
poore ryghtuous, lette vs not spare the
C wyddow ner olde man, let vs not regard
the heddes that are graye for age. Let
the lawe of vnryghtuousnesse be our auc
torytе, for the thinge that is feable is no
thing worth. Therfore let vs defraude y
ryghtuous, and why? he is not for oure
profyt, ye he is cleane contrary to our do
inges. He checketh vs for offendig aga
ynst the law, and sclaundreth vs as trās
gressours of al nurtour, he maketh his
boost to haue the knowledge of God, ye
he calleth him selfe Gods sonne. He is y
bewrayer of our thoughtes: It greueth
vs also to loke vpon him, for his lyfe is
not lyke other mens, his wayes are of a
nother fasshyon.

He counteth vs but vayne personnes,
he wythdraweth hym selfe from oure
wayes as from fylthynesse: he commen
deth greatly the latter ende of the iust &
maketh his bost that god is his father.
Let vs se then if hys wordes be trwe, let
vs proue what shal come vpon hym: so
shal we knowe what ende he shall haue.
For yf he be the true Sonne of God, he
wyl receaue him and delyuer hym from
the handes of hys enemyes. Let vs exa D
min hym wyth despitefull rebukes and
tormenting, that we may know hys dig
nitie and proue hys pacience. Let vs cō
dempne hym wyth the moost shamefull
deth: for lyke as he hath spoken, so shal
he be rewarded.

Such thynges do the vngodlye ymagyne, and go astraye, for theyr owne
wickednes hath blinded them. As for
the misteries of God, they vnderstande
them not: they nether hope for y rewar
de of rightuousnes, nor regard the wor
shyp that holy soules shall haue. For
God created man to be vndestroyed, ye
after the ymage of hys owne lykenes,
made he hym. Neuertheles thorow en-
uye of the Deuell came Death into the
worlde, and they that holde of hys syde
do as he doth.

¶ The conseruation and assurance of the ryghtuous. The reward of the faythfull.

The iii. Chapter.

But the soules of the ryghtuos are in the hand of god A
and the paine of death shal
not touche them. In the sy
ght of the vnwyse they ap-
peare to dye, and theyr ende is take for
verie destruction. The waye of the ryg-
htuous is iudge to be vtter destruction
but they are in rest. And though they su
ffre payne before menne, yet is theyr ho
pe full of immortalyte. They are puni-
shed but in fewe thynges, neuertheles
in manye thinges shall they be well re-
warded. For God proueth them, and fi
deth them mete for hym selfe: yea as the
golde in the fornace doth he trye them,
and receueth them as a brent offring
& whē y time cōmeth they shalbe loked
vpon. The rightuous shal shine as the B
sparkes y renne thorow the rede busshe.
They shal iudge y naciōs & haue domi

ryon ouer the people, and theyr Lorde shal raigne for euer. They that put their trust in him, shal vnderstand the truth, and suche as be faithful/wil agre vnto him in loue: for his chosen shal haue giftes and peace. But the vngodly shalbe punished acording to their owne ymmagynacyons, for they haue dyspysed the righteous, and forsaken the Lord.

D Who so dyspiseth wysdome and nurtoure, he is vnhappy, and as for the hope of suche yt is but vayne, their laboure vnfrutfull/and their workes vnprofitable. Their wiues are vndiscrete/ and their children most vngodly. Their creature is cursed. Blessed is rather the
E barren and vndefiled, whiche hathe not knowen the sinful bed: she shal haue frut in the reward of the holy soules. And blessed is the gelded, which with his hādes hath wrought no vnrighteousnes nor immagened wycked thinges agaist god. For vnto him shalbe geuen the special gyfte of faith, and moste acceptable porcyon in the temple of God. For gloryous is the frut of good laboure, and the rote of wisdome shall neuer fade awaye. As for the childre of aduouterers, they shall come to an ende, and the sede of an vnrighteous bed shalbe roted out And though they liue long, yet shal thei be nothing regarded/and their last age shalbe without honoure. Yf they dye
F hastely/they haue no hope, nether shall they be spoken to in that daye of knowledge. For horrible is the death & ende of the vnryghteous.

¶ Of ye chast generacion of the faithful, & of their felicite. Of ye death of ye righteous and of ye condemnacion of the vnfaythful.

¶ The.iiii. Chapter.

O How fayre is a chast generacion with vertue? The
A memorial therof is immortall/for yt is knowne wyth good men. When it is present, men take example therat: and yf it go awaye, yet they desyre it. It is alwaye crowned and holden in honoure, and wynneth the rewarde of the vndefyled battayl. But the multytude of vngodly childre is vnprofitable and ye thinges that are planted with whordom shall take no depe rote nor laye any fast fundacion. Though they be grene in the braunches for a tyme yet shall they be shaken with the wynde: for they stade not fast, and thorow the vehemence B
of the wynde they shalbe roted out. For the vnparfecte braunches shall be broken, theyr frute shal be vnprofitable & sowre to eate, yee mete for nothyng. And why? all the chyldren that are born of the wycked, must beare recorde of the wyckednesse agaynste theyr fathers and mothers, when they be asked. But though the righteous be ouertaken wyth death, yet shall he be in rest.

Age is an honorable thinge neuertheles it standeth not onely in the legth of time, nor in the multitude of yeares: but a mans wysdome is the graye hearre and an vndefyled lyfe is the olde Age. He plesed god, and was beloued of hym: so that where as he lyued amonge synners/he translated hym. Yea sodenly was he taken away, to thyntent that C
wyckednesse shoulde not alter hys vnderstandinge and that Ipocrisye shoulde not begyle hys soule. For the craftye bewitchyng of lyes, make good thynges darcke, the vnstedfastnes also and wickednes of voluptous desyre turne asyde the vnderstandinge of the symple. Though he was sone dead, yet fullfylled he much time. For hys soule plessed god therfore hasted he to take hym awaye from among the wycked. Thys the people se/& vnderstande it not: they laye not vp suche thinges in theyr hertes howe that the louinge fauoure and mercye of God is vpon his saintes and that he hathe respecte vnto his chosen

Thus the righteous that is deed, condempne the vngodly whiche are lyuinge: and the youthe that is soone bro D
ughe to an ende, the longe life of the vnrighteous, for they se the ende of the the wyse, but they vnderstand not what god hath deuised for hym, and wherfore the Lord hath taken him away. And why? They see hym and despise hym: therfore shall G O D also laughe them to scorne: so that they them selues shall dye here after (but wythout

thout honour) yea in shame among the
deed for euermore. For without any
voyce shall he burste those that be puste
vp, and remoue them from the founda-
cions, so that they shalbe layde wast vn
to the hiest. They shal morne, and their
memorial shal perishe. So they beyng
afrayed shal remembre theyr synnes, &
theyr owne wyckednesse shall bewraye
them.

¶ The constauncie of ÿ ryghtwes before their per
secuters. The hope of ÿ vnfaithfull is vndurable &
vayne. The blessednes and fortunatnes of ÿ sayn-
ctes and godly

The. v. Chapter.

Then shal the ryghteous stand in
A greate stedfastnes agaynst such
as haue delt extremely with thē,
and taken awaye their labours. When
they se it, they shalbe vexed wt horrible
feare, and shal wonder at the hastynes
of the sodayn health: gronyng for very
distresse of mynde, and shal saye within
theym selues, hauynge inwarde sorow
and mournynge for verye anguyshe of
mynde):

These are they whom we somtyme,
had in derysion and iested vp pon. We
fooles thought their lyfe very madnes
and theyr ende to be without honour.
But lo, how they are counted among ÿ
children of god / ād their porcion is am-
onge the sayntes. Therfore we haue er
red from the waye of truth, the lyght of
righteousnesse hath not shined vnto vs
and the sunne of vnderstandynge rose
B not vp vppon vs. We haue weried
oure selues in the waye of wyckednesse
and destruccyon. Tedious wayes ha-
ue we gone: but as for the waye of the
Lorde we haue not knowen it.
What good hath oure pryde done vn
to vs: Or what profyt hath the pompe
of ryches broughte vs? All those thyn
C ges are passed awaye lyke a shadow,
and as a messaunger rennyng before
as a shippe that passeth ouer the wa-
ues of the water, which when it is gon
vp, the trace therof can not be founde,
neyther the pathe of it in the floudes.
Or as a byrde that flyeth thorow the
ayre, and no man can se eny toke where
she is flowe, but only heareth ÿ noyse of
her wīges beatīg ÿ light wind partīge
the ayre thorowe the vehemence of her
goynge / and flyeth on shakyng her win
ges where as after warde no token of
her waye can be founde. Or lyke as C
when an arowe is short at a marcke, yt
parteth the ayre, which immediatly cō-
meth togither agayne, so that a mān cā
not know where it wente thorōw. Euen
so we in lyke maner as soone as we we-
re borne, beganne immediatly to drawe
to oure ende / and haue shewed no toke
of vertue, but are consumed in oure ow
ne wyckednesse.
Suche wordes shal they that haue
synned speake in the hel: For the hope
of the vngodlye ys lyke a drye thystell
floure (or duste) that ys blowen awaye
wyth the wynde: Lyke as thynne scom-
me that is scatered abrode wyth the sto
rme: lyke as the smoke which is disper
sed here and ther wyth the wynd, ād as
the remembraunce of a Straunger that
taryeth for a daye, and then departeth.
But the righteous shall lyue for euer-
more: theyr reward also is wyth the lor D
de: and theyre remembraunce wyth the
hyest. Therfore shal they receaue a glo
ryous kyngdome and a bewtyful crow
ne of the Lordes hande: for wyth hys
ryght hande shall he couer them / and wt
hys owne arme shall he defende them.
Hys gelousy also shall take awaye the
harnesse, ād he shal weapon the creatu-
re to be avenged of the enemyes. He
shal put vnrighteousnes for a brest pla
te, and take sure iudgement in steade of
an helmet. The invincyble shylde of e-
quitie shal he take, hys cruel wrath shal
he sharpen for a speare and the whoole
compasse of the world shall fyght wyth
hym agaist the vnwyse.
Then shal the thōder boltes go out
of the lyghtenynges and come out of the
rayne bowe of the cloudes to the place
appoynted: out of the harde stony indy-
gnacyon there shall fall thick hayles,
and the water of the see shalbe wroth E
agaynst them, and the floudes shal ren
ne roughly together. Yea a myghty
wynde shal stand vp agaynst the and
a storme shall scater them abrode.
Thus the vnryghteouse dealynge of
them shall brynge all the land to wil

dernes, and wyckednes shal ouerthrowe the dwellynges of the myghtye.

The callynge of kynges, Prynces and Judges: whiche are also exhorted to searche wysdome.

The. vi. Chapter.

Wysdom is better thẽ strẽgth, and a man of understan-
A dyng is more worth then on that is stronge. Heare therfore (O ye kinges) and understand: O lerne ye that be Judges of the endes of the earth. Geue eare ye that rule the multytudes, and delyte in much people. For the power is geuen you of ẏ Lorde, and the strength from the hiest: which shal trye youre workes ãd search out your ymagynacyons: How that yee beyng offycers of his kingdome / haue not executed true iudgemente, haue not kepte the law of rightuousnes, nor walked after his wil. Horribly ãd that right soone shal he appeare unto you: for an hard iudgemẽt shal they haue that beare rule. Mercy is grãuted unto the simple,
B but they that be in auctoryte shalbe sore punyshed. For God which is Lord ouer al, shall excepte no mans personne, neyther shal he stãd in awe of any mans greatnes: for he hath made ẏ smale ⁊ great and careth for all alyke. But the mighti shal haue the sorer punyshment.

Unto you therfore (O ye kynges) do I speake, ẏ ye may lerne wisdõ ⁊ not go amysse: for they that kepe rightuousnes shalbe rightuously iudged: ãd they ẏ are lerned in rightuous thinges, shal fynde to make answere. Wherfore sette youre lust upon my wordes, ãd loue thẽ, so shal ye come by nurtour. Wisdom is a noble thing, and neuer fadeth awaye:
C ye she is easely sene of thẽ that loue her / and founde of soch as seke her. She preuenteth thẽ that desyre her, that she mai fyrst shewe her selfe unto them. Who so awaketh unto her by tymes, shal haue no greate trauel, for he shal finde her sittyng readi at his dores. To thincke upon her, is parfect understanding: and who so watcheth for her shalbe safe, ãd ẏ sone For she goeth about, sekyng soch as are worthi for her, sheweth her selfe cherefully unto them in their goinges, and meteth them wyth al diligence.

For the unfained desire of reformaciõ is her beginninge: to care for nurtoure is loue, and loue is the keping of her lawes. Nowe the kepinge of the lawes is perfection ãd an uncorrupte lyfe, and an uncorrupte lyfe maketh a man familier with god. And so the desyre of wysdom leadeth to the kingedome euerlasting. If youre delite be then in royall seates and scepters (O ye kinges of the people) set your lust upon wisdome, that ye
mai raigne for euermore. O loue ẏ light D
of wysdõ, al ye ẏ be rulers of the people As for wisdome what she is, and how she came up I wyl tel you, and wil not hide the mysteryes of God from you: but wyl seke her oute from the begynnynge of the nature, and bringe the knowledge of her into lyght / and wyl not kepe back the trueth: nether wyll I haue to do with consuming enuy, for suche a manne shal not be partaker of wysdome. But the multitude of ẏ wise is the welfare of the worlde, and a wise kyng is the upholder of the people. O receaue nurtoure then thorowe my wordes, and it shal do you good.

Wisdome ought to be preferred before all thynges

The, vii. Chapter.

I Myselfe also am a mortall man lyke as all other, and
am come of the earthy gen- A
eration of hym that was fyrst made, and in my mothers wombe was I fashyoned to be flesh: In the tyme of ten monethes was I brought together in bloude thorow the sede of man, and the commodyous appetyte of sleape. When I was borne, I receaued lyke ayre as other men, and fell upon the erth (which is my nature) crying and weppynge at the fyrst, as all other do. I was wrapped in swadlynge clothes, ãd broughte up wythe greate cares. For ther is no kyng that hath had eny other begynnyng of byrth. All men then haue one entraunce unto lyfe, and one goyng out in lyke maner. Wherfore I desyred, and understandyng was geuen me: I called, and the spirte of wysdome came in to me. I sett more by her, then by kyngdomes and royall seates, and counted ryches nothig in comparisõ of her

As for precyous stonne I compared it
not unto her:for all gold is but grauell
unto her,and siluer shalbe counted but
claye before her syght.I loued her abo
ue wellfare and beutye,and purposed to
take her for my lyght,for her shyne can
not be quenched.All good thynges ca
me to me w her,and innumerable rych
es thorowe her handes .I was glad in
them all,for thys wysdome weute befo
re me, and I knewe not that she is the
mother of al good thynges.Now as I
my selfe lerned unfaynedly,so do I ma
B ke other me partakers of her,and hyde
her ryches from no man:for she is an
infynite treasure unto men,which who
so use,be come Partakers of the loue
and frendship of God,and are accepted
unto hym for the gyftes of wysdome.
God hath graunted me to talke wysely
and conueniently to handle the thyngs
that he hath graciouslye lent me.For it
es he,that ledeth unto wysdomme,and
teacheth to use wisdõe aryght. In his
hãd are we & our workes:ye al our wis
dom,our understãding & knowledg of
al our workes.For he hath geuẽ me ẏ
true science of these thĩgs:so ẏ I know
how ẏ world was made,& ẏ powers of
ẏ elements:ẏ beginnĩg,ending & mid
dest of ẏ times:how the time alter,how
C one goeth after another,& how they ar
fulfilled bythe course of ẏ yere:ẏ ordinaũ
ces of the starres: the natures & kinde
nes of beastes:ẏ furiousnes of beastes:ẏ
power of ẏ windes :the immaginatiõs
of mẽ:the deuersites of yõg plãtes:the
bertues of rotes,& al such thĩges as ar
secret & not loked for/haue I learned.
For ẏ workmaster of al thĩgs hath taght
me wysdõ. In her is ẏ spret of understã
ding/which is holy, manifold,one only
subtil,curteous,discrete,quick,undefy-
led playne,swete,louing the thyng that
is good,sharpe,which forbiddeth not to
do well/gentle,kynde,stedfast sure,free:
hauing al bertues/circumspect in al thi
ges :receauing al spretes of understan-
ding being clean and sharp.For wysdõ
is nembler then all nemble thynges:she
goeth thorowe and attayneth to all thy
nges,because of her clennes.
For she is the breth of the power of God
and a pure cleane expressing of ẏ clear
nes of almightie God.Therfore can nõ
undefyled thinge come unto her for she
is the brightnes of the euerlasting lyght D
the undefyled myrrowre of the magestie
of god/and the ymage of hys goodnes.
And for so much as she is one,she maye
do al thinge:and beinge stedfast her self
she renueth al, and amounge the people
conueyth she her selfe into the holye sou-
les. She maketh gods frendes and pro
phetes:for god loueth no man/but him
in whome wysdome dwelleth.For she is
more bewtyfull then the sunne, and ge-
ueth more light then the starres,and the
daye is not to be compared unto her:for
upon the daye commeth night.But wic-
kednes can not ouercome wysdome, and
folyshnes maye not be with her .

The effectes of wysdome.

¶ The.viii.Chapter.

Wysdome reacheth from one A
ende to another mightely &
louingly dothe she order al
thynges. I haue loued her
and laboured for her euen
from my youth up:I did my dilygence to
mary my selfe with her,such loue had I
unto her bewtye.Who so hathe compa-
ny of God,commendeth her nobilite,ye
the Lorde of all thynges hym selfe loue
th her.For she is the scholmastres of the
nurtoure of god, and the choser oute of
hys workes: yf man woulde desyre ry-
ches in thys lyfe,what is richer then wis
dome that worketh all thinges? Thou
wylte saye:understandinge worketh.
What is it among all thynges ẏ wor- B
keth more then wisdome? if a man loue
bertue and righteousnes/let hi labour
for wysdom,for she hath great bertues.
And why?she teacheth sobernes ãd pru-
dence,righteousnes and strength, whi-
ch are such thinges as men can haue no
thynge more profytable in theyr lyfe.If
a man desyre much knowledge , she can
tell the thynges that are past,& discerne
thinges for to come:she knoweth the sub
tilties of wordes and can expound dar-
ke sentences . She can tell of to-
kens & wonderos thynges, or euer they
come to passe,& the endes of al tymes/&
ages:so I purposed after this maner: I
wyl take her unto my company,and ce-
men

men louingly with her: no doute she shal geue me good councell, and speake comfortablye vnto me in my carefulnesse and grefe. For her sake shall I be well and honestly taken amonge the comens and Lordes of the councell. Though I be yonge, yet shall I haue sharpe vnderstandynge, so that I shalbe maruelous in the sight of greate men, and the faces of Prynces shall wonder at me. When I holde my tounge, they shall byde my leasure: when I speake, they shall loke vpon me: and yf I talke moch, they shal laye their handes vpon their mouthe. Moreouer, by the meanes of her I shall obtayne immortalyte, and leaue behynde me an euerlastynge memoryal amonge them that comme after me. I shal set the people in ordre, and the Nacyons shalbe subdued vnto me. Horryble tyrauntes shalbe afrayed, when they do but heare of me: amounge the Multytude, I shalbe counted good, and myghty in battayll. Whē I com home, I shal finde rest w her: for her cōpany hath no bytternes, and her felowshyp hath no tedyousnesse, but myrth & ioye.

Now when I consydered these thynges
C by my selfe, & pondered thē in my herte, how that to be ioyned vnto wysdome is immortalyte, and greate pleasure to haue her frenshippe: how that in the worches of her handes are infynyte riches: how that who so kepeth company with her shalbe wise: and that he whiche talketh with her, shall come to honoure: I went aboute seking to get her vnto me. For I was a ladd of a ryght wytt, and had a good vnderstādinge.

But when I grew to more vnderstāding, I came to an vndefiled body. Neuertheles when I parceaued ȳ I could not kepe my selfe chast, excepte GOD gaue it me (and that was a point of wysdome also, to know whose gyft it was) I stepte vnto the Lorde, ād besought him, and with my whole herte I sayde after this maner:

A prayer of Salomon to obtayne wysdome.

The .ix. Chapter.

A O God of my fathers, & lord of mercyes (thou that hast made al thinges with thy worde, and ordened man thorow thy wysdome ȳ he shulde haue dominion ouer ȳ creatures which ȳ hast made: that he shulde order ȳ worlde accordyng to equite and ryghteousnes, and execut iudgment with a true herte) geue me wysdome, which is euer aboute thy seate: and put me not out from amonge thy childrē: for I thy seruaunt and sonne of thy hādmayden, am a feble person, of a short tyme B
and to yonge to the vnderstandyng of iudgment and the lawes. And though a man be neuer so perfecte amonge the children of men, yet yf thy wysdome be not with him, he shalbe nothing regarded. But thou hast chosen me, to be a kynge vnto the people, and the iudge of thy sonnes and daughters.

Thou hast commaunded me to buylde a temple vpon thy holy mount, & an aulter in the cite wherin thou dwellest: a lyckues of thy holye tabernacle which thou hast prepared from the begynning, and thy wysdome with ȳ, whiche knoweth thy workes: which also was wyth the when thou madest the worlde, and knowe what was acceptable in thy syght, and ryght in thy commaundementes. O send her out of thy holy heauens from the trone of thy maiesty, that she maye be with me, and laboure with me: ȳ I maye knowe, what C
is acceptable in thy sight. For she knoweth and vnderstandeth al thynges: and she shal lede me soberly in my workes, and preserue me in her power.

So shal my workes be acceptable, ād then shal I gouerne thy people ryghteously, and be worthy to syt in my fathers seate. For what man is he, that maye know the councel of God? Or who can thynke what the wyll of God is? For the thoughtes of mortall men are miserable, ād our forcastes are but vncerten. And why? a mortal & corruptible body is heuy vnto the soule and the earthly mansiō kepeth downe ȳ vnderstanding ȳ museth vpon many thinges. D
Very hardly can we discerne ȳ thinges ȳ are vpon earth, and grete labur haue we, or we can find ȳ thinges which are before our eyes: Who wil then seke out the grounde of the thynges ȳ are done in heauen? Oh Lord, who cā haue knowledg of thy vnderstādig

and meanyng, excepte thou geue wysdo
me and sende the holy goost from abo-
ue: that the ways of them whych are vp
on earth maye be refourmed: that men
maye learne the thinges that are plesa
unt vnto the, and be preserued thorow
wysdome.

The delyueraunce of the ryghtwyes commeth tho
rowghe wysdome.

The x. Chapter

Wysdome preserued the fyrst
A man, whome God made a
father of the world, whē he
was created alone, brought
him out of his offence, to-
ke him out of the mould of the erth, and
gaue him power to rule all thynges.
When the vnryghteuous wente awaye
in hys wrath from thys wysdomme, the
brotherhed peryshed thorow the wrath
of murther. Agayne, whē the water de
stroyed the whole worlde, wysdome pre-
serued the righteous thorow a porerre
wherof she was gouerner her selfe. Mo
reouer when wyckednes had gotten the
vpper hande, so that the nacyons were
puft vp wyth pryd, she knew the rightous
preserued hym fautles vnto God, and
layd vp sure mercy for his chyldren.
B She preserued the ryghteous, when he
fled from the vngodly ye peryshed, what
tyme as the fyre fell downe vpon the. v.
cyties: Lyke as yet thys day the vnfru
tefull, waste, and smokyng land geueth
testimonye of their wyckednesse: ye the
vnrype and vntymely frutes that grew
vpon the trees.

And for a token of a remembraūce of
the vnfaythful soule, there standeth a pi
ler of salt. For al soch as regarded not
wysdome, gat not only this hurt, that
they knowe not the thinges which were
goode, but also left be hynde them vnto
men, a memorial of their foolishnes: so yt
in the thynges wherin they sinned, they
could not be hidd. But as for soch as
take hede vnto wisdome, she shal dely-
uer them from sorowe.
C When the righteous fled because of
his brothers wrath, wisdome led him ye
right waye, & shewed him the kyngdome
of God, gaue hym knowledge of holy
thinges, made hi rych in his laboures
and brought to passe the thynges that
he wente aboute. In the deceitfulnes
of soch as defrauded hi, she stod bi him,
and made him riche. She saued hym
from his enemies, and defended hi frō
ye disceauers. She made him strōg in bat
tayl and gaue hym the victory, that he
myght knowe, how that wisdom is strō
ger then al thinges. When the righteu-
ous was solde, she forsoke him not, but
delyuered him from sinners. She went
downe with him in to the dongeon, ād
fayled him not in the bādes: tyl she had
brought him the scepter of the realme, &
power agaynst those that oppressed hi.
As for them that had accused hym, she
declared them to be lyers, and brought
hym to perpetual worshyppe.
She delyuered the ryghteous people
D and fautlesse sede, frome the nacyons ye
oppressed them. She entred in to ye soul
of the seruaunt of God, and stod by hi
in wonders and tokēs agaynst the hor
ryble kyng. She gaue the righteous ye
rewarde of their labours, and led them
forth a marueilous waye: on ye daye tyme
she was a shadow vnto them, & a light
of starres in ye night seasō. She brought
them thorow the red see, and caryed thē
thorow the great water. She drowned
their enemyes in the see, and brought
them out of ye depe. So the ryghteous
toke the spoyles of the vngodly, & prai
sed thy holy name, O lord, & magnified
thy victorious hād wt one accorde. For
wisdom openeth the mouth of the dōme
ād maketh the tōges of babes to speke.

The miracles done for Israel. The vengeaunce of
synners. The great power ād mercy of God.

The xi. Chapter.

She ordred their worckes in
the handes of the holy pro
A phet: so that they went tho
row the wyldernes ye was
not inhabyted, ād pytched
their tentes in thee waste desertes. They
stod agaynst there enemyes, & were auē
ged of their aduersaryes. Whē they we
re thirstie, they called vpō ye, and water
was geuē thē out of ye rock, & their thirst
slakened out of the harde stone. For bi ye
thīges, wherthrow their enemyes were
punisshed, where they helped in theyre
nede.

For vnto the enimies thou gauest mans
bloud in stead of lyuing water. And wh
ere as they had scarcenes in the rebuke
when the chyldre wer slayn, thou gauest
vnto thyne owne a plenteous water vn
loked for: declarynge by the thyrst that
was at that tyme, howe thou wouldeste
brynge thyne owne vnto honoure, and
B slay their aduersaryes. For whe they we
re tried & nortured wt fatherly mercy, th
ey knowledged how the vngodlye were
iudged, and punished thorow the wrath
of God. These hast thou exhorted as a
father, and proued them: but vnto the o
ther thou hast bene a boysterous kyn
ge, layed hard to their charge, and cond
emned them. Whether they were absent
or present, their punishment was alyke/
For theire greafe was double: namelye,
mournyng, and the remebrance of thyn
ges paste. But when they perceaued th
at their punishments dyd them good, th
ey thought vpon the Lorde, and wond
ered at the ende. For at the last they hel
de moch of hym, of whom in the out ca
stynge they thought scorne, as of an ab
iecte. Neuerthelesse the righteous dyd
not so when they were thirstie: but euen
lyke as the thoughtes of the foolish we
C re, so was also their wickednes. Where
as certayne men now (thorow errour)
dyd worshipe domme serpentes and vai
ne beastes, thou sendedste a multytude
of dome beestes vpon them for a venge
ance: that they might know, that loke
where withall a man synneth, by the sa
me also shall he be punyshed. For vnto
the almyghty hand, that made the worl
de of naught it was not vnpossible, to
send among them an heape of Beeres,
or woodde lyons, or cruell Beastes of a
straunge kynde, soch as are vnknowne
or spoute fyre or cast oute a smokynge
breth, or shot horrible sparkes out of th
eir eyes: whych myght not only destroy
them with hurtynge, but also kyll them
with theire horryble syghte. Yee witho
ut these beastes myghte they haue bene
slayne with one wynde, beyng persecuted
of theire owne worckes, and scatered ab
rode thorow the breth of the power.
D Neuertheles thou hast ordred all thyn
ges in measure, nombre and weight. For
thou hast euer had greate strengthe and
myght, and who maye withstade the po
wer of thyne arme? And why? lyke as
the smal thing that the balaunce weyeth
so is the worlde before the: yee as a dr
oppe of the mornynge dew, that falleth
down vpon the earth. Thou hast mercy
vpon all, for thou hast power of all thin
ges: and makest the as though thou sa
west not the sonnes of men, because they
shoulde amende. For thou louest all the
sonnes of men, because they shoulde a
mende. For thou louest all the thynges
that are, and hatest none of them whome
thou hast made: nether didest thou or
deyne or make any thynge of euell wyll.
How might any thinges endure, if it we
re not thy wyl? Or how coulde any thin
ge be preserued, excepte it were called
of the? But thou sparest all, for all are
thyne, O Lorde, thou louer of soules.

The mercye of god towarde synners, the workes of God are vnreprouable. God geueth leysure to repent vs.

The. xii. Chapter.

O Lorde, howe gracious and A
swete is thy spirite in all thi
ges? Therfore chastenest y
them measurably that goo
wronge, and warnest thym
concerning the thynges wherin they of
fende: thou speakest vnto them (O Lor
de) and exhortest them to leue theyr wic
kednesse, and to put theyr truste in thee,
As for those olde inhabiters of thy holy
lande thou mightest not away wyth thē/
for they committed abhomynable wor
kes agaynst thee: as witche craft, sorce
ry and Idolatry: they slewe theyr owne
chyldren without mercye: they ate vp
mens bowels and deuoured the bloud: ye
because of suche abhominacions / mis
beleues and Offringes, thou slewest
the fathers of the desolate soules by the
hādes of oure fathers y the land whych
thou louest aboue al other mighte be a B
dwellynge for the chyldren of God.
Neuertheles thou sparedst them also
(as men) ād sendedst the forerunners of
thyne hooste euen hornettes to destroye
them out by lytle a lytle. Not that thou
wast vnable to subdue the vngodly vn
to the ryghteous in battel or with cruell
beastes, or wyth one rough worde to de
stroy them together: But thy mynd was
to dryue them out by lytle and lytle, ge

uing them tyme and place to amēd kno
wing wel, that it was an vnrighteous
nacyon and wicked of nature and that
their thought myght neuer be altered:
for it was a cursed sede from the begin
nyng, and feared no man: Yet hast thou
pardoned their synnes. For who wil sai
vnto the: why hast thou done that? Or
who wyl stand agaynst thy iudgment?
Or who wil come before thy face, ā auen
ger of vnrighteous men? Or who wyll
blame the, yf the people perish, whom ȳ
hast made? For there is none other god
but thou, that carest for al thinges: that
thou mayest declare how that thy iudg-
mēt is not vnright. Ther darre nether
C kyng, ner tyraunt in thy syght require
accomptes of thē whom ȳ hast destroied.
For so moch then as thou art righ-
teous thy selfe, ȳ ordrest al thinges righ
teously/ and punishest euen hī that hath
not deserued to be punished/ and takest
him for a straunger and an aleaunt in
the lande of thy power. For thy power
is the beginning of rightousnes: and be
cause thou arte Lorde of all thynges,
therfore art ȳ gracyous vnto al. Whē
men thinke ȳ not to be of a ful strēgth,
thou declarest thy power: boldly dely-
uerest thou them ouer that knowe the
not. But thou lorde of power iudgeste
quyetly, and ordrest vs wt greate wors
hype, for thou mayest do as thou wylte.
By soch workes now hast ȳ taught
thy people, that a man also shuld be iust
and louinge: and hast made thy childrē
to be of a good hope: for euē when thou
iudgest, thou geueste rowme to amend
from synnes. For in so moch as ȳ haste
punished, and with soch dilygence dely
uered thee enemyes of thy seruauntes,
whiche were worthy to dye (where tho-
row thou gauest them tyme and place
of amendement, that they myght turne
from their wickednes (with how great
D diligence thē punishest thou thin owne
children, vnto whose fathers thou hast
sworne and made couenauntes of good
promises? So wher as thou doest but
chasten vs, thou punishest our ēmies di
uerse wayes to ȳ intēt ȳ whē we punishe
we shuld remēbre thi goodnesse: ꝛ when
we oure selues are punished to put our
trust ī thy mercy. Wherfor wher as men
haue lived ignoraūtly ꝛ vnrighteously
ȳ hast punished thē sore euen thorow the
same thynges that they worshypped. E
For they went astraye verye longe in ȳ
waye of errource, and helde the beastes
(whiche euen theyr ennemyes dispysed)
for goddes, lyuinge as Chylderen of no
vnderstandinge. Therfor hast thou set
a scornefull punishement among them,
as amonge the chylderen of ignoraun-
ce. As for such as woulde not be refor-
med by those scornes and rebukes, they
felt the worthy punishementes of God.
For the thynges that they suffred they
bare them vnpacientlye, beinge not con
tent in them, but vnwyllynge. And whē
they perishe by the same thynges that
they toke for goddes, they knowledged
then, that there was but one true God,
whom afore they wold not know: therfo
re came ȳ end of theyr dānacion vpō thē.

All thinges be vayne, except the knowledg of God
Idolaters and Idoles ar mocked.

❧ The .xiii. Chapter.

Vayne are all men, which ha- A
ue not the knoledg of God:
as wer they that out of the
good thinges which are se
ne, knewe not hym that of
hym selfe is euerlastinge: Neyther toke
they so muche regarde of the workes ȳ
are made, as to know, who was the craf
tesman of theym: but some toke the fyre,
some the wynde or ayer, some the cour-
se of the starres, som the water, some to
he Sunne and Moone, or the lyghtes
of heauē whych rule the earth, for gods.
But though they had suche pleasure in
their beutie, ȳ they thought thē to haue
ben goddes: yet shuld they haue knowē
how much more fayrer he is ȳ made thē.
For ȳ maker of beuty hath ordeyned all
these thīges: or if they merueiled at ȳ po
wer ꝛ workes of thē, thei shuld haue per
ceiued therby, ȳ he which made these thī
ges is mightier then they. For by ȳ gre
atnes ꝛ beuti of ȳ creature, ȳ maker the
rof may playnely be knowē. Not withstā-
dig they ar ȳ les to be blamed ȳ sought
god, ꝛ wold haue foūd hī, ꝛ yet missed. B
ꝛ why? for so much as they wer about in
his workes ꝛ sought after thē, it is a to
kē, ȳ they regard ꝛ hold moch of his wor
kes ȳ are seen: howbeit they are not whol

to be excused. For yf their understādyng
and knowledge was so greate, that they
coulde discerne the worlde and the crea
tures, why dyd they not rather finde out
the Lorde therof?
But unhappye are they/ and among
the ded is their hope, that call them god
des which are but ỹ workes of mens hā
des: golde, sylver, and the thyng that is
founde out by connyng, the symylitude
of beestes, or any vayn stō ỹ hath ben made
C by hand of olde. Or as when a carpenter
cutteth down a tree out of the wodd, and
pareth of the backe of it connyngly: and
so with the one parte maketh a vessel to
be used: and dighteth meat with the re=
sydue. As for the other part that is left,
whiche is profytable for nothyng (for it
is a croked pece of wod and ful of knob=
bes) he carveth it dylygently thorow his
vanite, and (according to the knowledg
of his cōnyng) he geveth it some propor
cion, fassyoneth it after the similytude
of a man, or maketh it lyke some beeste,
streaketh it over with redd, and painteth
it, and loke what foul spot is in it, he cast
eth some coloure upon it.
Thē maketh he a convenient taber
nacle for it, setteth it in the wall, and ma
keth it fast with yrō, provydyng so for it,
lest it happen to fal: for it is wel knowne,
D that it can not help it self: And why? it is
but ā ymag, & must of necessitie be helped.
Then goeth he and offreth of his Goo
des unto it for his children and for hys
wife: he seketh helpe at it, he asketh coun
cel at it: he is not ashamed to speake un
to it that hath no soule: for health, he ma
keth his peticyon unto him that is syck:
for lyfe, he prayeth unto him that is ded:
he calleth unto him for helpe, that is not
able to helpe him selfe: and to sende hym
a god iourneye, he prayeth him that mai
not go. And in al the thinges that he ta=
keth in hande (whether it be to optayne
any thing or to worck) he prayeth unto
him that can do no maner of good.

The detestacyō and abhomynacyon of ymages. A curse of them that maketh them. The eviles that come of idolatry.

The .xiiii. Chapter

A A Gayne/ another man pur=
posyng to sayle, and begi=
nyng to take his iourneye
thorow the raging sea, cal
leth for helpe unto a stocke / that is
farre weaker, then the tre that beareth
him. For as for it/ covetousnes
of money hath foūd it out/ and ỹ craf=
tesman mede it with his connynge.
But thy providence/ O father gover=
neth al thinges from the begynnynge:
for thou hast made a waie in the sea, &
ād a sure path in the myddest of the wa
ves: declaring therby, that thou haste
power to helpe in al thinges, ye thou=
ghe a man went to ỹ sea without ship.
Neverthles, that the worke of wysdō
should not be vayne, thou hast caused
an arke to be made: And therfore do
men commit their lyves to a smal pece B
of wodd, passing over the sea in a shy=
ppe and are saved.
For in the olde tyme when ỹ pro=
ude gyauntes perished, he (whome the
hope was left to increse the world) wēt
into the shippe/ which was grounded
thorow thy hande/ and so left sede be
hynde him unto the world. For happy
is the tre where thorow righteousnes
commeth: but cursed is the ymage of
wodd, that is made with handes, yea
both it ād he that made it. He/ because
he made it: and it, because it was called
god, wher as it is but a fraile thynge.
For the ungodly and hys ungodlines
are both lyke abhominable unto god.
Even so the worke and he that made it
also shalbe punished together. Ther=
fore shall there a plage come upon the
images of the Heathen: for out of the
creature of god they are become an ab
homynacyon, a temptacyon unto the
soules of mē, and a snare for the fete of
the unwyse. And why? the sekynge
out of ymmages is the beginnynge of
whoredome, & the bryngyng up of them E
is the destruccion of lyfe: For they
were not from the beginninge, nether
shal they contynue for ever. The wel=
thy ydelnes of men hath founde them
out upō earth, therfore shal they com
shortly to an ende. Whē a father mo
rned for his sōne ỹ was takē awai frō
hi/ he made hī an imag (i al ỹ haste) of
his ded sōne: & so he begā to worship
hī as god, which was but a ded mā/ &
ordeyned his servaūtes to offer unto hī.

Thus by proces of tyme and thorowe
longe custome, this errour was kepte
as a law, and tyrauntes compelled mẽ
by violence to honour ymages. As for
those that were so farre of, that menne
myght not worship thẽ presently, their
pycture was brought from farre (lyke
the ymage of a kyng whom they wold
honoure) to the intent that with great
dylygence they myght worshippe hym
which was farre of / as though he had
bene present. Agayne / the synguler cõ-
nyng of ẏ craftesman gaue ẏ ignoraũt
also a greate occasion to worship yma
ges. For the workman willinge to do
him a pleasure that set hym a worke, la-
boureth with al his cõning to make ẏ
ymage of the best fashion. And so (tho
row the beuty of the worke) the comen
people was disceaued, in so much that
they toke him now for a god, which a
litle afore was but honored as a man.
And this was the errour of mans life,
when men (ether for to serue their own
affeccion / or to do some pleasure vnto
kynges) ascribed vnto stones and sto
kes the name of god / which ought to
be geuen vnto men.

Moreouer, this was not ynough for
them that they erred in the knowledge
of god: but where as they lyued in the
greate warres of ignoraũce, those ma-
ny and grete plages called they peace.
For ether they slue their owne chyldrẽ,
and offred them, or dyd sacrifice in the
nyght season, or els helde vnresonable
watches: so that they kepte nether lyfe
nor mariage cleane: but ether one slue
another to deathe malycyously, or els
greued his neyghboure wt aduoutrye.
And thus were al thinges myxte toge-
ther: bloude, manslaughter / thefte, dis-
simulacion, corruptiõ / vnfaithfulnes,
sedicion, periury, disquyeting of good
men, vnthankfulnes, defilig of soules
chaungyng of byrth, vnstedfastnes of
C of mariage, mysordre of aduoutry and
vnclennes. And why? the honouring of
abhominable ymages is the cause, the
beginning and ende of al euel. For
they that worship Idoles, either they
are mad whẽ they be mery, or prophecy
lyes, or lyue vngodly / or els lyghtlye
forswear them selues.

Forin somoch as their trust is in the I
dols (which haue nether soule ner vn-
derstandyng) though they sweare falsely
yet they thincke it shall not hurte them.

Therfore commeth a greate plage
vpon them, and that worthely: for they
haue an euel opynion of God, geuyng
hede vnto Idols, swearing vniustly to
desceaue, and despising rightuousnes.
For their swearing is no vertue, but a
plage of them that sinne, and goeth euer
wt ẏ offence of the vngodly.

The voyce of the faythful praysinge the mercy of God for whose graces sake they serue not Idols.

The xv. Chapter.

BUt thou (O oure God) art
swete, long sufferinge and
true, and in mercy ordrest A
thou al thinges. Though
we synne / yet are we thyne,
for we know thy strength. If we sinne
not / thẽ are we sure, that thou regardest
vs. For to knowe the, is parfecte righ-
teousnes: Yee to knowe thy ryghtuous
nes & power, is the rote of imortalyte.
As for the thing that men haue founde
out thorow their euell scyence, it hathe
not desceaued vs: as the paynting of ẏ
picture (an vnprofytable laboure) and
carued ymag, wt diuerse colours, whose
syght entyseth the ygnoraunt: so ẏ hee
honoureth and loueth the picture of a
deed ymage that hath no soule.

Neuerthelesse / they that loue soche
euel thinges, are worthy of death: they
that trust in them, they that make them,
they that loue them, ãd they that honou B
re them. The potter also taketh and tẽ
pereth soft earth, laboureth it, & geueth
it the fasshyõ of a vessel whatsoeuer ser
ueth for oure vse, and so of one pece of
claye he maketh some clene vessell for
seruyce, and some contrary. But where
to euery vessel serueth, that knoweth ẏ
potter him selfe. So with his vayne la
boure he maketh a God of ẏ same clay:
this doth euẽ he, which a lytle afor was
made of earth him selfe, and within a
lytle while after (whẽ he dyeth) turneth
to earth agayne.

Notwithstandynge, he careth not ẏ
mor because he shal labour, ner because

his lif is short: but striueth to excel gold smythes, the syluer smythes, the copper smythes, and taketh it for an honoure to make vayne thynges. For hys hert is asshes, hys hope is but vayne earth, and his lyfe is no more worth the clay: for so much as he knoweth not hys owne maker, that gaue hym his soule to worke,
C and brethed in hym the breth of lyfe.

They counte our lyfe but a pastime, and our conuersacion to be but a market, and that men shoulde euer be getting, and ỹ by euill meanes. Nowe he that of erth maketh fraple vessels and ymages, knoweth him selfe to offende aboue all other.

All the enemyes of thy people and that holde them in subiection, ar vnwyse, vnhappy, and excedinge proude vnto their owne soules: for they iudge all ỹ ydoles of the heathen to be goddes, whiche nether haue eye syghte to see, nor noses to smell, nor eares to heare, nor fyngers of
D handes for to groape: and as for theyr fete they are to slowe to go. For mā made them, and he that hath but a borowed spirte, fashioned them. But no man can make a God lyke vnto him: for seinge he is but mortal him selfe, it is but mortall that he maketh wyth vnrighteous handes. He him self is better then they whō he worshippeth, for he lyued though he was mortall, but so dyd neuer they.

Ye they worship beastes also, which are most miserable: for cōpare thinges that can not fele vnto them, and they ar worse then those. Yet is there not one of these beastes, that with his syght can behold any good thing, nether haue they geuen praise nor thanckes vnto god.

The punishement of Idolaters and the benefits done vnto the faythfull.

The.xvi. Chapter.

A FOr these & such other thynges haue they suffred worthy punishemēt, & thorow ỹ multitude of beastes ar they roted out. In stead of ỹ whiche punishementes thou hast graciouslye ordred thyne owne people, and geuen them their desyre that they longed for: a newe straunge taist, preparynge them quayles to be theyr meate: to the intente that (by the the thynges whych were shewed and sent vnto them) they that were so gredy of meate, myght be withdrawen euen from the desire that was necessary. But these within short tyme were brought vnto pouerte, and tasted a newe meate. For it was requysyte that (wythout any excuse) destruccyon should com vpon those which vsed tyranny, and to shew onli vnto the other, B
how their enemies were destroyed. For when the cruel woodnes of the beastes came vpon them, they perished thorow the stinges of the euel serpentes.

Notwithstanding thy wrath endured not perpetually, but they were put in feare for a lytle season, that they myght be refourmed, hauinge a token of saluacion, to remembre the cōmaundement of thy lawe. For he that conuerted, was not helped by the thing that he sawe, but by the, O sauiour of al. So in this thou shewest thyne enemyes, ỹ it is thou, which delyuerest from al euel. As for they when they were bitten wyth greshopers and flies, they died / for they were worthy to perish bi such: but nether the teeth of dragons nor of venemus wormes ouer cam thi children, for thy mercy was euer by them, and he helped them. Therfore were they punished to remembre thy wordes / but hastely were they healed agaynelest they C
shuld fal into so depe forgetfulnesse / ỹ they might not vse thy helpe.

It was nether herbe nor playster ỹ restored them to health, but thy worde (O Lord) which healeth al thinges. It is thou (O Lord) that hast the power of lyfe and death: thou leadest vnto dethes dore / and bringest vp agayne.

But man thorowe wyckednes slayeth hys owne soule, and whē his spirete goeth forth, it turneth not agayne, nether may he cal againe ỹ soule that is takē awaye. It is not possible to escape thi hand. For the vngodly that wolde not know the, wer punished by the strēgth D
of thine arme: wyth straunge waters / hayles and raynes were they persecuted, & thorow fire were they consumed. For it was a wōdrous thig ỹ fire might doo more thē water which quēcheth al thinges: but ỹ world is ỹ auēger of ỹ ryghteous. Some time was ỹ fire so tame ỹ ỹ beastes which were sent to norish ỹ

vngodly

vngodly, by the north: and that because they shulde se and knowe, that they were persecuted wyth the punishment of god And sometyme brente the fyre in the water on euery syde, that it myght destroy the vnrighteous nacion of the erth. Agayne thou hast fed thyne owne people with aungels fode, & sent them bred ready from heauen (without theyre laboure) being very pleasaunt and wel gu-
C sted. And to shewe thy ryches and swetenesse vnto thy chylderen, thou gatherest euery one theyr desire, so that euery mā myght take what lyked hym beste. But the snow and yce abode the violence of the fyre and melted not: that they might knowe that, the fyre burning in the hal and rayne destroied the frute of the enemies: the fire also forgat his strength agayne, that the ryghtuous might be norished. For the creatur that serueth the (which arte the maker) is fearce in punishing the vnrighteous, but is easy & gentle to do good, vnto such as put their
D trust in thee. Therfore dyd all thinges alter at the same tyme, and were al obedient vnto thy grace, which is the norse of all thynges acording to the desyre of them that had nede therof: that thy children O Lorde whome thou louest, mighte knowe that it is not nature and the growing of frutes that fedeth men, but that it is thy worde, which preserueth them that put ther trust in the. For loke what myght not be destroid with the fiere, as sone as it was warmed with a litle sunne beame, it melted: that all men mighte knowe, that thanckes mighte be geuen vnto thee before the sunne rise, and that thou oughtest to be worshipped before the day springe. For the hope of the vnthankful shal melt awaie as the winter yce, & perish as water, that is not necessary.

The iudgementes of god vpon the Egiptians.

The .xvii. Chapter.

A GReate are thy iudgementes (O Lord) and thy councels can not be expressed, therfore men do erre, that will not be refourmed with thy wisdō. For when the vnrighteous thought to haue thy holy people in subiection, they were bound with the bandes of darkenes and long night, shut vnder thy rofe, thinking to escape the euerlasting wisdō. And while they thought to be hyd in the darcknesse of their synnes, they were scattered abrode in the very myddest of the darck couetinge of forgetfulnes, put to horrible feare & wonderously vexed for the corner where they myghte not kepe them from feare: because the sounde came downe and vexed them: ye manifest terrible and straunge visions made them afrayd.

No power of the fyre myghte geue them lyght, nether myght the clear flam- B
mes of the starres lyghten that horyble nyght. For there appered vnto them a sodein fyre, very dredeful: and the which (when they sawe nothyng) they were so afrayed, that they thought the thing which they sawe, to be the more fearful. As for the sorcery and enchauntemente that they vsed, it came to derisyon, and the proud wysdome was broughte to shame. For they that promised to driue awaye thee fearfulnes and drede from the weake soules, where syck for feare them selues, and that with scorne. And though none C
of the wonders feared them, yet were thei afraid at the beastes which came vpō thē and at the hissyng of the serpentes. In so moch that with trembling they sowned and sayde they sawe not thee ayre, which no man yet maye escape.

For it is an heuy thing, when a mās owne conscience beareth recorde of his wickednes and condempneth him. And why? a vexed and wounded conscyence, taketh euer cruel thinges in hande. Fearfulnes is nothing els but a declaring that a man seketh helpe and defence, to aūswer for him self. And loke how moch lesse the hope is within, the more is the vncerteyntye of the matter, for the which he is punished. But they that came in D
mighty nyght: slepte the slepe that fell vpō them from vnder and from aboue sometyme were they afrayed thorow the feare of the wonders, and somtym they were so weake that they swowned: thal for an hastye and sodayn fearfulnes came vpon thē. After warde, yf eny of thē had fallen, he was kept and shut in prison but wyth out chaynes. But yf eny dwelt in a villag, yf he had bene a heir or husbandman he suffred intollerable necessite

necessite: for they were al bounde wyth one chayne of darcknesse.
Whether it were a blasphemig wind, or a swete song of ẏ birdes amōge the thicke braūches of ẏ trees, or the vehemence of hasty rūning water, or greate noyse of the fallig downe of stones, or ẏ playeng & rūning of beastes whō they sawe not, or the mighty noyse of rorig beastes, or ẏ sound ẏ answereth agayne i the hie mountaines: it made thē sownde for very feare. For all ẏ earth shyned ẘ clere light, & no mā was hindred ī his labour. Only vpō thē there fell a hevy night, an imag of darknes ẏ was to com vpō thē. Yee they were vnto thē selues ẏ moste heuye and horrible darcknesse.

¶ The fyre lyght ẏ the Israelites had in Egypte. The persequucion of the faithful: The Lord smot all the fyrst borne of Egypt. The sonne of ẏ people in the wildernes. Aaron stode betwyxt the lyfe and the deed wyth his censoure.

¶ The .xviii. Chapter.

A Neuertheles thy saites had a very greate light (& the enemies herd their voice, but they saw not ẏ figure of thē.) And because thei suffered not ẏ same thinges / they magnified ẏ: & they ẏ were vexed afore (because they were not hurt now) thancked thē, & besought thē (O god) ẏ ther might be a difference. Therfore had they a burning piler of fire to lede thē ī ẏ vnknowne wate & ẏ gauest thē ẏ Sunn for a fre gift ẘout any hurt. Reason it was / ẏ they shuld want light & be put in the preson of darcknes, which kepte thy childrē ī captyuite, by whō the vncorrupt light of ẏ lawe of ẏ world was for to be geuē. Whē thei thought to slai
B the babes of ẏ righteous (one beig laid out / & preserued to be leder vnto the other) ẏ broughtest out the whole multitud of ẏ childrē / & destroiedst thē ī ẏ mighty water. Of ẏ night were our fathers certifyed afore ẏ, they knowyng vnto what oths they had geuē credēce might be of good chere. Thus thy people receued the health of the righteous but ẏ vngodli were destroied. For like as ẏ hast hurte our enemies, so haste ẏ promoted vs whō thou calledest afore. For the righteous children of the good men offred secretly ād ordred the law of righteousnes vnto vnite: that the iuste shoulde receaue good and euell in lyke maner, singing prayses vnto ẏ father of al men. Agayne, there was herd an vnconuenyent voyce of the ennemyes, and a pyteous crye for chylderen that were bewayled. The master and the seruaūt were punished in lyke maner. For theye al together had innumerable that died one death.

Nether were the lyuing sufficient to bury the deed, for in the twincklyng of an eye, ẏ noblest nacyon of them was destroyed. As ofte as God helped them afore, yet wold it not make them beleue: but in the destruccyon of the first borne they knowleged, that it was the people of God. For while al thinges were styl, and when the nyght was in ẏ myddest of her course / thy Allmyghtie worde (O Lorde) leapte downe from heauen oute of thi roial trone as a rough mā of warre, in the middest of thee lande that was destroyed: and ẏ sharpe swerde perfourmed their straite commaundement, stādīng & fillyng al thinges ẘ death: yee it stode vpon the earth & reached vnto ẏ heauen. Thē the sight of ẏ euel dreames vexed them sodenly, & fearfulnesse came vpon them vnawarres. C

Then laye there one here / another there, half deed half quick, and shewed the cause of his death. For the visyons that vexed them, shewed them these thinges a fore: so ẏ they were not ignoraūt, D wherfore they perysshed.

The tēptacyon of deathe touched ẏ righteous also, and among the multytude in the wildernesse there was insurreccion, but thy wrath endured not lōg. For the fautlesse man went in al ẏ hast, and toke the batayl vpō him / brought forth the wepon of his mynystracyon: euen prayer and the censours of reconcilinge: sette him selfe agaynst the wrath and so brought the mysery to an ende: declaring therby, that he was thy seruaunt. For he ouercame not the multytude with bodely power, ner with weapens of myght: but with the worde hee subdued him that vexed him, puttinge the in remembraunce of the othe and couenaunt made vnto the fathers.

For when the deed were fallen downe by heapes one vpon another, he stode in the middest, pacified the wrath, and parted the waye vnto the lyuing. And why? his long garment was al the beutye, and in the foure rowes of the stones was the glory of the fathers grauen, and thy maiestye was wrytten in the crowne of his head. Upon these the destroyer gaue place, and was afrayde of them: for it was only a temtacion worthy of wrath.

The deeth of the Egypcians, and the great ioye of the hebrues. The meat that was geue vnto the despyre of the people. The elementes serue not only to ẏ wil of God, but also to ẏ wyll of man.

¶ The .xix. Chapter.

1 As for the vngodly, ẏ wrath came vpon them wythout mercy vnto ẏ end. For he knew before what shold happen vnto them: how ẏ (when they had consented to let theym go/and had sent them out wyth greate dyligence) they wold repent, and folow vpon them. For when they were yet mournyng and makinge lamentacyon by the graues of the deade, they deuysed another folyshnes: so that they persecuted them in their fleing, whom they had cast out afore with prayer. Worthy necessite also brought them vnto this ende/for they had cleane forgotten the thinges that happened vnto thē afore. But the thing that was wantynge of their punishment, was requysyte so to be fulfilled vpon theym with tormentes: that thy people might haue a maruelous passing thorow/and that these might fynd a straunge death.

B Then was euery creature fashioned agayne of newe accordynge to the wyl of their maker, obeyeng thy commaundementes ẏ thy children might be kepte without hurt, for the cloud ouershadowed their tentes, and the drie earth appeared, wheras afore was water so that in the red sea there was awaye wythoute impedymente, and the grete depe became a playne felde: where thorow al the people wente that were defended wyth thy hande seynge thy wonderous and maruelous workes. For as the horses, so were they fed, and leped lyke lambes, praising the (O lord) which hadest delyuered thē. And why? they were yet myndefull of the thinges, that happened whyle they dwelt in the land: how the ground brought forth the flyes in steade of catel, and how the ryuer scaulded wᵗ the multitude of frogges in steade of fyshes.

But at the last they sawe a new creacion of byrdes, what tyme as they were disceaued wyth lust, and wyth delycate meates. For when they were speaking of theyr appetite, the quailes came vpp vnto them from the see, and punishementes cam vpon the synners, not without the tokens whyche came to passe afore by ẏ vehemēce of the streames: for they suffred worthely, accordyng to theyr wickednesses, they dealt so abhominablye and churlishly/with straūgers. Some receaued no vnknowen geastes, some brought the straungers into bondag that dyd them good. Besyde all these thynges there were some that not onely receaued no straungers wᵗ theyr wylles, but persecuted those also ād did them much euell that receaued them gladly. C

Therfore were they punished with blindnes, lyke as they that wer couered wyth sodayne darcknes at the dores of the righteous, so that euery one sought the entraunce of hys dore.

D Thus the elementes turned into them selues, lyke as when one tyme is chaunged vpon an instrumēt of Musike, and yet all the resydue kepe theyr melodye: whych maye easely be perceaued/ by the syght of the thynges that are come to passe. The drye lande was turned into a watrye/and the thynge that afore swamme in the water/wente now vpon the drie grounde. The fyer hath power in the water (contrary to hys owne vertue) ād the water forgat hys owne kind to quench. Agayne, the flammes of the noysome beastes hurte not the fleshe of them that wente wyth them nether melted they the yse whych els melteth lyghtely. In al thinges hast thou promoted thi people (O Lord) and brought them to honour: thou hast not despised them, but alwaye and in all places hast thou stande by them.

The ende of the boke of wysdome.

¶ The boke of * Jesus the sonne of Syrah/which is called in latin Ecclesiasticus. *Or Jesua*

The Prologe of Jesus the sonne of Syrach vnto hys boke.

Many and greate men haue declared wysdome vnto vs out of the lawe, out of the prophetes and out of other that folowed thē. In the which thynges Israell ought to be commended, by the reason of doctryne & wysdome: Therfore they that haue it and reade it, shoulde not onelye them selues be wyse there thorow, but serue other also wyth teaching and wrytinge.

After that my graundfather Jesus had geuen diligent laboure to reade the lawe, the prophetes/and other bokes that were left vs of oure fathers, and had well exercised hym selfe there in: he purposed also to write some thinge of wysdome and good maners, to the intent that they which were wylling to learne and to be wise myght haue the more vnderstandinge, and be the more apte to leade a good conuersacyon.

Wherfore I exhorte you to receaue it louyngilye, to reade it wyth dylygence ād to take it in good worthe, though oure wordes be not so eloquente as the famous Oratours. For the thynge that is wrytten in the Hebrewe tounge, soundeth not so well when it is translated into an other speache. Not only this boke of myne, but also the lawe, the Prophetes and other bokes sounde farre otherwyse, then they do, when they are spoken in theyr owne language.

Now in the .xxxviii. yeare when I came into Egipte in the tyme of Ptolomy Euerges, and continued there all my lyfe/I gat lybertie to reade and wryte many good thinges wherfore I thought it good ād necessary, to bestow my dyligence and trauayl to interprete this boke. And consyderinge that I had tyme, I laboured and dyd my best to performe thys boke, and to bringe it vnto lyght: that the straungers also whych are disposed to lerne, myghte apply them selues vnto good maners, and lyue accordinge to the lawe of the Lorde.

Wysdome procedeth and commeth of god. A prayse of ẏ fere of God. Rightwesnes is a degre to come by wysdome.

The fyrst Chapter.

All wisdom commeth of god
the Lord, and hath ben euer
with him, and is before all
A tyme. Who hath nombred
the sande of the see, the drop
pes of the rayne and the dayes of tyme?
Who hath measured the length of he
auen ẏ bredth of the earth ã the depnes
of the see? Who hath sought out the groũ
de of gods wisdõ which hath bē befor al
thinges. Wisdom hath bene before al
thinges? and the vnderstanding of pru
dence from euerlastyng (Gods word in
the heygth is the well of wisdome, and ẏ
euer lastyng commandementes are the
entraunce of her.) Unto whome hath ẏ
rote of wisdom bene declared? Or who
hath knowne her wit? Unto whom hath
the doctryne of wisdom bene discouered
and shewed? and who hath vnderstãde
the many folde entraunce of her?

There is one: euen the hiest, the
maker of al thinges, the Allmyghtye, ẏ
kyng of power (of whom men ought to
stande greatly in awe) which sitteth vp
on hys trone being a god of dominion:
He hath created her thorow ẏ holy gost:
he hath sene her: nõbred her, ã mesured
her: He hath poured her out vpon al his
workes, and vpon al fleshe accordynge
to his gift: he geueth her richelye vnto
them that loue him. The feare of ẏ lord
is worshipp and triumphe, gladnesse ã
B a ioyful crowne. The feare of the Lord
maketh a merye hart, geueth gladnesse/
ioye and long lyfe. Who so feareth the
lorde, it shal go wel with him at the last
and in the daye of hys deathe he shalbe
blessed.

The loue of God is honorable wys
dome: I the vnto whome it apereth, thei
loue it, for they se what wonderous thi
ges it doth. The feare of the lorde ys ẏ
beginninge of wisdome, and was made
with the faythful in the mothers wõbe:
it shal go with the chosen wemen/ ã shal
be knowe of the righteous ãd faythful.
The feare of ẏ lord is ẏ right Gods ser
uice ẏ preserueth ãd iustifieth the hert,
and geueth myrth and gladnes. Who
so feareth the Lord shalbe happye: and
when he hath nede of comfort/ he shall
be blessed. To feare god is the wisdõe
that maketh ryche, and bryngethe all
good with her. She fylleth the whole
house with her gyftes, and the garners
with her treasure. The feare of the
Lorde is the crowne of wisdome, and
geueth plenteous peace and health.
He hath sene her and nombred her: kn
owledge and vnderstanding, of wys
dome hath he poured out as rayne: ãd
them that helde her fast, hath he brou
ght vnto honoure. C

The feare of the Lord is the rote
of wisdome, and her braunches at lõg
lyfe. In the treasures of wisdom, is vn
derstanding and deuision of knowleg
but wisdome is abhorred of sinners.)
The feare of the lorde dryueth out sin
ne/ for he that is without feare/ cãnot
be made righteous, and his wilful bol
dnes is his owne destruccion. A paci
ent man wyl suffer vnto the tyme, and
then shal he haue the rewarde of ioye.
A good vnderstanding wyll hyde hys
wordes for a tyme, and many mẽs lyp
pes shal speake of his wysdom. In ẏ
treasures of wisdome is the declaraci
on of doctryne, but the synner abhorr
eth the worship of god. My sonne/ yf
thou desyre wisdome, kepe the cõmaũ
dement, and God shal geue her vnto ẏ D
for the feare of the Lord is wysdome ã
nurtoure, he hath pleasure in fayth ãd
louynge mekenes/ and he shall fyl the
treasures therof. Be not obstynate
and vnfaythfull to the feare of the
Lorde, and come not vnto hym wyth a
double herte. Be not an ypocrite in
the syghte of men, and take good he
de what thou speakeste.

Marcke wel these thynges, lest thou
happen to faull and brynge thy soule
to dyshonoure, and so GOD dysco
uer thy secretes/ and caste thee dow
ne in the myddeste of the Congrega
cyon: Because thou wouldeste not
receaue the feare of GOD, and be
cause thy herte ys full of fayned nes
and dysceate.

He

¶ He exhorteth the seruauntes of god to rightuousnes, loue, vnderstandig & paciēce, and exhorteth thē that feareth God, to beleue, to hope, and to loue: because God nether confoundeth nor forsaketh them, that trust in hym. A curse vpon the subtil, fearce ād impaciens of herte:

The .ii. Chapter.

A My sonne, yf thou wilt come in to the seruyce of god, stāde fast in rightousnes and feare, and arme thy soule to tentacyon: settle thine hert and be pacyent: bow downe thine eare/ receaue the wordes of vnderstandyng, and shrynck not awaye, when thou art entysed. Holde the fast vpon God, ioyne thy self vnto hym and suffre, that thy lyfe maye encreace at the last. Whatsoeuer happeneth vnto thee, receaue it: suffre in heuynesse, and be paciente in thy trouble. For lyke as gold and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersyte. Beleue in God, and he shall healpe the: order thy waye a ryght, and put thy trust in him. Holde fast his feare, and growe therin. O ye that feare the lord, take sure holde of his mercy: shrincke not awaye from him, that ye fall not. O ye that feare the Lord, beleue hym, and your rewarde shal not be emptie. O ye that feare the Lorde put your trust in him, and mercye shall come vnto you for pleasu-
B re. O ye that feare the Lorde set your loue vppon him, and youre hertes shal be lyghtened. Consydre the olde generacions of men (O ye chyldren) and marke them wel: was there euer eny one confounded, y put his trust in y Lord? Who euer continued in his feare and was forsaken? Or whom dyd he euer despyse, that called faythfully vpon him? For God is gracious and mercyful, he forgeueth synnes in the tyme of trouble, and is a defender for all them that seke hym in the truethe. Wo be vnto him y hath a double hert, wycked lyppes and euell occupied handes, and to the synner that goeth two maner of ways. Wo be vnto them that are loose of herte, which put not their trust in God, and therfore shall they not be defended of him. Wo be vnto them that haue lost pacience, for-
C saken the ryght wayes, and are turned
back in to frowarde ways. What wyll they do, when the Lorde shall begynne to visite them?

They that feare the Lorde, wil not mistrust his worde: and they that loue hym/ wyl kepe his commaundementes. They that feare the Lord wyl seke out the thynges / that are pleasaunt vnto him: and they that loue hym/ shal fulfyl his lawe. They that feare the lord wyl prepare their hertes, and humble their soules in his syght. They that feare the Lorde kepe his commaundementes, and wyl be pacient tyl they se him selfe, saynge: better it is for vs to fall into the handes of the Lorde, then into the handes of men: for his mercye is as greate as him selfe.

¶ To our father and mother ought we to geue double honoure. Of y blessing and cursse of y father & mother. No man ought ouer curyosly to searche out the secretes of god.

The .iii. Chapter.

The chyldren of wysdome are a A
congregaciō of the ryghteuous
and they exercyse is obedience and loue. Here me your father (O my deare children) and do thereafter, that ye maye be safe. For the Lord wyl haue the father honoured of the children, and loke what a mother commaūdeth her children to do/ she wyl haue it kept. Who so honoureth his father, his sines shalbe forgeuen him: and he that honoureth his mother is lyke one that gathereth tresure together. Who so honoureth his father, shall haue ioye of hys owne children: and whē he maketh his praier, he shalbe herde. He that honoureth hys Father, shal haue a longe lyfe: & he that is obedyent for the lordes sake/ hys mother shal haue ioye of hī.

He that feareth the lorde, honoureth his father and mother, and doeth
them seruyce, as it were vnto the lord B
hym selfe. Honoure thy father in
dede, in worde, and and in al paciēnce, that thou mayest haue hys blessynge: for the blessinge of the father buyldeth vp the houses of the chylodren, but the mothers curse roteth oute the foundacyons. Reioyse not when thy father is reproued, for it is no honour vnto the but a shame. For the worshyppe of a mans father is hys owne worshypp, & where the father is without honoure, it is the dishonesty of the sonne.

My sonne / make muche of thy father
in his age and greue him not as longe
as he lyueth. And yf his vnderstãdig
B fayle, haue pacience with him, and dys
pise him not in thy strength. For the
good dede that thou shewest vnto thy
father, shal not be forgotten: and when
thou thy selfe wantest / it shal be rewar
ded thee (and for thy mothers offence ẏ
shalt be recompenced with good, yea
it shall be founde for thee in righteous
nes) & in ẏ daye of trouble ẏ shalt be re
mẽbred: Thy sines also shall melt a-
waye, like as the yce in ẏ fayre warme
wether.

He that forsaketh his father, shall
come to shame; and he that defieth his
mother, is cursed of god. My sonne,
performe thy workes wyth louynge
mekenes, so shalt thou be loued aboue
other men. The greater thou art / the
more humble thy selfe (in al thynges)
& ẏ shalt find fauour in ẏ sight of god.
For greate power belongeth only vn-
to god / & he is honoured of the lowly.

Seke not out the thyngs that are abo
ue thy capacite, & searche not out ẏ gro
C ũd of such thiges as ar to mighetye for
ẏ: but loke what god hath cõmaũded ẏ,
thinck vpõ ẏ al waie, & be not curious i
many of his workes. For it is not ned
ful for ẏ to se wt thine eies ẏ thiges ẏ ar
secret. Make not ẏ to much search i su
perfluous thiges, & be not curyous in
many of his workes: for many thiges
ar shewed vnto ẏ alredy, which be abo
ue ẏ capacite of men. The medlyng wt
such hath begiled many a mã, & tãgled
their wittes i vayne. Nowe he ẏ loueth
parel, shal perish therin. An hard hert
shal fare euell at ẏ last (ã hert ẏ goeth
two waies, shal not prospere: & he ẏ is
froward of hert, will euer be ẏ worse ãd
worse.) A wicked hert shalbe lade wt so
rowes, & ẏ vngodly siner wil kepe one
sine vpõ another. The cõsicel of ẏ pro-
D ud hath no helth, for ẏ plãt of iuel shal
be roted out i thẽ. The hert of hi ẏ hath
vnderstãdig shal perceue hye thiges / &
a good eare wil gladly herkẽ vnto wis-
dõ. An hert that is wise & hath vnderstã
dynge / wyll absteyne from synnes / and
encrease in the workes of rightuous-
nes. Water quencheth burning fyre, ãd
mercy reconsileth synnes. God hath res
pect vnto hym that is thanckefull: hee
thyncketh vpon hym againste the tyme
to come / so that when he falleth he shall
fynde a stronge holde.

Almes must be done with all mekenes. The study of wisdome and her frute. A iudge ought to be merci- full. An exhortacion to eschue euill, & to do good.

The .iiii. Chapter.

A My sonne, defraude not thee
poore of hys almes, ãd tur
ne not away thyn eyes frõ
hym that hath nede. Des-
pyse not an hongry soule,
and desyre not the poore in hys necessi-
te, greue not the herte of him that is hel
pelesse / and wythdraw not the gyft frõ
the nedefull. Refuse not the prayer of o
ne that is in trouble / and turne not a-
way thy face from the nedy. Cast not
thyne eyes asyde from the poore that ẏ
geue hi not occasion to speake euel of ẏ
For yf he complayne of thee in the byt
ternes of hys soule, his prayer shalbe
herde: Euen he that made hym, shal he
are hym. Be curteous vnto the compa
ny of the poore, humble thy soule vnto
the elder and bowe downe thy heade to
a man of worshippe. Let it not greue ẏ B
to bowe downe thyne eare vnto the po
re, but paye thy dette / and geue hym a
frendlye answere / and that with meake
nes.
Delyuer hym that suffreth wronge frõ
the hande of the oppressour and be not
faynt herted when thou sittest in iud-
gemẽt. Be mercyfull vnto the fatherles
as a father, and be in steade of an hus-
band vnto theyr mother: so shalt ẏ be as
an obedient sonne of the hyest, & he shal
loue thee more then thy mother dothe.
Wisdome bretheth lyfe into her childe-
ren, receaueth them that seke her, and
wyll go before them in the way of righ
tuousnes. He ẏ loueth her loueth lyfe:
& they that seke her diligentlye / shal ha
ue greate ioye. They that kepe her, shal
haue the heretage of lyfe: for where she
entreth in / there is the blessinge of god.
They ẏ honor her, shalbe ẏ seruaũts of
ẏ holy one: & they ẏ loue her: ar beloued
of god. Who so geueth eare vnto her, shal C
iudge the heathen: and he that hath re
spect vnto her, shall dwell safely.

He that beleueth her, shal haue her i
possession and his generacion/shal en-
dure: for when he falleth, she shal go wt
him, before al. Feare, drede & temptacyō
shal she bringe vpon him, and trye him
in her doctrine: tyl she haue so proued
him in his thoughtes, that he committ
his soule vnto her. Then shal she stab
lysh him, bring the right way vnto hi/
make him a glad man/shew him her se-
cretes and helpe vpon the treasures of
knowledg, vnderstanding and rightu-
ousnes. But if he go wrong, she shal for
sake him, and geue him ouer in to the hā
des of his enemie.

My sonne make moche of the tyme,
eschue the thinge that is euill/ and for
thi life shame not to saie the truth. For
there is a shame that bringeth synne, ād
there is a shame yͤ bringeth worshippe
and fauour. Accepte no person after thi
owne wyl, that thou be not confoūded
to thyne owne decaye. Be not ashamed
of thy neyghbour in his aduersitee, and
kepe not back thy councel when it maie
do good, nether hide thy wysdome i her
beuty. For in the tonge is wisdom kno-
wne, so is vnderstanding, knowledg &
lerninge in the talkynge of the wyse ād
D stedfastnesse in the workes of righteu-
ousnes. In no wise speke agaynst yͤ wor
de of treuth but be ashamed of the lyes
of thyne owne ignoraunce. Shame not
to confesse thyne erroure, and submitte
not thy selfe vnto euery man because of
sinne. Withstād not yͤ face of yͤ mighty,
and stryue not agaynst the streame. But
for the treuth striue thou vnto death, &
God shal fight for the agaynst thyne e
nemies. Be not hastye in thy tōg, nether
slack & neglygēt in thy workes. Be not
as a lyon in thyne own house, destroyīg
thy hou holde folkes, and oppressyng
them that are vnder the/ Let not thyne
hand be stretched out to receaue, & shut
when thou shuldest geue.

In riches may we not put any confidence. The vengeaunce of God ought to be feared ād to repē taunce maye we not be slowe.

The .v. Chapter

A Trust not vnto thy riches, ād
sai not: tush, I haue ynough
for mi lyfe. (For it shall not
helpe in the time of venge-
aunce and temptacion) Fo-
lowe not the luste of thyne owne herte
in thy strength, and saie not, tush, how
haue I had strength/ or who wil brige
me vnder because of my workes? For
doutles God shall auenge it. And saie
not: I haue committed mo synnes, but
what euell hath happened me? For the
Almightye is a pacyent rewarder. Be-
cause thy sinnes be forgeuen the, be not
therfore without feare/ neyther heape
one synne vppon another. And saye
not: tush/ the mercy of the lorde is gre
te, he shal forgeue me my sines, be they
neuer so manye. For lyke as he is mer-
cyful/ so goeth wrath from him also/ &
his indignacion commeth downe vpō
synners.

Make no taryenge to turn vnto
the Lorde, and put not of from daie to B
daye: For sodenlye shall hys wrathe
come, and in tyme of vengaūce he shal
destroi thee. Trust not i wicked riches
for thei shal not help i yͤ daie of punish
mēt & wrath. Be not caried aboute to
euery wynde, and goo not into euerye
waye: for so doth the sinner that hath a
double tonge. Stande fast in the waie
of the Lord, be stedfast in the vnderstā
ding, abyde by thy worde, and folow yͤ
worde of peace and rightousnes. Be
gentle to heare the worde of god, that yͤ
mayest vnderstande it, and make a
true answere with wisdome. Be swift
to heare, but slowe and pacient in ge
uynge answere: If thou hast vnder-
standynge/ shappe thy neyghboure an
answeare. If no, laie thine hand
vpon thi mouth: lest thou be trapped i C
an vndiscrete worde, and so confoun-
ded. Honour and worship is in a mās
wyse talkinge, but the tonge of the vn
discret is his own destruccion. Be not
a priuy accuser as long as thou liuest
and vse no sclaunder wyth thy tonge.
For shame and sorowe goeth ouer the
theefe, and an euel name ouer hym that
is double tonged: but he that is a pre-
uy accuser of other men, shal be hated,
enuyed and confounded. Se that thou
iustifye the small and greate alyke.

It is yͤ properte of a synner to be euel tonged. The doctrine of good counsel of the wise ys to be embrased. Wysdō shuld be searched for. The profet therof.

The .vi. Chapter.

A Be not thy neyghbours enemy for
thy frendes sake: for who so is e-
uel shalbe ye heyre of rebuke & dys
honoure/and whosoeuer beareth enuy
and a double tonge offendeth. Be not
prowde in the deuice of thyne owne vn
derstandinge, lest thy leaues wether/&
thy frute be destroyed, & so thou be lefte
as a drye tree. For a wicked soule dest
royeth hym that hath it, maketh hym to
be laughed to scorne, of his ennemyes,
(and bryngeth him to the porcion of the
vngodly.) A swete word multiplieth fren
des, & pacifieth the ye be at variaunce,
& a thanckfull tonge wylbe plenteous
in a good man. Hold frendship with many,
neuertheles haue but one counceler of
a thousand. Yf thou gettest a frend/
proue hym fyrst, and be not hastie to ge
ue him credence. For some man is a fren-
de, but for a tyme/and wyl not abyde in
B the day of trouble. And ther is som frend
that turneth to enemyte/and taketh par
te against the: and if he know eny hurt
by thee, he telleth it out. Agayne/some
frende is but a companion at the table
and in the daye of neade he continueth
not. But a sure frende wylbe vnto the
euen as thine owne self, and deale faith
fully with thy housholdfolcke. If thou
suffre trouble and aduersitie, he is with
thee, and hydeth not hym selfe. Depart
from thyne ennemies, yea & beware of
thy frendes.
A faithfull frende is a strong defence:
who so findeth such one, fyndeth a noble
treasure. A faythfull frende hath no pe
are, the weyght of gold and sylver is not
to be compared to the goodnes of hys
fayth. A faythfull frende/is a medicin
of lyfe, and they ye feare the Lorde, find
hym. Who so feareth the Lord, shal pro
speare with frendes: and as he is hym
C selfe, so shall hys frende be also. My so
ne, receaue doctrine from thy youth vp,
so shalt thou fynd wysdom tyl thou be old
Go to her as one yt ploweth, & soweth, &
wait paciently for her good frutes. For
thou shalt haue but lytle labour in her
worcke, but thou shalt eate of her frute
ryght sone. O how exceadinge sharp is
wysdomme to vnlearned men: an vn-
stedfast body wyll not remayne in her.
Vnto such she is as it were a touchsto-
ne, and he casteth her from him in al ye
hast: for wisdome is wyth hym but in
tyme/there be but few that haue know
ledg of her. (But with them that know
her, she abideth euen vnto the appering
of god.)
Geue eare (my sonne) receaue my B
doctryne, and refuse not my councel.
Put thy fote in her lynckes, and take
her yock vpon thy necke: bowe downe
thy shoulder vnder her, beare her paci
ently, and be not wery of her bandes.
Come vnto her with thy whole hert, &
kepe her waies with al thy power. Seke
after her, and she shalbe shewed thee: &
when thou hast her/forsake her not.
For at the last thou shalt find rest ther
& that shalbe turned to thy greate ioie.
Then shal her fetters be a stronge de-
fence for the, and her yocke a glorious
rayment. For the bewtye of lyfe is yn
her/and her bandes are the couplings
together of saluacion. Yea a glorious
raiment is it/thou shalt put it on, & the
same crowne of ioye shalt thou weare.
My sonne, yf thou wylt/take hede/
thou shalt haue vnderstanding: and if
thou wylt applye thy mind, thou shalt
be wyse. If thou wilt bow downe thine
eare thou shalt receaue doctryne: and
yf thou delyt in hearinge, thou shalte C
be wise. Stand with the multitude of
suche elders as haue vnderstandyng/
& consent vnto their wisdome with thine
hert: that thou maiest heare all godly
sermons, & yt the worthy sentences eska
pe the not. And if thou seist a man of discretio
vnderstanding/get the soone vnto him,
and let thy fote tread vpon the steppes
of his dores. Let thy minde be vpon ye
comaundementes of god, and be ear-
nestly occupied in his lawes: so shal he
stablishe thy herte/ and geue the wis-
dome at thine owne desire.

¶ We must forsake euel, & yet not iustify our selues. The behauour of ye wise toward his wyfe, his fre nde, hys chyldre his seruauntes, hys father & mother, the prestes &c.

¶ The. vi. Chapter

Do no euel/ so shal ther no A
harme happen vnto the.
Depart awaie from ye thin-
ge yt is wycked, and no mis
fortune shal medle with the.

My sonne, sow no euel thinges in the
forowes of vnrightuousnes, so shalt ẏ
not reape them seuen folde. Laboure
not vnto man for any lordshyp, nether
vnto the kyng for the seate of honour.
Iustify not thy self before God (for he
knoweth the hert) and desyre not to be
reputed wyse in ẏ presence of the king.
Make no laboure to be made a iudge,
excepte it so were, that thou couldest my
ghtely put downe wyckednes: for yf ẏ
shuldest stand in awe of the presence of
the mightye, thou shuldest fayle in ge=
uyng sentence. Offend not in the multi
tude of the cite, ãd put not thy self amon
ge the People. Bynde not two synnes
together, for in one synne shalt thou not
be vnpunysshed. Saye not: tush, God
wyl loke vpon the multitud of my obla
cyons, and when I offre to the hyeste
God, he wyll accepte it.

Be not faynt harted when thou ma
B kest thy prayer, nether slack in geuing
of almes. Laugh no man to scorne in ẏ
heuynesse of his soule, for God (which
seyth all thinges) is he that can bryngr
downe, and set vp agayne. Accepte no
lesyng agaynst thy brother, nether do ẏ
same agaynst thy frend. Use not to ma
ke any maner of lye, for the custome the
rof is not good. Make not many word
es, when thou art amonge the elders: &
when thou prayest, make not moch bab
lynge. Let no laborius worcke be tedio
us vnto the, nether the housbandry wh
ich the Allmyghtie hath created. Make
not thy boaste in the Multytude of thy
wickednes, but humble thy self euen frõ
thyne herte: and remembre that the wr=
ath shall not be longe in tariyng, and ẏ
the vengeaunce of the flesh of the vn=
godly is a very fyre and worme. Geue
not ouer thy frende for enye good, ner
thy faythful brother for the best golde.
Departe not from a discrete and good
woman, that is fallen vnto the, for thy
C porcion in the feare of the Lord, for the
gyft of her honesty is aboue golde.
Whereas thy seruaunt worketh truly,
intreate him not euell, ner the hyrelyn
ge that is faythful vnto the. Loue a dy
screte seruaunte as thyne owne soule, de
fraude hym not of his libertie, neyther

leaue him a poore mã.
If thou haue catell, loke wel to them: &
they be for thy profit kepe them. If ẏ
haue sonnes, bring them vp in nortour
and lerning, and hold them in awe frõ
their youth vp. If ẏ haue daughters,
kepe their body, and shewe not thy face
chereful towardes them. Mary thi dau
ghter, & so shalt ẏ perfourme a weighty
matter: but geue her to a man of vnder
standing. If thou haue a wife after thi
owne minde, forsake her not: (but com
mitte not thi selfe to the hateful.)
Honoure thi father from thi hole hert,
and forget not the sorowful trauaile that
thi mother had with the: remembre that
thou wast borne thorow them, ãd how
canst thou recompence thẽ the thinges
that they haue done for the? Feare the D
lord with al thi soule, and honoure his
ministres. Loue thy maker wyth all thy
strengthe, and forsake not his Ser=
uauntes. Feare ẏ lord with al thi soul,
& honoure his Prestes. Geue thẽ their
porcion of the first frutes and increase
of the earth, like as it is commaunded
the: geue them the shoulders, and their
appointed offrynges and firstlynges.
Reache thine hãd vnto the poore, that
God maye blesse the wt plenteousnes.
Be liberal vnto all men lyuinge, yet let
not but do good, euen to them that are
deed.

Let not them that wepe be without cõ
forte, but mourne wt soche as mourne.
let it not greue ẏ to viset the sicke for ẏ
shal make the to be beloued. Whatsoe=
uer thou takest in hãd, remembre ẏ end
and thou shalt neuer do amisse.

Agaynst the better is no stryuing. Of ẏ dearth of the
enimy mayst ẏ not reioyce, ner dispys thy neyghbo
urs, ner ẏ wordes of ẏ wyse.

The. viii. Chapter.

Striue not with a mightye A
man, lest thou chaũse to fal
in to his handes. Make no
variaunce with a rich man
lest he happen to bringe vp
an harde quarel agaynst ẏ. For gold &
siluer hath vndone many a man, yea e=
uen the hartes of kinges hath it made
to fall. Striue not wt a man ẏ is full of
wordes, & laye no styckes vpõ his fire:
kepe

kepe no company with the unlearned, least he geue thy kinred an euel report. Despice not a man that turnethe hym selfe awaye from sinne, and caste hym not in the teeth withall: but remembre that we are frayle euerichone. Thincke scorne of no man in his olde age, for we ware olde also. Be not gladd of the
C death of thyne enemy, but remembre that we must dye all the sorte of us (and fayne wolde we come into ioye.) Despyse not the sermons of such elders as haue understanding, but acquaynt thy selfe wyth the wyse sentences of them: for of them thou shalt learne wysdom, and the doctryne of understandynge/ and how to serue great men wythoute complainte.

Go not from the doctrine of the elders, for they haue lerned it of theyre fathers, for of them thou shalt learne understanding, so that thou mayest make answer in the tyme of nede. Kindle not the coales of synners, lest thou be brent in the fyre flammes of theyr sinnes. Ryse not the face of the blasphemer, that he laye not wayte for thy mouth. Lend not unto hym that is myghtier the thy selfe: If thou lendest hym, count it but lost. Be not suertye aboue thy power: yf thou be, then thynke surely to pay it. Go not to lawe with the iudge, for he wyll iudge accordynge to hys own honoure. Trauayle not by the waye with hym that is braynneles, lest he doo the euell: for he folowith hys owne wylful nes/ and so shalte thou perishe thorowe hys foly.

Stryue not wyth hym that is angrye and cruell, and go not wyth hym in the wyldernes: for bloude is nothig in hys syght/ and where there is noo helpe, he shall murther thee. Take no councell at fooles, for they loue nothinge but the thinges that please them selues. Make no counsell before a straunger, for thou canst not tell what wyl come of it. Open not thyne herte unto euery man, lest he be unthanckfull of the, and put the to reprofe.

¶ The ieopardies of shamelesnes are to be eschued. An olde frende is to be preferred before a new. The glory and riches of synners. Righteous men shuld be broken to get. Labor is the thing in a Worthy man, and wysdome in a prince.

The .ix. Chapter.

BE not gelous ouer the wyfe of thy bosome, that she shewe not some shrewed poynt of wycked doctryne upon the. Geue not the power of thy lyfe unto a woman, lest she come in thy strength, and so thou be confounded. Loke not upon a woman that is desyrous of many men, lest thou fall in to her snares. Use not the company of a woman that is a plaier and daunser, and heare her not, lest thou perysh thorow her entysyng. Beholde not a mayde, that thou be not hurt in her bewtie. Cast not thy mynde upon harlottes in eny maner of thynge, lest thou destroye both thy selfe and thyne herytage. Go not aboute gasynge in euery lane of the cytye, neither wandre thou abrode in the stretes therof. Turne awaye thy face from a bewtyfull woman, and loke not upon the fayrnesse of other. A

Many a man hath perysshed throw the bewty of wemen, for throw it the desyre is kyndled as it were a fyre. (An aduouterous woman shalbe trodden under fote as myre, of euery one that goth by the waye. Manye a man wonderynge at the bewtye of a straunge woman, hathe bene cast out, for her wordes kyndle as a fyre.) Syt not with another mans wyfe by eny meanes, lye not wythe her upon the bedd, make no wordes with her at the wyne: lest thine hert consent unto her, and so thou with thy bloude fal in destruccyon. B
Forsake not an olde frende, for the new shall not be lyke him.
A new frende is new wyne: let him be old and thou shalt drink him with pleasur.
Desyre not the honoure and riches of a synner, for thou knowest not what destruccyon is for to come upon him. Delyte not thou in the thynge that the ungodly haue pleasure in, beinge sure that the ungodly shall not be accepted untyll their graue. Kepe the from the man that hath power to slaye, so nedest thou not to be afrayed of death. And yf thou comest unto him, make no fawt, lest he happen to take awaye thy lyfe. Remembre that thou goest in the myddest of snares, and upon the bul workes of the citye.

Be warre of thy neghboure as nye as thou
canst, and medle with soch as be wyse &
have understandynge. Lett iust men be
thy gestes, lett thy myrth be in the feare
B of God, let the remembraunce of God be
in thy mynde and let all thy talkynge be
in the commaundementes of the hyest.
In the handes of craftesmen shal the wor
kes be commended, so shall the prynces
of the people in the wysdom of their tal
kynge. A man full of wordes is perlous
in his cytie: and he that is temerarious
and past shame in his talkynge, is to be
abhorred.

Of kynges/and Judges. Pryde, and couetousnes
are to be abhorred. Labour is praysed.

ℭ The .x. Chapter.

A wyse iudge will ordre hys
A people with discrecion and
where a man of understandi
nge beareth rule, there goeth
it well. As the iudge of the
people is him selfe, even so are his offi
cers: and loke what maner of man the ru
ler of the cytye is, soch are they that dw
ell therin also. An unwyse kyng destro
yeth his people, but where they that be
in auctorytee are men of understandyng
there the cytye prospereth. The power
of the earth is in the hande of God, and
when his time is, he shall set a profytab
le ruler upon it. In the hande of God
is the power of man, & upon the Scri
bes shall he laye his honoure. Remem
bre no wronge of thy neyghboure, and
medle thou with no unrighteous wor
kes. Pride is hatefull before God and
man, and all wickednes of the Heathen
is to be abhorred. Because of unryght
uous dealyng, wronge blasphemies, &
dyverse disceate, a realme shall be tran
slated from one people to another.
C There is nothyng worse then a covetо
us man. Why art thou proud, O thou
earth and asshes? There is not a more
wicked thing then to love moneye. And
why? soch one hath his soule to sell: yet
is he but fylthy donge whyle he lyveth.
And though the phisician shew his hel
peneuer so long, yet in conclusion it go
eth after this maner, to daye a kynge,
to morowe deed. For when a man
dyeth, he is the heyre of serpentes, beas
tes and wormes. The beginyng of mans
pride, is to fal awaye from God: & whi
lys hert is gone from his maker, for pry
de is the orygenal of al synne. Who so
taketh holde therof shalbe fylled wyth
cursinges and at thee laste it shall over
throw him. Therfor hath the lord brought
the congregacions of the wycked to dis
honoure, and distroyed them unto thee
ende.

God hath destroyed thee seates of D
proude princes, and set up the meke yn
their steade. God hath withered the ro
tes of the proude heathen and planted
the lowly among them. God hath over
throwen the landes of the Heathen, and
destroyed them out of the grounde. He
hath caused them to wythere awaye, he
hath brought them to naught, and ma
de the memorial of them to ceasse from
oute of the earth (God hath destroyede
the name of the proude, and left the na
me of the humble of mind.) Pride was
not made for man, nether wrothfulnes
for mens children. The sede of men that
feareth god, shalbe brought to honour:
but the sede which transgresseth the com
maundementes of the lorde shalbe sha
med. He that is the ruler among brethren
is houlden in honoure among them and
he regardeth soch as fere the lord. The
glory of the riche of the honorable and
of the poore is the feare of god.
Despise not thou the pore man, & mag
nifie not the rich ungodly. Greate is the
iuge and mightye in honour, yet is the
re none greater, then he that feareth
God. Unto the servaunt that is dyscrete
shall the fre do servyce. He that is wise
and wel nortured wil not grudg when
he is refourmed, and an ignoraunt bo E
dye shall not come to honoure. Be not
proude to do thy work, and despear not
in the tyme of adversite. Better is he that
laboureth, and hath plenteousnes of all
thinges, then he that is gorgeous and
wanteth brede.
My sonne, kepe thy soule in mekenes
& geve her her due honour. Who shall
iustify him that synneth agaynst him selfe
who wil honoure him, that dishonoureth
his owne lyfe? The poore is honoured
for his faythfulnes & truth but the riche
is had in reputacion because of his goodes

He that ordreth him self honestly in po
uerte, how moche more shal he behaue
him self honestly in riches. And who so
ordreth hym selfe vnhonestlye in riches,
how moch more shal he be haue hym sel
fe vnhonestly in pouertie.

The prayse of humilitee. After the outwarde apperaunce ought we not to iudge. Of heady and hastie iudgement. The ryche is not wythout offence. Al thinges come of God. Al men are not to be broughte in to thine house.

The .xi. Chapter

THe wisdom of hym that ys
brought lowe, shall lyft vp
his head, ãd shal make him
A to sit among great men. Cõ
mende not a man in his bew
ty/ nether despyse a man in his vtter ap
peraunce. The Bee is but a small beast
among ẏ foules, yet is her frut exedig
swete. Be not proude of thy raiment/ &
exalte not thy selfe in the daye of thy ho
noure: for the workes of the Hyest onli
are wonderful: ye gloryous, secrete and
vnknowne are his workes. Many ty
rauntes haue bene fayne to syt downe
vpon the erth, & the vnlyckly hath wor
ne the crowne. Many myghtie men ha
ue bene brought lowe, and the honora
ble haue ben deliuered in to other mẽs
hãdes. Condemne no man, before thou
haue tryed out the matter: and when ẏ
haste made enquisycion, then refourme
rightuously. Geue no sentence before ẏ
hast herd ẏ cause but fyrst let mẽ tel out
their tales.

Striue not for a matter ẏ toucheth
B not thy selfe, and stand not in the iudg
ment of sinners. My son medle not wt
many matters: and if thou wilt be rich,
thou shalt not get it: and though thou
rennest thy way afor yet shalt thou not
escape. There is some man that labou
reth, and the more that he weerieth him
selfe, the lesse he hathe. Agayne, some
man is slothful, hath nede of helpe, wã
teth strength, and hath great pouerte, &
Gods eye loketh vpõ hi to good, setteth
him vp from hys lowe estate, & lyfteth
vp his head: so that many men maruel
at him, and geue honoure vnto God.
Prosperite and aduersyte, lyfe and
death, pouerte and riches, come al of the
Lorde. (Wysdomme, Nourtoure and
knowledge of the lawe are with God: lo
ue and the wayes of good are whym.
Errour and darknes are made synners:
and they that exalte them selues in euel,
ware olde in euell. (The wyll of God
remayneth for the righteous, and hys g C
ood wyl shall geue prosperyte for euer.
Some man is rich by lyuynge nygard
ly, and that is the porcyon of hys rewa
rde, in that he sayeth: now haue I gotte
n rest, and now wyll I eate and drink of
my goodes my self alone. And yet he co
nsydreth not, that ẏ tyme draweth nye,
that he must leaue all these thinges vn
to other men, and dye him selfe. Stan
de thou fast in thy couenaunt, and exerc
ey se thy selfe therein/ and remayne in
the worcke vnto thy age. Continue
not in the workes of synners, but put
thy trust in god, and byde in thyne sta
te: for it is but ã easy thyng in the sight
of God/ to make a pore man riche, and
that sodenly: The blessinge of God ha
steth to the rewarde of the rightuous,
and maketh hys frutes sone to floryshe
and prospeare, say not: what helpeth it
me? and what shall I haue the whyle?
Agayne, say not: I haue ynough, howe
can I wante? when thou art in welfa D
re/ forget not aduersitie: and when it
goeth not well wyth thee, haue a good
hope, that it shalbe better. For it is but
a small thyng vnto God, in the daye of
death to rewarde euery man acordinge
to his wayes, the aduersitie of an how
re maketh one to forget all pleasure: &
when a man dieth, hys worckes are
discouered. Prayse no body before hys
death for a man shalbe knowen in hys
childeren.

Bringe not euerye man into thyne
house, for the disceatfull layeth wayte
dyuersly. Lyke as a partrich in a mau
de/ so is the hert of the proude: and ly
ke as a spye, that loketh vpõ the fall of
hys neyghbour. For he turneth good
vnto euell/ and sclaundereth the chos
en. Of one sparck is made a gret fyer
and an vngodly man layeth wayte for
bloude. Beware of the disceatful, for he
ymagineth wicked thynges to bring ẏ
into a perpetual shame. If ẏ takest an
aleãt vnto ẏ, he shal destroi ẏ in vnqui
etnes, & driue ẏ frõ thyne owne waies.

Unto whom we ought to do good. Enemies ought to be eschued.

The .xii. Chapter.

When thou wilt do good, knowe to whom thou doest it,
A and so shalt thou be greatly thanked for thy benefites.
Do good unto ye righteous and thou shalt fynd great rewarde: though not of him, yet (no doute) the Lord him self shall rewarde the. He standeth not in a good case yt is alwaye occupied in euel, and geueth no almes: for the Hyest hateth the synners, and hath mercy upon them that shewe the workes of repentaunce. Geue thou unto soch as feare God, and receaue not a synner. As for the ungodlye and synners, he shall recompense vengeaunce unto them, and kepe them to the daye of wrath. Geue thou unto the good, and receaue not the synner: do well unto him that is lowly, but geue not to the ungodly. Let not the bred be geuē him, that he be not mightyer then thy selfe therin. For so shalt thou receaue twyse as moch euell, in al the good that thou dost unto hym: And why? the Hyest hateth synners, and shal rewarde vengeaunce to the ungodly.
B In prosperite, a frynd shal not be knowen, and in aduersyte an enemie shall not be hyd. For when a man is in wealth, it greueth his enemies: but in heuines and trouble a man shall know hys frynde. Trust neuer thine enemy, for lyke as an yron rusteth, so doth his wyckednes. And though he make moch crouching and knelyng, yet kepe well thy minde, & beware of him. Set him not by the, nether let him syt at thy right hand: lest he turne hym, gett in to thy place, take thy rowme and seke thy seate, and so yu at the laste remembre my wordes, and be prycked at my sayinges. Bynde not two synnes together, for there shall not one be unpunished.
C Who will haue pytye of the charmer, that is stynged of the serpent, or of all soch as com nye the beastes: Euē so is it with hī yt kepeth cōpani wt a wicked mā, & lappeth hī selfe in hys synnes. For a season wyll he byde with the, but yf thou stomble, he tarieth not. An enemy is swete in his lippes, he can make many wordes and speake many good thinges: Yee he can wepe wyth hys eyes, but in his herte he ymagineth how to throw the in to the pytt: and yf he maye fynde opportunitie he wyl not be satisfyed wyth bloude. If aduersite come upon thee, thou shalte fynde hym there fyrst and though he pretend to do the helpe, yet shal he undermine the. He shall shake his head and clappe hys hādes ouer the for very gladnes and whyle he maketh many wordes, he shal disguyse hys countenaunce.

The companyes of the proude and of the ryche are to be eschued. The loue of god. Lyke do company wt their lyke.

The .xiii. Chapter.

Who so toucheth pitch, shal be fyled withall: and he that is familiar wyth the proude, shall clothe hym selfe A
with pryd. He taketh a burthen upon hym, that accompanieth a mor honorable man then hi selfe. Therfore kepe no familiarite with one that is richer then thy selfe. Howe agreeth the kettell and the pot together? for if the one be smytten against the other, it shalbe broken. The rich dealeth unrighteously and threateneth with all: but the pore beinge oppressed and wrongeously dealte with all, suffreth scarcenes, and geueth fayre wordes. If thou be for hys profit he useth thee: but if thou haue nothinge he shal forsake the. As lounge as yu hast eny thing of thyne own he shalbe a good felow wyth thee: ye he shall make thee a bare man, and not be sory for the. If he haue nede of thee, he shal defraude the B
and (with a priuie mocke) shal he put ye in an hope and geue thee all good wordes and saye: what wantest thou: Thus shal he shame the in his meate, untyll he haue supte thee cleane up twyse or thrise, & at the last he laugheth the to scorne. After warde when he seth that thou hast nothing, he shal forsak the, and shake his heade at the.

Beware, that thou be not disceaued and brought downe in thy simplenesse. Be not to humble in thy wysdome least when thou art brought lowe thou be disceaued thorow folyshnesse. If thou be called a mightie man, absente thy selfe. so that he call thee to hym the more oft.

Preasse not vnto him, that thou be not
shut out: but go not thou farre of, lest he
forget the. Withdraw not thi self from
his speach but beleue not his many wor
des. For with moch communicacyō shal
he tempte the, and (with a prety mock)
shal he questiō the of thy secretes. The
vnmercyfull mynde of his shall marke
thy wordes, he shal not spare to do the
hurte and to put the in preson. Beware,
and take good hede to thi selfe, for thou
walkest in parel of thy ouerthrowinge.
Now when thou hearest his wordes,
C make the as though thou werest i a dre
ame and wake vp. Loue god al thy life
long, and cal vpon him in thy bed. Eue
ry best loueth his like, euen so let euery
man loue his neyghboure. Al flesh wyl
resorte to their like, and euery man wyl
kepe company with soche as her is him
self. But as ẏ wolf agreeth wt ẏ lambe,
so doth the vngodly wt the righteous.
What felishippe shuld an holy mā ha
ue with a dogge? How can ẏ ryche ād ẏ
11. Corin. 6. c poore agree to gether? The wilde As
ses is the lyons pray in ther wildernesse,
euen so are poore men the meate of ther
riche. Lyke as ther proude maye not a
waie wt lowlynes, euē so dothe ẏ riche ab
horre ẏ pore. If a rich man fal, his fren
des sethi vp againe: but whē the pore fal
leth his frendes forsake him. If a rich
man fal in to errour, he hath many hel
pers: he speaketh proud wordes, ād yet
men iustifie him.
But if a poore mā go wrong, he is pu
nyshed: yet though he spake wysely, yet
can it haue no place. When ther riche
man speaketh, euery body holdeth hys
tonge: & loke what he sayth, they praise
it vnto the cloudes. But if the poore mā
D speake, they saye what felow is this? &
yf he do amysse, they shal destroye him.
Riches are good vnto him that hath no
synne in his conscience/and pouerte is
a wycked thing in the mouth of the vn
godly. The hert of man chaungeth his
countenaunce, whether it be in good or
euil. A chearful countenaunce is a tokē
of a good herte, for els is it ā hard thig
to knowe the thought.

The offence of the tong. Man is but a vayne thig happy is he that continueth in wisdome.

The xiiii. Chapter.

BLessed is the man, that ha A
th not fallen with the word
of hys mouthe, and is not
pricked with the consience
of synne. Happy is he that
had no heuynes in his minde, and is
not fallen from his hope. It becōmeth
not a couetous man and a nygarde/to
be ryche: and what shoulde a nygarde
do with golde? He that with al his car
fulnes hepeth together vnrighteously,
gathereth for other folckes/and ano
ther mā shal make good chere with his
goodes. He that is wycked vnto hym
selfe, howe shoulde he be good vnto o
ther men? How can suche one haue any
pleasure of his goodes? There is no
thyng worse, then when one dyskauou
reth him selfe, and this is a rewarde of
his wyckednes. If he do any good, he
doth it not knowyng therof, & agaiste
his wyl, and at the last he declareth his
vngraciousnes. A nygard hath a wyc
ked eye, he turneth away his face, and
despyseth his owne soule. A couetous
mans eye hath neuer ynough in ẏ por
cyon of wyckednesse, vntyll the tyme
that he wyther awaye, and haue loste
hys owne soule.
A wycked eye spareth bred, & there B
is scarsnes vpon the table. My sonne/
do good to thy selfe of that thou hast/
and geue the Lord his due offeringes.
Remembre that death tarieth not, and
how that the couenaunt of the graue
is shewed vnto thee: for the couenaūt
of this worlde shal dye the death. Do
good vnto thy frend before thou dye,
and acordyng to thy abylite reach out
thyne hand, and geue vnto the poore.
Be not disapoynted of thy good day,
and let not the porcyō of the good dai
ouerpas the. Shalt thou not leue thy
trauailes and laboures vnto other mē
In the deuiding of thy herytage geue
and take, and sanctify thy soule. Wor
ke thou righteousnes before thy deth
for in the hel there is no meate to find.
Al flesh shal fade awaie like grasse, &
like a florishinge leafe in a grene tre.
Some growe, some are caste downe:
Euen so is the generacyon of flesshe
and bloud: one cometh to an ende, a
nother is borne,

All transitori thinges shal faile at the
last, and the worker therof shal go with
al. Every chosen worke shalbe iustified,
and he that medleth wyth al, shall haue
honoure therein. Blessed is the man y
kepeth him in wisdome, and exerciseth
him self in vnderstandyng, and with dis
crecion shal he thyncke vppon the fore
knowledg of God. Which considereth the
the wayes of wisdome in his hert, hath
vnderstandinge in her secretes, goth af
ter her (as one that seketh her out) and
continueth in her wayes. He loketh
in at her windowes, and herkeneth at
her dores: He taketh his rest beside her
house, and fasteneth his stake in her
walles: He shal pitch his tent nye vnto
her hande, and in his tente shall goode
thinges reste for evermore: He shall set
his children vnder her couering, & shal
dwell vnder her braunches. Under her
coverynge shall he be defended from
the heate, and in her Glorye shall hee
reste.

The goodnes that folowerh him which feareth God. God deliuereth and casteth of the sinner; God is not y auctor of euel.

The.xv.Chapter

I He that feareth God, wil do
good: and who so kepeth the
the lawe, shal optaine wys-
dome. As an honorable mo
ther shal she mete him, and
as a virgin shal she receue him. With y
brede of life and vnderstanding shal she
fede him, and geue hi the water of whol
some wisdom to drink. If he be constât
in her, he shal not be moued and if hee
holde him fast bi her, he shal not come to
confusiõ. She shal bring him to honou
re among his neighboures, and in the
middest of the congregacion shal she o
pen his mouth. With the sprete of wis
dome and vnderstanding shal she fyll
him, and clothe him with the garment
of glory. She shal hepe the treasure of
mirth and ioye vpon him, and geue hi
B an everlasting name to heretage. Fo-
lish men wil not take holde vpon here,
but soch as haue vnderstandinge, will
mete her for she is farre from pride and
deceate. Men that go aboute with lies
wyll not remembre her: but mẽ of truth
shalbe founde in her, even vnto thee be
holding of god. Prayse is not semely i
the mouth of the vngodly, for he is not
sente of the lorde.
For of God commeth wisdom, and the
prayse shall stande by the wisdome of
god, and shalbe plenteous in a faithful
mouth, and the Lord shall geue her vn
to him. Saye not thou: It is the Lor-
des faute that I am gone by, for thou
shalt not do the thing that god hateth.
Saye not thou: he hath caused me to
go wronge, for he hath no nede of the Gene.i.b.
vngodly. God hateth al abhominacyon
of errour, & they that feare god wil loue
non soch. God made man fro the begin
ning, and lefte him in the hande of his C
councel. He gaue him hys commaunde
mentes and precepes: yf thou wylt ob
serue the commaundementes, and ke
pe acceptable faithfulnes for ever, they
shal preserue the. He hath set water ãd
fyre before the, reach out thine hand vn
to which thou wilt. Before man is life
and death, good and euel, loke what hi Iere.xxi.b.
liketh, shalbe geuen him. For the wysd
ome of God is greate and mighti in po
wer, and beholdeth al men contynually
The eyes of the Lord are vpon them
that feare him/and he knoweth al the
workes of men. He hath commaunded
no man to do vngodlye, nether hath he
geuen eny man leaue to sinne.

Of vnhappy and wycked children. No man can hyde him selfe from god. An exhortacion to the receauing of instruction.

The.xvi.Chapter.

Delyte thou not in the multy-
tude of vngodly children, I
and haue no pleasur i thẽ
if they fere not god. Trust
not thou to their lyfe, & re
garde not their labours: for one sonne
y feareth God is better, then a thousa
nde vngodly. And better it is for a man
to dye withoute children, then to leaue
behynd him soch children as are vngo
dly. For by one that hath vnderstandi
nge, maye a whole citie be vpholden,
but though the vngodly be many, yet
shal it be wasted thorow them. Many
such thinges hath myne eye sene, & gre
ater thynges then these haue I herde
wyth myne eares. In the congregacyon
of the vngodly shal a fyre burne, and a
monge vnfaithfull people shal the wra
th be kindled.

B ¶ The olde giauntes optayned not gr
Gene.vi.a. ace for their synnes, which were destro
yed/trusting to their owne strengthe.
Gene.xix.c Nether spared he them among whome
Loth was straunger, but smote them &
abhorred them because of pryd of ther
wordes. He had no pytye vpon them,
but destroyed al the people/ that were
so stoute in synne. And for so much as
he ouersawe not the sixe hundreth tho
usande/that gathered them selues to
gether in the hardnes of their hertes: it
were maruel, yf one being hardnecked/
should be fre. For mercy and wrath is
w̄ him: he is mightye to forgeue, and
to poure out displeasure. Lyke as hys
mercy is greate, euen so is his punysh
ment also, he iudgeth a man accordig
to his workes. The vngodly shal not
escape in thy spoyle, and the long pacy
ence of him that she with mercye/ shall
not byde behinde. Al mercy shal make
place vnto euery man according to ẏ
deseruing of his workes, and after ẏ
vnderstanding of his pylgremage.
C Saye not thou: I wyl hid, my self
from god, for who wil thincke vpō me
frō aboue? I shal not be knowne in so
greate a heape of peple, for what is my
soule amonge so many creatures? Be
hold, the heauē ye the heauē of heauēs,
ẏ depe, the earth, & al ẏ therin is, shalbe
moued at his presence: the mountayn
es, the hilles/ and the foundacions of
ẏ earth shal shake for feare, when god
visiteth the. These thīges doth no hert
vnderstād, but he vnderstandeth euery
hert, & who vnderstādeth his wayes?
No mā seyth his storme, & ẏ most part
of his workes are secrete. Who wil de
clare ẏ workes of his righteousnes?
Or who shalbe able to abid the? For ẏ
couenaūt is farre frō some/ & ẏ tryenge
out of mē is in fulfillyng. He ẏ is hū
ble of hert, thinketh vpō such thinges:
but an vnwise and erroneous mā cast
eth his mind vnto folish thinges.
My sonne/ harkin ẏ vnto me/ & lerne
vnderstādīng/ & marke my wordes w̄
D thine hert: I wil geue ẏ a sure doctrine
& plainly shal I instructe the. God hath
set his workes in good ordre frō the be
ginning, & parte of them hath he sunde
red from the other. He hath garnished
his workes from euerlastyng, and the
ir begynnynges, accordyng to their ge
neracyons. None of them hyndreed an
other, nether was any of them dysobed
yent vnto hys worde. After thys, God
loked vpon ẏ earth, & fylled it w̄ his
goodes. With al maner of liuing bea
stes hath he couered the ground, & ther
al shalbe turned vnto earth agayne.

¶ The creation of man and the goodnes that god hath done vnto him. Of almous and repentaunce

¶ The .xvii. Chapter

A God shope man of ẏ earth/
and turned him vnto erth
agayne. He gaue hym the
nombre of dayes and cer
tayne tyme, yea and gaue
hym power of the thynges ẏ are vpon
earth. he clothed hym with strength, ac
made hym after hys awne lycknes. He
made all flesh to stand: in awe of hym,
so that he had the domynyon of all bea
stes and foules. He made out of hym ā
helper lyke vnto hym self, and gaue thē
dyscrecyon and tonge, eyes and eares,
and a herte to vnderstande, and fylled
them with instruccyon and vnderstand
ynge. He created for them also the knol
edge of the spyrete, fylled their hertes w̄
vnderstandyng, and shewed them good
and euell. He set hys eye vpon their her
tes, declaryng vnto them hys greate B
and noble workes: that they shulde pr
ayse hys holy name together, reioise of
hys wonders, and be tellynge of hys
noble actes. Besyde thys, he gaue them
instruccyon/ and the lawe of lyfe for an
heretage. He made hym an euerlastyng
couenaunt with them, and shewed the
his ryghteousnes and iudgementes.
They sawe hys glory wyth their eyes,
& their eares hearde the maiesty of hys
voyce. And he saide vnto them: beware
of all vnryghteous thinges. He gaue
euery man also a commaundement cōcer
ninge his neighboure.
Their waies are euer before him, and
are not hid from his eies. He hath set a
ruler vpon euery people, but Israel is
the Lordes porcin. All their workes are C
as the Sunne, in the sight of God, and
hys eies are alwaye lokinge vpon their
waies. All their vnrighteousnesses are
manyfest vnto him, and all their wicked
nesses are open in hys syght.

The mercye that a man shewethe is as it were a purse wyth hym, and a mans good deade preserueth hym as the apple of an eye. At the last shal he awake, and rewarde euery man vpon hys heade as he hath deserued, and shall turne them together into the nethermost partes of the earth/ but vnto them that wil repente, he hath geuen the waye of rightuousnes. As for suche as be weake, he comforteth them, suffreth them and sendeth them the porcion of the verite.

O turn then vnto the lord/forsake thy synnes, make thy prayer before the lord, do the lesse offence, turne agayne vnto the Lord/ forsake thyne vnrighteousnes, be abhorre enmy to abhominacion/lern to know the righteousnes and iudgementes of God, stande in thie porcion that is set for thee, and in the prayer of the moost hye god. Go into the porcion of the holy world, wyth such as be lyuing/ and geue thanckes vnto god.

Whoo wyll prayse the Lorde in the hell? Abyde not thou in the errour of the vngodly, but geue him thanckes before death. As for the dead/thanckfulnes perissheth from hym as nothynge. Geue thou thankes in thy lyf, ye whyle thou arte lyuing and whole shalt thou geue thanckes and prayse god and reioyce in hys mercy. O how greate is the louing kyndnesse, of the lorde, and his mercyfull goodnes vnto suche as turne vnto hym? For al thinges maye not be in man, and why? the sonne of man is not immortal, & he hath pleasur in the vanite of wickednes. What is more clere then the sonne? yet shal it fayle. Or what is more wicked then the thing that flesshe and bloude hath imagined? and the same shalbe reproued. The lorde seyth the power of the hye heauen, and all are but earth and asshes.

C The marueilous workes of god, the mysery and wretchednes of man. Agaynst god oughte we not to complayne. Pray must we continually.

The. xviii. Chapter.

He that lyueth for euer more, made all thinges together. God only is righteous, and remaineth a victorious kinge for euer.

Who shalbe able to expresse the workes of him? Who hath sought out the grounde of his noble actes? Who shal declare the power of his greatnes? Or, who wil take vpon him to tel out his mercy? As for the wondrous workes of the Lorde, there maye nothing be taken from them/ nothing maye be put vnto them, nether maye the grounde of them be founde out. But when a man hath done his best, he must begin agayne: and when he thinketh to come to an ende, he muste go agayne to hys labour. What is man? Wherto is he worth? what good or euell can he do? If the nombre of a mans dayes be almost an hundreth yeare/it is muche. B

Lyke as the droppes of rayne are vnto the sea, and as a grauell stone is in comparyson of the sande: so are these few yeares to the daie euerlastinge. ii.Pet.iii.b therfore is the Lorde pacient with them and poureth out his mercy vpon them. He sawe and perceaued the thoughtes and ymaginacyons of their hertes/ that they were euill: Therfore heaped he vp his mercyful goodnes vpon them, and shewed them the waye of rightuousnes. The mercy that a man hath, reacheth to his neighbour: but the mercy of god is vpon al flesh. He chasteneth, he teacheth and nourtoureth: yea euen as a shepard turneth againe his flock, so doth he all them that receaue chastenyng, nurtoure and doctryn. Merciful is he vnto them, that stande in awe of hys iudgements. C My sonne, when thou doest good make no grudging at it: & what soeuer thou geuest, speke no discomfortable wordes. Shall not the dew coule the heate? Euen so is a word better then a gyfte. Is not a frendly worde a good honest gyft? but a gracious man geueth them bothe.

A foole shall cast a man in the teeth, and that roughly, and a gyft of the nygarde putteth out the eyes. Get the rightuousnes before thou come to iudgement. Learne before thou speakest & go to phisyke or euer thou be sycke: examen and iudge thy selfe, before the iudgement come, and so shalt thou fynd grace in the sight of God. Prouer.xv.a c.xxv.c

Humble thy selfe afore thou be sycke, &

in tyme of thy dysease shew thy conuersacion. Let not to praye alway, and stande not in feare to be reformed vnto death/for the reward of God endureth for euer. Before thou prayest prepare thy soule, and be not as one that tempteth God. Thincke vppon the wrathfull indignacion, that shalbe at the ende, and the houre of vengeaunce, when he shal turne awaye his face. When thou hast ynough, remembre the time of honger, and when thou art ryche thinck vppon the tyme of pouertie and scarcenesse.

D From the mornynge vntyll the euening the tyme is chaunged, and al such thinges are sone donne in the syghte of God. A wise man feareth God in all thynges, and in the dayes of transgressyon he kepeth hym selfe from synne. A discrete man hath pleasure in wisdome/and he that fyndethe her, makethe much of her. They that haue had vnderstandinge/haue dealt wysely in wordes, haue vnderstande the truethe and righteousnes, and haue sought out wyse sentences and iudgementes. Folow not thy lustes, but turne from thyne owne wyll. For yf thou geuest thy soule her desyres, it shall make thyne enemyes to laugh thee to scorne. Take not thy pleasure in great voluptuousnes/and medle not to much with all. Make not to greate cheare of the thynge that thow haste wonne by aduauntage leaste thou falle intoo pouertye, and haue noothynge in thy purse.

Roma. vi. b.
a. xiii. b.

Wyne and whoredom bryng men to pouerte. In thy wordes must thou vse discrecyon. The dyfference of wysdom of God & man. Whereby thou mayest knowe what is in a man. Correction must be vsed without anger.

The. xix. Chapter.

A A Labouring man that is geuen vnto dronkenes, shall not be rych: and he that maketh not muche of smal thinges, shall fall by lytle and lytle. Wyne and women make wyse men renneagates, and put men of vnderstanding to reprofe: and he that accompanyeth aduouterers shal become a wicked man. [illegible] and wormes shall haue hym to heritage, yet he shalbe set vp to a greater ensample, and his soule shalbe roted out of the nomber. He that is hasty to geue credence, is lyght mynded/and doth against hym selfe. Who so reioyceth in wyckednes, shalbe punished: he that hatethe to be refourmed, hys lyfe shalbe shortened: and he that abhorreth babelynge of wordes, quencheth wyckednes. B He that offendeth against his owne soule, shal repente it: and he that reioyceth in wyckednes, shalbe punyshed.

Rehearce not a wicked and churlyshe worde twyse, and thou shalt not be hindered. Shew thy secretes nether to frende nor fo, and yf thou hast offended, tel it not oute. For he shal herken vnto the, and when he seeth oportunitie/he shal hate the. If thou hast herde a word agaynst thy neghbour, let it be deed within the: and be sure, thou shalt haue no harme therby. A fole trauayleth with a worde, lyke as a woman that is payned with bearing of chylde. Like as an arow shot in a dogges thyghe, so is a worde in a foles hert. Tel thy frend hys faute, lest he be ignoraunt, and saye: I haue not done it, or yf he haue done it, that he do it nomore. Reproue thy neyghboure, that he kepe his tonge: and yf he haue spoken, that he saye it nomore. Tell thy neyghboure his faute, for oft tymes an offence is made, and geue not credence to euery worde. A man falleth somtyme with his tonge, but not with hys wyll. For what is he, that hath not offended in hys tonge? Geue thy neyghbour warning, before thou threaten him, and geue place vnto the lawe of the Lorde. The feare of God is all wysdome, and he that is a ryght wyse man, kepeth the lawe. As for the doctryne of wyckednesse, it is no wysdome, and the prudence of synners is no good vnderstandyng: it is but wyckednesse and abhominacion and a blasphemyng of wisdome. A symple man of small vnderstandyng that feareth God, is better then one that hath moch wysdom, and transgresseth the lawe of the hyest. A crafty sotell man can be wyse, but he is vnrighteous, and with gyftes he wrasteth the open and manyfest lawe.

A wicked man can behaue him self hũ
bly and can douke wyth hys head, ãd
yet is he but a dysceauer within. He
hydeth his face/and dysguyseth it: ãd
because he shuld not be knowne, he pre
uenteth the.
And though he be so weake that he
can do the no harme, yet when he maie
fynde oportunite/he shal do some euel
A man maye be knowne by his face/ &
one that hath understanding, may be
perceaued by the loke of his countena
unce. A mans garment, laughter/and
goinge, declare what he is.

¶ Of correction and repentaunce. Of the gyftes of the wyse man and of the fole. Of lyinge.

¶ The .xx. Chapter

A Some man reproueth hys
neyghboure oft times, but
not in due season: Againe
some man holdeth his ton
ge/and he is wyse and dis
crete. It is muche better to geue war
ninge & to reproue, then to beare euell
wyl: for he that knowledgeth hi self o
penly, shalbe preserued from hurt and
destruccion. Like as whẽ a gelded mã
thorow desyre & and lust defyleth a mai
den, euen so is it wt hi ye vseth violence
and unrighteousnes in ye lawe: O how
good a thig is it, a man yt is reproued/
to shew openly his repentaunce: for so
shalt thou escape wylful synne.
Some man kepeth sylence, and ys
foũd: but he yt is not ashamed what he
saith/is hateful. Some man holdeth
his tong/ because that he hath not the
understandyng of ye language: & some
man kepeth sylence, waityng a conue
nient tyme. A wise man wyl holde hys
tonge tyl he se oportunite/but a wantõ
and undiscret body shal regard no ty
me. He yt vseth many wordes, shal hurt
his owne soule: and he yt taketh autori
te vpon him unrightcously/shalbe ha
ted. Some man hath oft tyme prosperi
te i wicked thiges: Againe, some man
getteth much/& hath harme and losse.
There is some gift yt is nothig worth: a
gaine there is som gift, whose reward
is double. Some mã getteth a fall for
beig to proud & some cõmeth to worsh
ip frõ low estate. Som mã bieth moch
for a litle price & must paye for it seuen
fold. A wise mã wt hys wordes maketh B
him self to be loued, but the fauours of Eccli.vi.a
foles shalbe poured out. The gifte of ye
unwyse shall do the no good, for hys ey
es are seuen folde. He shall geue lytle, Eccli.xviii
& saye he gaue moch: he openeth his mo
uth & crieth out, as it were one that cri
eth out wine. To daie he lendeth, to mo
row he asketh it againe, & soch a man
is to be hated. The foole saieth: I haue
no frende, I haue no thanke for all mi
good dedes: yee euen thei that eate mi
bred, speake no good of me. O how oft,
and of how mani shall he be laughed to
scorne? He taketh a more perelous fall
by soch wordes then if he fell vpon the
grounde: euen so shal the falles of wick
ed men come hastely. In the mouth of
hym that is untaught, are many vncõ
uenyent and vnmete wordes. A wyse
sentence shall not be alowed at the mou
th of the fole, for he speketh it not i due
season. Som man synneth not, because
he hath not wherwt all, & i hys rest he
shalbe stynged. Some man there is th
at destroyeth hys awne soule wyth sha
me, & for an unwyse bodyes sake destro
yeth he it, and wyth acceptynge of per
sones shal he undoo hym selfe. Some
man promeseth his frende a gyft for ve
ry shame, & getteth an enemye of hym C
for naught. A lye is a wycked shame in
a man, yet shall it be euer in the mouth
of the unwyse. A thefe is better, then a
man that is accustomed to lye, but they
bothe shall haue destruccyon to herita
ge. The condycions of lyers are vnhon
est, and their shame is euer wyth them.
A wyse man shall brynge him self to ho
noure with his wordes, and he that ha
th understandynge shall be set vp amo
nge greate men. He that tilleth hys lãd
shal encrease hys heape of corne: he yt
worketh righteousnes/shall be exal
ted / and he that pleaseth greate men,
shall escape muche euell.
Rewardes and gyftes blynde the eyes
of the wyse/and make him dõme, that
he cã not tel men their fautes. Wisdõ
that is hyd/and treasure that is hoor D
ded vp, what profyte is in them both?
Better is he that kepeth his ignorau
nce secrete, then a man that hydeth hys
wysdome.

¶ Of the repentaunce of sin. We may not heape si ne vpon synne. The boldenesse of an heretyke. The end of synners. Of ẏ foole and of the wise man. Of hym that curseth ẏ deuell.

The .xxi. Chapter.

A Eccl. v. a. vii. a. xiii.
MY sonne if thou hast ined, do it nomore: but praye for thy fore sinnes, ẏ they maye be forgeuen thee. Fle frō sinne, euen as from a serpente: for yf thou commest to nie her, she wyll byte the. The teeth therof, are as the teeth of a lyon, to sley the soules of men. The wickednes of men is as a sharpe two edged swerde, which maketh such woundes that they can not be healed.

Stryfe & wrongeous dealing, shal wast awaye a mans goodes, & thorow pride a riche house shalbe brought to naught: so the riches of ẏ proude shal be roted out. The prayer of the poore goeth out of the mouth, and commeth vnto the eares/ and his vēgeaunce (or defecte) shal come, & that hastely. Who so hateth to be refourmed, it is a token of an vngodly parsonne: but he that feareth God, wyl remembre him selfe. A mightye man is knowne a farre of by his tonge, but he that hath vnderstanding, perceueth that he shal haue a fal.

B Who so buyldeth his house wyth other mens cost, is lyke one that gathereth stones in winter. The congregacyon of the vngodli is like stubble gathered together, their ende is a flamme of fier. The waye of the vngodly is set wt stones, but in their end is hel, darknes and payne. He that kepeth the law, wil holde fast the vnderstandyng therof/ and the ende of the feare of God is wisdome. He that is not wyse, wyll not ber taught in good: but the vnwise man abundeth in wickednesse: and where bitternes is, there is no vnderstandynge. The knowledg of ẏ wise shal flow like water that renneth ouer, and his counsel is like a fountayne of lyfe.

C The harte of a foole is lyke a broke vessel, he can kepe no wisdome. Whē a man of vnderstanding heareth a wyse worde, hee shall commende it and make moch of it. But if a voluptuous man heare it, he shall haue no pleasure therin but cast it behynde hys backe. The talking of a foole is like an heuy burthen by ẏ waye: but to heare a wise man speake, it is a pleasure. Where a dout is in the congregacyon, yt is asked in the mouth of the wyse/ & they shal pōder his wordes in their hertes. Lyke as a house that is destroyd, euen so is wisdom vnto a foole: As for the knowledg of the vnwise, it is but dark wordes. Doctrine is vnto him ẏ hath noo vnderstandinge, euen as fetters about hys fete/ and lyke mannycles vpon his right hande. A foole lifteth vp hys voyce wt laughter (but a wyse man shal scarse laugh secretly.

D Lernynge is vnto a wyse man a Jewel of golo, and lyke an armlet vpon his right arme. A foolish mans fote is soone in his neighbours house, but one that hath experience, shalbe ashamed at the persoune of the myghtye. A foole wyl pepe in at the window into ẏ house/ but he that is wel nurtured, wil stande without. A foolyshe man standeth herkenynge at the dore/ but he that ys wyse/ wil be ashamed.

The lyppes of the vnwyse wyl be telling foolish thinges, but the wordes of suche as haue vnderstanding, shall be weyed in the balaunce. The hert of fooles is i their mouth, but the mouth of the wise is in their hert. When the vngodly curseth ẏ blasphemer/ he curseth his owne soule. A preuy accuser of other mē, shal defile his owne soule, and be hated of euery man: (but he that kepeth his toung & is discrete, shal com to honoure.

¶ The purgacion of ẏ slouthfull. Of the folysh sonne & daughter. We must haue discretion how & to whom we ought to preache, of sorowyng vpō ẏ ded. A fole is not to be much talked withal. Into eyes and wyōges do breake frendship and amite.

The .xxii. Chapter.

A Slouthfull body is moulded of a stone of claye. He ẏ toucheth hym must shew his handes agayne. A misnurtoured sonne is ẏ dyshonoure of the father. A foolysh daughter shalbe lytle regarded. A wyse daughter is an heretag vnto her husband, But she that commeth to dyshonestye/ bryngeth her father in heuines. A daughter ẏ is past shame, dishonoureth both her father & her husbād: ẏ vngodli shal

shal regarde her, but they both shal des
pise her, the playenge of Musick is not
mete where heuynes is, euen so is the
B correccyon and doctryne of wysdome
euer vnpleasaunt vnto fooles. Who
so teacheth a foole, is euen as one that
glewth a potsherde together: as one y^t
telleth a tayle to hym that heareth hym
not, and as one that wayketh a man out
of an heuy slepe. Who so telleth a foole
of wysdome, is euen as a man, whych
speaketh to one y^t is a slepe. When he
hath tolde his tayle, he saieth: what is
Eccle. the matter? When one dyeth, lamenta-
D cion is made foꝛ hym, because the lyght
fayleth hym: euen so let men mourne ou
er a foole: foꝛ he wanteth vnderstandy
ng. Make but lytle weppyng because of
the deed: foꝛ he is come to rest, but the
lyfe of the fole is woꝛse then the deeth.
Seuen dayes do men mourne foꝛ hym
that is deed, but the lamentacyon ouer
the vnwyse and vngodly shuld endure
all the dayes of their lyfe. Talke not
E moch with a foole/ & go not with hym
that hath no vnderstandyng. Bewarre
of him, lest he turne the to trauayle, and
thou shalt not be defiled with his synne.
Departe from him, & thou shalt fynd
rest, & shalt not be dꝛoune back into his
folyshnes. What is heuyer then leade?
And what shuld a foole be called els
but leade. Sande, salt, and a lumpe of
yꝛō is easier to beare, then an vnwyse,
folysh, and vngodly man. Like as the
band of wod boūd together i the foun
daciō of the house can not be lowsed,
euen so is it w^t the hert y^t is stablyshed in
the thought of councell. The thought
of the wyse, shall nether feare ner be off
ended at any tyme.
D Like as a fayꝛe playstred wall in a
wynter house, and an hye buyldig, may
not abyde the wynde and stoꝛme, eue so
is a foles herte afrayde in hys ymagi-
nacion: he feareth at euery thyng/ & can
not endure. He y^t nyppeth a mās eye/ bꝛi
geth foꝛth y^e teares, & he y^t pricketh the
hert/ bꝛigeth foꝛth y^e meuig & thought.
Who so casteth a stone at the byꝛdes/
frayeth thē away: & he y^t blasfemeth his
frende: bꝛeaketh the frendshyppe: tho-
ugh y^u dꝛawest a sweard at thy frend,
yet dispayꝛe not, foꝛ thou mayest come
agayne to thy frend. If he speake sower
ly, feare not, foꝛ if ye maye be agreed to
gether agayne: excepte it be that thowe
blaspheame hym/ disdayne hym, open
hys secretes, and wounde hym trayte-
rouslye: foꝛ all suche thynges shall dry-
ue away a frende.
Be faythfull vnto thy neighboure
in hys pouerte/ that thou mayest reioy E
ce with hym also in hys pꝛosperite. Abi
de stedfast vnto hym in the tyme of hys
trouble/ that thou mayest be heyꝛe with
hym in his heretage. Lyke as the va-
pour and smoke goeth oute at the ouen
befoꝛe the fyꝛe, euen so euell woꝛdes, re
bukes & thꝛeatenynges go befoꝛe blou
desheddyng. Be not ashamed to defend
thy frende: as foꝛ me/ I wyll not hyde Psalm. cxl.
my face from hym though he should do
me harme. Who soeuer heareth it, shall
bewarre of him. Who shall set a watch
befoꝛe my mouth, and a sure seale vpon
my lyppes/ that I fall not wyth them,
and that my tonge destroy me not?

¶ A prayer against pryde, lecherye, and glotony. Of othes, blasphemy, and of wyse communicacion. Of the thꝛe kyndes of synnes. Many synnes procead of aduoutery. Of the fere of God.

The. xxiii. Chapter.

O Loꝛde, father and gouer-
noure of my lyfe/ leaue me
not in theyꝛ generacion, &
good councell. Oh let me
not fall into suche repꝛofe.
Who wyll kepe my thoughtes with the
scourge/ and the doctrine of wysdōme
in myne herte: that he spare not myne
ignoꝛaunce, that I fall not wyth them,
lest myne ignoꝛaunces encresse/ that my
ne offences be not many in nombꝛe, ād
that my synnes exceade not, least I fall
befoꝛe myne enemyes, and so my aduer
sary reioyce. O Loꝛde, thou father and
God of my lyfe, leaue me not in theyꝛ y
maginacyon. O let me not haue a
pꝛoude loke/ but turne away all volup
tousnes fro me. Take fro me the lustes
of the body/ let not the desyꝛes of vn-
clenes take holde vpon me/ and geue
me not ouer into an vnshamefaste and
abhominable mynde. Heare me (O
ye chyldren) I wyll geue you a doctry
ne/ how ye shal oꝛdꝛe youre mouth: who
so kepeth it/ shall not perysh thꝛow his
lyps, noꝛ be hurt thꝛow wiked woꝛkes

B As for the sonner/he shalbe taken in his owne vanitie: he that is proud and cursed, shall fall therein. Let not thy mouth be accustomed wyth swearinge/for in it there are many falles. Let not the namynge of god be continually in thy mouth: for lyke a seruaunt which is oft punished can not be without some sore, euen so what soeuer he be that sweareth and nameth god, shall not be clean purged from synne. A man that vseth much swearinge / shall be fylled wythe wickednes, and the plage shal neuer go fro his house. If he begyle hys brother/ hys faulte shalbe vpon him: if he knoledg not hys synne, he maketh a double offence/and if he sweare in vayn, he shal not be founde rightuous/for hys house shal be full of plages.

C The wordes of the swearer bringeth death (God graunte that it be not foũd in the house of Jacob.) But they that feare god/eschue al suche, and ly not weltering in synne. Use not thy mouth to vnhonest & filthy talking for in it is the worde of synne. Remembre thy father & thy mother, whẽ þ art set amõg gret mẽ, lest god forget the in theyr syght, ãd lest thou doting in the custom suffre rebuke, and wysh not to haue ben borne/and so curse the daye of thy natyuite. The mã that is accustomed wyth the wordes of blasphemye, wyll neuer be refourmed al the dayes of his lyfe. To synne twyse is to muche/but the thyrd bringeth wrath and destruction. An hote stomake can not be quenched (euen lyke a burninge fyre) tyll it haue swalowed vp somthig: euen so an vnchast man hath no rest in hys fleshe, tyll he haue kindled a fyre.

All breade is swete to an whoremon-
D ger/he wyll not leaue of, tyl he haue his purpose. A man that breaketh wedlocke, and regardeth not his soule, but saieth: Tush, who seeth me? I am compassed a boute with darckenes, the walles couer me, nobody seeth me: whom nede I to fere? The hyest wyll not remembre my synnes. He vnderstandeth not that hys eyes se al thiges/for al such feare of men dryueth away the feare of god frõ him: for he feareth onely the eyes of mẽ, & cõsydereth not þ the eyes of the lorde are clearer then the Sunne, beholdinge all the wayes of men and there goun de of the depe, and lokyng euen to mens hertes in secrete places. The Lorde God knoweth al thiges or euer they wer made & after they be brought to passe also he loketh vpon them al. The same man shalbe openly punyshed in the stretes of the citie, and shalbe chased abrode lyke a yonge horse foale: and when he thynketh leest vpõ it, he shalbe takẽ. Thus shal he be put to shame of euery man because he wolde not vnderstand the feare of the Lorde. And thus shall it go also with euery wife that leaueth her housband, ãd getteth enheritaũce bi a strãge mariag. C First she hath bene vnfaithful vnto the lawe of the hyest: Secondly, she hath forsaken her own housbãd: Thirdly, she hath playd the whore in aduoutry, and gotten her children by another man. She shalbe brought out of the congregacion, and her childrẽ shall be loked vpon: Her children shal not take rote: and as for frute, her braunches shal bring forth none. A shamful report shal she leaue behind her, and her dishonoure shall not be put out. And they þ remayne, shal knowe that there is nothing better then the feare of God: ãd that there is nothing sweter then to take hede vnto the cõmaundementes of the Lorde. A greate worshippe is yt to folowe the Lorde, for longe lyfe shal be receyued of him,

Leuit. Deut.

A prayse of wysdom proceadyng forth of the mouth of god. Of her workes & place wher she resteth.

The xxiiii. Chapter.

Wysdome shal prayse her selfe, and be honoured in god and reioyce in the myddest of hys people: A In the congregacions of the hyest shal she opẽ her mouth, and triũphe in the beholding of hys power: In the myddest of her people shal she be exalted, and wõdred at in þ holy fulnes: In the multytude of the chose she shalbe cõmended & among suche as be blessed she shalbe praysed & shal say: I ã cõ out of þ mouth of þ hyest, fyrst born befor al creatures. I caused the light þ fayleth not to aryse in the heauen and couered al the earth as a cloude. My dwellinge is aboue in the heyghth, and my seate is in the pyller of

of ÿ cloud: I haue walked in ÿ floudes of ÿ se, & haue stád i al lãdes, my dominion is in eueri people & in euery nacion, & wt mi power haue I trodé doune the hertes of al/ both hie and lowe.

In all these thinges also I soughte rest, and a dwellinge in some enheritaunce. So the creator of al thiges gaue
B me a commaundement: and he ÿ made me, appointed me a tabernacle/ & saide unto me: Let thy dwelling be i Jacob, and thine enheritaunce in Israel, and rote thy self among thy chosen. I was
C created from the beginning ád before the worlde, and shal not leaue of unto ÿ world to come. In the holy habitacyon haue I serued before him, & so was I stablished in Sion. In the holy cite rested I in lyke maner: and in Jerusalem was my power, I toke roote i an honorable people, euen in the porcyon of the Lorde and in hys heritage, and kept me in the fulnes of the saintes. I am set up on hie lyke a Ceder upon Libanus, and as a Cypres tre uppon the mount Hermon: I am exalted lyke a palme tre in Cades/ and as a rose plát in Jericho: As a fayre olyue tree in the feld/ and am exalted lyke as a planetre by ÿ water side. I haue geuen a smel in the stretes, as ÿ Cinamom and Balme, ÿ hath so good a sauoure: yea a swete odour haue I geuen as it were Myrre of the best.

I haue made my dwellinges to smel as it were of rosyn, Galbaú, of Clowes, & Incense/ & as Libanus whé it is
C not hewé dowue/ & mine odour is as ÿ pure Balme. As ÿ Terebinthe haue I stretched out mi braúches & mi braúches ar ÿ braúches of honour & louing fauour As ÿ vine haue I broght forth frut of a swete sauor, & my flowres are the frut of honoure & riches. I ã the mother of bewty/ of loue, of fere, of knowledg ád of holy hope. In me is al grace of lyfe and treuth: In me is al hope of life ád vertu. O come unto me, all ye ÿ be desirous of me, and fyl youre selues wt mi frutes: for mi spryte is sweter thé hony, & so is my in heritaunce more thé hony combe: the remembraunce of me endureth for euermore.

They that eate me, shal haue the more honger: and they that drincke me, shal thirste the more. Who so herkneth unto me, shall not come to confusion: ád they that worke in me, shal not offend. They that make me to be knowen, shal haue euerlasting lyfe.

Al these thinges are the boke of life, the couenaunt of the hyest, and the knoledge of the truth. Moses cómaunded Exo. xx. a.
the lawe in the preceptes of rightuous .xxiiii. b
nes for an heritage unto ÿ house of Jacob, and committed the promyses unto
Israel (Out of Dauid his seruaunte ye Psal. cxxxi. b
ordened to rayse up a most mighty kig, Esa. xi. a
sittinge in the seate of honour for euermore) Thys filleth wyth wisdome lyke as the flode of Physon, and as ÿ floud of Tigris, when the newe frutes are a growinge.

This bringeth a plenteous under Gene. ii. b
standing like Euphrates: and filleth it
up, as Jordan in the time of haruest. D
This maketh nourtour to breake forth Josue. iii. a
as the light, ád as the water Gihon in the haruest. The fyrst hath not knowne her perfectly, no more shal the last se out the groúd of her. For her thought is fuller then the se, and her councel ys profounder then the gret depe.

I wisdom haue cast out floudes I am as a great water broke out of the riuer. I am as the ryuer Dorix, and as a water condyte am I come out of the garde of pleasure. I saie: I wil water ÿ garden of my yonge plantes, and fyll the frut of my birth. So mi water broke became exceadinge greate, and my ryuer approched unto the see. For I make doctrine to be unto al mé as light as the fayre morninge, and I shal make it to be euer the clearer. I wil pearse thorow al the lower partes of the earth, I wil loke upó al soch as be a slepe, and lighten al them ÿ put their trust in the Lord. I shal yet poure out doctryne, lyke as prophecy, and leaue it unto soch as seke after wisdom, and their generacyons shal I neuer fayle, unto the holi euerlastynge worlde. Beholde/ howe ÿ I haue not laboured for my selfe onely, but for al thé that seke after treuth.

Of thre thinges which please God, & of thre which he hateth. Of .ix. thinges that be not to be suspect & of the tenth chefely of ÿ malice of a woman.

The .xxv. Chapter

A
Gene. xiii.b
Roma.xii.c.

Thre thinges there are, ẏ my
sprete fauoureth, which be
also alowed before God ād
men: The vnitie of brethren
the loue of neyghbours, &
men and wife that agree well togethe.

Thre thinges ther be which my soul
hateth ād I vtterly abhorre the lyfe of
them: A pore man that is proud. A ryche
man that is a lyar, and ā olde bodi that
doteth and is vnchaste.

Eccle.xl.b.

If thou hast gathered nothing i thy
youthe/what wylt thou finde then yn
thine age? O how plesant a thing is it,
when gray headed men are dyscrete, &
when the elders can geue good councel.
O how comely a thing is wisdom vnto
aged men, ye vnderstanding & councel
is a glorious thing. The crowne of ol
de men is to haue moch experience. and
the fere of god is their worshyppe.

B Ther be.ix. thinges whiche I haue
iugged in my harte to be happye, and
the tenthe, will I tell forthe vnto men
with my tonge. A man that while he ly
ueth, hath ioye of his children/ād seith
the fal of his enemyes.

Well is him that dwelleth with an hus
wyfe of vnderstandynge, and ẏ hathe
not fallen with his tong, and that hath
not bene fayne to serue soch as are vn
mete for him. Wel is him, that fyndeth
a faythfull frende: & wel is him, whiche
talketh of wisdome to an hert that hea
reth hi. O how great is he ẏ fīdeth wis
dō & knowledge? yet is he not aboue hī
that feareth the Lord. The fear of god
hath set it selfe aboue al thinges. Bles
sed is the man, vnto whome it is grau
ted to haue ẏ feare of god. Unto whom
shal he be lyckened that kepeth it fast?
The feare of god is the beginyng of his
loue, and the beginninge of fayth is to
cleue fast vnto it. The heuines of ẏ hert
is al the punishment, ād the wickednes
of a woman goeth aboue al. Al punish
ment and plage is no thing in compari
C son of the plage of the herte, euen so al
wyckednes is nothing to the wickednes
of a woman.

Whatsoeuer happeneth vnto ā mā,
is nothinge in comparison of it, that
his euel willers do vnto hym. And all
vengeance is no thynge to the vengean
nce of the enemye. There is not a mo
re wicked heade then the head of the serpe
nt, and there is no wrath aboue the wr
ath of a woman. I will rather dwell w
a lyon and dragon, then to kepe house
w a wicked wyfe. The wyckednesse of
a woman chaungeth her face, she shall
mosell her countenaunce as it were a
bere, and as a sack shal she shewe it a
mong the neghbours. Her husbande
is brought to shame amonge his negh
bours, ād whē he heareth it, it maketh
him to syghe. All wyckednes is but lyt
le to the wyckednes of a woman, ẏ por
cyon of the vngodly shal fall vpon her. D
Lyke as to clymme vp a sandy waye
is to ẏ fete of the aged, euen so is a wyf
full of wordes to a styll quiete man. Lo
ke not to narowly vpon the bewtye of
a woman, lest ẏ be prouoked in desyre
toward her. The wrath of a woman is
dishonoure and greate confusyon. If a
woman get the maistrie, then is she con
trary to her housbande. A wycked wyfe
maketh a sory herte, an heuy countena
unce and a deed wounde. Of the wom
an came the beginning of synne, and
thorow her we al are ded. Geue not wa
ter no passage, no not a lytle, nether ge
ue a wicked woman her wyll. If she wa
lcke not after thy hande, she shall confo
unde the in the syght of thy enemies.
Cut her of then from thy flesh, that she
do not alwaye abuse the.

Eccle.xlii.
ii.Reg.x.f.

The prayse of a good womā. Of the fere of thre thinges & of the fourth. Of ẏ Jelouse & dronken womā. Of two thinges ẏ cause sorowe & of the third which moueth wrath. It is hard to fynde a marchaunt without dysceat, or a tauerner wythout synne in his tong.

The.xxvi. Chapter

Happye is the man that hathe a
vertuous wife, for the nombre
of his yeares shalbe dubble. An
honest woman maketh her husband a
ioyful man/and she shall fyl ẏ yeares
of his lyfe in peace. A vertuous womā
is a noble gift/which shalbe geuen for
a good porcyon vnto such as fere god.
Whether a man be ryche or pore, he
maye haue euer a mery hert, and a che
reful countenaunce. There be thre thyn
ges that my herte feareth/and my face
is afrayde of the fourth. D

Treason

Treason in a citie, a sedicious people, and ne slonie tonges, al these are heuyer then the death. But when one is gelous ouer his wife, it bryngeth paine & sorowe vnto the harte: and a woman ÿ gelleth out al thinges, is a scourge of ÿ tong. When one hath an euel wife, it is eue as when a vnlyke pare of oxe must draw togither/he that getteth her, getteth a scorpion. A droncken woman is a great plage, for she can not couer her owne shame.

The whordom of an wman may be
B knowen in the pride of her eyes and eie
[illegible] liddes. If thy daughter be not shame
fast, holde her straytly, lest she abuse her
selfe thorow ouermoch libertie. Beware
of al the dishonestie of her eyes, & mar-
uel not if she do against the. Lyke as he
that goth bi the waye and is thirstie, so
[illegible] shal she open her mouth, and drincke of
euery next water that she maye get. Bi
euery hedge shal she set her downe, ad
open her quiuer agaynst euery arowe.
A louing wyfe reioyseth her husband,
and fedeth his bones with her wisdom.
A womã, of few wordes is a gift of god
and to a well nourturede mynde maye
nothing be compared.

An honest and manerly woman is a
gift aboue other gyftes, and ther is no
C weight to be compared, vnto a mynd
that can rule it selfe. Lyke as the sunne
when it ariseth, is an ornament in thee
hye heauẽ of the Lord, so is a verteos
wife the bewty of al her house. Like as
the cleare lyght is vpon the holy cãdel
[illegible] sticke, so is the beuty of the face vpõ ã
honest body. Lik as the golden pylers
are vpon the sockettes of siluer, so are
thee fayre legges vpon a woman that
hath a constant minde. Perpetual are ÿ
foundacions that be layed vpon a whol
stony rocke, so are the commaundemen
tes of God vpon an holy woman.

There be two thiges that greue mi
hert, and in the thirde is a displeasure
D come vpon me. When an experte
man of warre suffreth scarsnesse and
pouertee. When me of vnderstã
dinge and wisdome are not sette by: &
when one departeth frome ryghteous
nes vnto sinne.
Who so doth suche, the lorde hath prepared hym vnto the swerde. There bee two maner of thyngs, which me thinck to be herde and perilous. A marchaunt can not lyghtely kepe hym from wrong neyther a tauerner hym selfe from synne.

¶ Of the pore that wolde be riche, the godlines of the man that feareth god. The vnstedfastnes of a fole, the secretes of a frende are not to be vttred. The wycked imagineth euell which returneth vpon him self.

The .xxvii. Chapter.

A
Because of pouerti haue ma
ny one offended, and he th-
at seketh to be rich, turneth
his eyes asyd. Lyke as a
nayle in the wall sticketh
faste betwyxte two stones, euen so doth
synne stick betwixt the byer and the sel
ler. If he holde hym not dilygently in
the feare of the lorde, hys house shal sone
be ouerthrowẽ. Lyk as whẽ one sifteth Mayle.iii. i. Pet.iii.b.
the fylthynes remayneth in the feue:
So remayneth ther some vncleane thi
ge in the thought of mã. The ouen pro
ueth the potters vessel/so doth tempta Math.vii.b.
cion of trouble trye righteous men.
The tree of the felde is knowen by his
frute, so is the thoughtes of mans herte
knowen by his wordes. Prayse no mã
excepte thou haue herd hym, for a man
is knowen by hys woordes. B
If thou folowest righteousnes, thowe
shalt get her/and put her vpon thee as
a fayre garment. And thou shalt dwell
with her, and she shall defende thee for
euer, and in the day of knowledg thou
shalt fynde stedfastnes. The byrdes re
sorte vnto theyr lyke, so doth the truth
turne vnto them that be occupyed with
all. The lyon wayteth for the praye: so
do the synnes lurke vpon the worckers
of wickednes: The talkynge of hym ÿ
feareth god, is nothyng but wisdome:
as for a foole/he chaungeth as the Mo
ne. If thou be amonge vndiscret/kepe
thy worde to a conuenient tyme, but a-
monge such as be wyse, speake on hard
dely. The talkinge of fooles is abhomi
nacion, and theyr sporte is volupteous
nes and misnourtoure: Muche swearig
maketh the hearte to stand vp/and to
stryue with such, stoppeth the eares.
The strife of the proud is bloudshe
dig, & ther blaspheming is heuy to heare

Who

Eccle.xviii.d, xxii.d. Who so discouereth secretes, leseth his credence, and fyndeth no frende after hys wyll. Loue thy frende, and bynde thy selfe in faythfulnes wyth hi, but if thou bewrayest his secrete, thou shalt not get him agayn: For lyke as the mā is that destroyeth hys enemye, so is he also that dealeth falselye in the frendeshippe of his neyghboure.

D Like as one that letteth a byrde go out of his hand, can not take her agayne: Euen so thou, if thou geue ouer thy frende, thou canst not get hym agayne: Yea thou canst not com by him, for he is to farre of. He is vnto the as a Roo escaped out of ŷ snare, for his soule is woūded: As for woūdes, they may be boūd vp agayne, and an euell worde may be reconciled: but who so bewrayeth the secretes of a frende, there is nomore hope to be had vnto hym.

Pro.x.b. He that winketh with his eyes, imagineth some euel, and no man shal take hym from it. Whē thou art presēt, hee shall hastely commende and prayse thy wordes: but at ŷ last he shall turne his tayle, and sclaunder thy sayng. Many thinges haue I hated, but nothyng so euell: for the Lord him selfe abhorreth such one.

E Exod.xxi.b. Who so casteth a ston on hye, it shal fall vpon hys owne heade: and he that smyteth with gyle, woundeth him self. Who so diggeth a pyt shal fal therin: & he that layeth a snare, shalbe taken in it hym selfe: who so geueth a wycked noysome councell, it shall come vpon him selfe/ and he shall not knowe from whēce. The proude blaspheme and are scornefull/ but vengeaunce lurketh for thē as a lyon. They that reioyce at the fal of the rightuous, shall be taken in the snare/ anguish of hert shal consume thē before they dye. Anger and furiousnes are two abhominable thynges, and the vngodly hath them both vpon hym.

We ought not to desyre vengeaunce, but to forgeue the offence. Of the vyce of the toung, and of the daungers therof

The. xxviii. Chapter.

A Deu.xxxii.e. Rom.xii.c. Mat.v.b.vi.b.xxii.d. He that seketh vengeaunce/ shal fynde vengeaunce of the Lorde/ whych shall surelye kepe hym hys synne. Forgeue thy neyghboure the hurt that he hath done thee, and so shal thy synnes be forgeuen the also/ when ŷ prayest. A man that beareth hatred one agaynst another, howe darre he desyre the forgeuenes of god? He that sheweth no mercy to a man whiche is lyke him selfe, how darre he aske forgeuenes of his synnes? If he that is but flesh, beareth hatred and kepeth it, who wyl intreate for hys sinnes? Remembre the end, and let enmite passe, which seketh deth and destruccion/ and abyde thou in ŷ commaundementes. Remembre the cōmaundement, so shalt thou not be rigorous ouer thy neyghboure. B Thynck vpon the couenaunt of the hiest, ād forgeue thy neyghboures ignoraunce.

Bewarre of strife, and thou shalte make thy sinnes fewer. For an angry mā kyndleth varyaunce and the vngodlye dysquyeteth frendes/ and putteth discorde amonge them that be at peace. The more wodd there is/ the more vehement is the fyre: and the mightier ŷ men be, the greater is the wrath: and ŷ longer the stryfe endureth/ the more yt burneth.

C An hasty brawlynge kyndleth a fyre, and an hasty stryfe shedeth blood. If thou blow the sparke: it shal burne: If thou spyt vpon it it shal go forth, & both these go out of thy mouthe. The sclaūderer and dubble tunged is cursed/ for many one that be frendes setteth he at variaunce. The thirde tong hath disquieted many one, and dryuē them from one lande to another. Stronge cyties hath it broken downe, and ouer thrawne the houses of greate mē. The thyrde tonge hath cast out many an honest woman, and robbed them of their laboure. Who so herkeneth vnto suche, shal neuer fynde rest/ and neuer dwel safely. The stroke of the rodd maketh pedders/ but the stroke of the tong, smyteth the bones in sunder.

There be many that haue perished with the swerd, but many mo thorow the tonge.

D Well is him that is kepte frō an euell tounge, and commeth not in the anger therof, whyche draweth not the yocke of suche/ and is not bounde in the

ẏ bandes of it. For ẏ yock therof is yrō,
and the bande of it of stele. The deathe
therof is a very euel deth: hell were bet
ter for one, then soche a tonge. But the
fyre of it, maye not oppresse theim that
feare God, and the flamme therof, maie
not burne them. Suche as forsake the
Lord, shal fal therin: and it shal burne
them, and no man shal be able to quēch
it. It shal fal vpon them as a Lyon, &
deuoure them as a leopard. Thou hed
gest thy goodes with thornes: why do
est thou not rather make dores ād bar
res for thi mouth? Thou weyest thi gol
de and siluer: why doest thou not weye
thy wordes also vppon the balaunce?
Be ware that thou slyde not in thy toū
ge, and so fall before thyne enemyes/ ẏ
laye wayte for the.

How we ought to lend oure money, & do almes. Of a faythful man and weyyng for his frynde. Of lybe ralytye and hospytalytye.

The.xxix.Chapter.

A Who so wil shewe mercy, let
hī lēd vnto his neyghbou
re: and he that is able, lett
him kepe the cōmaūdmēt.
Lende vnto thy neyghbour
in time of his nede, and paye thou thy
neyghbour agayne in due season. Kepe
thy word and deale faithfully with hī, &
thou shalt alwaye finde the thinge ẏ is
necessary for the. There haue bene ma
ny, ẏ whē a thing was lent thē, rekened
it to be founde, & made them trauayle &
laboure, that had helped them. Whyle
they receaue eny thinge, they kysse the
handes of soche as geue them, and for
their neyghbours good they humble
their voyce. But when they shuld paye
agayne, they kepe it backe, and geue e
uel wordes, and make mani excuses, bi
reason of the time: and though he be ab
le, yet geueth he scarse the half againe,
& rekeneth the other to be foūd. And if
he wt holde not his mony, yet hath he ā
enemie of him, and that vndeserued.
He payeth him with cursing & rebuke &
B geueth hī euel wordes for his good de
de. Ther be mani (ẏ which are not glad
for to lende) not because of euell, but
they feare to lese the thinge that they lē
de. Yet haue thou pacience with the sī
ple, and witholde not mercy from him.

Helpe the poore for the commaundemē
tes sake, and let hym not go empty frō
thee, because of his necessitie. Lese thy
moneye for thy brother and neyghbou
res sake/ and bury it not vnder a stone
wher it rusteth and corrupteth. Gather Math.vi.c. Luk.xii.d. i.Timo.vi.d
thy treasure after the commaundemen
tes of the hyest, and so shall it bringe ẏ
more profyte then golde. Lay vp thy al
mes in the hand of the pore/ and it shal
kepe the from all euell. A mans Dani.iiii.d. Luke.xi.b. Acta.x.b. Toby.iiii.b
almes is a purse wyth hym, and shall
kepe a mans fauour as the apple of an
eye: and afterwarde shall it aryse, and
paye euery man his rewarde vpon hys
heade. It shall fyght for thee agaynste
thyne enemyes, better then the shyld of
a giaunte, or speare of the myghtye. A C
good honest man is suertie for hys ney
bour, but a wicked parsōne leteth him
com to shame. Forget not the frendship
of thy suertie, for he hath geue hys sou
le for thee. The vngodly despysethe the
good deade of hys suertye, and the vn
thanckfull and ignoraunt leaueth hys
suertye in daunger. Some man promi
seth for hys neyghboure, and when he
hath lost hys honeste, he shal forsake hī.
Suertshyp hathe destroyed manye a
richman/ and remoued them as the wa
ues in the se. Mighti people hath it dri
uen awaye, and caused them to wandre
in straunge countres. An vngodly mā
trasgressing the commaundement of ẏ
Lord/ shall fall into an euell suertishi
pe: and though he force hym selfe to get
oute, yet shall he fal, into iudgemente.
Helpe thy neyghbour out after thy po
wer, and beware, that thou thy self fal Eccl.xxxiii.c.
not in suche dett. The cheafe thynge ẏ
kepeth in the lyfe, is water and breade,
clothyng and lodginge, to couer the sha
me.

Better is it to haue a poore lyuinge D
in a mans owne house, then delycate fa Pro.xxvi.b. i.Tim.vi.d. Hebr.xiii.a.
re among the straunge. Be it lytle or mu
ch that thou hast, holde thee content wt
all, and thou shalt not be blamed as a
vacabounde, for a myserable lyfe is it,
to goo fromme house to house: and
where a man is frembe/ he darre not o
pē hys mouth. Though one be lodged,
and haue lodged, and haue meate and
drynke, yet shall he be taken as vnwor

thy, and heare many bitter rough wordes, namely thus: Go thy waie thou straunger, and prepare a table for thi selfe, and fede me also of that thou hast. Awaie thou straunge (so, ẏ he regardeth hys honoure no more) mi brother cōmeth in to mi house, and so he telleth hi the necessite of his house. These thinges are heui to a man that hath vnderstādinge: namely, the forbyddynge of the house, and that the Lender casteth him in the teth.

¶ Of ẏ correction of children. Of the commodite of health. Death is better thē a sorowful lyfe. Of hyd wysdom. Of the ioye and sorow of the hert.

The. xxx. Chapter.

A Prou. xiii. c and. xxiii. b

Who so loueth hys chylde, holdeth him still vnder correccion, that he maye haue ioye of him afterward/and ẏ he grope not after hys neyghbours dores. He that teacheth his sonne, shall haue ioye in him, and nede not to be ashamed of him amonge his aquauntauns.

Deut. vi. a

Who so enfourmeth & teacheth his sonne, greueth ẏ enemye: and before hys frendes he maye haue ioye of him. Though the father dye, yet is he as though he were not deed: for he hath left one behynde him that is lyke him. In his lyfe he sawe him, & had ioye in him, and was not sory in his death, nether was he ashamed before the enemyes. For he left behynd hym an auenger agaynste his enemyes, and a good doer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes together, and his herte is greued at euery crye. An vntamed horse wilbe harde: and a wanton chylde wil be wylfull. If thou brynge vp thy sonne delicatli, he shall make the afrayed: and yf thou play with him, he shal bryng the to heuynes. Laugh not wt hi, lest thou wepe wt hym also, and lest thy teth be set on edge at the last.

B Geue him no lybertie in hys youth and excuse not hys foly. Bowe downe hys necke whyle he is younge, hyt him vpon the sydes whyle he is yet but a chylde, least he waxe stubberne/and geue no more force of thee and so shalt ẏ haue heuines of soule. Teach thi children, and be diligēt therin, lest it be to thy shame. Better is the poore beinge whole and strōge, then a man to be riche, and not to haue his health.

Health and welfare is aboue all golde, ād a hole bodi aboue al treasure. There is no riches aboue a sounde body, and no ioy aboue the ioie of ẏ hert. Deth is better then a wretched lyfe, or continual sicknes. The good thinges ẏ are put in a close mouth, are like as when meate is laide vpon the graue.

C What good doth the offering vnto ā Idol? For he cā nether eat, tast, ner smel. Euen so is he ẏ is chased of the Lorde, and beareth the rewardes of iniquitie. He seith with his eyes, and groneth lyke a gelded man, that lyeth wyth a vyrgin and syghenh. Geue not ouer thi minde into heuynes, and vexe not thy selfe in thine owne coūcel. The ioye and chearfulnes of the herte is the life of man, & a mans gladnes is the prolonginge of his dayes. Loue thyne owne soule, & cōforte thine harte: as for sorow and heuines, driue it farre frō the, for heuines hath slayne many a man, and bringeth no profit. Zele and anger shorte ẏ daies of the life: carfulnes and sorow bringe age before the tyme. Unto a mery herte euery thinge hath a goode tast, that he eateth. D

¶ We ought to geue dilygēt hede to honestye. Of thē that take payne to gather riches. The prayse of a ryche man wythout a faute. We ought to fle dronkennesse and folowe sobernesse.

The. xxxi. Chapter.

Trauayle ād carefulnes for riches taketh awaie ẏ slepe and maketh the flesh to consume. When one lyeth and taketh care, he waketh euer A Eccle. v. b vp, like as greate sicknes breaketh the slepe. The rich hath great labour in gatherīng his riches together, and thē wt the pleasure of his riches he taketh his rest, and is refreshed. But who so laboureth and prospereth not, he is poore: ād though he leaue of, yet is he a begger. He ẏ loueth riches shal not be iustified: & who so foloweth corrupciō, shal haue ynough therof. Mani one are come i great misfortune by the reason of gold, ād haue found their destrucciō before thē.

It is a tree of fallynge vnto them that
offre it vp, and all such as be foolysh/
fall therin. Blessed is the rich/which is
founde wythout blemysh/and hath not
gone after golde/nor hoped in moneye
ad treasures. Where is there suchone?
and we shall commende hym: and call
hym blessed / for greate thynges dothe
he among his people. Who so is tryed,
and founde perfecte in suche thynges,
shalbe commended and praysed. Who
myght offende and hath not offended?
Who coulde do euell and hath not don
it? Therfore shall hys good be stablys-
shed, and the whole congregation shal
declare hys almesses. If thou syte at a
great mans table/open not thy mouth
wyde vpo it, and make not many wor
des. Remembre, that an euell eye, is a
shrewe.

What thynge created is worse the
B a wycked eye? therfore wepeth it before
euery mans face. Laye not thyne hand
vpon euery thyng that thyne eye seeth,
and stryue not with hym in the dishe.
Math.xv.a. Ponder by thy selfe what thy neyghbor
wolde fayne haue/and be dyscrete in e-
uery poynte. Eate the thyng that is set
before thee manerly/as it becommeth
a man: and eate not to muche, lest thou
be abhorred. Leaue thou of fyrst of all
because of nurture, lest thou be he, who
no man maye satysfye, which maye tur-
ne to thy decay. When y syttest among
many men/reache not thyne hand first
of all. O howe well content is a wyse
man with a lytle wyne? so that in slepe
thou shalt not be syche therof, nor, fele
payne. A swete whollsome slepe shall su
che one haue, and fele no inward grefe.
He ryseth vp betymes in the mornyng,
and is well at ease in hym selfe. But a
vnsaciable eater slepeth vnquietli, and
hath ache & payne of the body. If thou
felest that thou haste eaten to much/a
ryse, go thy waye/cast it of thy stomack,
and take thy reste.

My sonne, heare me, and despyse me
C not/and at the last thou shalt fynde as
I haue tolde the: In al thy workes be
Roma.xii.b. diligent and quicke so shal there no sic
Pro.xxii.a nes happe vnto the. Who so is lyberal
in dealig out of his meat, many me shal
blisse hym, and prayse hi wt their lyppes;
and the same is a sure token of his lo-
ue and faithfulnes. But he that is vn-
faithful in meate, the whole citie shal co
plaine of him: and that is a sure experi
ence of his infidelite & wyckednes. Be
not thou a wine bibber, for wine hathe
destroyed mani a ma. The fire proueth
the hard yron, euen so doth wine proue
the hertes of the proude, when they be
dronken.

Wine soberli dronken, quickeneth D
the life of ma. If thou drinckest it mea
surably thou shalt be temperate. What
life is it, that maie continue without wi
ne? Wyne was mad fro the beginning,
to make men glad (and not for dro ken-
nes) wine measurably dronke is a reioi
singe of the soule and body. But if it be
dronken with excesse, it maketh bytter-
nes and sorowe vnto the mynde. Dro-
kenes filleth the mind of y folish wt sha
me & ruine, mynisheth the strength & ma
keth woundes. Rebuke not thy neygh-
boure at the wyne/and despyse him not
in his mirth. Geue hi no despytful wor
des, ad prease not vppo him wt contra
ry sayenges.

Of the dyscrecyon & prayse of a preacher, & of y hearer. Of the feare, fayth, & confidence of God.

The .xxxii. Chapter.

Yf y be made a ruler, pryde A Deut.xvii.d
not thy selfe therin, but be
thou as one of the people.
Take dilygēt care for thē,
and loke wel therto: & when
thou hast done al thy dewtye, sette thee
downe, that thou mayst be mery wt thē/
ad receaue a crowne of honoure. Talke
wisely and honestly/for wise one be co-
meth the right wel. Hinder not musyck.

Speake not, where ther is no au
dyence: and poure not forth wysdome
out of tyme at an inportunyte. Like as
the Carbuncle stone shyneth that is set
in golde, so doth a songe garnysh y wi
ne feast. and as the Smaragde that is
set in golde, so is y swetnes of Musick
by the mirth of wine.

Thou yonge man, speake that becō
meth the and that is profytable, ad yet B
scarce when thou art twyse asked. Com
prehende moch with fewe wordes. In

manye thynge :, bee as one that is Igno-
raunt, geue eare, & holde thy tonge
withal. If thou be amonge men of hy-
er auctorytee, desire not to compare thy
self vnto them: and when a elder spea-
keth, make not thou many wordes ther
in. Before ȳ thonder goeth lightenyng/
and before nurtour ād shamefastnesse,
goeth loue and fauoure. Stand vp by
times, and be not the last: but get ȳ hōe
soone, and there take thy pastime, and
do what thou wylt: so that thou do no
euell, and desyre no maunie. But for all
thinges geue thanckes, vnto him that
hath made the, and replenished the with
his goodes.
C Who so feareth the Lorde, wil receaue
his doctrine: and thei that gett them to
him by times, shal find grace. He that
seketh the lawe, shall be filled wyth all:
As for him that is but fayned, he wyll
be offended therat. They that feare ȳ
Lorde, shal finde the iudgment, & righ
teousnes shal be kindled as a light. An
vngodly mā wil not be refourmed, but
can helpe him selfe with the example of
other in his purpose. A mā of vnderstā
ding, despiseth no good councell: but a
wilde and proude body hath no feare.
My sōne, do nothing with out aduise-
ment/ so shal it not repent the after the
dede. Goo not in the waye where thou
maiest fal/ nor wher thou mayest stom
ble agaynst the stone. Geue not thi self
into a laborious slipperye waye, ād be
ware of thine owne children. In al thy
workes put thi trust i god frō thi whole
hert, for that is the keppynge of the com
maūdemētes. Who so beleueth Gods
worde, taketh hede to the commaunde
mentes: and he that putteth his trust in
the Lord, shal want nothinge.

C The delyueraunce of him that feareth God. The answere of ȳ wise. The litell vnderstondinge of a fole. Man is in the hāde of God, as ȳ earth is in ȳ hād of ȳ potter. We ought not to dyspose oure selues, to be come subiect to other.

The .xxxiii. Chapter.

A There shal no euel happē vn
to him that feareth God:
but when he is in temtaciō,
the Lord shal delyuer him.
A wise man hateth not the
lawe, but an ypocrite is as a shype in a
raginge water.
A man of vnderstandinge geueth cre-
dence vnto the lawe of god, & the lawe
is faythful vnto him. Be sure of the
mater, then talke therof: be first wel in
structe/ then mayest thou geue answer.
The herte of the foolishe is lyke a carte
whele, ād hys thoughtes rēne about ly
ke the axell tre. Lyke as a wylde horse
that neyeth vnder euerye one ȳ sytteth
vpon him, so is it wyth a scornefull fre
nde. Why doth one daye excell anoth
er, seynge all the dayes of the yeare co
me of the Sunne? The wysdome of ȳ
Lorde hath so parted them a sunder, &
so hath he ordeyned the tymes and sole
mpne feastes. Some of them hath he
chosen and halowd before other dayes.
And all men are made of the grounde,
and out of the earth of Adam.
In the multitude of scyence hath the B
Lorde sundered them, and made their
wayes of dyuerse fasshyons. Some of
thē hath he blessed, made moch of thē,
halowed them, and clayme̅d them to hi
selfe. But some of them hath he curs
ed, brought them lowe, and put them
out of their estate. + Like as the claye Roma.ix.
is in the potters hande, and all the ord
ynge therof at his pleasure: so are
men also in the hande of him that made
them, so ȳ he may geue them as it liketh
him best. Agaynst euell is good, & aga
ynst death is lyfe: so is the vngodly ag
aynst soch as feare God. Beholde thus
all the workes of the Hyest, and there
are euer + two agaynst two, and one sett Some tyme two agaynst one.
agaynst another. I am a waked vp last
of al, as one that gathereth after in har
ueste. In the gyftes of God and in hys Eccli.xxiiii.
blessynge I am increased, and haue fyl
led my wyne presse, like a grape gathe
rer. Beholde, how I haue not laboured
only for my selfe but for all soche as lo
ue nurtoure and wysdome.
Heare me, O ye greate men of the peo
ple, and herken with your eares ye rule C
rs of the congregacyon. Geue not thi sō
ne and wife/ thi brother and frende po
wer ouer the/ while thou lyuest: and ge
ue not a waie thi substaunce and good
to a nother/ lest it repent the/ and thou
be fayne to begge therfore thi self. As lo
nge as thou lyuest and hast breth/ let
no mā chaunge the: For better it is thy
childe to praye ȳ, then that thou shul-

dest be fayne to loke in their hãdes. In al thy workes be excellente, that thy honoure be neuer stayned. At the time whẽ thou shalt ende thy dayes, and finysh thy life, destrybute thine inheritaunce. The fodder, the whyppe, and ÿ burden, belongeth vnto the Asse: Meate, correccyon, and worke vnto the seruaunte.

If thou set thy seruaunt to labour thou shalt fynde rest. But if thou let hi go ydel, he shal seke lyberty. The yock
D and the whippe bowe downe the neck, but tame thou thy euel seruaunte wt bõdes & correccion. Sende him to labour, that he go not ydle: For ydelnesse bringeth moch euel. Set him to worke, for that belongethe vnto him and becometh him wel. If he be not obedient, bi- (Esai, viii.c)
B de hys fete: but do not to much vnto hi in any wyse, and without discretion do nothyng. If thou haue a (faythful) seruaunt, let him be vnto the as thine owne soule, for in bloude hast thou gotten him. If thou haue a seruaunte, hold hi as thy selfe, for thou hast nede of him as of thi self. If thou intreatest him euel, & and kepest him harde, ad makest him to be proud, and to rinne awaye from the thou canst not tel what waye thou shalt seke him.

Of dremes, dyuinacions, & enchauntementes. We ought to confute vayne hope, and lyinges. The prayse of thẽ ÿ fere god. Of diuers workes of men. God dothe not alowe the worke of an vnfaythfull man

The .xxxiiii. Chapter.

A Vn wise people begile themselues with vayne and deceatful hope, ad foles trust in dreames. Who so regardeth dreames, is like him ÿ wil take holde of a shadowe, & folowe after the wynde: Euen so is it wyth the appearinges of dreames. Before the face is the likenes of a face. Who cã be
C clensed of the vnclene? Or what truth can be spoken of a liar? Sothsayinge, witch craft, sorcery and dreaminge, is but vanite: like as whẽ a womã trauayleth with childe, and hath many fantasyes in her herte. Where as such visions cõe not of God, set not thine herte vpõ thẽ: For dremes hath disceyued many a mã, & they fayled, ãd put their trust therin.

The lawe shalbe fulfilled without lyes, and wisdom is sufficiẽt to a faythfull mouth. A wyse man that is well instructe, vnderstandeth moch: and he that hath good experience, can talke in wysdome. He that hath no experience, knoweth lytle: and he that erreth, causeth moch vnclenes.

When I was yet in errour, I lerned moch also: yee I was so lerned, that I coulde not expresse it all, and came oft in parell of death therouer, tyll I was delyuered from it. Now I se, that they which feare god, haue the right sprete: for their hope stãdeth in him, that can helpe them. Who so feareth the Lorde, standeth in awe of no man, and is not afrayed, for the Lorde is his hope and comforte. Blessed is the soule of hym ÿ
C feareth the Lorde: In whom putteth he hys trust? who is his strength? For the eyes of ÿ Lorde haue respecte vnto them, that loue hym. He is their mightie protection and strõge grounde: A defence for the heate, a refuge for ÿ hote none daye, a succoure for stomblyng, & an helpe for fallynge. He setteth vp the soule, and lyghteneth the eyes: He geueth health lyfe and blessynge. He that geueth an offering of vnrighteous good, his offeryng is refused: and the scornefull dealynges of the vnryghteous please not God. God hath no delyte in the offerynges of the vngodlye, nether maye synns be reconcyled in the multitude of oblacyons. Who so bryngeth an offerynge out of the goodes of the poore,
D doth euen as one that kylleth the sonne before the fathers eyes. The bred of the nedefull is the lyfe of the poore: he that defraudeth him therof, is a man of blode. Who so robbeth hys neyghboure of hys lyuing, doth as great synne as though he slewe hym to deathe. (Deut. xxiiii.c Eccle. vii.c)

He that defraudeth the labourer of hys hyre is a bloudsheder. When one buyldeth ãd another breaketh doune, what profyt haue they then but laboure? When one prayeth ãd another curseth whose voyce the lord wil here? He that (Num. xix.b) washeth him self because of a dead body, and it so toucheth the dead agayne, what doth his washing? So is it with (Prouer. xvi.b ii. Pet. ii.d) a mã that fasteth for his sinnes, & doth them agayne: who wil heare his prayer? Or what doth his fasting help hi

¶ It is wel done to praye, and to sacrifice. The prayer of the fatherlesse, and of the widdowe, and of him that humbleth himselfe.

The .xxxv. Chapter

A Iere vii.b
Who so kepeth the lawe bryngeth offeringes enough/ he that holdeth fast the commaundement, offreth the right healthofferinge. He that is thankful and recompenseth/ offreth fyne floure
a Who so is mercifull and geueth almes,
Hebr. xiii.c Philip. iiii.c that is the right thankoffring. God hath pleasure/ when one departeth from synne: and to forsake unrighteousnes reconcyleth us wyth hym.

Thou shalt not appere emptye before the Lorde/ for all such is done because of the commaundement. The offeringe of the righteous maketh the altar fat, and a swete smell is it/ before the hyest. The offeringe of the righteous is acceptable unto god, and shall neuer be forgotten. Geue god hys honoure wyth a chearefull eye/ and kepe not back the fyrstlynges of thy handes. In all thy gyftes, shewe a mery countenaunce, and halowe thy tythes unto God wyth gladnesse. Geue unto god, accordinge as he hath enryched and prospered thee, and loke what thyne hand is able, that geue wyth a chearefull eye: for the Lord recompenseth, and geueth thee seuen tymes as muche agayne.
B Geue no unrighteous gyftes, for suche wyll he not receaue. Beware of wrongeous offerings, for the lord is a righteous iudge: and regardeth no mans personne. He accepteth not the person of the poore/ but he heareth the prayer
Iudith ix.b of the oppressed. He despiseth not the de-
Exodi. xxii.b syre of the fatherlesse, nor the wyddowe when she poureth out her prayer before hym. Doth not god se the teares, that runne downe the cheekes of the wyddowe? Or heareth he not the complaynte ouer suche as make her to wepe? Who so serueth god after hys pleasure/ shal be accepted, and hys prayer reacheth
Ecclesi. xxxv.d unto the cloudes. The prayer of hym
Actes x.a.d that humbleth hym selfe, goeth thorow
C the cloudes, tyll she come nye. She wil not be comforted, nor go her waye/ tyl the hyghest GOD haue respecte unto her, geue true sentence, and perfourme the iudgment. And the lorde wil not be slack in comming, nor tary longe: tyll he haue smytten in sonder the backes of the unmercifull, and auenged hi selfe of the Heathen: tyl he haue taken awaye the multitude of the cruel/ and broken the septer of the unrighteous: tyll he geue euery man after his workes, and rewarde them as they haue deserued: tyl he haue delyuered his people, maintayned theyr cause, and reioysed them in his mercy. O how faire a thinge is mercy in the time of anguysh and trouble? It is lyke a cloude of raine that cometh in the time of a drouth.

A prayer to God in the persone of al faythful men, with the prayse of a good woman.

The .xxxvi. Chapter

Haue mercy upon us, O lord A
thou god of al thinges.
Haue respecte unto us/ shewe us the lyghte of thy mercyes/ and sende thy feare amonge the Heathen and straungers: which seke not after thee: that they maye knowe/ how that ther is no god but thou, and that they maye shew thy wonderous workes. Lyfte up thy hand ouer the outlandish Heathen, that they maie lerne to knowe thy mighte and power. Like as thou art hallowed in us before them, so bringe to passe, that thou maiest be magnified in them before us: that they may knowe the, like as we knowe the. For ther is none other God, but only thou/ O lord.
Renewe the tokens, and chaunge the wondrous workes. Shew thine hand and thy right arme gloriouslye. Rayse up thy indignacion, and powre out thi wrath. Take awaye the aduersary, and smyte the enemye. Make the time shorte, remembre thy couenaunte, that thy wonderous workes maye be prayse. Let the wrath of the fire consume them, that lyue so careles/ and let them perish that do thy people hurt. Smite in sonder the head of the Princes, that be oure enemies, and say: ther is none other but we.
Gather al the tribes of Iacob together D
agayne, that they may know, how that there is none other god but only thou, that thei maie shew thy wonderous workes/ and be thy people and heritage, lyke as fro the begynnynge. O Lorde haue mercy upon

vpon the people that hath thy name & vpon Israel/whō thou hast lykened to a fyrst borne sonne. O be mercifull vnto Jerusalem the cytie of thy Sanctuary/the cytie of thy rest. Fyll Syon wyth thy vnspeakable vertues/and thi people wyth thi glorie. Geue witnes vnto thy creature/whom thou madest from the beginninge, & raise vp the prophecies that haue bene shewed in thy name. Rewarde the that wayte for thee, that thy Prophetes maie be founde faithfull. O Lorde heare ỷ prayer of thi seruauntes, accordinge to the blessing of Aaron ouer thi people: that all thei which dwell vpon the earth, maie knowe, that thou art the Lorde the eternall God, which is from euerlastynge.

C The bely deuoureth al meates, yet is one meate better then another. Lyke as the tōge tasteth venyson, so doth an hert of vnderstandynge marcke false wordes. A frowarde hert geueth heuines but a man of experiēce lifteth hym vp agayne. The woman receaueth euery man, yet is one doughter better then another. A fayre wyfe reioyseth her husbād, and a man loueth nothyng better. If she be louynge and vertuous wyth all, then is not her husbande lyke other men. He that hath gotten a vertuous woman, hath a goodly possessyon: she is vnto hym an helpe & pyller, wherevpō he resteth. Wher no hedge is, there the goodes are spoyled: and where no houswyf is, there ỷ frendles mourneth. Lyke as there is no credence geuen to a robber, that goeth from one cytye to another: So is not the man beleued, ỷ hath no nest, & must turne in, where he maye abyde in the nyght.

How a man shulde knowe frendes and counsellers & to eschew the company of vngodly men.

The xxxvii. Chapter.

A Euery frende sayeth: I will be frendle vnto hym also. But there is some frende, which is only a frende in name. Remayneth ther not heuines vnto death, when a companyon and frend is turned to an enemye? O most wicked presumpcyon: From whence art thou sprōg vp to couer ỷ earth wt falsed & disceate? Ther is som cōpanyon which in prosperite reioyseth wyth hys frende: but in the tyme of trouble, he taketh the parte agaynst hym. There is some companyon, that mourneth wyth his frend for the bellyes sake: but when trouble cometh, he taketh holde of the shylde. Forget not thy frende in thy mynd/and thynke vpon hi in thy ryches. Euery counseler bryngeth forth hys counsell: Neuertheles there is some that counseleth but for hys own profyt. Beware of the counseler/and be aduised afore what to shewe wyll vse hym, for he wyll counsail for hym self: Lest he cast the lot vpon thee, and say vnto thee: Thy waye and purpose is good/ and afterward he stande agaynst thee/and loke what shall become of thee. B

Aske no councel at hym, that suspecteth thee for an enemye/and hyde thy councel from suche as hate thee. Aske no councell at a woman concerning ỷ thinges that she longeth for: nor at a fearefull and faynthatted body in maters of warre: or at a marchaunt/ how deare he wyl cheape thy wares, to warre hys: or at a byer, of sellynge: Or at an enuious mā, of thankesgeuing: Or at the vnmercyful/of louing kindnes Or at the slouthful, of workinge: Or at ā hyrelyng which hath no house, of profite or wealth. (An idle body wold not gladly here speake of muche laboure.) Take no such folkes to councel, but be dylygente to seke councell at a vertuous man that feareth god, such one as thou knowest to be a keper of the commaundementes, which hath a mind like thine owne mynde, & is sory for thee when thou stumblest.

And holde thy councel fast i thyne hert: for there is no man more faithful to kepe it, thē thou thy self. For a mās mynde is somtime more disposed to tel out, thē seuen watchmē ỷ sit aboue i ā hie place loking about thē. And aboue al this, praye the Hiest, ỷ he wyll leade thy waie to faithfulnes and truth. Before al thy workes aske cousel first: ād or euer thou doest any thing, be wel aduysed. Ther be foure thinges ỷ declare a chaunged hert, whereout there sprīgeth euel & good, death & lyfe, an vnmeasurable tonge ỷ bableth much. Som mā is apte & wel instruct i many thinges/ C

and

and yet verye unprofytable unto hym selfe. Some man ther is, that can geue wyse and prudent counsel, and yet is he hated/and contineweth a begger: for that grace is not geuen him of god, to be accepted. An other is robbed of all wysdome, yet is he wyse unto hym selfe, and the frute of understandinge is faythful in hys mouth.

D
A wyse man maketh hys people wyse/and the frutes of hys wysdome fayl not. A wyse man shalbe plenteously blessed of God/ and all they that se hym, shal speake good of hym. The lyfe of man, standeth in the nombre of the dayes/but the dayes of Israel are innumerable. A wyse man shall optayne faythfulnes and credence amonge hys people/and hys name shalbe perpetuall. My sonne proue thy soule in thy lyfe, & yf thou seyst eny euell thynge/geue it not unto her. For al thynges are not profytable for all men, nether hath euery soule pleasure in euery thynge. Be not gredy in euery eatinge, and be not to hasty upon all meates. For excesse of meates bryngeth syknes, & glotony commeth at the last to an unmesurable heate.

i. Cor. vi. c. and x. d

Eccli. xxxi. b

Thorowe glotonye haue manye one peryshed: but he that dyeteth hym selfe temperatly, prolongeth hys lyfe.

¶ A Physicien In sicknes ought we to praye, and fynde a Phisicien whych healeth by prayer. The wepinge of the dead. Sadnes. Wisdome. Artificers or craftesmen.

¶ The. xxxviii. Chapter.

B
Honoure the Phisicien: honoure hym because of necessite. God hath created him (for of the hyest commeth medicyne) and he shall receaue gyftes of the kynge. The wysdome of the Phisicien bryngeth hym to greate worshyp, and in the syght of the greate men of thys worlde, he shalbe honorably taken. The lorde hath created medecyne of the earth/and he that is wyse wyll not abhorre it. Was not the bitter water made swete wyth a tree: that men myght learne to knowe, the vertu therof. The Lorde hath geuen men wisdome and understandinge/that he might be honoured in hys wonderous workes. Wyth suche doth he heale men, and taketh away ther paines: Of such doth the Apotecary make a confeccyon/ yet can no man perfourme al his workes. For of the Lord commeth prosperous wealth ouer al the earth.

Exod. xv. d. iiii. Re. ii. c.

My sonne, despyse not thys in thy sicknes, but praye unto the Lord, and he shal make the whole. Leaue of from synne, and ordre thy handes aright: clense thine hert from al wickednes. Geue a swete sauoured offring, and the fine floure for a token of remembraunce: make the offerynge fat, as one that geueth the fyrst frutes, and geue rowme to the Phisysien. For the Lorde hath created hym: let him not go from the/ for thou hast nede of him. The houre maye come/that the syck maye be helped thorow them, when they praye unto the lorde, that he maye recouer, and get health to lyue longer. He that synneth before hys maker, shall fal into ye handes of the Phisicyon. B C

Exo... ii. Par...

My sonne, brynge forth the teares ouer the dead: and beginne to mourne, as yf thou haddest suffred greate harme thy selfe: and than couer his bodye after a conuenyent maner, & dyspise not his buryal. Enforce thy selfe to wepe/ and prouoke thy selfe to mourne and make lamentacion expediently, and yt a daye or two, lest thou be euel spoken of: and then comforte thy selfe because of the heuynes. For of heuynes commeth death/the heuines of the hert breaketh strength. Heuynes and pouertie greueth the hert in temptacion and offence. Take no heuynes to hert, dryue it awaie, and remembre the last thinges. Forget yt not, for there is no turninge agayne. Thou shalte do no good, but hurt thy self. Remembre his iudgment, thyne also shalbe lyke wyse: unto me yester daye/unto the to daie. Let the remembraunce of the deed cease in hys rest, & comfort thy self agayne ouer him, seyng hys sprete is departed from him. The wisdome of the scrybe is at conuenient time of rest: and he that ceasseth from exercyse and labour/shalbe wise. He that holdeth the ploughe, and hath pleasure in prodding and dryuinge the oxen, and goeth about wyth suche workes, he can speake of oxen. C D

Eccl. xx... i. Cor. ... Prou. xi... Eccl. xx... ii. Reg. ...

He

He setteth his hert to make forowes/ & is dilygent to geue the kyne fodder.

So is euery carpenter also and work master, that laboureth styl nyghte and daie: he carueth, graueth and cutteth out, and his desire is in sondry cõning thinges, and his hert ymageneth/ how he maie conyngly caste an image, hys dilygence also and watching perfourmeth the worcke. The yron smith I like maner byde th by his stithye, and doth his dyligence to labour the yron. The vapoure of the fyre brenneth hys flesh, and he must fyght wyth the heate of ÿ fornace. The noyse of the Hammer soundeth euer in his eares, & his eyes loke styl vppon the thinge that he maketh. He hath set his mynde therupon, that he wil make out his worcke, and ther-
C fore he watcheth/ howe he maye set yt out/ and brynge it to an ende.

So doth the potter syt by his worcke, he turneth the whele aboute wyth his fete/ he is dilygent and carefull in al doinges, and his labour and worke is wout nombre. He fashioneth ÿ claie wt his arme/ and wt hys fete he tempereth it. His hert ymageneth howe he may make it pleasant, and his diligẽce is to clense the ouen. All these hope in their handes/ & euerye one thinketh to be cõning i his worke. Without these maye not the cytes be maynteined, inhabited nor occupied: yet com thei not hie in the congregacion: they vnderstand not the couenaunt of the lawe: they cã not declare equyte and iudgment: thei can not fynd out the darke sentences: But thorow them shal the creature of the worlde be maynteined: their praier concerneth onely the worke and labour of conynge.

A wyse man. The workes of god. Vnto the good, good thynges be profyte: but vnto the euill euen good thinges are euyll.

A ¶ The xxxix. Chapter.

He that applyeth his mind to vnderstãd ÿ law of god, doth dylygently seke oute the wysdõ of thẽ of the olde tyme, & exercyseth him self i ÿ Prophetes. He kepeth ÿ sayinges of famous mẽ, & presseth to ÿ vnderstandyng of darke sẽtences of wysdome. He seketh out the mystery of secrete sayinges, and exercyseth hym selfe therin continually. He doth seruice amonge great men, and appeareth before the prynce. He goeth into a straunge contre and trauelleth thorowe realmes: what good or euill is amonge men, he proueth it and seketh it oute. He purposeth in his hert,
to resorte early vnto the lorde that ma- B
de hym, and to praye before the hyest God. He openeth his mouth in prayer, and prayeth for hys synnes. When the greate Lorde wyl, he shalbe fylled with the sprete of vnderstanding, that he may then poure out wyse sentences, and geue thanckes vnto the Lorde in hys prayer. He shall ordre hys deuice, and leade hys knowledge aryght/ and geue him vnderstandinge of secrete thynges. He shall shewe forth the science of hys learnynge/ and reioyce in the couenaunt of the lawe of the lord. The whole congregacyon shall commende hys wysdome, and it shall neuer be put out. The re-
membraunce of hym shall neuer be for- Eccl.xliiii.b
gottẽ/ & hys name shal cõtynue frõ one generaciõ to an other. His wysdõ shal be spoken of, & the whole congregacyon shal openly declare hys prayse whyle he lyueth he hath a greater name thẽ a thousand besyde and after hys death the same name remayneth vnto hym.
Yet wyll he speake of mo men of vnder-
standinge, for I am ful as the Moone. C

Herken vnto me (ye holy vertuous chyldren) brynge forth frute, as the rose ÿ is plãted by the brokes of the feld, and geue ye a swete smel as Libanus, Florysh as the rose garden, synge a songe of prayse. O geue thankes vnto god ouer all hys workes. Geue glory ãd honour vnto the lord, shewe his prayse wt your lyppes. Ye euẽ wt the song of your lippes, wt harpes & playing, & in geuig
thãkes vnto hi saye after thys maner: Gene.i.b
Al ÿ workes of the lorde are excedinge good/ & al hys commaundementes are
mete & conuenient in due season. I mã D
nede not to saye: what is ye what is yt for at tyme conuenient they shall be sou-
ght. At hys commaundement ÿ water Gene.vii.b
was as a wall/ & at the word of his mouth the waters stode styl. In hys commaundment is euery thyng acceptable & recõcyled, & his helth cã not be minished

The

The workes of all flesh are before
him, and there is nothing hyd from his
eyes. He seyth from euerlastyng to euer
lastyng, and there is nothing to wõder-
ful or hye vnto hym. A man nede not to
saye then, what is this or that? For he
hath made al thinges to do good vnto
mã. His blessing shall ronne ouer as the
streame, and moisture the erth like a flo
ude of water. Like as he maketh yͤ wa-
ter for drouth, so shal his wrath fall vp
on the Heathen.

C His wayes are playne and ryght vn
to the iust, but the vngodly stomble at
them. For the good, are good thinges
created from the be gynnynge, and euel
thinges for the vngodly. Al thinges ne
cessary for the lyfe of man/are created
from the begynnyng: water, fire, yron &
salt, meel, wheate and hony, milke & wy
ne, oyle & clothinge. All these thinges
are created for the best to be faythfull:
But to the vngodly shal all these thin
ges be turned to the hurte and harme.
There be spretes that are created for
vengeaunce, and in their rygorousnes
haue they fastened their tormentes. In
the tyme of yͤ ende they shall poure oute
their strength, & pacyfye the wrath of
him that made them. Fyre, hayle, hõger
and death: all these thinges are created
for vengeaunce.

The teeth of wylde noysome beast
es, the scorpions, serpentes, and the sw
F erde are created also for vengeaunce, to
the destruccyon of the vngodly. They
shall be glad to do his cõmaundemen
tes: and when nede is, they shal be rea
dy vpon earth: and when their houre is
come, they shall not ouerpasse the com
maundement of the Lorde.

Therfore haue I take a good cor-
age vnto me from the begynnynge, and
thought to put these thynges in wryti
ng, & to leaue them behynde me. Al the
workes of the Lorde are good, & he ge-
ueth euery one in due season, & whã ne
de is, so that a mã nede not to say: thys
is worse then that. For in due season th
ey are all pleasãte and good: And ther
fore prayse the Lorde wyth whole herte
and mouth, and geue thankes vnto his
name.

C Many miseries light in a mãs lyfe. Al thinges
passe awaye, but a fyrme & stable faith remayneth.
Of the blessyng of the rightuous, & prerogatyue of
the feare of God.

The .xl. Chapter.

A Greate trauaile is created
for al men, and an heuy yo A
ck vpon al mens children/
from the daye that they go
out of their mothers wom
be/tyl they be buried in (the earth) the
mother of all thynges: namelye, their
thoughtes and immaginacyons/feare
of the hert, councell, medytacyons, lon-
ginge and desyre/the daye of deth: frõ
the Hiest that sytteth vpon the glory-
ous seate, vnto the lowest and most si-
ple vppon the earth: from him that ys
gorgeously arayed, ãd wereth a croune,
vntyl him yͭ is but homely and simply
clothed. There is nothing, but wrath,
zele, fearefulnes, vnquietnes/ and fea
re of death, rigorous anger and strife.
And in the nyght when one should rest
and slepe vpon his bed/the slepe chaũ
geth his vnderstanding and knowe-
ledge. A lytle as nothing is his rest, in
the slepe as well as in thee daye of la-
boure.

He feareth & is disquieted in yͤ vy B
syon of his hert, as one that rõneth out
of a battell: ãd in the tyme of health he
awaketh/ and marueleth that the feare
was nothinge. Such thinges happen
vnto al flesh, both man and beast: but
seuẽ fold to the vngodly. Moreouer, de
th/bloudshedding, strife and swerd/op-
pression, honger, destruccion & punish-
ment: these thiges ar al created agaist
the vngodly, & for their sakes came yͤ
floude also. Al that is of the earth, shal Eccli. xli. c
turne to earth againe: & al waters cõ a Gene. iii. d
gaie into yͤ sea. Al bribes & vnrighteous iii. d
nes shalbe put awaie/but faithfulnes
& treuth shal endure for euer. The sub-
staunce ãd goodes of yͤ vngodly shall
be dried vp and synck awaye as a wa
ter floude/and they shal make a soũde
lyke a greate thunder in the rayne.
Lyke as the righteous reioyseth whẽ
he openeth hys hande/so shall the tra
nsgressours be faynte, when their goo
des vanysh and consume awaye. The Eccle. iii.
chyldren of the vngodly shal not obta
yne many braunches: and the vnclene

rotes vpon the hie rockes shalbe roted out before the gras by the water syde, & vpon the ryuer bankes.

Frendlynes and lyberalitie in the encrease and blessing of God, is lyke a paradice and garden of pleasure: such mercye also and kyndnes endureth for euer. To labour and to be content wyth that a man hath, is a swete pleasaunte lyfe: and that is to fynde a treasure aboue all treasures. To beget chyldren and to repayre the cytie, maketh a perpetual name/but an honest woman is more worth then they both. Wyne and minstrelsye reioyce the hert, but the loue of wysdome is aboue them both.

Timot. vi. b
Philip. iiii. b

Pyping and harpinge maketh a swete noyse/but a frendly tonge goeth beyond them both.
D Thyne eye desyreth fauoure and bewtie, but a grene sede tyme rather then they both. A frende and companyon, come together at oportunitie/but aboue them bothe, is a wyfe that agreeth wyth her husbande. One brother helpeth an other in the tyme of trouble/but almes shall delyuer more then they bothe. Gold and syluer fast the fete, but a good counsel is more pleasaunte then they bothe. Temporall substaunce and strengthe lyfte vp the mynde: but the feare of the Lord, more then they both. The feare of the Lorde wanteth nothinge, and nedeth no help. The feare of the Lorde is as a pleasaunte garden of blessinge, and nothing so bewtifull as it is. My sonne, leade not a beggers lyfe/for better it were to dye then to begge. Who so loketh to another mans table/taketh no thought for hys owne lyuinge, howe to vpholde hys lyfe, for he fedeth hym selfe with other mens meate. But a wyse and well nurtured man, wyl beware therof. Beggyng is swete in þ mouth of þ vnshamfast, but in his bely ther burneth a fyre.

Eccli. xxix. c
Gene. vi. b
iii. d.

¶ Of the remembraunce of deeth. Death is not to be feared. A curse vpon them that forsake the law of god. Good name and fame. An exhortacyon to take hede vnto wysdom. Of what thynges a man ought to be ashamed.

¶ The .xli. Chapter.

Eccle. iii. b

A O Deth how bitter is the remembraunce of þe, to a mã þ liveth rest & cõfort/ in hys substaũce ãd ryches, vnto þ mã þ hath nothig to vexe hi, & þ hath prosperite in al thinges, yea vnto hi þ yet is able to receaue meate.

O death, howe acceptable and good is thy iudgment vnto the nedefull, ãd vnto him whose strength fayleth, and that is now in his last age, and that in al thinges is ful of care & fearfulnes: vnto him also that is in despayre, and hath no hope nor pacyence. Be not þ afrayde of death: remembre then that I haue bene before the: and that come after the: this is the iudgment of þ lorde ouer al flesh. And why woldest thou be agaynst this pleasure of the hyest? whether yt be ten/an hundreth/or a thousand yeare: death asketh not how long one hath lyued.

Gene. iii. d

B The children of the vngodly are abhominable children, and so are theye þ kepe company with the vngodly. The inheritaunce of vngodly children shal com to naught, and ther posterite shal haue perpetual shame and confusion. The chyldren complayne of an vngodly father: and why? for his sake theye are rebuked and dyspysed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of the hyest God: yf ye be borne, ye shal be borne to cursyng/ yf ye dye, þ curse shalbe your porcyõ.

Eccle. xl. d

Eccli. xl. b

All that is of the earth, shal turne to earth agayne: so goo the vngodly also out of the curse into destruction. The sorow of men is in their bodye: but the name of the vngodly shalbe put out/ for it is nothing worth. Labour to get the a good name, for that shal continu lenger by the, thẽ a thousãd grete treasures of gold. A good lyfe hath a nõber of dayes, but a good name endureth for euer. My children, kepe wisdom i peace: for wysdom þ is hid, & a treasure þ ys not sene/what profyt is in them bothe?

Eccli. xvi. a

C A man that hydeth his folishnes, is better thẽ a mã þ hydeth his wisdõ. Therfore be ye turned at my wordes: for it is not good, i al thiges & alwaye to be ashamed. True faith must proue & mesur it. Be ashamed of whordõ before father & mother: Be ashamed of lesynge before þ prince & mẽ of auctoritie: Of sinne, before þ iudge & ruler: Of offence, before þ cõgregacion ãd people: of vnrightousnes, before a cõpanyõ ãd frende:

Eccl. xx. d

Of theft, before the neyghboures. As
for the treuth of god & his couenaunt,
be not ashamed therof.
Roma.i.b. Be ashamed to lye with thine elbow
es vpon the bred: Be ashamed to loke
vpon harlottes: Be ashamed to turne
awaye thy face from thy frende. Be a
shamed to take and not to geue: Be a-
shamed also to loke vpō another mās
wyfe, and to make many tryflyng wor
des with her mayden, to stande by her
bedsyde. Be ashamed to vpbrayde
thy frende: When thou geuest anye
thyng/cast hym not in the teth withal.

¶ Secretes maie not be opened. The lawe of god
must be taught. A daughter. A womā. God know-
eth al thinges, ye euen ÿ secretes of the hert.

¶ The xlii. Chapter.

A Reherse not a thing twyse,
ād disclose not ÿ wordes/
that thou hast herde in se-
crete. Be shamefast & well
manered in dede, so shall
euery man fauoure the. Of these thin-
ges be not thou ashamed, and accepte
no persō to offend. Namely, of these thi
ges be not ashamed: Of ÿ lawe of god,
of the couenaunte/of iudgmēt: to bring
the vngodly from his vngodlynes to
righteousnes, and to make him a good
man: to deale faythfully with thy ney-
ghboure and companion: to distribute
the heritage vnto the frendes: to be di
ligent to kepe treue measure & weight,
to be content, whether ÿ gettest much
or lytle: to deale truly with tēporal goo
des, in byenge and sellynge: to brynge
vp children wyth dylygence: to correcte
an euel seruaunt: to kepe that thine is
from an euell wyfe: to sette a locke wh-
ere many handes are: what thou dely-
uerest and geuest out to be kept, to tel
it/and to weye it: to wryte vp al ÿ out
geuing & receiuinge: to enfourme the vn
lerned and vnwyse: Of the aged, that
are iudged of the yonge. Yf thou be di
lygente in these thynges, truly thou
shalt be lerned and wyse and accepted
B of all men.
The daughter maketh the father to
watch secretly: And the carefulnes that
he hath for her/taketh away his slepe:
yea in the youth, lest she shoulde ouer-
grow hym: And when she hath an hus
bande, lest she shoulde be hated: lest she
shoulde be defyled or rauished in her vir
ginite/or gotten with chylde in her fa-
thers house: Or (when she commeth to
the man) least she behaue her selfe not
ryght or cōtynue vnfrutefull. If thy
daughter be wanton, kepe her strayte- Eccle.xx
ly, least she cause thyne enemyes to la-
ugh thee to scorne, & the whole cytie to
geue the an euel reporte/& so ÿ be faine
to beare thy shame of euery man/ād be
confounded before all the people. Be-
hold not euery bodyes bewtye, and ha Eccle.xx
ue not moch dwellynge amonge wem
en. For lyke as ÿ worme and moth com Gene.xx
meth oute of clothynge, so doth wicked
nes come of wemen.
It is better to be with an euell man,
then wt a frendly wyfe ÿ putteth one to
shame and rebuke. I will remembre the
worckes of the Lorde, & declare the thy
ng that I haue sene. In the wordes of
the Lord are his worckes. The Sunne
ouerloketh all thynges with his shyne,
and all his workes are full of the cleare
nes therof. Hath not the Lord brought
to passe, that his sayntes shuld tell out
all his wonderous worckes, which the
Almightye Lorde hath stablyshed. All
thynges endure in his glory. He seketh
out the grounde of the depe and the he
rt, and he knoweth all their ymaginaci
on and wysdome. For the Lorde knowe D
th all science, and he loketh in to the to
ken of the tyme. He declareth the thyng
es that are past and for to com, & disclo Job.xx
seth thynges ÿ are secret. No thought Esa.xx
maye escape hym, nether maye eny wor
de be hyd from hym. He hath garnyshed
the hye excellent worckes of hys wysd
ome, and he is from euerlastyng to euer
lastynge. Vnto him maye nothyng be
added, nether cā he be minished, he hath
no nede also of eny councel. O how ami
able are all his worckes, and as a spar-
ke to loke vpon. They lyue al, and en-
dure for euer: and when so euer nede is,
they are al obedient vnto him. They are
al dubble, one against another: he hath
made nothyng ÿ hath fawe or blemysh. Deu.xxx
He hath stablyshed ÿ goodes of euery
chone: and who may be satysfied wyth
his glory, when he seeth it.

¶ The summe of ÿ creacion of ÿ worckes of God.

The xliii. Chapter.

The

The glory of the heygth, is ẏ
fayre and cleare firmament,
the bewtye of the heauē yn
A his glorious clearenes. The
) Salm.(i)x,a sunne when it appeareth,
declareth ẏ daye in the goinge out of it,
a maruelous worke of ẏ hiest. At noone
it burneth ẏ earth, and who maye abyde
for ẏ heate therof? Who so kepethe an
ouen when it is hoote, thre times more
doth ẏ Sunne burne vpon ẏ mountay
nes, whē it breetheth oute ẏ fyrie beames
and shinethe: with the brighteness of it,
blindeth the eyes. Greate is the Lorde
that made it, and in his cōmaundemēt,
he causeth it to renne hastely.

The Moone also is in al, and at cō
Gen.i.b. uenient season it sheweth the times, & is
Esa.lxi.a a token of the time. The token of the so
lempne feast is taken of the Moone. A
lyght that minisheth and increaseth a-
gayne. The Moneth is called after ẏ
B Moone, it groweth wonderously in her
chaungynge.

The armie of heuen also is in the
heygth, in the firmament of heauen, ye
geueth a cleare & glorious shine: This
is the clearnes of the starres, the bewti
full apparel of heauen, the apparel ẏ ẏ
Lorde lyghteneth in the heygth. In
his holy worcke they continue in theyr
ordre, ād not one of them fayleth in his
watch. Loke vpon the raygne bowe, &
Gen.ix,b prayse him that made it: veri bewtifull
is it in his shyne. He compaseth the hea
uen aboue with his clearnes and glori,
the handes of the hyest haue bente it.
Thorow the cōmaundement he maketh
the snow to fal, and the thonder of hys
iudgment to smyte hastily. Thorow his
commaundement the treasures ar ope
ned, and the cloudes flee as the foules.
In his power hath he strengthened ẏ
cloudes, and broken the hayle stones.

The mountaynes melt at the sight of
him, the winde bloweth according to
his wil. The sounde of his thonder bea
teth the earth, and so doth the storme of
C the northe: the whyrle winde also ligh-
teth downe as a fethered foule, casteth
oute and spredeth the snow abrode: &
as the greshoppers that destroye al, so
falleth it downe, the eye marueleth at
the bewtye of the whytenesse therof, & the
herte is afrayed at the rayne of it.
He poureth out the frost vpon earth, ly
ke salt, and when it is frosen, it is as
sharpe as ẏ pricke of a thistle. When ẏ
coulde Northwynde bloweth, harde
Christall cōmeth of the water. He lyght
eth downe vpon al ẏ gatherynges toge
ther of water, and putteth on the wa-
ters as a brest plate. He deuoureth the D
mountaynes, and burneth the wylder-
nesses: and loke what is grene, he put-
teth it out like fyre. The medycine of al
these is, when a cloude cōmeth hastely:
and when a dew commeth vpon the hea
te, it shalbe refreshed agayne.

In his worde he stilleth the wynde.
In his councell he setteth the depe, & (
ẏ Lorde) Jesus planted it. They that
sayle ouer the see, tell of his perels and
harmes: & when we heare it with our ea
res, we maruell therat. For there be stra
unge wonderous worckes, dyuerse ma
ner of tyre beastes & whalfyshes. Tho
row hym are all thynges sette in good
ordre and perfourmed, and in hys wor
de all thynges endure.

I speake moch, but I can not suffici
entlye attayne vnto it, for he him selfe
onely is the perfeccyon of all wordes.
We shulde prayse the Lord after al ou
re power, for he is greate in al his wor
ckes. The Lord is to be feared, yet very Psal.xcvi,a:
greate is he, and maruelous is hys po E
wer. Prayse the Lord, and magnifye
him as moch as ye may, yet doth he far
re exceade all prayse. O magnifie him Psal.cxlvi,a
with all youre power, and laboure earn
estly, yet are ye in no wyse able sufficie
ntly to prayse him who hath sene him,
that he myght tell vs? Who can magni
fye him so greatly as he is? For there
are hyd yet greater thynges then these
be: as for vs, we haue sene but few of
his worckes. For the Lorde hath made
all thinges, and geue wysdome to soche
as feare God.

¶ The prayse of certen holy men, Henoch, Noe, A-
braham, Isaac and Iacob.

The .xliiii. Chapter.

Let vs commend the noble
famous men, and the gene
ratiō of our fore elders. ād
faders. Many more glo-
rious actes hath the lorde
done, and shewed hys greate power

euer sins the beginning. The noble famous mē rayned in theyr kingdomes, and bare excellent rule. In theyr wysdome ād vnderstanding/they folowed the counsel shewed in the prophecyes. They led the folcke thorow the counsell and wysdome of the scribes of the people. Wyse sentences are found in their
B instruction. They soughte the swetenes and melody of Musick/& brought forth the pleasaunt songes in scripture They were rich also, and coulde comforte and pacify those that dwelt with them. Al these were very noble and honorable men in theyr generacio ns, and were well reported of in theyr tymes. These haue left a name behynde them so that theyr prayse shall alway be spoken of. Afterwarde there were some/ whose remembraunce is gone. They came to naught & perished, as though they had neuer bene: and becamme as though they had neuer bene borne, yea and theyr chylderen also wyth them.
C Neuertheles these are louyng men, whose rightuousnes shall neuer be forgotten, but continu by theyr posteritee Theyr chylderen are an holy good heritage: Theyr sede endureth fast in the couenaunt. For theyr sakes shall their chylderen and sede continue for euer, and theyre Prayse shall neuer be putt downe. Theyr bodies are buryed in peace, but theyr name lyueth for euermore. The people can speake of theyre wysdome, and the congregation can talke of theyr prayse. Enoch walked ryght and acceptably before the lord therfore was he translated for an exāple of amendemente to the generacyons. Noe was a stedfaste and rightuous man: and in the tyme of wrath he became a reconcylynge. Therfore was he left a remnaunt vnto the earth, whē the floudes came. An euerlasting couenaunte was made wythe hym, that al flesh shoulde perysh no more wyth the water. Abraham was a great father of
D many people, in glorye was ther none lyke vnto hym. He kepte the lawe of ÿ hyest, and cam into a couenaunt with hym. He set the couenaunt in hys flesh and when he was tēpted/he was found faythful, therfore swore god vnto him

with an othe, that he wolde blesse, all people in hys sede, ÿ he wold multiply and increase him as the dust of ÿ earth/ and to exalt his sede as the starres: yea and that his sede shulde haue the possessyon and inherytaunce of the lande from sea to sea, and from the ryuer vn to the borders of the lande.

With Isaac dyd he stablish ÿ same couenaūt, for Abrahā his fathers sake. Yea that gracyous blessīg and health of al men/& couenaunt did he stablish with Isack, and made it to rest vpō ÿ head of Jacob. He knew him, in that he prospered him so wel and rychely, and gaue him an heretage, & sundered hys porcion by it self/and parted it amōg ÿ twelue tribes. Merciful mē broughte he out of him, which founde fauour before al flesh. Gene.xvii.a Gene.xxviii. xxix.xx.

¶ The prayse of Moses/Aron & Phinehes.]

The.xlv. Chapter.

Moses beloued of god and mā/ whose remembraunce is ī hye prayse: hym that ÿ Lord made like in the glori of the saintes and magnified him so that the enemies stode in awe of hī, thorow his wordes he dyd greate wonders. He made hym greate in the sight of kynges, gave hī commaundement before hys people, & shewed him his glorious power. He stablisshed hym with faithfulnes and mekenes, and chose him out of all men. For he herde hys voyce, and led him in the darck cloude/and there he gaue hī the commaundementes/yea the law of lyfe and wysdome that he myght teache Jacob the couenaunt/and Israell his lawes. A Exo.xi.a Ex.vii.a Num.xii.b

He chose Aaron hys brother also B out of the trybe of Leui, exalted him, & made him suche lyke. An euerlastynge couenaunt made he with hym/& gaue hī the presthod ī the people. He made hī glorious in bewtifull araye, & clothed him wᵗ the garment of honoure. He put perfect ioye vpon him, and girded him wᵗ strengthe. He decke hym wᵗ syde clothes/and a tunycle, wᵗ an ouer body cote also and a girdel. Rounde a boute made he hym belles of golde/& that many: ÿ whē he wente in/ ÿ sound myght be herd, that they myght make Exo.xxviii.

a noyse in the sanctuary, and geue the
people warnynge. The holy garmente
was wrought and brodred with gold,
yalow sylcke and purple. And in the
brestlappe there was a goodly worcke
wherin was fastened lyght & perfect-
nes. Uppon the same also there was a
C worke fastened, and set wyth costly pre
cious stones, all bound wyth golde: ãd
thys he brought in hys ministracion.
The stones wer fastened for a remem
braunce, after the twelue tribes of Isra
ell. Upon his myter there was a plate
of pure gold, a grauen Image of holy
stones, a famous & noble worke, garni
shed and pleasaunt to loke upon. Be-
fore hym were there sene no suche fayre
ornamentes, and these it behoued hym
alwaye to use: There myght none o-
ther put them on, but only hys chyldrẽ
perpetually. Dayly performed he hys
brẽtofferings, ii. times. Moses fylled
his handes, & anointed hi wt holy oyle.

This was now confyrmed to him wt
D an euerlastynge couenaunt, ãd to his
sede, as the dayes of heauen/namelye:
ŷ his children should alwaie ministre
before hi, and performe the Offyce of
the presthod, & wish the people good in
his name. Before al men lyuing chose
he him, that he shoulde offer before the
lord/and make odoures for a swete sa-
uour and remembraũce/ŷ he should re
concyle the people of the lord wt hym a
gayne. He gaue him auctorite also in
his cõmaũdementes ãd i the couenaũt,
that he shold teach Jacob the statutes
and testymonies, ãd to enforme Israel
i his lawe. Therfore there stode up cer
E tayne agaist hi, ãd had enuy at hi i the
wyldernes: namely, ŷ they were of Da-
thã/ãd Abirams side, & the furious cõ
gregacyõ of Chore. This the lord saw,
& it dyspleased hi, ãd in his wrothful i
dygnaciõ were they cõsumed. A gret
wonder dyd he upon thẽ/ãd cõsumed
them wt the fyre. Beside thys, he made
Aaron yet more honorable and glory-
ous. He gaue him an heretage, and par
ted the first frutes unto him. Unto hi
specially he appointed the bred of suste
naunce (for ŷ Preestes did eat of ŷ offe-
ringes of the lord) this gaue he unto hi &
hys sede, Els had he no heretage nor
porcyon i the land and wt the people.
For the Lord him selfe is his porcyon
and enheritaunce.

F The third noble and excellent mã
is Phinehes the Sonne of Eleazer/
which pleased ŷ god of Israel, because
he had the zele and feare of the Lorde.
For when the people were turned back
he put him selfe forth ryght soone, ãd
that wt a good wyl, to pacyfy ŷ wrath
of the lord toward Israel. Therfore
was there a couenaunt of peace made
wt him/that he should be the pryncy-
pal among the righteous and the peo-
ple, that he and his posteritee shoulde
haue the Offyce of the presthode for e-
uer (Lyke as there was made a coue-
naunt wt Dauid of the tribe of Juda/ B
that from among his sõnes only ther
should be a kyng: And that Aaron al-
so and his sede shold be the heretage,
to geue us wisdome in our hert, to iud
ge hys people in ryghtuousnes: that
his goodes should not come into for-
getfulnes, and ŷ their honoure might
endure for euer.

The prayse of Josue, Caleb, and Samuel.

The .xlvi. Chapter.

MAnly and strong in battel was A
Jesus the sonne of Naue/whi
che in stede of Moses the pro-
phet was geuen to be captayn of the
peple which accordyng unto his name
was a greate sauyoure unto the electe
of god, to punish ŷ enemyes that rose
up agaynst Israel, that Israel myght
optayne their inheritaunce. O how
greate, noble and excellent was he, whẽ
he lyfte up his hande, and drewe oute
his swerde agaynst the cytees? Who
stode so manly before him? For ŷ lord
him selfe brought in the enemyes.
Stode not the Sunne still at his com
maũdement/& one daye was as longe
as two? He called upon the Hyest and
most myghty, when the enemies prea-
sed uppon him on euery syde: and the
lorde herde him with the hayle stones.
They smot the Hethenish peple migh
tely, & i falling downe they slew al the
aduersaries/so ŷ the heathẽ knew his
hoost, & al his defence, ŷ the Lord him
selfe foughte agaynste them, for he lo-
ked upon the myghty men of them.

Exo. xxviii. c
Leui. viii. a
Deut. xvii. c
xxxiii. a
Malach. ii. a
Num. xvi. a
Exod. xxx. f
Num. xviii. b
Num. xxv. c
Josue. xi. c
Nu. xxvii. d
De. xxxiiii.
Josue. i. a
Josue. x. c

B In the tyme of Moses also he and Caleb the sonne of Jephune, did a good worcke, which stode agaynst the enemies, withheld the people from synne, and stilled the wicked murmuringe. And of sixe hundreth .M. people of foote, they two wer preserued, whē they were broughte into the heretage, namelye a lād ÿ floweth wt milk & hony. The lord geueth strength also vnto Caleb which remayneth with him vnto his age: so that he went vp into the hye places of the lande, and hys sede conquered the same for an heritage: ÿ al the childerē of Israel myght se/how good a thīge it is, to be obedient vnto the lord. And the iudges or rulers (euerye one after his name) whose hert went not a whoryng, nor departed from the lorde, and that forsake not the lord vnfaithfulli, whose remembraunce hath a good reporte: Yea their bones florish oute of their place, and their name shal neuer be chaunged. Josu. xiiii.

C Samuel the prophet beloued of the lorde, ordeyned a king/and deputed the princes ouer the people. In ÿ lawe of the lorde ruled he, and iudged ÿ cōgregatiō, ād the lord had respect vnto Jacob. The prophet was found dylygent in his faithfulnes/yea i his faithfulnes was the faithfulnes of the vysion knowne. He called vpon the lord the myghty, when the enemies presed vpō hi on euery syde/what tyme as he offred the suckig lābes. And the lorde thōdred frō heuē, & made his voyce to be herd wt a grete noise. He discōforted ÿ prīces of Tire, al ÿ rulers of ÿ philistines. Before his laste ende he made protestaciō i ÿ sight of ÿ lord, & hys anoited, ÿ he toke nother substaūce nor good of any mā/no not so muche as a shue: ād no mā might accuse hi. After this he slepte/ÿ his ende was at hādt, & shewed ÿ kige also his ende ād death: & frō ÿ erth lift he vp his voice i ÿ prophecy, ÿ ÿ vngodly people shuld perish 1. Reg. xii. a.

The prayse of Nathan, Dauid, and Salomon.

A The. xlvii. Chapter.

A Fterward in the time of kinge Dauid, there rose vp a prophet called Nathā: For lyke as ÿ fat is taken awaye frō the offering/so was Dauid chosen out of the children of Israel. He toke his pastyme with the lions and with kyddes and with beres like as with lambes. Slew he not a giaunte when he was yet but younge, and toke away the rebuke from his people: what time as he toke the stone in his hāde, and smot downe proude goliath wt the slinge? For he called vpō the hieste Lorde, which gaue him strength in his right hand, so that he ouerthrew ÿ mygtie gyaunt in the battel that he myghte set vp the horne of his people agayne. 2. Reg. xii. a. 1. Reg. xvii. f

B Thus brought he him to worshyppe aboue all princes and made him to haue a good reporte in the prayse of the Lorde that he shulde weare a crowne of glory For he destroyed the enemies on euery side rooted out the Philistines his aduersaries, and brake their horne in sunder like as it is broken yet this daye. In al his worckes, he praysed the hyest and holiest, and alwayd the honour vnto him. With his whole hert did he prais and loue him that made him He set singers also before the alter, & in their tune he made swete songes. He ordened to kepe the holy dayes worshipfully, and that the solempne feastes thorowe the whole yeare should be honorably holden, wt praysing the name of the lorde and with his synging by tymes in the morning in the Sanctuary. 1. Re. xviii. II Reg. v. a.

The Lord toke awaye his synnes, & exalted his horne for euer. He gaue hi the couenaunt of the kingdom/ād the trone of worship in Israel. After hym there rose vp a wyse sonne called Salomon/and for his sake he droue the enemies awaie farre of. This Salomō reigned wt peace in hys tyme (for god gaue him rest from hys enemyes on euery syde, that he myghte buylde hym a howse in hys name/and prepare the Sanctuary for euer) lyke as he was well instructe in hys youthe and fylled wt wysdome and vnderstandynge, as it were with a water floude. He couered and fylled the whole Lande wyth symylytudes and wyse prudent sentences. 1. Par. xvii

Hys name went abrode in the Iles because of his peace he was beloued.

D All landes marueled at his songes, pro
uerbes, similitudes and at his peace, &
at the name of the lorde god, whych is
called the god of Israel. He gathered
golde as tynne/ and he had as muche
siluer as lede. He was moued in vnor
iii.Reg.xi.c dynate loue towarde wemen/ and was
ouercom in affectiō. He stayned his ho
noure and worship/ yea hys posterytie
iii.Reg.xii.a defiled he also, in bryngyng the wrath
of the lord vpon his children, & sorowe
after his ioye: so that his kyngdō was
deuyded, and Ephraim became an vn-
faithful, and an vnconstant kyngdom.
iii.Reg.xii.d Neuertheles god forsoke not his mer-
ii.Reg.vii.c cy, nether was he vtterly destroyed be-
cause of his woorkes, that he shoulde
leaue him no posteritie.
E As for the sede ỹ came vpon hi, whych
he loued, he brought yt not vtterlye to
naught, but gaue yet a garment vnto
Iacob & a rote vnto Dauid out of hi.
Thus rested Salomon wt his fathers
and out of his sede he lefte behynd him
a very foolishnes of the people, & such
one as had no vnderstādyng: namely
Roboā whych turned awaye ỹ people
thorow his coūcel, & Ieroboā ỹ sonne
of Nabat, which caused Israel to sine
& shewed Ephraī ỹ way of vngodlines
iii.Reg.xiii.b iiii.Reg.xvii.b In soo muche that theyr synnes and
mysdeades had the vpperhande so sore
that at the last/ they wer dryuen out of
the lande for the same. Yea he soughte
out and brought vp all wyckednes: tyll
ỹ vengeaunce came vpon them.

The prayse of Eliah, Helyseus, Hezekiah, and Esay

The .xlviii. Chapter.

A iii.Reg.xvii.a Then stode vp Eliah the pro
phet as a fyre, and his word
brente lyke a cresset. He
brought an honger vppon
thē, and in hys zele he made
them few in numbre. For they myghte
not awaye with the commaundementes
of the lorde. Thorow the worde of the
lorde he shut the heuen, and thre tymes
brought he the fyre down. Thus becam
Eliah honorable in hys wonderos dedes
Who maye make his bost to be lyke hi.
iii.Reg.xvii.a iiii.Reg.i.c One that was ded raysed he vp frō
death, and in the worde of the hyghest he
brought hym out of the graue agayne.
He cast downe kynges and destroyed
them, and the honorable from their sea
te. Vpon the mount Syna he herd ỹ pu
nyshment, and vpon Horeb the iudge-
ment of the vēgeance. He prophecied re
compensing vnto kynges, and ordey-
ned prophetes after hym. He was taken iii.Reg.xix.c iiii.Reg.ii.c
vp in the storm of fyre in a charet of hor
ses of the Lorde. He was ordyned in ỹ
reprouynges i tyme to pacifye the wra
th, to turne the herts of the fathers vn
to the chyldren/ and to sett vp the try-
bes of Jacob agayn. Blessed were they
that saw the, and were garnyshed in lo
ue: for we lyue in lyfe.
Eliah was couered in the storme, but B
Helyseus was fylled wt his mouth.
Whyle he lyued he was afrayed of no
prynce, and no man myght ouer come
hym. Ther could no word disceaue hi, &
after his death his body prophecied. He
did wounders in his lyfe and in deathe
were his workes marueilous. For all
this, the people amended not nether de
parted they from their synnes: till thei we
re caried awaie presoners oute of the
land, ad were scatred abrode in al coun
trees, so that of theym there remained
but a veri litle people, & a prince vnto
the house of Dauid. Howbe it some of
them did right, & some heaped vp vn-
godlines.
Hezekiah made his citie stronge, couei C ii.Par.xxxii.
ed water in to it, digged thorow the sto
ni rock with yron, and made vp a well
by ỹ water side In his time came Sen
naherib vp, and sent Rabsaketh, lift vp
his hande against Sion, and defied
them wt gret pride. Then trimbled ther
hertes and handes, so that thei sorow
wed like a woman trauailing with chil
de. So thei called vpon the Lord, whi
che is merciful, and lift vp their handes
before him. Immediatli the Lord herd
them out of heauen, and deliuered thē
by ỹ hād of Esai. He smote the hoost of
the Assirians, and his angell destroied
them.
For Hezekiah had done the thing that
pleased the Lorde, and remained sted-
fastly i the waye of Dauid his father.
Which Esay was greate & faithful i
his visiōs. In his time ỹ sunne went
backward, & he legthened ỹ kiges life

wyth a ryght spirite prophecied he, what shulde come to passe at the last: and to soch as were sorowful in Sion he gaue consolacion, wherwith they might comforte them selues for euermore. He shewed thinges that were for to come & secretes, or euer they came to passe.

Of Josiah, Ezechiah, dauid, Jeremy, Ezechiel, zorobabel, Jesus, Nehemiah, Enoch and Joseph.

The .xlix. Chapter.

A iiii. Re. xxii. & xxiii. ii. Par. xxxiiii.

The remembraunce of Josiah is like as whan the Apotecari maketh many precious swete smellinge thinges togyther. Hys remembraunce shalbe swete as hony in all mouthes, and as the playenge of Musyck by the wine. He was appoynted to turne the people agayne, and to take awaye all abhominacyons of the vngodly. He dyrected his hert vnto the Lorde, and in the tyme of the vngodly he sett vp the worshyp of God agayne. All kynges (except Dauid, Ezekiah and Josiah) committed wyckednes: for euen the kynges of Juda also forsoke ye lawe of God. For they gaue their horne vnto other, their honoure and worship also to a straunge people.

Therfore was the electe cytie of the Sanctuary brent with fyre, and the streetes therof laide desolate and waste: for they intreated Jeremi euel, which neuertheles was a Prophete ordeined from his mothers womb, that he might rote oute, breake of, and destroie: and that he might builde vp, and plante againe. Ezechiell sawe the glori of the Lorde in a vision which was shewed him vpon the

C charett of the Cherubins. For he thought vpon the enemies in the raine, to do good vnto soch as had ordred their waies a right. And the bones of the twelue prophetes florishe from out of their place: for thei gaue comforte and consolation vnto Jacob and delyuered them faithfully. How shal we praise Zorobabel, which was as a king in ye right hande? So was Jesus also the sonne of Josedec: these men in their times buildid the house and set vp the Sanctuarye of ye Lorde againe, whiche was prepared for an euerlasting worship.

D Gene. v. f. ecclesi. xliiii. hebr. xi. a

And Neemiah is all waye to be commended, which set vp for vs the walles that were broken downe, made the portes and barres agayne, and bylded our houses of the new. But vpon earth is there no man created lyke Enoch, for he was taken vp from the earth. And Joseph, which was lorde of his brethren, and the vpholder of his people: his bones were couered and kept. Seth and Sem were in greate honoure amonge the people: and so was Adam aboue al the beastes when he was created.

Of Simon the sonne of Oniah.

The .l. Chapter.

A ii. mach. iii. a

Symon the sonne of Onyah the hie prest, whiche in his lyfe set vp the house agayne, and in hys dayes made fast the temple. The heyght of the temple also was founded of him, the double bylding, and the hye walles of the temple. In his dayes the welles of water flowed out, and were exceadinge ful of the sea. He toke care for his people, and delyuered the from destruction. He kept his cytie ad made it stronge, that it shoulde not be besieged. He dwelt in honoure and worship emong his people, and enlarged ye intraunce of the house, and the court. He geueth light as the mornig star in the myddest of the cloudes, and as the moone when it is full. He shyneth as the sonne in the temple of god. He is as bright as the rayne bow in the fayre cloudes, and florissheth as ye floures and roses in the spring of ye yere, and as the lylies by the riuers of water. Like as the braunches vpon the mount Libanus in the tyme of Sommer: as a fyre and incence that is kyndeled: Lyke as an whole ornamente of pure gold, set wt al maner of precyous stones: as an olyue tree that is frutful, and as a Cypres tre which groweth vp on hie.

When he put on the garmet of honoure, and was clothed with all bewtye: when he wente to the holye aulter to garnish the couerynge of the Sanctuary: when he toke the porcyons out of the prestes hand, he hi self stode bi the harth of the aulter, and his brethren round about in order. As ye braunches of cedre tre vpo the mout of libanus, so stode they rounde about hi. And as the braunches of ye olyue tre so stode al the sonnes of Aaron in their glory. And ye he might B

sus

sufficientlye perfourme his seruice, vpõ ẏ alter, & garnish ẏ offring of the hyest God, he stretched out hys hand and tooke the drinckofferinge and poured in of the wyne. So he poured vpõ the bottõ of ẏ altar a good smel / vnto ẏ hyest prīce

Then began the sonnes of Aaron to synge and to blowe wyth trompets,
6 and to make greate noyse / for a remembraunce and prayse vnto the lorde,
Then were the people afrayed and fel downe to the earth vppon theyr faces, to worship the lord theyr God, and to geue thanckes to the almyghtie God. They song goodly also with theyr voyces, so there was a pleasaũt noyse in ẏ greate house of the lorde. And the people in theyr prayer besought the lorde the hyest, that he wolde bee mercyfull, tyll the honoure of the lorde were perfourmed. Thus ended theyr mynistraciõ and seruice. Then wente he downe and stretched out his handes ouer the whole multitude of the People of Israel, ãd that they shoulde geue prayse and thãkes out of theyre lyppes vnto the lorde and to reioyce in hys name. He begane yet ones also to praye that he myght openlye shewe the thankesgeuinge before the hyest, namely thus: O geue prayse and thanckes (yea all) vnto the lord our god which hath euer done noble & greate thynges, which hath encreased oure dayes from our mothers wombe and dealte wyth vs accordinge to hys mercye: That he wyll geue vs the ioyfulnes of hert, & peace for oure time in Israell, which faythfullye kepethe hym reyfor vs euermore, and alway delyuereth vs in due season.

There be two maner of people that I abhorre fro my hert: as for the third whom I hate / it is no people: They ẏ syt vpon the mountayne of Samaria, the philistines, and the folysh People / that dwell in Sichimie.

I Jesus the sonne of Sirach Eleazarus of Jerusalem haue tokened vp these informacions and documentes of wisdomme and Understandinge in thys boke, & poured out ẏ wysdõ of my hert. Blessed is he ẏ exercyseth hi selfe herin, & who so taketh such to hert shalbe wyse. Yf he do these thinges, he shal be strong in al, for the lyght of the Lorde ledeth hi

The prayer of Jesus the sonne of Sirach.

The .li. Chapter.

I Thanke the / O Lord and king, & prayse the, O god my sauioure. I wyll yelde prayse vnto thy name: fore thou art my defender and A
helper, and hast preserued my body frõ destrucciõ, from the snare of traitous tonges, and from the lippes that are occupyed wyth lyes. Thou hast bene my helper from such as stode vp agaynste me / ãd hast delyuered me after the multitude of thy mercye, and for thy holye names sake. Thou hast delyuered me from the roaringe of them that prepare them selues to deuoure me, out of ẏ handes of such as sought after my soule: From the multitude of them that troubled me, ãd went about to set fyre vpõ me on euery syde, so that I ã not brent in the myddest of the fyre.

Fromme the deappe of hell: from an vncleanne tounge: fromme lyenge wordes, from the wycked tonge, & frõ an vnrightuous tounge. My Soule shall prayse the Lord vnto deathe / for my lyfe drewe nye vnto hell.
They cõpassed me round aboute frõ euery syde, and ther was no man to helpe me. I loked about me, if there were any man ẏ would succour me: but ther was non. Thẽ sought I vpõ thy mercy O Lord and vpon the actes ẏ ẏ hast dõ euer of old namly, that ẏ delyuerest such as put theyr trust in thee and ryddeste them out of the handes of the heathen. Thus lyft I vp my prayer from ẏ earthe, and prayed for delyueraunce frõ death. I called vpon ẏ lord my father ẏ he would not leaue me without help in the daye of my trouble & in the time of the proude. I praysed thy name cõtynually, yeldinge honoure and thankes vnto it: ãd so my prayer was herd. Thou sauedst me from destruccion, & delyueredst me from the vnrighteous time. Therfor will I knouledg & prayse ẏ, & magnifye ẏ name of the lorde. whã I was yet but yõg, or euer I went astraie, I desired wisdõ openly in my prayer. & cam therfore before ẏ tẽple, & sought her vnto ẏ last. Thẽ flourished she vnto me, as a grape ẏ is sone rype

My hert reioyced in her the wente my fote the ryght waye/yt from youth vp soughte I after her: I bowed downe myne eare and receiued her. I founde me much wisdom, and prospered greatly in her. Therfore will I ascribe the glory vnto hym, that geueth me wisdome: for I am aduised to do therafter. I wyl be gelous to folowe vnto ÿ thing ÿ is good, so shall I not be confounded. My soule hath wrestled wyth her/ãd I haue bene dyligente to be occupyed in her. I lift vp myne handes on hygh the was my soule lyghtened thorow wisdome/that I knowlegd my folyshnes. I ordred my soul after her/the ãd I were one hert from the beginning, and I founde her in clennes: And therfore shal I not be forsaken.

My hert longed after her, and I gat a good treasure. Thorow her the Lorde
D hath geuen me a newe tonge, wherwith I wyl prayse hym. O come vnto me ye vnlerned and dwel in the house of wisdome: withdrawe not youre selues from her, but talke and commen of these thin-
E ges, for youre soules are very thyrstye. I opened my mouth, and spake: O come and bye wysdome without moneye bowe downe youre necke vnder her yock and youre soule shall receyue wysdom She is harde at hande and is content to be founde. Beholde wyth youre eyes howe that I haue had but lytle labour and yet haue founde muche rest. O receaue wysdome/and ye shall haue plenteousnes of syluer and gold in possession. Let youre mynde reioyce in hys mercy/and be not ashamed of hys prayse. Worke hys worke bytymes/and he shal geue you youre reward i due tyme

¶ The ende of the boke of Jesus the sonne of Syrach, which is called in Latine Eccle- siasticus.

¶ The boke of the Prophet Baruch.

¶ Baruch wrote a boke, durinq the captiuitee of Babilon which he redde before Jeconiah ãd al the people The Jewes send the boke with mony, vnto Jerusalem, to theyr other brethren so theyr entent that they shulde praye for them.

The first Chapter.

AND baruch dyd rede ÿ wor- A
des of this boke, that Jechoniah ÿ sonne of Joaci kyng of Juda might here and in the presence of all ÿ people, that were come to heare ÿ boke: yea and before al the noble kinges sonnes, before the lordes of the counsel ÿ elders: and before the whole people, frõ ÿ lowest vnto the hiest: before al the ÿ dwelt at Babilõ, by ÿ water of Sody which whe they herd it/wept, fasted/ & prayed before the lord. They made a collectyon also of mony, according to euery mans power, and sent it to Jerusale vnto Joacym the sonne of Helchyah ÿ sõne of Salon ÿ preste wt ÿ other prestes: And to al the people which were wt hi at Jerusalem what tyme as they
had gotten ÿ ornamẽtes of ÿ tẽple of B
the lord (ÿ were taken awaie out of the tẽple) ÿ they might bring the agayne i to ÿ lãde of Juda/the x. daie of the moneth Sibã: namely/siluer vessels (which Sedechiah the sõne of Josiah king of Juda had made) After ÿ Nabuchodonosor king of Babilon had take Jechoniah, wt al his prices, lordes/& all ÿ people, & led thẽ captiue frõ Jerusalẽ vnto Babilõ. And they said: beholde/ we haue sent you monei, to bie you burnt offeriges & incense wt all: make you vnleuened bred, & offer for sinne vpon the aulter of the lord our god. And pray for the prosperite of Nabuchodonosor king of Babilon, ãd of Balthasar his sonne: ÿ their daies maie be vpon earth, as the daies of heauẽ: ÿ god also maie geue vs strength, & lyghten our eyes: ÿ we maye lyue vnder the defẽce of Nabuchodonosor king of Babilõ/& vnder ÿ protectiõ of baltasar his sõne: ÿ we maie long do the seruice, ãd finde fauour i their sight. Praie for vs also vnto ÿ lord our god/for we haue sinned against ÿ lord our God ãd vn-

to thys daye is not hys wrath turned
yet awaye from vs, and se that ye rede
thys boke (which I haue sét vnto you
to be rehersed in the temple of the lord)
vpon the hye dayes, & at time cõueniét.
Thus shal ye saye: The Lorde our god
D is rigtuous, but we are worthy of con-
fusion and shame: lyke as it is come to
passe thys daye, vnto all Juda and to
euery one that dwelleth at Jerusalem
to our kinges, princes, prestes/prophe
tes and to oure fathers. We haue syn
ned before the Lord our god, we haue
not put our trust in hi/nor geuen hym
credence, we haue not obeyed hym/ we
haue not herkened vnto the voyce of
the Lorde our god to walcke in the com
maundementes that he gaue vs. Sens
the daye that he brought oure forefa-
thers out of the lande of Egipte vnto
thys presente daye we haue bene euer
a misbeleuinge, and an vnfaythfull
people vnto y lord our god: destroig
our selues vtterly, and shrincking bac
ke, that we should not heare hys voyce.
Wherfor there are come vppon vs
great plages & dyuerse curses/lyke as
the lord deuised by moses hys seruaũt
whych broughte our forefathers oute
of the lande of egypte to geue vs a lã-
de that floweth wyth mylke and hony
lyke as it is to se thys daye. Neuer-
theles, we haue not herkened vnto the
voyce of the lorde oure god according
to all the wordes of the Prophets, whõ
he sente vnto vs and to oure rulers:
but euery man folowed hys owne min
de and wycked ymaginacion: to offre
vnto straunge goddes, and to do euel
in the syght of the lorde our god.

¶ The Jewes confesse that they suffer iustlye for their sinnes. The obedience of y Children. The ie wes desire to haue the wrath of God turned fro the. The Lorde wyl that we obeye vnto princes al tho they be euel. He promiseth that he wil cal agayn the people from captyuytie, god geue them a newe euerlasting testament.

The .ii. Chapter.

A For the which cause y Lo
rd oure God hath perfour
med his deuyce, wherof he
certifyed vs/and oure iud
ges that ruled i Jerusalẽ:
yee and oure kynges, princes, wt al Jsr
ael and Juda. And soch plages hath y
lord brought vpon vs, as neuer came
to passe vnder the heauẽ like as it is ful
filled in Jerusalem, acordinge as it is deut.xxviii,c iiii, Reg. vi, f Trem, iiii, b
written in the law of Moses: y a man
shulde eate y flesh of his owne sonne,
& the flesh of his owne daughter. Mor
ouer, he hath delyuered them in to the
handes of all the kynges, y are round
aboute vs (to be confounded and desol
ate (and scatred them abrode in all lan
des and nacyons. Thus are we broug
ht beneth and not aboue, for we haue
sinned against the Lorde our God, and
not bene obedient vnto his voice Ther
fore the Lorde our God is righteous
& we wt our fathers (as reason is) are
brought to open shame, as it is to se th
ys daye. And as for these plages that
are come vpon vs allready, the Lorde
had deuysed them for vs: yet wolde we
B not praye vnto the Lorde oure God, y
we myght euery man turne from his vn
godly wayes. So y Lord hath caused
soch plages to come vpon vs for he is
righteous in al his workes. which he
hath commaunded vs: which we also ha
ue not done, ner harkened vnto his voi
ce, for to walke i the commaundementes
of the Lorde, that he had geuen vnto
vs.
And now O Lorde God of Jsraell
thou that hast brought thy people out
of the lande of Egypte wyth a mightie
hande, with tokens and wondres, with
thy greate power and out stretched ar-
me: and hast gotten thi self a name, as
it is come to passe this dai. O Lord our ex, vii, viii, ix
God, we haue sinned, we haue done wic
kedli, we haue behaued oure selues vn-
godly in al thi rightousnesses.
C Turne thy wrath from vs (we beseche
thee) for we are but a fewe lefte amõg
the heathen, where thou hast scatred vs
Heare oure prayers (O Lorde) and our
peticions, bringe vs out of captiuitie,
for thyne owne sake: get vs fauoure in
the syghte of theym, whyche haue ledde
vs awaye, that all landes maye knowe
that thou arte the Lorde oure God and
that Jsraell and hys generacion calleth
vpon thy name.
O Lorde, loke downe from y holy hou
se vpon vs: enclyne thyne eare, and hea
re vs. For the deed/that be gone doune

Deut. xxxii. c to their graues, and whose soules are
Esa. xxxviii. c out of their bodies, ascribe vnto the
Lorde neither prayse nor righteousnes
kyng: but the soule that is vexed for the
multitude of her synnes, which goeth
on heauely & weake eyes, whose eyes be-
gynne to fayle: ye suche a soul ascribeth
prayse and righteousnes vnto ỳ Lord
O Lorde, we poure out prayers before
thee / and requyre mercie in thy sight,
O lord our God: not for eny godlynes
D of oure forefathers, but because thou
haste sent out thy wrath & indignaci
on vpon vs: acordynge as thou dyd
dest threaten vs, by thy seruauntes the
prophetes, saiynge.

Thus sayeth the Lorde: Bowe
downe youre shulders and neckes, and
serue the kynge of Babylon, so shall ye
remayne styll in the lande / ỳ I gaue
Jere. xxvii. vnto youre fathers. Yf ye wyll not do
thys / nor heare the voyce of the Lorde
youre God, to serue the kynge of Babi
lon: I shall cause ye you in the cities of
Juda, wythin Jerusalem & wyth out.
I wyll also take from you the voyce of
myrth & the voyce of ioye, the voyce of
the brydegrome and the voyce of ỳ bry
de / and there shal no man dwel more i
the land. But they wolde not herken vn
to thy voyce, to the kyng of Babylon
seruice: and therfore hast thou perfour
med the wordes, that thou spakeste by
thy seruauntes ỳ prophetes: namely, ỳ the
bones of our kynges & the bones of our fa
thers shuld be translated out of their place

E And lo, now are they layde out i the
heate of the Sonne, and in the colde of
the nyght, and dead in greate mysery: wt
hunger, wt swearde, with pestilence and
are cleane cast forth. As for ỳ temple wher
in thy name was called vpon thou haste
layde it waste / as it is to se thys daye: ỳ
for the wickednes of the house of Isra
el and the house of Juda. O Lorde our
God, thou hast intreated vs after al thi
goodnes and according to al that great
louinge mercie of thine, like as thou spa
kest by thy seruaunt Moses, i the daie
whan thou dydest commaunde hym, to
wryte thy lawe before the chyldren of
Deut. xxviii. d Israell saiynge.

F Yf ye wyll not herken vnto my voyce,
then shall thys great multitude be tur
ned into a very smal people, for I will
scater them abroade. Notwithstandinge
I am sure / ỳ thys folck wyll not heare
me: for it is an hardnecked people. But
in the land of theyr captiuitie, they shal
remembre them selues and learne to
knowe / that I am the lorde theyr god
when I geue the an hert to vnderstād
& eares to heare. Then shal they prayse
me, in the lande of theyr captiuitie, ād
thincke vpon my name. Then shall
they turne them from theyr hard bac-
kes, and from theyr vngodlynes: Thē
shall they remembre the thynges that
happened vnto their forefathers: which
sinned against me. So wil I bringe
them againe into the land, which I pro
mised wt an oth vnto their fathers: Abra
ham, Isac, and Jacob and they shalbe
lordes of it, yea, I wyll encrease them /
& not minissh them. And I wyll make
an other couenaunt wyth them: suche
one as shall indure for euer: namely, ỳ
I wylbe their god, and they shalbe my
people: and I wyll nomore dryue my
people / the chyldren of Israell, out of
the lande that I haue geuen them.

¶ The people continueth in their prayer begonne, for their deliueraunce. He prayseth wisdom vnto the people, shewyng ỳ so grete aduersitye came vnto thee for the despysing thereof. Only god was the finder of wisdome. Of the incarnacyon of Christ.

The iii. Chapter.

A And now O Lorde almigh
tie / thou God of Israell:
our soul that is in troble,
and our spirite that is vex
ed cryeth vnto thee: heare
vs (O Lord) and haue pytie vpon vs,
for thou arte a mercyfull god / be gra
cious vnto vs for we haue synned be-
fore thee, thou enduresst for euer / shold
we then vtterly perysshe O Lorde al-
myghtie, thou God of Israell, heare
now the prayer of the dead Israelytes
and of theyr chyldren which haue sin-
ned before thee and not harkened vn
to the voyce of the lord theyr God, for
the whyche cause / these plages hange
now vpon vs. O lord remembre not the
wickednesse of oure forefathers / but
thynke vpon thy power ād name now
at this tyme: for thou art the Lord our
God, and then (O Lorde) wyl we prayse
For thou hast put thy feare in our her-

us, to the intent that we shoulde cal vp
on thy name, and prayse thee in oure
captyuytee: and that we myght turne
from the wickednes of our forefathers
that synned before thee.

B Beholde, we are yet this daye in our
captyuytee, wher as thou hast scatered
vs, to be an abhominacion, curse, and
synne: lyke as yt hath happened vnto
our fathers also, because of al ther wic
kednes and departynge from thee.

O Israel, heare the com aundementes of
lyfe: ponder them wel wt thyne eares y
thou mayst learne wysdō. But howe
happeneth it Israel, y thou arte in thyne e
nemyes lande? y arte waxen olde in a
straunge countre, & defyled wt y dead.
Why art thou become lyke them, that
go downe to theyr graues? Euen be
cause thou hast forsaken the wel of wis
dō. For if thou haddest walked in the way
of god, truely thou shuldeste haue re
mayned styl safe in thine owne lande.

C O learne then where discretion is,
where vertu is/wher vnderstandinge
is, y thou mayest knowe also frō whence
cometh longe lyfe, a necessary lyuinge
the lyght of the eyes & quietnes, who
euer founde out hir place? or who cāe
euer into her treasures.

Where are the prynces of the hea
then become and suche as ruled the be
stes vpon the earth? They y had theyr
pastyme with the foules of the ayr, they
y hoorded vp siluer & golde (wherin mē
trust so moche) & made no ende of their
gatheringe? What in worth of thē y coy
ned syluer, and were so carefull, & could
not bringe theyr workes to passe? They
be roted out, & gon downe to hel, other
mē are cō vp in theyr stede: yōg mē haue
sene light, & dwelt vpon erth: but y way
of reformaciō haue they not knowe nor
vnderstād y pathes therof: nether haue
their children receaued it, yea right far
is it from them. It hath not bene her
de of in the lande of Canaan, nether
hath it bene sene at Theman.

D The Agarenes sought after wys
dom, but that which is erthly, like as y
merchauntes of the lande do. They of
Theman are counynge also, and they
labour for wysdome and vnderstand
ing: but y way of true wysdō they knowe
not, nether do they thinke vpō y pathes
therof. O Israel, how greate is y house
of God? and how large is the place of
hys possession? Greate is he, and hath
non ende: high & vnmesurable. What is
become of those famouse giauntes, y we
re so great of bodies, and so worthy mē
of warre? Those had not y Lord chosen
neither haue they founde the waye of
reformacyon, therfore were they destro
yed: and for so moch as they had no
wysdome, they perished because of their
foolishnesse.

E Who hath gone vp in to heauen, to
take wysdome there, and brought her
downe frō the cloudes? Who hath gone
ouer the see to finde her, and hath chosē
her aboue golde, and so brought her
hyther? No man knoweth the wayes
of wysdome, nether is there eny that
can seke out her pathes. But he that
knoweth al thynges, knoweth her, and
he hath founde her out with his fore
knowledge. This same is he which pre
pared the earth at the begynnyng, and
fylled it with all maner of foules and
beastes. When he sendeth out y light,
it goeth: and when he calleth it agayne,
it obeyeth him wt feare. The starres
kepe their watch, and geue their lyght,
yee and that gladly. When he calleth
them, they saye: here we be. And so wt
chearfulnes they shewe lyght vnto him
that made them. This is oure God, &
there shall none other be compared vn
to hym: It is he, that hath found oute
all wysdome, and hath geuin her vnto
Jacob his seruaunt, and to Israel his be
loued. Afterward dyd he shewe him selfe
vpon earth, and dwelt amonge men.

The rewarde of them that kepe the lawe, the punish
ment of them that despyse it. A comfortinge of y peo
ple beyng in captiuitee. A complaynt of Jerusalem
vnder the fygure wherof, of the church. A consolaciō
and comfortynge of the same.

The .iiii. Chapter.

This is the boke of the com
maundementes of God, & A
the lawe that endureth for
euer. All they that kepe yt
shall come to lyfe: but soch
as forsake it, shal come to deth. Turne
thee (O Jacob) and take holde of it:
walke by this waye, thorow his bright
nesse and shyne.

geue

Geue not thine honoure to another/ and thy worship to a straunge people. O Israel, how happy are we, seynge ÿ God hath shewed vs such thinges as are pleasaunt vnto hi. Be of good cheare, thou people of god, O thou auncient Israel. Now are ye solde amonge the Heathen/ howbe it, not for youre vtter destruccyon: but because ye prouoked god the Lord to wrath and displesure, therfore were ye delyuerd vnto youre enemies: for ye displesed the euerlastig god that made you, offeringe vnto deuels ãd not to god. Ye haue forgotten him that brought you vp/ & youre nurse haue ye greued/ O Jerusalem.

Psal.cxxxvi.b

B When she sawe that the wrathe of god was comming vppon you: she sayde: harken, O ye that dwell aboute Sion/ for god hath broughte me into greate heuynes: and why? I se the captiuyte of my people/ of my sonnes and daughters, which the euerlasting god wyl bringe vpon them. Wyth ioye do I norish them, but now muste I leaue them with weppynge and sorow.

Let no man reioyce ouer me wydowe and forsaken: which for my chyldren am desolate of euery man. For why? they departed from the lawe of God: they wolde not knowe his rightuousnes, nor walke in the waie of hys commaundmentes: and as for the pathes of the treuthe and godlynes, they had no lust to go in them.

O ye dwellers aboute Sion: com,
C and let vs cal to remembraunce ÿ captyuite, that the euerlasting God hathe brought vppon my sonnes and daughters. He hath brought a people, vpon
Deu.xxviii.e / Jerem.v.c. them from farre, an vncurteous peple of a straunge language: which nether regard the olde, nor pytie the yong.

These haue caried awaye ÿ deare beloued of my widdowes/ leauing me alone/ both desolate and childlesse. But alas, what can I help you? Now he that hath brought these plages vpon you, delyuer you also from the handes of youre enemies.

Go youre waye (O my children) go youre way: for I am desolate and forsaken, I haue put on the clothig of pece,
Bar.iiii.e, [illegible] and put vpõ me ÿ sack cloth of prayer/ & for my time I will cal vpõ ÿ most hiest.

Be of good cheare, O my chyldren/ cry vnto the lorde, and he shal delyuer you, from the power of the prynces your enemyes.

For verely, I haue euer a good hope of your prosperous helth: ye a very gladnes is come vpon me, from the holy one, because of the mercy that ye shal haue of oure euerlastynge sauiour.

Wyth mourning and wepyng dyd
I let you go from me, but wyth ioye and D perpetuall gladnes, shal the Lord bringe you agayne vnto me. Lyke as the neyghboures of Sion sawe your captiuite from god. Euen so shall they also se shortely your health in God/ why che shall come on you, with greate honour and euerlasting worshyp.

O my chyldren, suffre paciently the wrath that shall come vpon you. For ÿ enemye hath persecuted the/ but shortely thou shalt se hys destruccion, & shalt treade vpon hys necke. My derlinges haue gone rough hard wayes, for they are led away as a flocke that is scattered abroade from the enemyes. But be of good comforte (O my chyldren)
and crye vnto the Lorde: For he that E
led you awaye, hath you yet in remembraunce: and lyke as ye haue bene minded to swarue from youre god, so shall Ch..
ye now endeuoure your selues ten tymes more, to turne agayne, and to seke him. For he that hath broght these plages vpon you, shall bryng you euerlasting ioye agayne, wyth youre health.
Take a good herte vnto thee. O Jeru Jere..
salem: for he which gaue thee that na me, exhorteth the so to do.

The wicked doers that now put the to trouble, shall perysshe: and such as haue reioyced at thy fall, shalbe punisshed. The cities whome thy chylderen serue, and that haue caryed awaye thy sonnes/ shalbe correct. For lyke as they be now glad of thy decaye, so shal they mourne in theyr owne destruction. The ioye of theyr multitude, shalbe taken away, and theyr cheare shalbe turned to sorowe. For a fyre shall fal vpon them from the euerlastinge god/ longe to endure: and it shalbe inhabyted of deuelles for a greate season.

Jerusalem

¶ Jerusalem is moued vnto gladnes for the restoringe of her people, and vnder the fygure therof, the church.

The .v. Chapter

A O Jerusalem/loke aboute
toward the east, and behol
de the ioye that commeth
vnto the from god. For lo,
thy sonnes (whome thou
hast forsaken/and that were scattered
abrode) come gathered together from
the east and west, reioicing in the word
of the holye one / vnto the honoure of
God.

Put of thy mourninge clothes (O
Jerusalem) and thy sorowe, and decke
thee wyth the worshyppe and honoure
that commeth vnto thee from god, in
euerlasting glory. God shal put the clo
ake of righteousnes vpon the, and sett
a crowne of euerlasting worship vpon
thyne heade: for vpon the wyll god de-
clare hys bryghtenes, that is vnder
the heauen: Yea an euerlastinge name
shall be geuen thee of god/wyth peace
of righteousnes / and the honoure of
Goddes feare.

B Aryse O Jerusalem. stande vp on
hye/loke aboute thee towarde the easte
and beholde thy chyldren gathered fro
the east, vnto the west, which reioyce in
the holy worde, hauing god in remem
braunce. They departed from thee on
fote/and were led awaye of theyr enne-
myes, but now shall the lorde bring the
caryed wyth honoure, as chyldren of
the kyngdome. For God is purposed
to bryng downe al stoute mountayns,
yea and all hye rockes / to fyll the val-
leyes, and so to make them euen with
the grounde/that Israell maye be dily
gent to lyue vnto the honoure of God.
The woddes and all pleasaunt trees,
shal ouershadowe Israell at the com-
maundemente of God. For hether shal
God bryng Israel wyth ioyfull mirth
and in the lyght of hys magesty, wyth
the mercy and righteousnes, that com
meth of hym selfe.

¶ A copy of the epistle that Jeremy sent vnto the Jewes, which were led awaye prisoners by the kynge of Babylon: wherein he certifieth them of the thing that was commaunded him of God.

¶ The .vi. Chapter

Because of the synnes that
ye haue done agaynst God A
ye shal be led awaie captiue Jere. xxv, [illegible]
vnto Babylon, euen of Na
buchodonosor the kinge of
Babylon. So whan ye be come in to
Babilon, ye shall remayne there many
yeares, and for a longe season: namely
.vii. generacyons: and after that wyll I
bringe you awaie peaceably from thence.
Now shal ye se in Babylon, goddes of
golde, of siluer, of wod & of stone: borne
vpon mens shoulders, to cast out a fear
fulnes before the Heathen. But loke that
ye do not as the other: be not ye afraid, B
and lett not the feare of them ouercome
you.

Therfor whan ye se the multitude of
people, worshipinge them behinde & be
fore, saye ye in youre hertes: O Lord, it is
thou, that oughtest onlye to be worship
ped. Mine Angel also shal be with you,
and I my selfe wil care for youre soules. Deut. vi [illegible]
As for the tymbre of those goddes, the
carpenter hath polyshed them: yee gilted
be thei, and layed ouer wyth siluer, yet
are they but vaine thinges, and can not
speke. Like as a wench that loueth par-
amours is trimly decke, euen so are the-
se made and hanged with golde. Crow
nes of gold verely haue their goddes
vpon their heades: so the prestes them
selues take the golde and syluer from
them, and put it to their owne vses: yee
they geue of the same vnto harlottes, &
trymme their whores withall: agayne,
they take it from the whores, and decke
their goddes ther with. Yet can not the
se Goddes delyuer theym selues from
ruste and mothes. When they haue co Jere. x.
uered them with clothing of purple, they C
wipe their faces for the dust of the tem
ple, wherof ther is moch amonge them.
One hath a sceptre in his hand, as tho-
ugh he were iudge of the countre: yet
can he not slaie soch as offende him. An
other hath a swearde or an axe in his han
de, for all that, is he nether able to de
fende him selfe from battayll, ner from
murtherers.
By this ye maye vnderstande, that thei
be no goddes: therfore se that ye nether
worshipe them/ner feare them.

For lyke as a vessel that a man vseth, is nothing worth when it is broke, eue so is it wyth theyr goddes. When they be set vp in the teple, their eyes be full of dust thorowe the fete of those that com in. And lyke as the dores are shut in rounde about vpon him, that hathe offended the kynge: Or as it were a deed body kepte beside the graue: Eue so the prestes kepe the dores wyth barres and lockes, lest their goddes be spoiled with robbers. They set vp candels before them (yea verely and that manye) wherof they can not se one, but euen as blockes, so stande they in the temple. It is sayde, that the serpentes and wormes which com of the earth, gnaw out their hertes, eatyng theym and their clothes also, and yet they fele it not. Their faces are black thorow the smoke that is in the temple. The owles, swalowes, and byrdes fly vpon them, yea and the cattes runne ouer their heades.

D By this ye maye be sure, that they are not goddes, therfore feare them not The golde that they haue, is to make the bewtiful: for al that, except some bodye wyghte of their ruste, they will geue no shine: and when they were caste into a fourme, they felt it not: they are bought for money, and haue no breth of life wyth in them. They must be born vpon mennes shulders, as those that haue no fete wherby they declare vnto me, that they be nothing worth. Confounded be they then, that worship them. For if they fal to the grounde, they can not rise vp agayne of them selues.

Yea though one heape theim vp and set them vpryghte, yet are thei not able to stande alone: But muste haue proppes set vnder them like deed men

As for the thinges that is offered vnto them, their prystes sel it, and abuse it: Yea the Prestes wyues take therof, but of it the women with childe and the menstruous laie handes of they offringes. By this ye maie be sure, that they are no Goddes, therfore be not ye afrayde of theim. From whence commeth it then, that they be called goddes? The Wemen syt before the Goddes of syluer, golde, and wodde, and the Prestes syt in their teples, hauing open clothes, whose hedes and berdes are shauen, and haue nothing vpo their heades: roaringe and cryinge vpo their goddes, as menne do at the feast, when one is deed. E

The prestes also take awaie the garmentes of ye images, & clothe their wyues & children withall. Whether it be good or euel that any man doth vnto theim, they are not able to recompence it: they can neyther sette vp a kynge nor putt hym downe. In lyke maner they maie neyther geue ryches, nor reward euill.

Thoughe a man make a vowe vnto Eccles.4
them and kepe it not, they wyll not require it. They can not restore a blind man to his syghte, nor helpe any man at hys nede. They can shewe no mercye to the wyddowe, nor do good to the fatherles. Their goddes of wodde/ stone, gold, & syluer, ar but eue as other stones that be hewen of the mountaine. They that worshippe theim, shalbe confounded. How shoulde they then be taken for goddes? yea how dare men cal them goddes?

And though the Caldees worshipped them not, hearinge that they were but domme and coulde not speake. Yet thei them selues offre vnto Bell, and wolde fayne haue made hym to speke, as who saye, they coulde fele, that maye not moue. But whan these men come to vnderstandinge, they shall forsake theym: for theyr goddes haue no felyng. A greate sort of women, gyrde with coardes, syt in the streetes, and burne olyue beryes.

Now if one of them be conueyed away, and lye with anye suche as commeth by: then casteth she her Neighbouresse in the tethe, because she was not so worthe lye reputed, nor her corde broken.

Whatsoeuer is done for them, it is but in vayne, and losse, howe maye it then be thought or sayde that they are goddes? Carpenters and goldesmythes F
make them, neither be they anye other thynge, but euen what the worke men wyll make of them. Yea the goldesmythes them selues that make them, are of no longe continuaunce.

How

How shulde then ẏ thinges ẏ are made
of thē, be goddes? Whe therfore are
the thynges ye verý shame is it ẏ thei
leaue behinde them for their posteritie.
For as soone as there cōmeth eniye warre
or plage vpon them, then the prestes
ymagyn, where they maye hide them sel=
ues with thē. How oft men thynk then ẏ
they be goddes/ which nether maye de=
fend them selues from warre, ner deliuer
them fro mysfortune: For seyng they be
but of wod, of stone, of syluer and of gol
de: all people and kynges shall knowe
hereafter, ẏ they be but deceauinge: & ye
it shalbe openly declared, that they be no
goddes: but euen the very workes of
mens handes/ and that God hathe noo
thing to do wyth them. They can set no
kynge in the lande ner, geue rayne vnto
men, They cā geue no sentēce of a mat=
ter, nether defende the lande from won
ge: For they are not able to do so moch
as a crowe/ that flyeth betwixte heauen
and earth.

F When there happeneth a fyre into ẏ
house of those goddes of wodde, of sil=
uer and of golde, the prestes wyl escape
and saue them selues, but the goddes
burne as ẏ balkes therin They can not
wythstande eny kynge or batel: how ma
ye it then be thought or graūted, ẏ thei
be goddes? Moreouer, these goddes of
wodde, of stone, of gold and syluer, ma
ye nether defend them selues from the=
ues ner robbers: yee ẏ very wicked are
stronger then they. These stripe them
out of their apparell, ẏ thei be clothed
whal, these take their gold & siluer from
them, and so get thē awaie: yet can thei
not helpe them selues. Therfore it is
moch better for a man, to be a kyng and
to so shewe his power: or els a profita=
ble vessel in a house, wherin he that ow
eth it, might haue pleasure: yee or to be
a dore in a house, to kepe soch thinges
safe as be therin, then to be soch a vain
god. The Sunne, the Mone and all ẏ
starres whan thei geue their shine and
lyght, are obedient, & do vs good: whā
the lighteninge glistereth. all is cleare,
the wind bloweth i euery countre & whā
God cōmaundeth the cloudes to go round
about the whole worlde they do as thei
are bydden: whā the fyre is set down frō
aboue & cōmanded, it burneth vp hylles
and woddes: But as for those goddes
they are not lyke one of these thinges,
nether in bewtye nor in strength. Wher=
fore men shoulde not thincke, nor saye,
that they be goddes, seing they can ne=
ther geue sentence in iudgement, ner do
men good. For so much as now ye are
sure that they be no goddes then fea=
re them not: For they can nether speake
euell nor good of kynges. They can G
shewe no tokens in heauen for the hey=
then, nether shyne as the sunne/ nor ge
ue lyght as the moone: yea the vnreson
able beastes are better then they, for
they can get them vnder the rofe, and do
them selues good. So can ye be certifi
ed by no maner of meanes: therfore fea
re them not, For lyke as a fraye bog=
garde in a garden of Cocūbers kepeth
nothinge, euen so are their Goddes of
wood, of syluer and gold: and lyke as a
whyte thorne in an orcharde, that euerye
byrde sytteth vpon, ye lyke as a dead bo
dy that is cast in the darcke. Euen so is
it wyth those goddes of wodde, syluer
and golde. By the purple and scarlette
which they haue vppon them, and sone
fadeth awaye, ye maye vnderstand, that
they be no goddes: ye they them selues
shal be consumed at the last, whyche
shalbe a greate confusion of the
lande. Blessed is the godlye
man, that hath no ymma=
ges, and worshyp=
peth none,
for he
shal
be
farre from
reprofe.

✠

The ende of the prophet Baruch,
which is not in the Canon
of the [illegible].

¶ The songe of

the thre children, which were put into the hote burning ouen. The commen translacion readeth this songe in the .iii. Chap. of Daniel.

And they walked in the myddest of the flamme, praisinge God and magnifienge the Lord. Asariah stode vp, and prayde on this maner. And in the myddest of the fyre opened he his mouth, and saide: Blessed be thou (O Lorde God of our fathers) ryght worthy to be prayseD and honoured is that name of thyne for euermore: for thou art righteous in all the thynges that thou hast done to vs: Yea faithful are all thy workes / thy waies are ryght, and thy iudgementes true. In all the thynges that thou hast brought vpon vs, and vpon the holy cytie of our fathers (euen Jerusalem) thou hast executed true iudgementes: yea accordinge to right and equite hast thou brought these thynges vpon vs, because of our synnes.

Daniel. ix. c. For why? we haue offended, and done wickedly, departing from thee: In al thynges haue we trespassed, and not obeyed thy commaundementes, nor kept them, nether done as thou hast bydden

Baruch. ii. b. vs, that we might prospere. Wherfore all that thou hast done to vs, thou hast done them in true iudgement: as in deliuering vs into the handes of oure enemyes amonge vngodlye, and wicked abhominacions, and to an vnrighteous kinge, yee the most froward vpon earth. And now we may not ope our mouthes, we are become a shame and reprofe vnto thy seruauntes, and to them that worshippe thee. Yet for thy names sake (we

Isa. lxiii. b. beseche the) geue vs not vp for euer, breake not thy couenaunt, and take not awaye thy mercy from vs, for thy beloued Abrahams sake, for thy seruauntes Isaacs sake, and for thy holye Israels sake: to

Gene. xv. a. xxii. c. xxvi. a. Deute. x. b. whom thou hast spoken and promysed that thou wouldest multiplye theyre sede as the starres of heauen, and as the sande that lyeth vpon the see shore.

For we (O Lord) are become lesse then any people, and be kept vnder this daye in al the worlde, because of oure synnes. So that now we haue neyther prynce, duke, prophet, burnt offering, sacrifice, oblacion, incence, nor Sanctuarye before thee.

Neuertheles, in a contrite hert and an humble sprete let vs be receaued, that we maie optayne thy mercy. Like as in the burntoffering of rammes and bullokes, and lyke as the thousande of fat lambes: so let our offring be in thy sight this daye, that it maye please thee, for there is no confusyon vnto them, that put theyr trust in the. And now we folow the with al our herte, we feare the, and seke thy face. Put vs not to shame, but deale with vs after thy louing kyndnes, and accordyng to the multitude of thy mercyes. Delyuer vs by thy miracles (O Lord) get thy name an honoure: that all they which do thy seruauntes euel / maye be confounded. Let them be ashamed thorow thy almyghtye power, and let their strength be broke: that they mai know, how that thou only art the Lord god, and how oure worthy thorowe oute all the worlde. 1. Pet. ii. Roma. x. Esa. xlix. Daniel. ix.

And the kynges seruauntes that put them in, ceassed not to make the ouen hote wyth wylde fyre, drye strawe, pitche and fagottes: so that the flamme wente out of the ouen vpon a. xlix. cubites: yea it toke awaie, and brent vp those Caldees, that it gat hold vpon besyde the ouen. But the angel of the lorde came downe into the ouen to Asaryah and hys felows / and smote the flamme of the fyre out of the ouen / and made the myddest of the ouen, as yt were a cold wynd blowing: so that the fyre nether touched them, greued them, nor dyd them hurte. Then these thre (as out of one mouth) praysed, honoured, and blessed God in the fornace, sayinge.

Blessed be thou, O lord God of our fathers: for thou art praise and honour worthy / yea and to be magnified for euermore. Blessed be the holy name of thy glory, for it is worthy to be praysed, and magnified in al worldes. Blessed be then in the holy temple of thy glory, for aboue all thynges thou arte to be praysed, ye Dani. iii. Psal. cxlviii.

and

yea and more then worthy to be magnified for euer. Blessed be thou in y trone of thy kingdom, for aboue al y art worthy to be wel spoken of, and to be more then magnified for euer. Blessed be thou, that lokest thorow the depe, ād sittest vpon the cherubins: for y art worthye to be prayseb, and aboue all to be praysed. Blessed be y in the firmament of heauen, for thou art prayse and honoure worthy for euer.

O al ye workes of the Lord, speake good of the lord: praise him, and set him vp for euer.

O ye angels of the lord, speke good of the lorde: prayse hym, and set him vp for euer.

O ye heauens, speake good of the lord: praise him, and set him vp for euer.

O all ye waters, that be aboue y fyrmament, speke good of the lord: praise him, and set him vp for euer.

O al ye powers of the lorde, speake good of the lord: prayse him, and set hi vp for euer.

O ye sonne & Moone, speake good of the lorde: prayse hym, and set him vp for euer.

O ye starres of heauen, speake good of the lorde: prayse him, and set hym vp for euer.

O ye showers and dew, speake good of the Lord: prayse hym and set hym vp for euer.

O al ye windes of God, speake good of the Lorde: prayse him, and set hym vp for euer.

O ye fyre and heate, speake good of the Lorde: Prayse hym, and set hym vp for euer.

O ye Winter and Sommer, speake good of the Lorde: Prayse him, and set him vp for euer.

O ye dewes and frostes, speke good of the Lorde: Prayse him, and set hym vp for euer.

O ye froste and colde, speake good of the Lorde: Prayse him, and set hym vp for euer.

O ye yce & snow, speake good of the Lord: prayse him, & set him vp for euer.

O ye nyghtes & days, speake good of the Lorde, Prayse him, and set hym vp for euer.

O ye lyghte and darcknesse, speake good of the lorde: prayse him, and set hi vp for euer.

O ye lyghteninges & cloudes, speke good of the lorde: praise him, and set hi vp for euer.

O let the earthe speake good of the lorde: yea set it prayse him / and set him vp for euer.

O ye mountaines and hilles, speke good of the lorde: prayse him, & set him vp for euer.

O al ye grene thinges vpō the earth, speake good of the lorde: prayse hym, & set him vp for euer.

O ye welles, speake good of y lord: prayse him, and set him vp for euer.

O ye sees and floudes, speake good of the lorde: prayse him, and set him vp for euer.

O ye whalles and al that lyue in the waters, speake good of the lord: prayse him, and set him vp for euer.

O al ye foules of y ayre, speake good of the lorde: praise him, and set hym vp for euer.

O all ye beastes & catel, speake good of the lord: prayse hym, and set hym vp for euer.

O ye children of men, speke good of the lord: prayse him, and set hym vp for euer.

O let Israel speke good of the lord: prayse him, and set him, vp for euer.

O ye prestes of the lord, speke good of the lorde: prayse him, and set him vp for euer.

O ye seruauntes of the lorde, speke good of the lorde: praise hym, and set hi vp for euer. Psal. cxiii. a cxxxv. and cxxxiiii. a Apoc. xix. a

O ye spirites and soules of y ryghtuous, speake good of the lorde: praise him, and set him vp for euer.

O ye holy and humble men of hert, speake good of the lorde praise him ād set him vp for euer.

O Ananias / Azarias & Misael, speke ye good of the lord: praise ye him, ād set him vp for euer. Which hath delyuered vs from the hel, kepe vs frō the hād of death, ridde vs frō the middest of y burning flamme, & saued vs euē in the middest of the fire. O geue thākes therfore vnto the lorde; for he is kynde herted Romm. xix. d Esay xliii. a Ps. cvi a cxvi. g

and his mercy endureth for euer. O all deuoute men speke good of the Lorde euen the god of all goddes: O prayse hym, and geue him thanckes / for hys mercy endureth worlde without ende.

The ende of the songe of the thre chyldren.

¶ The story of Susanna which is the xiii. Chapter of Daniel, after the latyn.

A There dwelt a man in Babilon, called Joachi that toke a wyfe, whose name was Susanna, the daughter of helkiah, a very fayre woman, and suche one as feared God. Her father and her Mother also were godly people, and taught their daughter acordyng to the law of Moses. Now Joachi (her husband) was a greate rich man, and had a fayre orcharde ioynyng unto hys house, and to hym resorted the Jewes comenly, because he was a mā of estimation among them. The same yeare were there made two iudges, such as the Lord speaketh of: All the wickednes of babylon, commeth from the elders (that is from the iudges, which seme to rule the people. These came oft to Joachyms house and all such as had eny thynge to do in the lawe came thether vnto them.

Now when the people came agayne at after none, Susanna went into her husbandes orcharde to walke. The elders seing this, that she went early, and walked, they burned for lust to her, yea they
B were almost out of their wyttes, and they cast downe theyr eyes, that theye shulde not se heauen, nor remembre that god is a righteous iudge. For they were both wounded wyth the loue of her, yet durst not one shewe another hys grefe. And for shame, they durst not tel her theyr unhonest luste, that they wolde fayne haue had to do with her.

Yet they layed wayte for her earnestly from daye to daye, that they myght (at the leest) haue a syght of her. And the one sayde to the other: Up, let vs goo home, for it is dyner tyme. So they went theyr waye from her.

When they returned agayne, they came together, enquyryng out the mater betwixt them selues: yea the one tolde the other of hys wicked lust. Then appoynted they a tyme / when they might take Susanna alone.

It happened also, that they spyed oute a conuenient tyme, when she went forth to walke (as her maner was) and no body with her, but two maidens, and thought to wash her selfe in the garden / for it was an hote season: And there was not one person ther, excepte the two elders that had hyd theym selues, to beholde her. So she sayde to her maydens: go fet me oyl and sope, and shut the orcharde dore, that I may wash me. And they dyd as she bad them / and shut the orcharde dore, and went out them selues at a back dor, to fet the thing that she had commaunded: but Susanna knewe not, that the elders laye there hyd within.

C Now whē the maydēs wer gone forth, the two elders gat them vp: and ranne vppon her, sayinge: now the orcharde dores are shut, that no mā can se vs: we haue a lust vnto the, therfore consent vnto vs, and lye wyth vs.

If thou wylt not, we shall brynge a testimoniall agaynst the: that there was a yonge felowe with the, and that thou hast sent awaye thy maydēs from the for the same cause. Susanna syghed, and sayde: Alas, I am in trouble on euery side. Though I folowe youre mynde, it will be my death: and yf I consente not
D vnto you, I can not escape youre handes. Well, it is better for me, to fall in to your handes without the dede doynge / then to synne in the syght of the Lorde: and with that, she cryed out with a loude voyce: the elders also cryed out agaynst her.

Then came there one to the orcharde dore, and smote it open. Now when the seruauntes of the house herde the crye in the orcharde, they russhed in at the backe dore, to se what the matter was. And when the elders hadde tolde the seruauntes, they were

greatlye ashamed, for why, there was
neuer soch a reporte made of Susanna.
On the morowe after came the people to
Joachim her husbande, and the two el
ders came alsoo/full of myschevous
imaginacions agaynst susanna, to brig
E her vnto death and spake thus before
the people: Send for susanna the dough
ter of Helchyah Joachims wyfe. And
immediatlye they sente for her. So
she came with her father and mother,
her chyldern and all her kynred.
Now susanna was a tender person and
marueilous fayre of face, Therfore the
wycked men commaunded to take of ẏ
Clothes from her Face (for she was co
uered) that at the least they might be sa
tisfyed in her bewty. Then her frendes
wepte and all they that knewe her, began
to wepe.
These two elders stode vp in the mid-
dest of the people, and layed theyr hã-
des vpon the heade of susanna: which
wepte, and loked vp towarde heauen,
for her hert had a sure trust in the Lord.
[illegible].xvii.c And the elders sayde: As we were wal-
kyng in the orchard alone, this woman
came in wyth her two maydens, whome
she sent awaie from her/and sparred the
orchard dores. With that, a yong felow
(which there was hyd) came vnto her,
and laye with her. As for vs, we stode i
the corner of the orchard. And whẽ we
F sawe this wyckednes, we came to her:
and perceaued, that they had med[illegible]
together. But we coulde not holde him
for he was stronger then we: thus he o-
pened the dore, and gat hi awaie. Now
when we had take this womã, we asked
her, what yonge felow this was: but she
wolde not tel vs. This is the mater, a
D we be witnesses of the same. The comu
fore beleued them, as those that were ẏ
elders and iudges of the people ẏ they
condemned her to death. Susanna cry
ed out with a lowde voice, and sayd: O
euerlasting God, thou serchet of secre-
[illegible].xvii.c. tes thou that knowest all thinges afo
re they comme to passe: thou woteste
that they haue borne false wytnes aga-
ynst me: & behold, I muste dye, wher as
I neuer dyd any such thinges, as these
men haue maliciously inuented agaynst
me. And the Lord herd her voice. For
when she was led forth to death, ẏ lord
rayled vp the spirete of of a yong child
whose name was Daniel, which cryed
wt a lowde voice: I am cleane frõ this
bloude. Then all the people turned the
G toward him, and saide: what mene the-
ii.Re.iii. Actu.xix se wordes ẏ ẏ hast spoke? Daniel stode
i ẏ middest of thẽ, ꝫ saide. Are ye such fo
les, O ye childern of Israel, that ye can
not discerne? ye haue here cõdempned
a daughter of Israel vnto death/ and
know not the treuth wherfore: Go syt
on iudgment againe, for they haue spo-
ken false wytnes against her.
Wherfore the people turned againe
in al the haste. And the elders (that is,
the principal heades) sayde vnto him:
come sit downe here among vs, ꝫ shew
vs this matter, seyng God hath geuen
the as greate honour as an elder. And
ii.Reg.xii.b. Daniel said vnto them: Put these two
asyde one from another, and then shall
I heare the. When they were put asũ-
der one from another, he called one of
them, and saide vnto him: O thou olde
cancherde carle, that hast vsed this wic
kednes so long: thine vngracyous de-
des which ẏ hast done afore, are nowe
come to light. For thou hast geuẽ false
iudgmentes, thou haste oppressed the
innocent, and letten ẏ giltye go fre:
where as yet the Lorde sayeth: The in-
Exo.xxiii.a. Prou.xvii.c nocẽt and righteous se thou slaie not.
Wel than, yf thou hast sene her, tel me
vnder what tre thou sawest thẽ talkig
together. He answered: vnder a molbe
rye tree. And Daniel saide: very wel,
now thou lyest euen vpon thine head.
Lo now the messanger of the lord hath
receaued the sentence of him/to cut the
in two. Thã put he him asyde, and cal-
led for the other, and saide vnto hym:
O thou sede of Canaan, but not of Iu
da: fayrenes hath disceaued thee, and
luste hath subuerted thyne herte.
Thus deale ye afore wyth the daugh-
ters of Israell, and theye (for feare)
consented vnto you: But the daugh-
ter of Juda woulde not abyde youre
wyckednesse.
Nowe tell me than vnder what tree
dyddeste thou take theym [illegible]
together? He answered: Vnder a
Pomgranate tree.

¶ Then sayde Daniell unto hym: Uerye
well, now thou lyest also even upon thi
ne heade. The messenger of the Lorde
standeth waytyng wyth the swerd to cut
thee in two, and to sleye you both.
With that all the whole Multitude
gave a great shoute, and praysed god,
which alway delyvereth them that put
theyr truste in him. And they came upon
Psal. xvii. c. the two elders (whome Daniell hadde
convicte wyth theyr own mouth: that they
had geven false witnes) and dele wyth the
Deute. xix. d. Prover. xix. even lyke as they wolde have don
wyth their neighbour: ye yea, they did
accordyng to the lawe of Moses, and put
them to deth. Thus the innocent bloud
was saved the same daye.
Then Helchiah and his wyfe praysed
God, for their daughter Susanna, with
Joachim her husbande, and all the kin-
red: that there was no dishonestie found
in her. From that day forthe, was Da-
niell had in greate reputacion in
the syghte of the
people.

¶ The ende of the story
of Susanna.
Q

¶ The story of
Bell, and of the dragon, which
is in the xiiii. Chapter
of Daniell,
after the
Latin.

A There was at Baby
lon an image, called
Bel: and there were
spent upon hym,
every day xii. cakes
of floure, and vi great
pottes of wine.
Him dyd the kyng
worship him selfe and went daily to ho
noure him: but Daniell worshypped his
owne God. And the kyng sayde unto hi
why dost not thou worshyppe Bel?
He answered and sayde: Because I may
not worshyppe thinges that be made wt
handes, but the livinge god which made
heaven and earthe, & hath power upon
all flesh.
The kyng sayde unto him: thinckest y
not, that Bel is a lyvyng God? Or se
ist thou not howe moche he eateth and
drynketh every day? Daniel smyled, &
sayde: O kyng deceave not y selfe: this
is but made of claye within, and of me
tal without, nether eateth he ever any
thynge.
Than the kynge was wroth, and cal-
led for his priestes, and sayd unto them:
If ye tell me not who is this, that ea- B
teth up these expenses, ye shal die: but yf
ye can certifie me, that Bel eateth them,
then Daniel shall die, for he hath spo
ken blasphemi against Bel. And Da-
niel said unto the kyng: let it so be, acor
ding as thou hast saide. The Priestes
of Bel were. lxx. beside their wyves and
children. And the kinge wente with Da
niel in to y temple of Bel. So Bels pre
stes sayd: Lo, we wil go out, and set y
meate thou (O king) and poure in the
wine: then shutt y dore fast, and seale it
with thine owne signet: and to morow
when y commest in, yf thou findest not, y
Bel hath eaten up all, we will suffre de
ath: or els Daniel, that hath lyed upon
us. The priestes thought them selfes su
re inough, for under the altar thei had
made a previ entraunce, and there wen C
te thei in ever, and ate up what there
was.
So when thei were gone forth, y kyng
set meates before Bel. Now Dani
el had commaunded his servauntes to
bringe asshes and these he sifted tho-
row out al the teple, that y kinge might
see. Then wente thei out, and barred
the dore, sealing it with the kinges sig
net, and so departed. In the night came
the priestes with their wives and childre
(as thei were wonte to do) and ate and
dronke up all. In y morning be tymes
at y breake of y daie, y kinge arose, & Da
niel wyth him. And the king said: Da
niel are y seales whole? yet he answe-
red: Ye, O king, thei be whole. Now as
soone as he had opened the dore, the ki
ng loked unto the aultare, & cryed with
a loude voyce: Great art thou, O Bel,
and with the is no disceate.

then

Then laughed Daniel/& helde ŷ kyng that he shulde not go in and sayde: Be-hold the pauement, marcke wel, whose fotesteppes are these. The kyng saide: I se the fotesteppes of men, wemen and chyldren.

D Therfore the kynge was angrye, & toke the prestes, with their wyues and chyldren, and they shewed him the preui doores, where they came in, and ate vp soch thynges as were vpon the aultar. For the which cause the king slew the, and delyuered Bel in to Daniels pow-er, which destroyed him and his temple And in that same place ther was a gret Dragon, which they of Babylon wor-shypped. And the kyng sayde vnto Da-niel: sayest thou, that this is but a God of metall also? lo, he lyueth, he eateth & drincketh: so that thou canst not saye, ŷ he is no lyuynge God, therfore wor-ship him. Daniel sayde vnto the kyng: I wyll worshipe the Lorde my God, he is the true lyuynge God: as for thys, he is not the God of lyfe. But geue me lea-ue (O kyng) and I shall destroye this dragon with out swearde or staf. The kynge sayde: I geue ŷ leaue. Then Da-niel toke pitch, fatte and hearye woll, & dyd seth them together and made lom-pes therof: this he put in the Dragons mouth, and so the dragon barst in son-der: and Daniell sayde: lo, there is he whom ye worshiped. When they of Babi-

E lon herde that, they toke greate indig-nacion/and gathered them together a-gaynst the kyng, saying: The kynge is become a Iewe also, he hath destroyed Bel, he hath slayne the dragon, and put the prestes to death. So they came to ŷ kyng, and sayde: let vs haue Daniel, or els we wyll destroye the & thyne house.

Now when the kyng sawe, that thei rushed in so sore vpon him/and ŷ neces-sitye constrayned him, he delyuered Daniel vnto them: which cast him i to the lyons denne/where he was syxe dai-es. In ŷ denne there were seuen lyons/ and they had geuen them euery daie two bodies & two shepe: which then we-re not geuen them, that they might de-uour Daniel.

There was in Iewry a prophet called Abacuch, which had made potage/and broken bred in a depe platter, and was goinge into the felde/ for to bring it to the mowers. But the aungel of the lord sayde vnto Abacuch: go cary the meate that thou hast into Babylon vnto Da-nyell, whiche is in the lions denne. A-bachuch sayde: Lord, I neuer sawe Ba-bylon: and as for the denne, I knowe it not. Then the aungell of the lorde toke him by the toppe, ad bare hym by the he-are of the head, and (thorow a myghtye wynde) set hym in Babylon vppon the denne. and Abacuch cryed, saiynge: O Daniell thou seruaunt of god haue: ta-ke thee breakefast, that God hath sente thee. And Daniell sayde: O God, haste thou thought vpon me? well: thou ne-uer faylest them ŷ loue the. So Daniel arose and dyd eat: and the angel of the lorde, set Abacuch in hys owne place a-gayne, immediatly.

Upon the seuenth daye, the kynge G went to bewepe Daniel, and when he ca-me to the denne/he loked in. And behol-de, Daniel sate in the myddest of the ly-ons. Then cryed the king wyth a lowd voyce, saiyng: Great art thou O Lord god of Daniell, and he drewe him oute of the denne. As for those that were the cause of his destruction, he dyd cast thē into the denne, and they were deuoured in a moment before his face.

After this, wrote ŷ kynge vnto all peple, kynredes and tunges, that dwelt in all countreys saiynge: peace be mul-tiplyed wyth you. My commaundment is in al the dominion of hys relme: that men feare and stande in awe of Dani-els god, for he is the lyuing god, which endureth for euer: hys kingdome aby-deth vncorrupte, and hys power is euer lastinge. It is he that can delyuere and saue: he doth wonders and merueilous worckes in heauen and in earth for he hath saued Daniel frō the power of the Lions.

The ende of the storye of Bel.

Ezech. viii. a
iii. Re. xviii. b
Iere. xxxviii. b
Hester. vii. b
Dani. vi. c
Daniel. vi. c
Luc. i. c
Esa. xliii. b
Osee. xiii. b
Daniel. iii. f

The prayer of Manasseh kynge of Juda, when he was holden captyve in Babylon.

O Lorde Almyghtye, God of our fathers Abraham, Isaack and Jacob, and of theyr ryghteous sede of theym: which hast made heauen & erth wt al ye ornamet therof, which hast ordened the sea, by the worde of thy cōmaundement: which haste shutt vp the depe, for thy fearful ād laudable name, which al men feare, and tremble before the face of thy vertu, and for the anger of thy threatning, the whiche is importable to sinners: but ye mercy of thy promises is grete & vnsearchable: for ye art ye Lorde God moste hyghe, aboue all the earth/longe sufferynge, and excedig mercyful, and repentaunte for ye malice of mē: thou lord after thy goodnes hast promesed repentaunce of the remission of synnes: and thou that arte the God of the ryghteous haste not putt repentaunce to the ryghteous, Abraham Isaac, and Jacob/vnto them that haue not synned agaynste thee: But because I haue synned aboue the nombre of the sandes of the sea, and that manye iniquities are multyplyed, I am humbled wyth many bandes of yron, and ther is in me no breathing. I haue prouoked thyne anger, ād haue done euel before the, in commyttyng abhominacyons, & multyplyeng offences. And now I bowe ye knees of my hert, requyringe goodnesse of the, O Lorde. I haue synned, Lorde I haue synned, and knowe myne iniquitye. I desyre the by prayer, O Lord, forgeue me: forgeue me and destroye me not wt myne iniquites, neyther do thou always remembre myne euels to punysh the/but saue me (which am vnworthy) after thy grete mercye: & I wyl prayse the euerlastyngly, all the dayes of my lyfe, for all the vertue of heauen prayseth thee, and vnto thee belongeth glorye, worlde with out ende Amen.

The fyrst boke of the Machabees.

¶ After the deeth of Alexander the kynge of Macedonia, Antiochus taketh the kingdom. Many of ye children of Israel make couenaunt wyth the gentiles. Antiochus subdueth Egypte and Jerusalem vnto his dominion, Jerusalem beinge burnt maketh lawes, of her owne and for byddeth to kepe Goddes lawes. Antiochus setteth vp an Idole ouer the aulter of God.

The. fyrst Chapter.

After that Alexander the sonne of Philip, kinge of Macedonia wente forth of the lād of Cethim ād slew Darius kinge of the Persians & Medes: It happened ye he toke great warres in hand, wan very many strōge cytees, ād slewe manye kinges of the earth: going thorowe to the endes of ye worlde and gettinge many spoyles of ye people: In so moch that the worlde stode in gret awe of him and therfore was he proude in his herte. A

Now when he had gathered a myghty strong host and subdued the landes, ād people with their princes, so that they became tributaries vnto him he fel sick. And when he perceaued that he must nedes dye, he called for his nobul estates (which had bene brought vp with him of children) and parted his kingdom amōge them while he was yet aliue. So Alexander raygned .xii. yeare, and then dyede.

Daniel .viij. & .xi.

After hys death fell the kingdom vnto hys prynces, and they optayned it euerye one in hys roume, and caused them selues to be crowned as kynges and so did their children after them many yeares, and muche wickednes increased in the worlde. Oute of these came the vngracious rote, noble Antiochus the sonne of Antiochus the kinge (which had ben a pledge at Rome) he raygned in the C.xxxvii. yeare of the raygne of the Grekes. 2. Mach. iiij.

B In those dayes went there out of Israel wiked men/which moued much people in thei re vnsell, saieng: Let vs go and make a couenaunte with the heathen, that are rounde a bout vs: for sens we departed from them, we haue had much sorow.

So thys deuice pleased them well, and certayne of the people toke vpon them for to go vnto the king, which gaue thē licence to do after the ordinaunce of the heathen. Then set they vp an opē scole (at Jerusalem) of the lawes of the
I
heathen, and were nomore circumcised: but forsoke the holy testament, and ioyned them selues to the heathen, & were cleane solde to do mischefe. So when Antiochus beganne to be mighti in his kingdome, he wente aboute to optaine the lande of Egypte also, that he might haue the dominion of two realmes.

Upon this entred he in to Egipte, wt a stronge hoost with charettes, elephantes, horsmen and a greate nombre of shippes, and beganne to warre against Ptolomi the kinge of Egipte. But Ptolemi was afraid of him, and fled: and mani of his people were wounded to death. Thus Antiochus wanne mani strong cities, and toke awai gret good out of the lande of Egypte.

E
And after that Antyochus had smitten Egipt, he turned again in the c.xliii year, and wente towarde Israel and came vp to Jerusalem with a mighty people: & entred proudli in to the Sanctuarie, and toke awaie ye golden altare, ye candilsticke and all ye ornamentes therof, ye table of the shewbred, the pouring vessel, the chargers, ye golden spones the vale, ye crownes and golden apparell of the temple, and brake downe all. He toke also the siluer and golde, ye precious Jewels and ye secrete treasures that he founde. And when he had taken awaye all together, caused a great murthur of men, & so fulfilled his malicious pryde. He departed in to his owne lande.

Thus there arose greate heuynesse and misery in al ye lande of Israel. The princes and ye elders of ye people mourned, ye yonge men and the maydens were despised, and ye fayre beutye of wemen was chaunged: ye brydegrome and ye bryde toke them to mourninge: the lande and those that dwelte therein was moued: for all the house of Jacob was
D
brought to confusion.

After two yeares ye king sent his chefe tresurer vnto ye cities of Juda which came to Jerusalem with a great Multitude of people speking peacyble wordes vnto them, but all was disceate. for whan they had geuen him credence, he fell sodenly vpon the citie, and smote it sore: and destroied much people of Israel. 1. Mac vii. b
And when he had spoyled the cite he set fyre on it, castinge downe houses and walles on euery side. The wemen and 1 Mac iii, f.
theyr chyldren toke they captiue, and led awaye theyr cattel. Then buylded they the castell of Dauid with a greate and thick wal, and with mighty toures, and made it a stronge holde for them. Besyde all thys, they set wicked people and vngodly men to kepe it, stored it with weapens and vitayles: gathered the goodes of Jerusalem, and laid them vp there: thus became it a theuish castel.

And this was done to laye wait for the people that wente into the Sanctuary, and for the cruell destruction of Israell. Thus they shed innocent bloude on euery syde of the sanctuary, and defiled it. In so much, that the citesyns were fayne to departe, and the citie became an habitacion of straungers, being desolat of her owne sede, for her owne natyues were faine to leaue her. Her sanctuary was cleane wasted, her holi dayes were turned into mourninge her sabba Tobi. ii. a. Amos. viii.
thes were had in derision, and her honoure brought to naught. Loke howe great her glory was afore, so gret was her confusion, and her ioye turned into sorow.

Antiochus also the king sent out a commission vnto all his kingdome, ye al the E
people shulde be one. then they lefte 1 Mac vii. e
euery man hys lawe and all the heathen agreed to king Antiochus: Yea manye of the Israelytes consented therunto, offering vnto Idoles, and defiling the Sabath. So the kinge Antiochus set hys messaungers with his commission vnto Jerusalem, and to all the cities of Juda, that they shoulde folowe the lawes of the heathen, and forbad eyther burntoffering, meateoffring, or peace offringe to be made in the Temple of god: and that there should no Sabath nor hye feast daye be kepte: But commaunded, that the sanctuary and the holy people of Israell shoulde be defiled.

He commaunded also that there should be set vp other aulters/temples and Idols: to offre vp swynes flesh ad other vncleane beastes, that men shuld leaue theyr chyldren vncyrcumcised, to defyle theyr soules wyth al maner of vnclennesse and abhominacions: That they myght so forget the lawe, and chaunge all the holy ordinaunces of god: and y whosoeuer wolde not do accordinge to the commaundment of king Antiochus should suffre death. In lyke maner cōmaunded he thorowe all hys realme, ad set rulers ouer the people, for to compell them to do these thinges/commaundinge the cyties of Juda, to do sacryfice vnto Idoles.

Then wente the people vnto the heathen by heapes, forsoke the lawe of the Lord/ and committed much euell in y lande: ye and chaced out the secrete Israelytes, which had hyd them selues in

F corners, and pryuy places. The .xv. dai of the moneth Casleu, in the C.xlv. yere, sett kinge Antiochus an abhominable Idol of desolacion vppon the altar of God, they buylded altars thorow oute al the cytyes of Juda on euery syde, before the dores of the houses, and in the

Jsa.xxxvi.a streetes: where they brente incence, and dyd sacrifyce. And as for the bokes of the lawe of God/they brent them in y fyre/and rent them in peces. What so euer he was that had the booke of the testament of the Lord founde by hym, yea whosoeuer endeuored him selfe to kepe the lawe of the lorde, the kynges commaundement was, that they shuld put him to deth. And thorow his auctoryte he executed these thinges euery moneth, vpō the people of Israel that were found in the cytyes.

G The foure and twentye daye of the mo-

ii.Mac.vi.b neth what tim as they did sacrifice vpon the altare (which stode in the stede of the altare of the lorde) accordyng to the commaundement of kinge Antiochus/they put certen wom̄e to death, which had caused her chyldre to be circumcysed: Not onely that, but they hā ged vp the chyldren by the neckes thorow out al theyr houses, and slewe the circumcisers of them.

Yet were there manye of the people of Israel/which determed in them selues, that they woulde not eate vncleane thinges: but chose rather to suffer death, then to be defyled wyth vncleane meates. So because they colde not breake the blessed law of god, they were cruelly slain, And this great tyranny increased beyng sore vpon the people of Israel.

¶ The mournyng of Mathathiah & his sonnes, for the destruccyon of the holy cite. They refuse to do sacryfice vnto Idoles. The zele of Mathathiah for the lawe of god. They are slayne & wil not fighte agayne, because of the Sabboth daye. Mathathiah dyinge commaundeth his sonnes to fyght by swerd of God after the example of the fathers.

¶ The .ii. Chapter.

In those dayes there dyd starde vp one Mathathyah, the sonne of Symon the prest (out of the kinred of Joarib) from Jerusa- A lem, and dwelt vpon the mount of Modin, and had .v. sonnes: Jhon called Gaddis: Simeon, called Thasi: Judas, other wise called Machabeus: Eleazar, otherwise called Abaron: & Jonathas/whose surname was Apphus. These sawe the euel, that was done among the people of Juda and Jerusalē. And Mathathiah said. Wo is me, alas that euer I was borne, to se this misery of my people, and the piteous destruccion of the holy cytye: and thus to syt so styll, it beynge delyuered

i.Mach.ii. into the handes of the enemyes. Her Sanctuary is come into the power of straungers, her temple is/ as it were a man that hath lost his good name. Her precyous ornamentes are caryed awaye captiue, her olde men slayne in the streetes/and her yonge menne are fallen thorowe the swearde of her enemyes.

What people is it, that hath not some porcyon in her kyngdome? Or who hath not gotten some of her spoiles? Al her glory is taken awaie. She was a Quene, and now she is become an handmaide. Behold our Sanctuary, oure bewty and honoure is wasted awaie, and defyled by the Gētils? what helpeth it vs then to lyue? Mathathyah rent hys clothes, he and hys sonnes/and put sacke cloth vpon thē, and mourned very sore.

Then

B Then came the men therer whiche were sent of king antiochus, to compel suche as were fled in the citye of Modin, for to do sacrifice and to burne incence vnto Idoles, and to forsake the lawe of God. So, many of the people of Israell consented and enclyned vnto them/ but Mathathiah and his sonnes remayned stedfast. Then spake the commissioners of king Anthiochus/ & sayde vnto Mathathiah: thou art a noble man, of hye reputacion, and greate in thys citie, hauing faire chyldren ād bretheren. Come thou therfore fyrst/ ād fulfyll the kinges commaundemente, like as all the heathen haue done, ye and the men of Juda, and such as remayne at Jerusalem: so shalt thou and thy chil dren be in the kinges fauoure. and enriched wyth golde, syluer and greate rewardes.

Mathathiah answered, and spake with a loud voice: Though al nacions obeye the kinge Antiochus, and fall awaye euery man from kepinge the law of theyr fathers: though they consente to hys commaundementes, yet wyll I and my sonnes and my Bretheren not fall from the law of our fathers. God forbid we shuld. ye were not good for vs, ye we shuld forsake ye law & ordinances of God, and to agree vnto the commaundement of kinge Antiochus. Therfore we wyll do no suche sacrifice, nether breke the statutes of oure lawe, to go ano ther way. And when he had spoken these wordes, there came one of the Jewes which openly in the sighte of all dyd sacrifice vnto the Idols vpon the aultar in the citie of Modin, according to the kinges commaundement.

When Mathathiah sawe thys, it C greued hym at the herte, so that hys raines shoke withal, and hys wrath kindled for very zeale of the lawe. With that he gaue a skippe forth, and kylled the Jewe besyde the aultare: ye and slewe the kinges commissioner, that compelled hym to do sacrifice, and destroyed the aulter at the same tyme/ such a zele had he vnto the law of god, lyke as Phinehes did vnto zambry the sonne of Salomi. And Mathathiah cryed wt a loude voyce thorow the citie, saiynge: Who so is feruent in the lawe and wil kepe ye couenaunt, let hi folowe me. So he and hys sonnes fled in to the mountaynes and left all that euer they had i ye citye. Many other godly men also departed in to the wildernesse wyth their chyldren, their wyues and their catel, & remayned there: for the tyrāny increaced so sore vpon them.

D Nowe when the kynges seruauntes, and the hoost, whych was at Jerusalem in the cytie of Dauid herde/ that certeyne men had broken ye kynges commaundement and were gone their waie to the wyldernesse in to secrete places, & ye ther wer many departed after thē, they folowed them to fyghte agaynste thē in the Sabbath daye and sayde: wyll ye yet rebell? Get you hence and do the cōmaundement of kynge Antiochus, and ye shal liue. Thei answered. we wil not go forth, nether wyll we do the kynges commaundement to defile the Sabbath daie. Then begāne thei to fight agaynst them, neuerthelesse thei gaue them none other answere, nether cast thei one stone at them ner made fast their preuie places, but saide. we will die al in oure innocenci, heauen ād earth shall testifie with vs. that ye put vs to deth wrongeousli. Thus they fought against thē vpon the Sabboth, and slewe both men and catell their wiues and their childerē, to the nombre of a thousand people.

E When Mathathiah and his frēdes herde this, thei mourned for them right sore, and saide one to another: If so be that we all do as our brethren haue done/ & fight not for our liues & for our lawes against ye hethē then shal thei the soner rote vs out of the erth. So they concluded amounge them selues at the same, saiynge: Whatsoeuer he be that cometh to make battaille with vs vpon the Sabbath daie, we will fight against him, and not die al, as our brethren that wer murthred so haynously. Upon this came the Sinagoge of the Jewes vnto the strong men of Israel, & such as wer feruent i ye lawe. And all they that were fled for persecucyon, came to help them ād to stand bi them: In so moch ye they gathered an hooste of men, and slewe the wicked doers in their gelousy, and

Marginal notes: i. Mac. v. 6. — Josu i, 6 — Num. xxv. b.

the vngodly men in their wrath. Some of the wicked fled vnto the Heathen, & escaped.

Thus Mathathiah and his frendes wente about, and destroyed the aulters and Circumcised the Chyldren, that had not yet receaued circumcisio: as many as they founde within the costes of Israel: and folowed mightely vpon the children of pryde, and this acte prospered in theire handes: In so moche, that they kept the law agaynst the power of the Gentiles and the kinges/ and gaue not ouer their domynyon vnto wycked doers.

F After this when ẏ tyme drewe on fast that Mathathiah shulde dye, he sayde vnto his sonnes: Now is pryde & persecucyon increased, now is ẏ tyme of destruccyon & wrathful dysplesure: wherfore (O my sonnes) be ye feruent in the lawe/ & ieoparde youre lyues for ẏ Testamẽt of the father: & call to remembraunce what actes oure fathers dyd in their tyme, so shall ye receaue greate honour

Jacob. ii. c / Roma. iiii. b / Gene. xxii. a

and an euerlastinge name. Remembre Abraham, was not he founde faythfull in tentacyon, and it was reckened vnto him for rightuousnes? Joseph in tyme of hys trouble kepte the commaundement, and was made a Lorde of Egypte. Phinches our father was so feruent for the honoure of God, that he optayned ẏ couenaunt of an euerlastynge presthode. Josue for fulfillinge ẏ worde of God, was made the captayne of Israel. Caleb bare recorde before the congregacion, and receaued an heritage. Dauid alsoo in hys mercyfull kyndnesse, optayned the trone of an euerlastynge kyngdom. Elias beyng gelous and feruent in the lawe, was taken vp into heauen. Hananias, Azarias and Misael remayned stedfast in fayth, & were deliuered out of ẏ fyre. In lyke maner Daniel beynge vngiltie, was saued from the mouth of the Lyons.

And thus ye maie consydre thorow

G out all ages sence the worlde begane

Hebre. xi. b

that who soeuer put their trust i God, were not ouercome. Feare not ye then the wordes of an vngodli man, for hys glorye is but dounge and wormes: to daye is he set vp, and to morowe is he gone: for he is turned into earth and his memorial is come to naught. Wherfore (O my sonnes) take good hertes vnto you, and quite youre selues lyke men in the lawe: for if ye do the thynges that are commaunded you in the lawe of the lorde your god, ye shall optayne greate honour therin.

And beholde, I knowe that your brother Simon is a manne of wisdome: se that ye geue eare vnto hym alwaye, he shalbe a father vnto you. As for Judas Machabeus, he hath euer bene myghtye and stronge from hys youthe vp: let hym be your capteine, and ordre the battell of your people: thus shal ye bringe vnto you all those that fauoure the lawe, and se that ye auenge the wronge of youre people, and recompence the heathen agayne, and apply your selues whole to the comaundement of the law. So he gaue thẽ his blessinge, and was layd by hys fathers & died in the. C. and xlvi. yeare at Modin, where his sonnes buried him in his fathers sepulchre, and all Israel made great lamentacion for hym.

¶ Judas is made ruler ouer the Jewes. He killeth Appolonius & Seron the price of Syria. The confidence of Judas towarde God. Judas determeneth to fight agaynst Lisias, whome Antiochus had made capteyne ouer his host. The prayer of thee Abstyners.

¶ The. iii. Chapter

A Then stode vp Judas Machabeus in his fathers steade, and all his brethren helped hym: and so dyd all thei that helde with hys father/ and fought wyth cherefulnes for Israell. So Judas gat hys people greatte honour: He put on a brest plate as a giaunte, and arayde hym selfe wyth hys harnes, and defended hys hoste wyth hys swearde. In his actes he was lyke a lyon, and as a lyons whelpe roaringe att hys praye.

Josephus. cap. viii. li. xii. Antiq.

He was an enemye to the wickeder and hunted thẽ out: and brent vp those, that vexed hys people: so that his enemyes fled for feare of him, and all the workes of vngodlynes wer put to trouble: such lyke a prosperitie was in his hande, Thys greued diuerse kynges/ but Jacob was greatlye reioyced thorowe hys actes, and he gat him self a great name

B for euer.

He wente thorow ÿ cytyes of Juda, destroyenge the vngodly out of them/ turnyng awaye ÿ wrath from Israell, and receauyng soch as were oppressed: and the fame of him went vnto ÿ vttermost parte of the earth. Then Appollonius (a prince of Siria) gathered a mighty greate hoost of the heathen ꝯ oute of Samaria, to fyght agaynst Israell.

Whych when Judas perceaued, he wente forth to mete him, fought wyth him: slewe him, and a great multitude with hym, the remnaunte fled, ꝯ he toke their substaunce Judas also toke Appollonius owne swearde, and foughte with it all his lyfe longe.

B Now when Seron (another prince of Siria) herde saye/ ÿ Judas had gathered vnto hym the congregacion ꝯ church of the faythfull, he saide: I will get me a name and a preise thorow out ÿ realme: for I will go fight with Judas, and them that are with him, as mani as haue despised the kiges commaundemēt.

So he made him redy, and there wente with him agrete myghtie hoost of the vngodly, to stande bi hym, and to be auenged of ÿ children of Israel. And when thei came nie vnto Bethozon, Judas went forth against thē with a small compani. And when his people sawe soch a great host before them, thei sayde vnto Judas: How are we able (beynge so fewe) to fyght againste so grete a multitud and so stronge, seing we be so weery/ and haue fasted all this daie?

I Josephus cap. viii. li. xii. Antiq.

But Judas sayde: It is a small matter for mani to be ouercome wt fewe: there is no difference to the God of heauen, to deliuer bi a great multitude or bi a small compani: for the victory of ÿ battel standeth not in the multitude of the hoost, but the strength cōmeth from heauen. Beholde, thei come against vs with a presumptuous, and proude multitude, to destroie vs, oure wiues ꝯ oure children, and to robbe vs. But we wyll fight for oure lyues, and for oure lawes, and the Lorde him selfe shall destroie them before our face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes he leapte sodenly vpon them. Then was Seron smiten and his host put to flyght and Judas folowed vpon them beyonde Bethozon vnto the plain felde, where thei were slayne, viii hundred men of them, and the resydue fled into the lande of the philistines. Then all the heythen on euery syde were afrayd for Judas and his bretherē, so that the rumoure of hym came vnto the kings eares, for al ÿ gentyles could tell of the warres of Judas.

So when kinge Antiochus hearde these tydinges, he was angry in his minde: wherfor he sent forth and gathered an host of hys whole realme very strong armies, and opened hys treasurye, and gaue his hoost a yeares wagis in hād commaundinge them to be redye at all times. B

Neuertheles when he saw that ther was not money enough in hys treasuries/ and that thorow the discorde ād persecution, which he made in the land (to put downe the lawes that had bene of olde times) his customes and tributes of the lande were minished: he feared that he was not able for to beare ÿ costes and charges any longer/ nor to haue suche giftes to geue so lyberallye as he dyd afore, more then the kinges that were before hym.

Wherfore he was heuy in his minde, and thought to go into Persides/ for to take tributes of the lande, and so to gather much moneye. So he left Lisias (a noble man of the kynges bloud) to ouersee the kinges businesses, from the water Euphrates, vnto the borders of Egipte: and to kepe well his sonne Antiochus tyll he came agayne. i. Mac. vi. a

C Moreouer, he gaue hym half of his hooste and Elephantes committed vnto him euery thynge of hys mynde, concerninge those whyche dwelle in Juda and Jerusalem: that he shoulde sette oute an armye against them to destroy and to roote oute the powere of Israell, and the remnaunt of Jerusalem, to put out theyre memoriall from that place, to set strangers for to inhabit al theyr quarters, and to part theyr land amonge them. Thus the king toke the

Josephus capi. x lib xii. Antiq. other parte of the hoost, and departed
from Antioch (a citie of his realme) o-
uer the water of Euphrates, in the hun
dreth and. xlvii. yeare, and went thorow
the hye contrees.
ii. Ma vii. a And Lisias chose vnto hym Ptolo
my the sonne of Dorimenus, Nicanor
and Gorgias myghtie men, and the kin
ges frendes. These he sent with. xl. thou
sand fote men, and. vii. thousand hors-
men, for to go into the lande of Juda, &
to destroye it, as the kynge commaun-
ded. So they went forth with all theyr
power, and came to Emmaus into the
playne felde. When the marchauntes
herd the rumour of them, they and their
seruauntes toke very moche syluer and
golde, for to bye the chyldren of Isra-
ell to be theyr bondmen. Ther came vn
to them also yet mo men of warre on e-
uery syde, out of Siria and from the
C Palestines.
Nowe when Judas and hys brethe
ren sawe that troubble encreased, and
the hoost drew nye vnto theyr borders,
consideryng the kinges wordes whych
he commaunded vnto the people: name
lye, that they shoulde vtterly wast and
destroye them: They sayde one to an o-
ther: Let vs recouer the decaye of oure
people, let vs fight for oure folcke, and
for oure Sanctuary. Then the congre
gation were sone ready gathered toge-
ther to fyght, to praye and to make sup
plication vnto God for mercye & grace.
i. Ma. i. b As for Jerusalem, it laye voyde, and
was as it had bene a wyldernes, Ther
wente no man in nor oute at it, and the
sanctuary was troden downe. The ale-
auntes kepte the castell, there was the
habitacion of the heathen. The mirthe
F of Jacob was taken awaye, the pype &
the harpe was gone from amonge thē.
The Israelytes gathered them to
gether and came to Maspha, before Je
rusalem: for in Maspha was the place
wher they praied afore time. So they
fasted þ day, & put on sacloth cast ash
es vpon their heads: rent theyr clothes,
and leyde forth the bokes of the lawe(
Wherout the heathen sought the lyke
nesse of their ymages) and brought the
prestes ornamentes, the fyrstlynges and
the tithes. They sette there also the
abstyners whyche had fulfylled theyr Numeri. vi
dayes) before god, and cryed with a lou
de voice towarde heauen saying: what
shall we do wyth these? and whither G
shal we cary them awaye? For þ Sanc
tuary is troden downe and defyled, thy
prestes are come to heuynesse and dys-
honour: and beholde, the Heathen are co
me together for to destroye vs. Thou
knowest what thinges they ymagin a-
gaynst vs. How may we stande before
theim, excepte thou (O GOD) be oure
helpe?
They blewe out the trompette also Exo. xviii. f
wyth a loude voyce. Then Judas orde
ned captaynes ouer the peple: ouer thou
sandes, ouer hundredes / ouer fyftye,
and ouer ten. But as for soch as buyl
ded them houses, maryed wyues, plan
ted them vyneyardes, and those that we
re fearfull: he commaunded them euery
mā to go home, accordynge to þ lawe.
So þ hoost remoued, and pytched vpō Deut. xx
þ southsyde of Emmaus.
And Judas sayde: Arme youre sel-
ues, be stronge (O my chyldren) make
you ready agaynst to morow i the mor
nynge, that ye may fyght wyth these pe
ple, whych are agreed together to destroy
vs and oure sanctuarye. Better is it
for vs to dye in battayll, than to se our
people & our sanctuary in soch a mysera
ble case. Neuerthelesse, as the wyll is i Math. xxvi
heuen, so be it. Luc. xxii

Judas goeth agaynst Gorgias whych lyeth in wayte. He putteth Gorgias and his host to flyght. Lisias inuadeth Iewrye, but Judas ouerthroweth hym. Judas purifieth þ temple and dedicateth þ aulter.

The. iiii. Chapter.

Then tok Gorgias fyue thou
sand men of fot, and a thou
sande of the beste horsmen:
and remoued by night, to co
me nye where þ Jewes host A
laye, and so to slaye them sodenly. Now
the men that kepte the castell, were the
conueyers of them. Then arose Judas
to smyte the chefe and pryncipall of the
kynges Host at Emmaus: for the army
was not yet come together. In the mea
ne season came Gorgias by nyght in to
Judas tentes: and when he founde no
man there he sought them in the moun
taynes, and thought they had bene fled
awaye because of him.

but

But when it was daye, Judas shewed hym selfe in the feld wyth thre thousande men only, whyche had nether harnes ne ner sweardes to their myndes.
But on the other syde, they sawe that þ Heathen were myghtie and wel harnessed, and their horsmen aboute them/ & all these well experte in feates of warre.
Then sayde Judas to the men þ were with him: Feare not ye the multitude of them, be not afrayed of their violente runnynge: remembre how oure fathers were delyuered in þ reed see, when Pharao threatened them with a great Host.
Exo.xiiii.f.
Euen so lett vs also crye now towarde heauen: and the Lorde shall haue merci vpon vs, and remembre the couenaunt of oure fathers, yee and destroye this Host before oure face this daie: And all the Heathen shal know, that it is God hym selfe, which delyuereth and saueth Israel.
Then the Heathen lyft vp their eies: and when they sawe that they were commynge agaynst thē, they went out of ther tentes in to the battayll. and they that were wyth Judas, blewe vp the trompets. So they buckled together, and þ Heathen were discomfyted and fled ouer the playne felde: but the hyndmost of them were slayne For they folowed vp þ them vnto Assaremoth and in to þ feldes of Idumea towarde Azot & Jamnia: so that ther were slayn of them vpon a thre thousande men. So Judas turned agayne wyth his Hoste, & saide vnto the people: Be not gredy of spoyles, we haue yet a battayll to fyght: for Gorgias and his host are here by vs i the mountaynes but stande ye fast agaynst oure enemyes, and ouercome thē: then maye ye safely take the spoyles.
As Judas was speaking these wordes there apeared one parte of them vp on the mount. But whan Gorgyas sawe that they of his partye were fled/ & the tentes brente vp (for by the smoke they might vnderstand what was done (they perceauynge this, were very sore afrayed: and when they sawe also þ Judas and hys hoost were in the felde ready to stricke batayll, thei fled euerychone in to the lande of the Heathen.
So Judas turned agayne to spoyle the tentes where they gat muche golde and syluer, precious stones: purple ād greate riches, Thus they went home and songe a Psalme of thankesgeuing and praysed god in heuen for he is gracious, and his mercy endureth for euer. And so Israell had a great victorye in that daye.
Now all the heathen that escaped, cam ād told Lisias eueri thig as it is apointed. Wherfor Lisias was sore afferde and greued in his mynde, because Israel had not gotten such missfortune as he woulde they shoulde, nether as þ kinge cammaunded. The nexte yeare folowing: gathered Lisias three score thousande, chosen Menne of fote, and fyue thousād horsmen, to fyght agaiste them.
So they came into Jewry, and pitched theyr tents at Bethoron wher Judas came agaynst them withe ten thousande men, And when he sawe so greate myghtie an host, he made hys prayer & sayde: Blessed be thou (O sauioure of Israell) which diddest destroy the vyolent power of the giauntes/ in the hande of thy seruaunt Dauid, and gauest the host of the hethen into the hande of Jonathas (the sunne of Saul) and of hys weapen bearer.
i. Reg. xiii. g.
iiii. Re. xiiii.
Put this hoost nowe into the hande of thy people of Israel, and let them be confounded in theyr multitude of horsemen. Make them afrayde and discomfort the boldnes of theyr strenght that they may be moued throw theyr destruction Cast them downe thorow the swerde of thy louers, then shall all they that knowe thy name, prayse the with thankesgeuinge,
So they stroke the battell, and there were slayne of Lisias host fyue thousand men, Then Lisias seinge the discomforting of hys men, and the manlynes of the Jewes, howe they were redi ether to lyue or to dye lyke men: He came vnto Antioche and chose out men of warre: that when they were gathered together they might comme agayne in to Jewry.
Then sayde Judas and hys brethren: beholde, our enemyes are discomfited:

Let vs now go vp/ to clense and to repayre the Sanctuary.

Upon this, al the hoost gathered thē togither, ād wente vp vnto mount Sion. Now when they sawe the Sanctuary layed wast, the alter defiled ÿ dores brent vp, ā the shrubbes growinge in ÿ courtes, like as in a wode or vpō mountaynes, yee and that the prestes Celles were broken downe: They rente theire clothes, made greate lamentacion cast asshes vpō their heades, fell downe flat to the grounde, made a greate noyse wt the trompettes, and cryed towarde heauen.

Then Judas apoynted certayne mē, to fyght agaynst those, which were in ÿ
D castel til they had clensed ÿ Sanctuary. So he chose prestes that wer vndefiled: such as had pleasure in the lawe of god/ and they clensed the Sanctuarye/ and bare out ÿ defyled stones into an vnclene place. And for so much as the aulter of burntofferīgs was vnhalowed, he toke aduisement, what he might do withal: so he thought it was best to destroye it (lest it shoulde happen to do theym any shame) for the heathen had defiled it, ā therfore they brake it downe. As for the stones they layde theym vp vpon the mountain by ÿ house in a cōuenient place til there came a prophet to shewe, what shulde be done with them.

So they toke whole stones acordig to the lawe, and buylded a newe aulter suche one as was before, and made vp ÿ Sanctuary wt in and wtout, ād halowed the courtes. They made new ornamētes, and brought the candelstick the aulter of incence, ād the table into the temple. The incence laied they vpō ÿ alter, and lyghted the lampes which wer vpon the candelsticke, that they myghte burne in the temple. They set the shewbread vpon the table and hanged vp ÿ
E vale, and set vp the temple, as it was afore and vpon the xxv day of the ix moneth, which is called the moneth of Casleu in the cxlviii. yeare they rose vp by times in the morninge for to do sacryfyce according to the lawe vpon the new burnt offeringe aulter that they had made: after the tyme and season that the Heathen had defyled it.

The same daye was it set vp agayne wt songes, pypes, harpes and cimbales.

And al the people fel vpon their faces, worshipping and thancking ÿ god of heauen, which had geuen thē the victory. So they kept the dedicaciō of the aulter viii. daies offring burnt sacrifyces and thankes geuinge wt gladnes. They decte the temple also with crownes and shyldes of golde, and halowed the portes and celles, and hāged dores vpon them. Thus ther was very grete gladnes among the people, because the blasphemy of the Heathen was put awaie. So Judas and his brethren wt the whole congregacion of Israel, ordened, that the tyme of the dedicacyon of the aulter shulde be kepte in his season from yeare to yeare, by the space of viii daies from the xxv daye of the moneth Casleu: yea and that wyth myrthe and gladnes.

And at the same time buylded they vp the mount Sion with hie walles ād stronge towres rounde aboute: lest the Gentils shoulde come ā treade it doune as they did afore. Therfore Judas set men of warre in it to kepe it: and made it strong, for to defend Bethsura: that the people might haue a refuge agaīst the Edomites.

Judas vaynquisheth ÿ Heathen that go about to destroye Israel and is helped of his brethren Simō and Jonathas he ouerthroweth the cytye of Ephrō, because they denied him passage thorow it.

The v. Chapter.

It happened also that whē the heathen rounde aboute herd, how that the aulter ā the Sanctuary were set vp in their olde estate: it displesed thē veri sore, wherfore they thought to destroy the generacion of Jacob that was amonge them: Inso much that they beganne to slaye and to persecute certayne of the people.

Then Judas fought agaynste the children of Esau in Idumea, and agaynst those whiche were at Arabathane (for they dwelt rounde about the Israelytes) where he slew ā spoiled a greet multitude of them. He thought also vpon the malyce and vnthanckfulnesse of the children of Bean, how they were a snare ā stopp vnto ÿ people ā how they

layd wayt for thē in ẏ hye way: wherfore he shut thē vp into towers & came vnto them, condempned them, and brent vp theyr towres, with all that were in them

Afterwarde went he agaynst the chyldren of Ammon, whereof he founde a mightye power, and a greate multitude of people, with Timothye theyr captaine. So he stroke many batels with thē which were destroyed before hym. And when he had slayne them, he wan Gazer the citie with the townes belonginge therto, and so turned agayne into Jewrye. The heathen also in galaad gathered them together against the Israelytes that were in theyr quarters to slaye them: but they fled, to the castell of Dathema n, and sent letters vnto Judas & his brethren, saying: The heathen are gathered againste vs on euerye syde, to destroye vs, and now they make them for to come, and laye sege to the castell, wherunto we are fled: And Tymothius the capteyn of theyr hoost: come therfore, and delyuer vs out of theyr hands for there is a greate Multitude of vs slain already, yea & our brethern that were lefte at Tubin, ar slayn and destroid (well nye a thousand men) and theyr wyues, theyr children, & theyr goodes haue the ennemyes led away captyue.

Whyle these letters wer yet a redig, beholde, theare came other messengers from Galilee, with rente clothes: which tolde euen the same tidynges, and sayd that they of Ptolomaus, of Tirus and of Sidon were gathered against them, and that all galyle, was fylled with enemyes to destroy Israel. When Judas and the people herde thys, they came together (a great congregacion) to deuise, what they might do for ther brethren /that were in troubble and beseged of theyr enemyes. And Judas sayde vnto Simon his brother: chose the out certayne men, and goo delyuer thy bretheren in Galile: As for me and my brother Jonathas, we wyll go into galaadithim. So he left Josephus the sonne of zachary, ād Azarias to be captaynes of the people and to kepe the remaunt of the host in Jewry, and cōmaūded thē sayig: take ẏ ouersight of thys people & se ẏ ye make no war against ẏ Heathen, vntyll the tyme that we come agayne, And vnto Simō he gaue thre thousande men for to goo in to Galilee, but Judas hym self had eyght thousande in Galaadithim. C

Then went Symon in to Galile, & stroke diuerse batelles with the Heathen: whom he discomfyted, and folowed vp on them vnto the porte of Ptolemais. And there were slayne of the Heathen allmost .iii. thousande men. So he toke the spoyles of them, and caried awaye ẏ Israelites, that were in Galilee & Arbatis, wyth their wyues, their children & all that they had, and brought them in to Jewri with greate gladnesse, Judas Machabeus also and his brother Jonathas, wente ouer Jordane, and trauailed .iii. dayes iourney i the wyldernesse: Where the Nebuthers met them and receaued them louyngly, and tolde thē D euery thynge that had happened vnto their brethren in Galaadithim, & how ẏ mani of thē wer beseged i barasa Bosor, Alimis, Caspho, Mageth & Carnaim (al these are strong walled and myghtie greate cyties (and that they were kep I. Reg. viii. g. te in other cytyes of Galaad also: and to morow they are apoynted to bringe their host vnto these cities, to take them iiii. Re. xiiii. & to winne them i one daye.

So Judas and his host turned i all the haste in ẏ wyldernesse towarde Bosor, and wonne the cytie, slewe al ẏ males with the swearde, toke all their goodes/and sette fyre vpon the cytie And in ẏ nyght they toke their iourneye from thēce, and came to the castell. And by tymes i the mornyng whē they loked vp, beholde, there was an innumerable people bearynge ladders and other instrumētes of warre, to take ẏ castell and to ouercome them.

When Judas sawe that ẏ battaill beganne, and that the noyse therof went vp and range in to the heauen and ẏ there was so greate a crye in the cytie: He sayd vnto his host: fyght this daye for youre brethren. And so came behinde their enemyes in thre companyes, and blewe vp the trompettes, and cryed in their prayer to God.

But as soone as Timotheus hooste perceaued that Machabeus was there they fled from him, and the other slewe them doune right sore: so that ther wer killed of them that same daye, al moste eyght thousande men. Then departed Judas vnto Maspha, laied sege vnto it, wanne it, slewe al the males in it, spoiled it, and set fyre vpon it. From thence went he & toke Casbon Mageth Bosor and the other cyties in Galaad.

After this gathered Timothy an other host, which pitched their tentes before Raphon beyonde the water. Judas sent to spy the hoost, and they brought him worde agayne, sayenge: All the Heathen that be round abboute vs are gathered vnto him, and the host is very greate: Yea they haue hyred thee Arabians to helpe theym, and haue pytched their tentes beyonde the water, and are readye to come and fighte agaynste thee. So Judas wente on to mete them.

And Tymothy sayde vnto þ captaynes of hys hoost: when Judas and hys hoost come nye the ryuer: yf he goo ouer fyrste/we shal not be able to wythstande him: for why, he wyl be to strõg for vs. But yf he darre not come ouer so that he pytche hys tente beyonde the Water: then wyll we goo ouer, for we shalbe stronge ynough agaynste hym.

Now as soone as Judas came to the ryuer, he appoynted certayn scrybes of the people, and commaunded them, saienge: Se that ye leaue none behynd vpon thys syde of the ryuer but let euery man come to the battayll. So he wente first ouer vnto them, and his people after him

And all the Heathen were discomfited before him, and let theire weapons fal, and ranne into the temple that was at Carnai. Which cytie Judas wanne, and brent the temple with al that were in it: So was Carnaim subdued, and myght not withstande Judas. Then Judas gathered al the Israelytes that were in Galaad, ythym, from the lest vnto the most, with their wyues and their children (a very greate hoost) for to cõ into the land of Israel.

So they came vnto Ephron, which was a myghtye greate and stronge cytie, and laye in their way. For they could not go by it, nether of the ryghte hande nor of the lyfte, but must go thorowe yt. Neuertheles they that were in the citie, wolde not let them go thorowe, but walled vp the portes wyth stones. And Judas sent vnto them wt peacible wordes, saying: Let vs passe throw your land, that we maie go into our own countre: ther shal no body do you harme, we wil but only go thorow. But they woulde not let them in.

Wherfore Judas commaunded a proclemacion to be made throw out the hoost, that euerye man shulde kepe his order: and so they did their best lyke valiaunte men.

And Judas beseged the cyte al that daie and al that nighte, and so wan it: where they slewe as many as were males, and destroyed the citie, and spoyled it, and wente thorowe all the cytie ouer them that were slayne. Then went they ouer Jordan in the playn felde, before Bethsã. And Judas helped those forwarde that came behinde/and gaue the people good exhortacyon al the wai thorowe tyll they were come into the lande of Juda.

Thus they wente vp vnto the mounte Sion, where they offred with mirth ãd thankesgeuinge: because there were none of them slayne, but came home againe peaceably.

Now what tyme as Judas and Jonathas were in the lande of Galaad ãd Simon theyr brother in galylee before Ptolomays. Then Josephus the sõne of zachary and Azariah the capteynes hearinge of the actes that were done & of the battels that were stroken, sayde: Let vs get vs a name also and go fight agaynst the hethen that ly round about vs.

So they gaue theyr host a commaũdement, and wente toward Jamniah. then came Gorgiah and hys men oute of the citie to fyghte agaynste them, Josephus also & Assiriah were chased vnto the borders of Jewry and there were slayne that daye of the people of Israel ii. M. men so that there was a great misery amonge the people, and al because

because they were not obedyente unto Judas and his brethren but thoughte they shoulde quite them selues manfully. Neuertheles they came not of the sede of these men, by whom Israel was helped. But the men that were with Judas, were gretly cōmended in the sight of all Israel and al Heathen, wheresoeuer their name was herde upon, and the people came unto them byddynge them welcome.

After this went Judas forth wyth hys brethren, and foughte againste the children of Esau, in the land that lieth towarde the south, where he wanne the citie of Hebon and the townes that lie beside it: and as for the walles and towres round aboute it, he brente them up. Then remoued he to go into the lande of the Philistines, and went thorow Samaria. At the same tyme were many prestes slaine in the battail, which wilfully and without aduisement, went out for to fight, to get them honoure. And whē Judas came to Azot in the Philistines lande, he brake downe theyr aulters / brent the images of their Idoles, spoyled the cities, and came agayne into the land of Juda.

¶ Antiochus wyllig to take the citie of Elimas for a praye is dreuen awaye of the Cytesins. He falleth in to seckenes and dyeth. His sonne Antiochus ys made kynge. The besege of the tower of Sion, Eupator commeth in to Jewry with a great army. The boldenesse of Eleazar.

The vi. Chapter.

A Now when kinge Antiochus trauailed thorow the hie countrees, he herd that Elymas in Persia was a noble and plenteous citye in siluer and golde and ȳ there was in it a very rich temple: where as were clothes, cote armours and shildes of gold, which Alexander the sonne of Philippe king of Macedonia had left behind hī. Wherfore he went about to take the cytie and to spoile it, but he was not able: for ȳ citisins were warned of it, & fought whī. And so he fled & departed wt grete heuines, & cā againe into Babilō. Moreouer, there cā one which broughte hi tydiges i Perside, ȳ his hostes whyche were i ȳ lād of Juda, were driuē awaie and how ȳ Lisias wente forth firste wt a greate power, & was driuē awaie of ȳ Jewes: how ȳ they had wonne the victory / & gotten greate goodes out of the hoostes that perysshed: howe they had broken downe the abhominacion, which he set up uppon the aultar at Jerusalē, and fenced the sanctuary with hye walles, lyke as it was afore tyme and Bethsura hys citie also.

B So it chansed that when the kinge had herde these wordes, he was afraid ād greued very sore. Wherfor he layd hym downe upon his bedde, and fel sycke for very sorowe and al because it had not happened as he had deuysed. And there continued he longe, for his grefe was euer more and more, so that he sawe, he must nedes dye. Therfore he set for hys frendes and sayde unto theym: the slepe is gone fro myne eyes for the very sorow and vexation of herte that I haue: for when I consydered in my mynd / the greate aduersitie that I am come in, where as afore tyme I was so mery, and so gretly set by (by reason of my power) Againe considering the euel that I haue donne at Jerusalem, from whence I toke all the riches of golde & siluer that were in it, and sent to sich awaie the inhabiters of Jewry wythout any reasō why: I know, that these troubles are com upon me for ȳ same cause And beholde, I must dye wt greate sorow in a straunge lande. Then called he forone Philippe a frende of his, whō he made ruler of al his realme, ād gaue him the crowne, his robe and his ring: that he shuld take his sonne Antiochus unto him, and bringe hi up til he might

C raigne him selfe. So the king Antiochus died ther in the. cxlix. yeare. Whē Lisias knewe that the kinge was deed, he ordened Antiochus his sonne (whō he had brought up) to raigne in his fathers sted, & called him Eupator. Now they that were in the castel (at Jerusalē kepte in the Jewes rounde aboute the Sanctuary, and sought euer still to do them harme / for the strenghening of the Heathen.

Wherfore Judas thought to destroy thē, and called al the people to gether, ȳ they might laie sege unto them. So they came together in the. Cl. yeare, ād beseged them layinge forth their ordynaunce and instrumentes of warre.

Then

Josephus. cap. xiii. lib. xii.

i. Mach. iiii.

ii. Ma. ix. a, b. c. d. e

Ozee. iii. e iiii

Then certayne of them that were bese-
ged wente forth (unto whom some un-
godly men of Israell ioyned them sel-
ues also) and went unto the king, say-
enge: How longe wyl it be, or thou pu-
nysh and auenge our brethren? We
haue euer bene minded to do thy father
seruyce, to walke in his statutes, & to o-
bei his cōmaundementes. Therfore our
people fell from us, and wheresoeuer
they founde any of us, they slew them:
ād they haue not only medled with us/
but with al our countrees: and beholde
thys daie are they besegyng the castell
at Jerusalem, and haue made up the
stronge hold in Bethsura: And if thou
Ma.v.iiii.g doest not preuent them right soone, they
wyl do more then these, and thou shalte
not be able to ouercome them.

D When the king herde thys he was
Mach.xiii.c very angry, and called al his frendes,
the captaines of his fote men and of al
his horse men together. He hyred men
of warre also out of other realmes, ād
out of the Iles of the sea, whyche came
unto him, and the nombre of his hooste
Mach.iiii.g was an hundreth thousand fote men, &
i.vi.f. twentie thousande horsemen, and .xxxii
Elephantes wel exercised to battayll.
These came thorow Idumea unto Be
tasura, and belegedit a long season, ād
made diuers instrumentes of warre a-
gaynste it. But the Jewes came out ād
brent them, and fought lyke men. Thē
departed Judas from the castel at Je-
rusalem, and remoued the host toward
Bethzacaran ouer against the kynges
armye.

So the kynge arose before ẏ daye,
and brought the power of his host into
ẏ waie to Bethzacaran, where ẏ hostes
E made them to the batyll, blowynge the
trōpettes. And to prouoke the Elephā
tes to fyght, they shewed them the reed
grapes and mulberies. And deuyded
the Elephantes amonge the hooste so
that by euery Elephant there stode a.
M. men wel harnessed, and helmets of
stele upon their headis: Yea unto eue
rye one of ẏ Elephātes also were orde-
ned .v. hundred horse men of the beste/
whiche wayted of the Elephantes, go-
ynge where so euer he wente, and depar
ted not from hym.

Euery Elephante was couered wyth a
stronge Tower of wodde, where upon
were .xxxii. valyaunte men wyth wepōs
to fyghte, and within yt was a man of
Inde to rule the beaste.

As for the remnaunte of the horse-
men, he set them upon bothe the sydes
in two partes wyth trompettes, to pro
uoke the hoost, and to stere up such as
were slowe in the armye. And when
the sonne shone upon their shyldes of
golde and stele/the mountaynes glyste
red agayne at them, and were as bright
as the cressettes of fyre. The kinges
host also was diuided one part upō the
hye mountaynes, & other low beneth: so
they went on, takig good hede, & kepig
theyr ordre, & al they that dwelt in ẏ lād
were afrayed at the noyse of theyr host
when the multitude wente forth, and
when the weapens smot together, for ẏ
host was both great & myghti. Judas
also, & his host entred into ẏ battel, and
slew .vi. C. men of ẏ kiges armye. Now
when Eleasar the sonne of Saura did
se one of the Elephāts decket wt ẏ kigs
badge, and was a more goodlye beaste
then the other: he thoughte the kynge
shulde be upon him, and ieoparde hym
selfe to deliuer his people, and to get hī
a perpetuall name.

Wherfore he ranne with a corage
unto the Elephante in the middest of ẏ
hoost, smytynge theym downe of both
the sydes, and slew many aboute hym.
So went he to the Elephantes fete, &
gat hī under him, and slew him: then fel
the Elephant doune upon him, ād there
he dyed. Judas also and his men seing
the power of the king and the myghtye
violence of his host, departed from thē.
And the kinges army went up against F
theym towarde Jerusalem, and pyt-
ched their tentes in Jewrye besyde the
mounte Syon. Moreouer, the kyng
toke truce wyth them that were in Be-
thsura.

But when they came out of the citie i.Ma.iiii.d
(because they had no vytayles wythin, vi.b.
and the lande laye untilled) the kynge ii.Ma.xi.a
toke Bethsura, and set men to kepe it, xiii a
and turned his hoost to the place of the
Sanctuary/& layde sege to it a greate
while.

whyle. Where he made all maner ordy-naunce, handbowes, fyrie dartes, rack ettes to cast stones, scorpyons to shute arowes, and slinges. The Jewes also made ordinaūce agaīst theirs, & fought a longe season.

But in the cytie there were no vytayles, for it was the seuenth yeare of the warre, and those Heathen that remay ned in Jewry had eaten vp al our store And in the sanctuary were few mē lefte for the hunger came so vpon them, that they were scatered abrode euery man to his owne place.

So when Lysias herde that Phi-
lippe (whom Antiochus the kyng while
he was yet liuing, had ordened to bring
vp Antiochus his sonne, that he might
be kyng) was come agayne out of Per-
sia and Media with the kynges hoost,
and thought to optaine the kyngdome:
he gat him to the kynge in al the haste
and to the captaynes of the hoost, and
saide: we decrease daylye, and oure vy-
C taples are but small: Agayne, the place
that we laye sege vnto, is very strong,
& it were our parte to se for the realme.
Let vs agree wyth these men and take
truce with them, and wyth al their peo-
ple, and graunt them to lyue after their
lawe as they dyd afore. For they be gre
ued and do al these thinges against vs
because we haue dispysed their lawe.
So the king and the prynces were con
tent, & sēt vnto thē to make peace, and
they receaued it. Now when the kynge
and the princes had made ā othe vnto
them, they came oute of the castell, and
the kyng went vp to mounte Syon.
But when he sawe ẏ the place was wel
fenced, he brake the othe that he made,
and commaunded to destroie the wall
rounde aboute. Then departed he in
all the hast, and returned vnto Antioch
where he founde Philippe hauyng do
minion of the cytyes So he foughte a-
gainste him, and toke the cytie agayne
into hys hande.

Demetrius rayneth after he had killede Antio-chus & Lysias He troubleth the childrē of Israel tho row the counsel of certen wicked persons. The pra-yer of the prestes agaynst Nicanor. Judas killeth Nicanor, after he had made his prayer.

The vii Chapter.

In the .Cli. yeare came De-
metrius the sonne of Sele
ucus frō the cytie of Rome A
wyth a small companye of
mē, vnto a cytie of ẏ se cost
and there he bare rule. And it chaunced
that when he came to Antioch the citye
of hys Progenetours, his host toke An
tiochus and Lysias, to bryng them vnto
him. But when it was told him, he said:
let me not se their faces. So the hooste
put them to death: Nowe when Deme-
trius was set vpon the trone of his kig
dome, there came vnto him wicked and
vngodly menne of Israell: whose cap-
tayne was Alcimus, that woulde haue
bene made hye preste.
These men accused ẏ people of Israel
vnto the kynge, sayinge: Judas & his
brethren haue slayne thi frendes, & dry
uen vs out of oure owne lande. Wher
fore sende now some man to whom ẏ
geuest credence) that he may go and se
all the destruction, which he hath done
vnto vs and to the kinges lande, and
lett him be punisshed with all his frend
es and fauourers.
Then the kinge chose Bachides a frend
of hys, which was a man of greate po- B
wer in the realme (beyond the great wa
ter) and faythful vnto the king and sēte
hym to see the destruction that Judas
had done and as for that wycked Alcy-
mus he made him hye preest, and com-
maunded hym to bee auenged of the
chyldern of Israell. So they stode vp
and came with a greate hooste into the
lande of Juda, sending messaungers to
Judas and his brethren, and speakige
vnto them with peacible wordes: but vn
der disceate. Therfore Judas and hys
people beleued not theyre sayinge, for
they saw that they wer com wyth a gret
hoost.
After thys came the scribes together
vnto Alcimus and Bachides, trusting
the best vnto them: And fyrst the Assi-
deans required peace of them, saiynge
Alcimus the preest is come of the sede
of Aaron, howe can he disceaue vs? so
they gaue them louinge wordes, and
swore vnto them, and sayde: we wyll
do you no harme, nether your frendes, Psa. lxxix. a

and they beleued them. But the very same daye toke they xl. men of them, ād slewe them accordinge to the wordes ỳ are written: They haue cast the flesh of thy sainctes, and shed their bloud rounde aboute Jerusalem, and there was noo
C man that wolde bury them. So there came a greate feare and drede amonge the people, seing: ther was nether truth nor righteousnes in thē, for they haue broken the appointment of other that they made. And Bachides remoued his hoost from Jerusalem, ād pytched his tēt at Bethzecha: wher he sēt forth and toke many of them that had forsaken him: he slew many of the people al so, and cast them into a greate pyt. Thē committed he the lande vnto Alcimus, and lefte men of warre wyth hym to helpe hym, and Bachydes hym selfe wente vnto the kynge. And thus Alcymus defended hys hye presthod, and al such as vexed Israel, resorted vnto hi: In so muche that they optayned ỳ land of Juda, and dyd muche euell vnto the Israelites.

Nowe when Judas sawe al the mischefe ỳ Alcimus and his cumpanye had done (yea more then the Heathen theym selues) vnto the Israelites: He wente forth round aboute the borders of Jewrye and punished those vnfaithful runnagates, so ỳ they cam no more out into the countre. So whē alcimus saw, that Judas and hys people had gotten the vpperhande, and that he was not able to abyde theym: he wente againe to the kynge, and saide al the worst of them ỳ he coulde. Then the king sent Nicanor one of his chefe princes (which bare euel will vnto Israell) and commaunded him, that he should vtterly destroie the
C people.

ii. Mac. xv. a

So Nicanor came to Jerusalem with a greate hoost, and sent vnto Judas his brethren with frendlye wordes (but vnder disceate) sayenge: there shal be no warre betwyxte me and you: I wyl come wt a fewe men, to se how ye do with frendship. Upon thys he came vnto Judas, and they saluted one another peaceablye: but the enemies were apointed to take Judas by violence Neuerthelesse it was told Judas, that he came vnto hym but vnder dysceat: wherfore he gat hym awaye from hym, and wolde se hys face no more. When Nicanor perceaued that his councell was bewraied, he went out to fight against Judas, besyde Capharsalama: Where there were slayne of Nicanors hoost, v. M. men: the resydue fled vnto ỳ castell of Dauid.

After thys came Nicanor vp vnto ỳ mount Sion: and the prestes with the elders of the people wente forth to salute him peaceablye and to shew hym the burnt sacrifices that were offered vnto the kyng. But he laughed thē to scorne mocked them, defiled their offeringes, and spake disdaynedlye, yea and sore in his wrath, sayenge: If Judas and his hoost be not delyuered now into my hā- C
des, as soone as euer I came agayne (he ii. Mac. xv.
sayd wel) I shal burne vp thys house. Wyth ỳ, went he out in a greate anger. Then the prestes came in, and stode be- ii. Par. vii.
fore the aulter of the temple, wepynge iii. Re. viii.
and sayenge: For so muche as thou Esa. lvi.
(O Lorde) hast chosen thys house, that Mat. xxi.
thy name myght be called vpon therī, and that it shoulde be an house of prayer and peticion, vnto thy people. Be auenged of thys man and hys host and let them be slayne with the swerd, remembre the blasphemies of them ād suffre them not to continue eny longer.

When Nicanor was gone from Jerusalem, he pitched his tent at Betharon and there an host met him out of Syria. And Judas came to Adarsa with iii. M. men and made hys prayer vnto God saieng: O Lorde because the messaungers of king Sennaherib blasphe- Esa. xxxvii.
med the, the aungel went fourth & slewe ii. Mac. viii.
ā C.lxxxv. thousannd of them: Euen so and. xv.
destroy thou this hooste before vs thys iiii. Re. xix.
daye, that other people may know, how that he hath blasphemed thy sanctuari and punish him, acording to his malyciousnes.

And so the hoostes stroke the felde ỳ thirtenthe daye of the Moneth Adar and Nicanors hooste was discomfited and he him selfe, was fyrst slayn in the battell. When Nicanors men of warre saw ỳ he was killed, thei cast awai their weapons and fled, but the Jewes folo

wed

wed vppon them an whole dayes iour-
ney, from Adazer vnto Gazara, blow-
ynge with the trompettes, and making
tokens after them. So the Iewes cam
forth of al the townes there about, and
blew out their hornes vpon them, and
turned against them: Thus were they
al slaine, and not one of them left.

Then they toke their substaūce for
a praie and smote of Nicanors heade &
hys right hand (whiche he helde vp so
proudly) and brought it with them, and
hanged it afore Ierusalem. Wher-
fore the people were exceadyngly re-
ioysed, And passed ouer that daye in
greate gladnesse. And Iudas or-
deyned that the same daye (namelye,
the .xiii. daye of the moneth Adar)
should be kepte in myrth euery yeare.
Thus the lande of Iuda was in rest a
lytle whyle.

¶ Iudas consideryng the power & goodly polecy of the romaines maketh peace with thē. The rescripte of the romaynes sent vnto the Iewes.

¶ The .viii. Chapter.

A IUdas hearde also the fame
of the Romaynes, that thei
were mightye and valeant
menne, and agreable to all
thynges that are required
of them, and make peace with all men,
which come vnto them, and howe they
were doughtie men of strength.
Besides that it was tolde hym of theyr
battels and noble actes which they did
in Galatia, how he conquered them, ād
brought them vnder trybute: and what
greate thinges they had done in Spai
ne, how that wyth theyre wysdome and
sober behaueoure, they had wonne the
Mines of siluer and gold that are ther,
and cōquered all the land, with other
places farre from them: how they hadde
discomfited and slayne downe the kyn
ges that came vpon them, from the ve-
ter moost parte of the earth, and how o
ther people gaue them trybute euerye
yeare: How they had slayne and ouerco
me Philyppe and Perses kynge of Ce-
thi, & other more (in battel) whiche had
brought their ordinance agaist thē: how
they discomfited great Antiochus kig
of Asia (ӯ woulde nedes fight wyth thē)
hauing an hundred & .xx. Elephantes,
with horsmen/charettes, & a very great
hoost: how they toke hī selfe aliue, & or-
deined hym (with such as shulde raigne
after him) to paye them a greate trybu
te, yee and to fynde them good suertyes
and pledge: besydes all thys, how thei i. Mach. i. a
had taken from him India, Media, and
Lydia (his best landes) & geuen them B
to kynge Eumenus. Agayne, how they
perceauyng that Grekes were commin
ge to vexe them: sent agaynst them a ca
ptayne of an hoost, which gaue thē bat-
tail, slew many of them, led away their
Wyues and Children captyue, spoyled
them, toke possession of their lande, des-
troied their strong holdes, and subdued
them to be their bonde men, vnto this
daye: Moreouer, how that as for other
kyngdomes and Iles, whych somtyme
withstode them, they destroyed them, &
brought thē vnder their dominyō: But
helped euer their owne frendes and tho
se that were confederate with them, &
conquered kyngdomes both farre and
nye: and that who so euer herde of their
renowne, was afrayed of them: for whō
they wolde helpe to their kingdomes,
those raigned: and whom it lyked not
them to raigne, thei put him down: And
how thei were come to great preeminē-
ce, hauinge no kinge amonge them, ne-
ther eni man clothed in purple, to be ma
gnified there thorow but had ordened
them selues a parlament/where i. there
sat iii. C. and .xx. Senatoures daylie vp
on the councel, to dispatch euer the busi
nesse of the people, and to kepe good or
dre: And how that euery year they chose
a Maire, to haue the gouernaunce of al
their lande: to whome euery man was
obediente, and that there was nether
euill wil ner discencion amonge them. C

Then Iudas chose Eupolemus the
sonne of Ihon the sonne of Iacob, and
Iason the sonne of Eleazar, & sent thē
vnto Rome for to make frendshyppe ād
a bonde of loue with theym: that they
might take from thē the bondage of the
Grekes, for the Iewes sawe that the
Grekes wolde subdue the kingdom of
Israell. So they went vnto Rome (a
very great iourney, and came in to the
perlament, and sayde: Iudas Macha
beus with his brethren & the peoples

Jewes hath sent vs vnto you to make a bõde of frendship and peace wythe you, and ye to note vs as your louers & frendes, And the matter pleased the romaines right well, wherfore it was written vp: of the which the romaynes made a writing in tables of latten ãd sent it to Jerusalē: ÿ they might haue by the a memorial of ÿ same peace a bõd of frendship, after thys maner: God saue ÿ romaynes & the people of ÿ Jewes bothe by see, and by land, & kepe ÿ swerde, ãd enemye frõ the for euermore. If ther cõ first any warre vpon the Romaynes or any of theyr frendes thorow out all their dominion, the people of the Jewes shal help thē (as ÿ time requireth) & ÿ wt all their hertes. Also they shall nether geue nor send vnto their enemyes, vitayles, weapons, money nor shippes: but fulfil thys charge at the Romaines pleasure, & take nothing frõ them therfore. Agai if the people of the Jewes happen first to haue warre, the romaines shal stande by the wt a good wil, acordig as ÿ time wyl suffre. Nether shal they geue vnto the Jewes enemyes, vitails, wep s mo nye ner shippes. Thus are the Romaynes contēt to do, & shal fulfil theyr charge wtout disceat.

D According to the articles, the romaynes made the bonde wt the Jewes. Nowe after these articles (sayd they) if any of ÿ parties wil put to theym, or take anye thinge from them: they shall doo it wt the consente of both: & whatsoeuer they adde vnto thē or take frõ thē, it shal stãd fast. And as touching ÿ euel, ÿ Demetrius hath don vnto the Jewes we haue writē vnto hi saying: wherfor layest ÿ thy heuy yocke vpon the Jewes our frends & louers? yf they make any complaynte of the agayne vnto vs, we shall defende them, and fyght with thee, by see and by lande.

After the death of Nicanor Demetrius sendeth his armi agaynst Judas Judas is slayne Jonathas is put in steade of his brother The stryfe betwene Jonathas and Bachides, Alcimus is taken with the palsie and dyeth Bachydes retourneth agayne vnto the kinge. He commeth vpon Jonathas by the counsell of certen wicked personnes. he ouercom The truce of Jonathas with Bachydes.

¶ The ix. Chapter.

A In the meane season, when Demetryus herde that Nicanor and hys hoost was slayn in the felde, he proceaded further to sende Bachydes and Alcymus agayne into Jewry, & those that were i ÿ right wynge of his hoost, with them. So they wente forth by the waye that ledeth vnto Galgala, & pitched their tentes before Mesaloth which is in Arbellis, and wanne the citie, & slewe moch people. In the first moneth of ÿ C.lii. yeare, they brought their hoost to Jerusalē/ arose vp & came to Berea, wt xx. M. fote men, and ii. M. horsmen.

1 Mach. vii. F Iose. ca. xvii. lxiii.

Now Judas had pitched his tente at Laisa, with thre thousande chosen men. And when they sawe the multytude of the other army that it was so great, they were sore afrayed, and manye conueied them selues out of the hoost, In so moch that there abode no mo of thē but viii. C. men. When Judas sawe ÿ his hoost fayled him, and that he must nedes fight: it brake his hert, that he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuerthelesse he sayde vnto them, that remayned with hym: Up, let vs go agaynst our enemyes, paraduenture we shall be able to fighte wyth them. But they wolde haue stopped him, sayenge: we shal not be able, therfore let vs now saue oure lyues, and turne agayne to our brethren and then wyl we fight agaynst them, for we are here but fewe. And Judas sayde: God forbyd, that we shulde fle from them. Wherfore yf oure tyme B be come lett vs dye manfully for oure brethren, and let vs not stayne our honour. Then the host remoued out of ÿ tentes, & stode agaynst them. The horsmen were deuyded in two partes: the slyng casters and the archers wente before the hoost, and all the mightye men were formest in the feld. Bachides him self was in the right wyng of the battel and the hoost drewe nye in two partes, and blew the trompettes. They of Judas syde blewe the trompettes also, and the earth shoke at the noyse of the hoostes, and they stroke a felde from ÿ mornig til nyght. And when Judas sawe that Bachides hoost was strongest of the right syde, he toke with hym all the hardy mē, and brake the right wynge of their ordre, and folowed vpõ thē vnto the mount Azot

Now when they which were of the lefte wynge, sawe that the righte syde was

dyscomfited, they persecuted Judas & them that were with hym. Then was there a sore battayll, for many were slayne and wounded of both the partyes/ Judas also hi self was kylled, and ỹ remnaunt fled: so Jonathas ỹ Symon toke Judas their brother, and buried hym i his fathers sepulcre in the cytie of Modin. And all the people of Israell made greate lamentacion for him, & mourned longe, sayenge: Alas, that thys worthy shulde be slayne, which delyuered ỹ people of Israel. As for other thinges perteyning to the batayles of Judas, the noble actes that he did and of his worthinesse: they are not written, for thei were very many.

C Mach. cap.

And after ỹ deth of Judas, wicked men came vp in al the coastes of Israel, and there arose all soch as worke vngodlynesse. In those dayes was there a great dearth in the lande, and all the countre gaue ouer them selues and theirs vnto Bachydes. So Bachydes chose wicked men, and made thẽ lordes i ỹ land. These sought out and made search for Judas frendes, and brought thẽ vnto Bachides: which auenged him self vpõ thẽ with greate despite. And there came so great trouble in Israell, as was not sens the time that no prophet was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: For so moche as thy brother Judas is deade, ther is non lyke him to go forth against oure ennemies, agaynst Bachides/ and soch as are aduersaries vnto our people. Wherfore thys daye we chose the for him to be oure prynce and captayne to ordre oure battell. And Jonathas toke the gouernaunce vpon hym at ỹ same tyme, and ruled i steade of hys brother Judas. When Bachydes gatt knowlege therof, he sought for to sle hi: But Jonathas & Symon his brother perceauyng that, fled into ỹ wildernes of Thecua with all their compani, & pytched their tentes by the water pole of Asphar.

Which when Bachydes vnderstode, he came ouer Jordan wyth all hys host vpon the Sabbath daye. Now had Jonathas sent his brother John (a captayne of ỹ people) to praie his frendes ỹ Nabuthites, that they wolde lende thẽ their ordynaunce, for they had moch. D So the children of Jambry came out of Madaba, and toke Jhon and all that he had, and wente their waye wt al. Then came worde vnto Jonathas/ and Symon his brother, that ỹ children of Jambry made a greate maryage, and broughte the bride fro Madaba with greate pompe: for she was daughter to one of the noble princes of Canaan. Wherfore they remembred the bloude of Jhon their brother, and wente vp, and hyd them selues vnder the shadowe of the mountayne.

So they lyft vp theyr eyes, and loked: and beholde, ther was moch a do and greate repayre: for the brydegrome cam forth, & his frendes & his brethren met them wt tympanes, instrumentes of musick, and many wepons. Then Jonathas and they that were with hym, rose out of their lurking places agaist them and slew many of them. As for the remnaunt, they fled into the mounteynes, & they toke al their substaunce. Thus the mariage was turned to mourning, and the noyse of their melody into lamentacion. And so when they had auenged ỹ bloude of their brother/ they turned againe into Jordan.

Bachydes hearinge this, came vnto the very border of Jordan with a great power vpon the Sabboth daye. And Jonathas sayd to hys company: let vs get vp, and fight agaynst our enemies: for it standeth not wyth vs to daye, as in times past: E Beholde, our enemyes are in oure waye, the water of Jordane vpon the one syde of vs, with bankes, fennes and wods on ỹ other syde, so that there is no place for vs to departe vnto. Wherfoore crye nowe vnto heauen, that ye maye be delyuered from the power of youre enemyes. So they stroke the battell. And Jonathas stretched out his handes to smite Bachides, but he fled backward. Then Jonathas and they that were with him lepte into Jordane, and swymmed ouer Jordane vnto him, and there were slayne of Bachydes syde that daye, a thousãde men.

Therfor Bachides with his hoost turned agayn to Jerusalem/ & buylte vp the castels and stronge holdes ẏ were i Jewry, Jericho, Emaus, Bethoro, Bethel, Thamnata Phara and Topo/ w hye walles, wyth portes and with lockes: and set men to kepe them, that they might vse their malice vpon Israell. He walled vp Bethsurah, Gazarah & ẏ castell at Jerusalem also, & prouyded them w men and vitales: He toke also, the chefeste mens sonnes in the countre for pledges, and put them in the castell at Jerusalem to be kepte.

After warde in the C.liii. yeare in ẏ second moneth/ Alcimus commaunded, that the walles of the inmost Sanctuary shulde be destroyd, & ẏ buyldinges of the prophetes also. And when he beganne to destroy them the thinges ẏ he wente about, were hyndered for he was smytten w a pelsey, & hys mouth shut, so that he coulde nomore speake ner cōmaunde eny of his house cōcerning his busynesse. Thus dyed Alcimus in gre-
F at mysery at the same tyme. And when Bachides sawe ẏ Alcymus was deed, he turned agayne to the kinge, and so the lande was i rest ii. yeares. Then all the vngodly men helde a councell, sayeng: Beholde, Jonathas and his company at at ease, and dwel without care. Wherefore lett vs brynge Bachides thither, And he shal take them al in one night.

So they went and gaue Bachides thys councel. which arose to come w a great hoost, and sent letters priuely to his adherentes which were in Jewry/ to take Jonathas and those that were wyth hym: but they myght not, for the other had gotten knoledge of theyr deuice. And Jonathas toke L. men of the countre, (which wer the ryngleaders of them(and slew them, Then Jonathas and Symon with their company departed vnto the cytye Bethbessen whiche lieth in the wildernes, and repaired ẏ decaye therof, and made it strong. When Bachydes knewe thys: he gathered all hys hoost, and sent worde to them that
G were of Jewry. Then came he and layed sege to Bethbessen & fought against it a long season, & made instrumentes of warre: now Jonathas left hys brother Simō in ẏ cite, & wēt forth hī selfe into the countrey, and came with a certayne numbre, and slew Odares and his brethren and the children of Phaseron in theyr tentes: so that he beganne to bee stronge, and to increace in power.

As for Simon and his companye, they went out of the citie, and brent vp the instrumentes of warre, and fought against Bachides, ād discomfited him. And bachides was sore vexed, because hys councell and trauayl was in vain. Wherfore he was wroth at the wicked men (that gaue hym councell to come in to theyre lande) and slew many of them Then purposed he with hys companye to go awaye vnto hys owne countrey: wherof when Jonathas had knowledge, he sent embassadours vnto hym, for to make peace w him and that he shuld delyuer hym his prisoners againe. To the which Bachides consented gladlye/ and did acording to hys desyre: yea and made an oth, that he should neuer do hī harme all the dayes of hys lyfe. So he restored vnto hym al the prisoners that he had taken out of the lande of Juda, and then turnede and wente hys waye into his owne lande, nether procaded he any further to come vnto the borders of Juda. Thus Israel had no mor warre. And Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israell.

Demetrius desyreth to haue peace w Jonathas Alexander moueth warre against Demetrius, Demetrius is slayne. The frendshypp of Ptolomeus and Alexander.

The .x. Chapter.

I Jose. an. li. 13. li. 4.

IN the .c.lx. year came Alexander ẏ sonne of noble Antiochus, & toke Ptolomais whose citesens receaued hī and ther he raygned. Whē Demetrius herde therof, he gathered ā exceading greate hoost, and went forth agaynst him to fighte. Wherfore Demetrius sent letters vnto Jonathas withe louing wordes, and praysed him greatly. For he sayd, we wyl first make peace with hym/ before he bynde hym selfe w Alexander against vs, els he shal remēbre the euell that we haue done against

hym

hym, his brother ãd his people. And so
he gaue Jonathas leaue to gather an
hoost, to make weapons and to be con-
federate wyth hym, and commaunded
the pledges that were in the castel to be
delyuered vnto hym.
Then came Jonathas to Jerusalẽ,
and red the letters in the audience of al
the people, and of them that were in the
castel and therfor were they sor afred,
because they hearde, that the kinge had
geuen hym lycence to gather an hoost.
Thus were the pledges delyuered vn-
to Jonathas, whyche restored them to
theyr elders. Jonathas also, dwelte at
Jerusalem, and beganne to buylde vp
B and to repayre the citie: commaundinge
the workmen, to wal it, and the mount
Sion round aboute wyth free stone to
be a stronge holde/and so they dyd. As
for the heathen that were in the castels,
which Bachides had mad vp, thei fled,
so that euery man left the place, & went
into hys owne countree. Only at Beth-
sura, remayned certayne of the Jewes,
whych had forsaken the law and com-
maundementes of God, for Bethsura
was theyr refuge.
Now when kinge Alexander hearde
of ỹ promyses that Demetrius had ma-
de vnto Jonathas, & when it was told
him of the battayles and noble Actes,
whiche he and hys bretheren had done,
ãd of the great trauailes that they had
taken: he sayd: where shal we fynd such
a man/well, we wyl make him our frẽd
and be confederate with him, vpon this
he wrote a letter vnto hym, with these
wordes: Kinge Alexander saluteth his
brother Jonathas. We haue herde of
thee, that thou art a valeaunt man, ãd
mete to be our frend: wherfore this day
we ordeine thee to be the hye prest of thy
people, and to be called the kinges frẽd.
(Upon this, he sent hi a purple clothig
& a crowne of golde) ỹ ỹ mayest cõsydre
what is for oure profyte, & kepe frẽdship
toward vs. So in ỹ. vij. moneth of ỹ C
C lx yeare vpon the solẽpne feast day of ỹ
tabernacles, Jonathas put the holi rai-
ment vpon hym. Then gathered he an
host, and made many weapons. Which
when Demetrius herde, he was merue-
ly sory, & sayd: alas, what haue we done,
ỹ Alexander hathe preuented vs in ge-
tynge the frendshyp of the Jewes, for
his owne defence/Yet wyll I write lo-
uyngly vnto them also, yee & promyse
them dygnytyes and rewardes, ỹ they
maye be of mi syde. Wher vpõ he wrote
vnto them these wordes: Kyng Deme-
trius sendeth greting vnto the people
of the Jewes. Where as ye haue kepte
your couenaunt toward vs, and cõty-
nued in our frendshyp, not enclyning to
oure enemyes we were glad, when we
herde therof, Wherfore remayne styl
& be faythfull to vs: and we shall well
recompense you for the thinges, that ye
haue done on oure partye: we shall rele-
ase you of many charges, ãd geue you
rewardes. And now I dyscharg you &
all the Jewes from tributes, I forgeue
you the customes of salt, ãd release you
of the crowne taxes, of the thirde parte
of sede, and half of ỹ frute of trees, whi
ch is myne owne dewty. These I leaue
for you/from this daye forth: so ỹ they
shall not be taken of the lande of Juda
ner of the three cities whiche are added
ther vnto out of Samaria ãd Galilee/ D
from this day forth for euermore. Jeru
salem also with all thinges belonging
therto, shal be holy and fre, ye the tithes
and tributes shall pertayne vnto it.
As for the power of the castell which is
at Jerusalem, I remitte and geue it vn
to the hie prest, that he mai set in it such
men, as he shall chose to kepe it. I fre-
ly deliuer all the Jewes that are priso-
ners thorow out all my realme: so that
euery one of them shalbe fre from pay
ing any trybute yee euen of their catell.
All the solẽpne feastes, Sabbathes, new
mones, the dayes appoynted, & thre da-
yes before and after the feast shalbe fre
for all the Jewes in mi realme: so that
in them no man shal haue power to do
eni thing, or to moue any busines agai-
nst ani of thẽ in ani maner of cause. The
re shall. xxx. M. also of the Jewes be
written vp in the kinges host, ãd haue
their wages payed, as all other men of
warre of the kinges shulde haue: and of
them shalbe ordened certaine, to kepe ỹ
kinges strong holdes: yee and some of
thẽ shalbe set ouer the kinges busines
ỹ they may faithfully deale with ỹ same,

The Jewes also shal haue princes of their awne, & walke in their owne lawes, as the king hath commaunded in ye lande of Juda.

And the thre cytyes that are fallen vnto Jewry from the countre of Samaria and Galilee: shalbe taken as Jewry/ ād be vnder one: nether be subiect
E to anye straunge Lorde/ but to the hye prest. As for Ptolomais and the lande perteynynge therto, I geue it vnto the Sāctuary at Jerusalem, for the necessary expences of the holy thinges. Moreouer, I wyl geue euery yere xv. thousand Sycles of syluer out of the kynges checker (whych pertaineth vnto me) to the worcke of the temple: yee & loke what remayneth (which they that had our matters in hande in tymes past, haue not payed) that same shall they geue vnto them also. And besydes all thys, ye .v. M. sycles which they toke yearly of the rentes of the Sāctuary, shal belonge vnto the preastes that do seruice. Item, whosoeuer they be that fle vnto the temple at Jerusalem or with in the liberties therof, where as they are fallen into the kings daunger for eny maner of busynes, they shall be pardoned, and all the goodes that they haue i mi realme, shalbe fre. For the buyldynge also and repayrynge of the worke of ye Sanctuari/ expenses shalbe geuen out of the kinges Checker: Yee and for the makinge of the walles rounde aboute Jerusalem, for the breakinge downe of the olde, and for the settinge vp of the stronge holdes in Jewri, shal the costes and charges be geuen out of the kinges Checker.

1.Mac.viii.b But when Jonathas and the people herde these wordes, they gaue no credēce vnto thē, neyther receaued them: for they remembred the greate wyckednesse that he had done vnto Israel, and how sore he had vexed them. Wherfore thei agreed vnto Alexander, for he was a prince that had dealt frendly wyth thē and so thei stode bi him allwaie. Then gathered kyng Alexander a great host, and brought his armie againste Demetrius.
Jose.ca.v.de lib.xiii. So the two kinges stroke battaill together, but Demetrius host fled, and Alexander followed after & fell vpon them. A mightie sore felde was it, continuing till the Sunne wente downe, and Demetrius was slayne the same day.

And Alexander sent embassitoures vnto Ptolomy the kinge of Egipte wt F
these wordes, saying: For so much as I am come agayne to my realme, and am set in the trone of my progenitors, and haue gotten the dominion, ouercomed Demetrius, conquerred the lande, and striken a felde with him, so that we haue discomfited both him and hys host, and syt in the trone of hys kingdome: Let vs nowe make frendshyp together, geue me thy daughter to wyfe, so shal I be thy sonne in lawe, and both geue the rewardes, and her dignitie. Ptolomy ye the kinge gaue answere, sayinge: Happye be the daye wherin thou arte come agayne to the land of thy progenitours and set in the trone of theyr kingdome. As now wyll I fulfyl thy writing: but mete me at Ptolomais / that we maye se one an other, and that I maye marye my doughter vnto thee acordinge to thy desyre. So Ptolomy wēt out of Egipt, with his doughter Cleopatra, and came vnto Ptolomais in the .Clxii. yere: where the kinge Alexander mette hym, and he gaue Alexander his daughter Cleopatra, and maried them at Ptolomais wt greate worshippe, lyke as the maner of kinges is to be. Then wrote kinge Alexander vnto Jonathas that he shuld come and mete hym. So he went honorably vnto Ptolomais and ther he met the two kinges, and gaue them greate presentes of gold and syluer, and founde fauoure in theyr sight. And there came together against Jonathas certayn wicked men and vngracious persons of Israell, making complayntes of hym but the kinge regarded them not.

As for Jonathas the kynge commaunded to take of his garmentes, & to clothe him in purple: & so they did. The the kinge appointed hym to syt by hym and sayde vnto his princes: Go wyth hym into the myddest of the citie, & make a proclamaciō, that no mā complaine agaynst hym of any matter, and that no man trouble hym for anye maner of cause.

So it happened that whē hys accusers saw the worship which was proclaimed of hym: & that he was clothed in purple, then fledde euerichone. And the kynge made much of hym/ wrote him amonge his chefe frendes, made him a duke, & partaker of his dominion. Thus Jonathas wente agayne to Jerusalem with peace and gladnesse. In the C.lxv.yere came Demetrius the sonne of Demetrius from Creta into hys fathers lande: wherof when Alexander herde tel he was ryght sorye/ and retourned vnto Antioche. And Demetrius chose Appollonius (which had ÿ gouernaūce of Celosyria) to be hys captayn.

Joseph.lib.xiii.

1.Mac.xi.

So he gathered a greate hooste and came into Jamnia, & sent worde vnto Jonathas the hye prieste, sayeng: Darest ÿ withstand vs thy selfe alone? As for me/ I am but laughed to scorne ād shamed because thou prouest thy strength against vs in the moūtaines. Now therfore yf ÿ trustest in thine owne strēgth come downe to vs in the plaine felde and there let vs proue our strength together: thou shalte fynde, that I haue ÿ valeaunte men of warre with me: and shalt know whom I am, and the other ÿ stand bie me. Which saie, ÿ your fote is not able to stāde before oure face, for thy fathers haue bene twyse chased ito their owne lād. And now, how wilt ÿ be able to abyde so great ā host of horsmē and foremen in the feld, where as is nether rocke stone nor place to fle vnto?

When Jonathas herde the wordes of Appolonius, he was moued in hys mynde: wherfor he chose .x. thousand mē and went oute of Jerusalem, and Symon hys brother met him for to help hi And they pitched theyr tentes at Joppa, but the citie kept hym forth, for Joppa was an holde of Apollonius. Then Jonathas layd sege to it, and they that were in the citie, for verye feare let them in: and so Jonathas wanne Joppa. Appollonius hearing of thys brought thre thousād horsmen with a great hoste of foremē, & went as though he wold go to Azotus and came immediatlye into the playne felde, because he had so manye horsmen and put hys trust in them. So Jonathas folowed vppon hym to Azotus, and there they strooke a battail. Now had Appollonius left a thousāde horsemen behinde thē, preuelye in their tentes. And when Jonathas knew that such waite was laied behinde thē, they went rounde aboute the enemies hoost, and shot dartes at the people from the mornynge to the euenynge. As for Jonathas people, they kepte their order as he had commaunded thē, ād the enemies horses were euer labouring. I

Then brought Simō forth his host & set them against the foremen. for the horsemen were wery alredy. So he discomfited them, and they fled. And they that were scatered in the felde, gat thē to Azotus, & came into the tēple of Dagon their Idol, ÿ they might ther saue their liues, but Jonathas set fyre vpon Azotus, and al the cities round aboute it, and toke their goodes and brent vp the tēple of Dagon wt al thē that were fled into it.

Thus were slaine and brent well nie viii.M men. So Jonathas remoued ÿ host from thence, and brought them to Ascalon: where the men of the citie cam forth, and met them wt greate worship. After thys wente Jonathas and hys host againe to Jerusalē, wt greate substaunce of good. And when kinge Alexander herd these thinges, he thought to do Jonathas more worship/ and sente him a coler of golde, as the vse is to be geuen vnto such as are the kinges next bloude. He gaue him also the cytie of Accaron wt the landes belonging therto in possession.

1.Mach.xi.

The dissencyon betwene Ptolomeus & Alexander his sonne in lawe. The death of Alexander. Demetrius raigneth after the death of Ptolomeus. Syon is beseged of Jonathas. Demetrius sayng ÿ no mā resisted him, sent his army againe. Tryphō moueth Antiochus agaīst Demetrius. Demetrius is deliuered by the succoure of Jonathas. After his deliueraunce he breaketh his couenaunt ÿ he had made.

The .xi. Chapter

And the king of Egypt gather an hoost (like ÿ sand ÿ lieth vpon ÿ sea shore) and many shyppes: & went a boute thorow disceate to optaine the kyngdomme of Alexander, and to ioyne it vnto hys owne realme. I

Joseph.cap viii.lib.xiii.

Uppon thys he toke hys iourneye vnto Syria, and was lette into the

cityes

the cities, and men came forthe to mete him: for king Alexander had comaunded thē so to do, because he was his father in Lawe. Nowe when Ptolomy entred into eny citie, he left mē of warre to kepe it, and thus he did thorow all the Cities. And when he came to Azotus, thei shewed him the temple of Dagon and Azotus that was brent vp, wt the other thynges, which were destroyed, the dead bodies caste abroade, and the graues ŷ they had made by the way side, for such as were slayn in ŷ feld: And told ŷ king that Jonathas had done all these thinges to the intente they might get hym euel wyl. But the king said not a word therto. And Jonathas met the kyng wt greate honoure at Joppa / where theye saluted one another, and toke ther rest. So when Jonathas had gone wyth ŷ kinge / vnto the water that was called Elutherus, he turned againe to Jerusalem. Now Ptolomy had gotten the dominion of ŷ cyties vnto Seleucia vpon the sea coast imagenig wicked counsels agaynste Alexander, and send embassetoures vnto Demetrius, saieg cō let vs make abond betwixt vs, so wal I gyue ŷ my daughter that Alexander hathe / and thou shalt raygne in thi fathers kyngedome. I repente that I gaue Alexander mi daghter / for he goeth aboute to sle me. And thus he sclaundred Alexander, because he wold haue had his realme.

B

Thus he toke his daughter from him, gaue her vnto Demetrius, ād forsoke Alexander, so that his malice was opēly knowē. And Ptolomy cam to Antioche, where he set two crownes vppon his owne hed ŷ crowne of Egypte and of Asia: In the meane season was kynge Alexander in Cilicia, for they that dwelt in those places, had rebelled agaynste him. But when Alexander herde of this, he came to warre agaynst him, So kyng Ptolomi brought forth his host and met him with a myghtye power, and chased him away. Then fled Alexander in to Arabi, there to be defended, and kynge Ptolomis honoure increased. And zabdiel the Arabian smote of Alexanders head, and sent it vnto Ptolomy.

But the thyrd daye after, dyed kynge Ptolomy him selfe: and they whome he had set in the strong holdes, wer slaine of those that were wtin the cyties. And Demetrius raigned in the hundreth and seuen and syxtie yeare.

At the same time gathered Jonathas them that were in Jewrye to laye sege vnto the castel which was at Jerusalem, and so they made many instrumētes of warre against it. Then wente there certaine vngodli persons (which hated their owe people) vnto kyng Demetrius, and told him, that Jonathes beseged the castel. So when he herde it, he was angrie, and immediatlye came vnto Ptolomais / ād wrote vnto Jonathas, that he shoulde not laie sege to ŷ Castel, but come and speke with hym in al the haste. Neuertheles when Jonathas herde this he commaunded to besege it. He chose also certayne of the elders and prestes of Israel, and put him self in the parel, and toke wt him gold, siluer, clothing and diuers presentes: & went to Ptolomais vnto the king, and founde him gracious. C

And though certain vngodly men of his owne people made complaintes vpon him, yet the kinge intreated hym, like as his predecessours had done before: & promoted hi ī the sight of al his frēdes, confirmed hi ī the hye presthod with al the worship ŷ he had afore, and made him his chefe frende. Jonathas desired ŷ king also that he wold make Jewry fre, wt the thre head cities of Samaria and the landes parteinyng therto: vpon this did Jonathas promise hi thre. C. talentes. Where vnto the kyng consented, and gaue Jonathas writig of the same, conteynynge these wordes. King Demetrius sendeth greting vnto his brother Jonathas ād to the people of the Jewes. We sende you a copy of the letter which we did write vnto our elder Lasthenus, concernig you that ye should know it.

kyng Demetrius sendeth gretinge vnto Lasthenus his elder. For ŷ faithfulnes ŷ oure frendes the Jewes kepe vnto vs, and for the louyng kyndnesse which they bare toward vs: we are determed to do them good. D

Wherfore we ordeyne all the cos-
tes of Jewrye & ithe three cyties, Lyda
and Romatha (whiche are added unto
Jewry and from Samaria) and al the
landes pertainyng ther unto, to be frely
separated for such as do sacrifice in Je-
rusalem: both concernynge the paimen-
tes which y king toke yearly afore time,
and the fruetes also of the earth and tre-
es. As for other tithes ād tributes that
belonged unto us, we discharge thēym
therof from this time forth. In like ma-
ner we graunt unto them al the custōes
of saltes & crowne taxes which wer brought
unto us. And this fredome shall they
haue firme and stedfast, from this time
forth for euermore. Therfore se that ye
make a copy of our letters, and deliuer
it unto Jonathas: that it maie be kepte
upon the holy mounte in a conuenyent
place.

After thys, when Demetrius the
kynge sawe that his lande was in rest,
and that no resistaunce was made him,
E he sent awaye al his hoost euery man to
his owne place, except an army of straū-
gers, whome he brought from the Iles
of the Heathen, wherfore all his fa-
thers hoost had euel will at him. Now
was there one Triphon (that had bene
Ab.xii.a of Alexanders parte afore) which whē
he sawe that all the hoost murmured a-
gainst Demetrius: he went to Emalcuel
the Arabiā (that brought up antiochus
the sonne of Alexandria) and laie sore
upon him, to delyuer hym thys yonge
Antiochus: that he might reigne in his
fathers steade. He tolde him also what
greate euel Demetrius had done, and
how his men of warre loued him not: &
so remained there a longe season.

And Jonathas sēt unto king Demetri
us, to driue thē out which wer i y castel
at Jerusalē & in the other refugyes: for
they did Israel grete harme. So Deme
trius sent word unto Jonathas, saiēg:
F I wil not only do these thinges for the
& thy people, but at time conueniēt I wil
do both the & thy people great worship.
But nowe y shalt do me a pleasure, if y
wilt send me mē to help me: for al mine
army is gone fro me. So Jonathas
sent hi. iii. M. strong mē unto Antioch,
& they came unto the kyng, wherfore y
kynge was very glad at their cōmynge
But they y were of y citie (euen an. Cxx
M. men) gathered them together, and
wolde haue slaine y king, which fled in
to hys courte: & the cytiezens kepte the
streetes of the citie, & be ganne to fyght.
Then the kynge called for the Jewes
help, which came unto hym altogether
and wente abroade thorowe the cytye,
and slewe the same daye an C. M. mē:
set fire upon the cytie, gat mani spoyles
in that daye, and delyuered the kynge.
So when the cytezins sawe that the
Jewes had gotten their wil of the cy-
tye, and they them selues dysapoynted
of their purpose the made their suppli-
cation unto the kyng sayeng, Graunte
us peace, and lete the Jewes ceasse
from troublynge us and the cytie, and
upon thys they cast awaye their wea-
pens. Thus they made peace, and the
Jewes gat great worship in y sight of
y kig, & in y sight of al y wer in his real-
me, & wer spoke of thorow out the kyng-
dom: and so they came agayne to Jeru-
salem with greate goodes.

So the kynge Demetrius sat in the
trone of his kyngdome, and had peace
in his lande. Neuertheles he e dissim- G
bled in al that euer he spake, and with
drewe him self from Jonathas, nether
rewarded him accordynge to the benefi
tes which he had don for him, but trou-
bled hym veri sore. After thys came
Tryphon agayne & yonge Antiochus
whiche raygned and was Crowned e
kynge. Then there gathered
unto hym all the men of warre whō me
Demetrius had put awai, these fought
against Demetrius, which fled and tur-
ned his backe. So Triphon toke the
Elephantes, and wanne Antioche: And
yong Antiochus wrote unto Jonathas
sayinge: I confirme the in thy presthod
and make the ruler, ouer. iiii. countries,
y thou mayst be a frende of the kinges.

Upon thys he sent him golden vessels
to be serued in, and gaue hym leaue to
drinke in golde, to be clothed in purple
and to weare a coller of golde. He made
his brother Simon also captayne, frō
the coastes of Tirus unto y borders of
Egipt. Then Jonathas toke his iour-
ney, and wente thorow the cities beyond
the

the water (of Jordane) and all the men of warre of Siria gathered them unto hym for to helpe hym. So he came unto Ascalon, and they of the citye receaued hym honourablye, and from thence went he unto Gasa, but they would not let hym in: wherfore he layde sege unto it burnynge up and spoylynge the places that were about the cytie.

H And the citesins of Gasa, submitted them selues unto Jonathas which made peace with them, but toke of theyre sonnes to pledge, sent the to Jerusalem, and wente thorowe the countree unto Damascus. Now whe Jonathas herd that Demetrius princes were come into Cades (which is in Galyle) with a great host, purposinge to put Demetrius out from medling of the realme: he came agaynst them, and lefte Simon hys brother, in the lande which came to Bethsura, and layed sege to it a longe season, & discomfited them. So they desyred to haue peace with him, which he graunted them, and afterward put them out from thence, toke the citie, and set men to kepe it. And Jonathas with hys hoste came to the water of Genesar, and uptimes in the mornynge gat them to the playn felde of Asor.

And behold, the hoostes of the heathen mette theym in the felde, and layde watche for them in the mountaynes: so that when Jonathas cam against the, the other (which were layde to watche) rose out of theyre places, and fought, & they that were of Jonathas syde, fled euery man, and there was not one of the left, excepte Mathathias the sonne of Absalomus, & Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rent his clothes, layed earthe upo his hed, made his prayer, & turned again to the in ye feld: wher thei fought together, & he put them to flyght. Now whe his owne men yt were fled, saw thys they turned againe unto hi, & helped hi to folow upo al ther enemies unto ther tentes at Cades. So there were slayn of the heathen the same daye. iii. M. men, & Jonathas turned again to Jerusale.

Jonathas sendeth embassitours to Rome & to the people of Sparta to renue theyr couenaunte of frendship. Jonathas putteth to flight the Princes of Demetrius, Tryphon taketh Jonathas by disceate.

The .xii. Chapter.

Jonathas seinge that ye tyme was mete for him, chose certe men ad sent them unto Rome A
for to stablish and to renue the frendship with them. He sent letters also unto Sparta, and to other i. Ma. 8. a.
places in lyke maner. So they wente unto Rome, and entred into the coucel and sayd: Jonathas the hye preste and the people of the Jewes sent us unto you, for to renue the olde frendship and bonde of loue: Upo this the Romaines gaue the ther pasportes, that men shuld leade them home into the land of Juda peceably. And this is the copy of the letters that Jonathas wrot unto ye Sparcians.

Jonathas the hie prest with the elders, prestes, and the other people of ye Jewes, sende greting unto the Sparcyans their brethren. Ther were letters sent long ago unto Onias the hye prest from Arius, which than raigned amog you that ye are our brethren, as ye wrytinge made therupon, specyfieth. And Onias intreated the embassatour, that was sent, honorably, and receaued the letters: wherin there was mencyon made of the bonde of loue ad frendship. But as for us, we nede no such wrytynges: for why, we haue the holy bookes of scripture in our handes to oure comforte. Neuertheles we had rather sende unto you, for the renuing of the brotherhode and frendship, lest we shoulde be
straunge unto you, for it is long, sence B
the tyme that ye sent wordes unto us.

Wherfore in the sacrifices that we offer & other ceremonies upo ther solempne daies ad other, we alwaie remembre you without ceassing (lyke as reason is, and as it becometh us to thinke upon our brethren) yea and are ryght glad of your prosperous honoure.

And thoughe we haue had greate troubles and warres, so that the kynges about us haue foughten against us: yet wolde we not be greuous unto you nor unto other of oure louers and frendes i these warres. For we haue had help from heauen, so yt we are defended, & oure enemies subdued. Wherfore we chose Numenyus the sonne of Antio-

chus

chus and Antipater the sonne of Iasō
and sent them vnto the Romaynes, for
to renue the olde bonde of frendshyppe
and loue with them. We commaūded
thē also to com vnto you, to salute you,
and to deliuer you oure leters, concer-
nyng the renuacyō of our brotherhod.
And now ye shal do right well, to geue
vs answere therunto.

And this is the copy of the wrytīg,
which Arius the kynge of Sparta sent
C vnto Onias: Arius king of the Spar-
cians sendeth greting vnto Onias the
hye prest. It is founde in writinge, that
the Sparcians and Iewes are brethrē
and come out of the generacion of Abra
ham. And now for so muche as thys is
come to our knowleg, ye shal do wel, to
write vnto vs of our prosperite. As for
vs, we haue written our mind vnto you:
Oure catell and Goodes are youres,
and youres oures. These thynges
haue we cōmaūded to be shewed vnto
you. When Ionathas herde that De-
metrius princes were come forth to fight
against hym wt a greater hoost then a-
fore, he went from Ierusalem, and met
them in the land of Hemath, for he gaue
them not space to come into hys owne
countre. And he sent spies vnto their ten-
tes, which came agayne and tolde hym
that they were appointed to come vpon
him in the night season. Wherfore whē
the sunne was gone downe, Ionathas
commaunded his men to watch all the
nyght, and to be ready wt weapons for
to fyghte: and set watche men round a-
boute the hoost. But when the aduersa
D ryes herd that Ionathas was ready wt
his men in the battayl, they feared and
were afraide in their hertes, and kind-
led fyres in their tentes, brake vp, and
gat them awaie. Neuertheles Iona
thas ād his company knew it not tyl ỹ
mornig, for they sawe the fyres burnig.

Then Ionathas folowed vpon thē
but he myghte not ouertake theym, for
they wer gone ouer the water Eleuthe
rus. So Ionathas departed vnto the
Arabians (whiche were called zabadei)
slewe them, and toke their goodes. He
proceded further also, & came into Da-
mascus/and went thorow al that coū-
tre. But Simon his brother toke his
iourney and came to Ascalon and to ỹ
next stronge holdes: Departing vn-
to Ioppa, and wanne it. For he herd yt they
wolde destroie Demetrius partie: wher
fore he sent men of warre in the cyte to
kepe it. After thes came Ionathas ho-
me againe, and called the elders of the
people together: ād deuised wt them for
to builde vp the strōg holdes in Iewry,
and the lawes of Ierusalem, to set vp
an hye wal betwixt the castel and the cy
tie, for to separate it from the cytie, that
it myght be alone, and that men should
neither bye nor sel in it.

Upon thys they cam together for to
buylde vp the citie: and for so muche as
the wal vpon the broke of the west syde
(called caphetherah) was fallen down,
they repayred it. And Symon set vp A-
diadah in Sephilah, and made it strōg
settinge portes and lockes vpon it.
E Now when Triphon purposed to raig- 1 Mach. xi. c, Ioseph. cap. 13. lib. xiii.
ne in Asia, to be crowned, and to slaye ỹ
kinge Antiochus: he was afrayede that
Ionathas wold not suffre hi, but fight
against him: Wherfore he went abot to
take Ionathas, and to kyll hym.

So he departed, & came vnto Beth-
san. Then went Ionathas forth agaist
hym to the battell with fourty thousād
chosen men, and came vnto Betsan al-
so. But when Triphō sawe that Iona-
thas came wt so great an host to destroy
him, he was afrayed: and therfor he re-
ceaued hym honorably, commended him
vnto his frendes, and gaue hym rewar
des, commaūded his mē of warre to be
as obedient vnto him as to him selfe.
And sayde vnto Ionathas: why hast
thou caused thys people to take soche
trauayle/ seyng there is no warre be-
twyxte vs? Therfore send them home
agayne, and chose certayn men to wai
F te vppon thee, and come thou wt me to
Ptolomais: for I wyll geue it the, wt
the other strong holdes, men of war-
re and their officers: As for me, I must
departe, thys is onlye the cause of my
cōmynge. Ionathas beleued him/ād
did as he sayde, putting awaye his
host, which went in to the lande of Iu-
da. He kepte but iii M. by him, wher-
of he sente .ii M. to Galilee, and on
M. went with him selfe.

Nowe

Now as soone as Jonathas entred into Ptolomais, the cytisens sparred the gates of the citie, and toke him, & slewe al them with the swerde, that came ī wt him. Then sente Triphon an hoost of fote men and horsmen into Galilee ād into the greate plaine felde, to destroie al Jonathas company. But whē they knewe that Jonathas was taken, & al they slaine that waited vpon hym: they toke councel together, and came forthe ready to the battaill. So when they whiche folowed vpon them, sawe that it was a matter of lyfe, they turned backe agayne. As for the other/ they went ito the land of Juda peaceably, ād bewayled Jonathas, and theym that were wt him ryghte sore. And Israell made greate lamentacion. Then all the Heathen that were round about thē soughte to destroie them. For they saide: nowe haue they no captain, nor anye man to helpe them. Therfore let vs ouercome them, and rote oute their name from amonge men.

¶ After Jonathas was taken Simon is chosen captayne, of whom Triphon takyng hys children & mony for the redempcyon of Jonathas, kylleth him & his children. The graue of Jonathas. Tryphō killeth Antiochus and possesseth the realme. Demetrius taketh truce wyth Simon. Simon winneth Gaza. He possesseth the tower of Syon. He maketh hys sonne John Captayne.

¶ The. xiii. Chapter.

B NOw when Simon herde ẏ Triphon gathered a great hoost, to com into ẏ lande of Juda, and to destroy it: and sawe ẏ the people was in greate fearfulnes and care: he cam vp to Jerusalem, and gathered the people together, ād gaue them exhortacyō, saying: ye know what grete battailes I and my brethren & my fathers house haue striken for the lawe of the Sanctuary, and what manere of troubles we haue sene, thorowe occasion wherof, all my brethren are slaine for Israels sake, and I am lefte alone. And nowe let not me spare myne owne lyfe in any maner of trouble, for I am no better thē my brethren: but wyl auenge my peple & ẏ Sanctuary, our children and our wyues: for all the Heathen are gathered together, to destroye vs of very malice.

1. Ma. vi. c. b. xiii. b.

At these wordes the hertes of the people were kindled together, so that they cryed with a lowde voyce, saying: Thou shalt be oure captayne in steade of Judas and Jonathas thy brethrē, order thou oure battel and what soeuer thou commaundest vs, we shall do it. So he gathered all the men of warre, making hast to finishe all the walles of B
Jerusalē, which he made strong round aboute. Then sent he Jonathas the sone of Absalomus with a freshe hoste vnto Joppa, which droue thē out that were in the castell, and remayned there hym selfe.

Triphon also remoued frō Ptolomais, wt a great army, to com into the land of Juda, and Jonathas with him inward: And Simon pitched hys tentes at Adidus before the playne felde.

But when Tryphon knewe that Simon stode vp in steade of his Brother Jonathas, and that he wolde warre agaynst hym: he sente messengers vnto hym, sayinge: where as we haue kepte Jonathas thy brother, it is for moneye that he is owyng in the kinges accōpte, concernynge the busynes that he had in hande. Wherfore sende nowe an C. talentes of syluer/ ād hys two sonnes for suertie, that when he is letten forthe he shall not forsake vs, and we shall sende hym agayne. Neuertheles Simon knewe, that he dissembled in hys wordes: yet commaunded he the money and childeren to be delyuered vnto him: least he shulde be the greater enemy against the chylderen of Israell/ and saye: because he sent him not the mony and the chylderen, therfore is Jonathas dead.

So Simon sent him the chylderen C
and an hundreth talētes, but he dissembled, and wolde not let Jonathas goo. Afterward came Triphon into ẏ lād to destroy it, & wēt round about by ẏ way, ẏ leadeth vnto Ador, but wherso euer they went thyther went Simō & hys host also. Now they that were in the castell sent messengers vnto Triphon, ẏ he should make hast to come by the wildernesse/ and to sende them vitayles: & Triphon made ready al hys horsmenne to come that same night. Neuertheles it was a verye greate snowe, so that he

came not in Galaadithim. And when
he drewe nye Baschama, he slewe Io-
athas and his sonnes there, and then
turned for to goo home in to his awne
lande.
Then sent Symon for to fet his bro
thers deed coarse/and buried it in Mo
din his fathers cytie. So all Is-
rael bewayled hym wt greate lamenta
cyon, and mourned for hym very lon-
ge. And Symon made upon the sepul-
cre of his father and his brethre a buyl
dynge hye to loke unto of fre stone be-
hynd and before: and set up seuen pyl
lers, one agaist another (for his father,
hys mother and foure brethren (and set
greate pillers round about, with armes
uppon theym for a perpetull memory,
and carued shippes besyde the armes:
that they might be sene of men saylyng
i the sea. This sepulcre which he made
at Modin, standeth yet unto this day.
Now as Triphon went forth to walke
wt the yonge kyng Antiochus/he slew
D him trayterously, & raigned in his stea
de, crowned him self kyng of Asia, and
dyd moch euill in the lande. Symon
also buylte up the castels in Jewry,
makynge them stronge wyth hye tow-
ers, great walles, portes and lockes, &
layed up vytales i the stronge holdes.
And Symon chose certayne men, and
sent them to kyng Demetrius: to desy-
re him, that he wolde discharg the land
from all boundage, for Triphon had
spoiled it veri sore. Wher upon Deme
trius the kinge answered him, & wrote
unto him after this maner,
Demetrius the king sendeth gretin-
ge unto Symon the hie prest his fren-
de, with the elders and people of ye Je-
wes. The golde crowne and precious
stone that ye sent unto vs, haue we re-
ceued: & are ready to make a stedfast
peace wt you, ye and to wryte unto our
officers, for to release you, concernyng
the thynges wherin we made you free:
ad the appoyntmet yt we make wt you,
shalbe firme and stable. The stronge
holdes which ye haue buylded, shal be
youre awne. As for eny ouersyghte or
fawte commytted unto this daie, we for
geue it, and the Crowne. Tare that ye
ought vs also, And where as was eny
other tribute in Jerusalem, it shal now
be no tribute: and loke who are mete a-
mong you to be in our courte, let them
be written up, that there mait be peace
betwixte vs.
Thus the yocke of the Heathen was E
taken from Israel, in the hundreth and
seuenti yeare. And the people of ye Jew-
es beganne to write in their letters and
actes on thys maner. In the first yeare 1.Ma.xiiii.b
of Symon the prest, and prynce of the
Jewes.
In those daies wente Symon unto
Gaza, and beseget it roud about, where
he set up ordinaūce of warre. And wan
a towre which he toke. So they yt gatt
into the towre leaper in the cytie, which
was in a greate feare: In so much that
the people of the citie rent their clothes,
and clymmed up upon the walles wyth
their wiues and children besechig Sy-
mon to be at one wt them: sayenge.
O rewarde vs not after our wyc-
kednes, but be gracious unto vs/& we
shal do the seruice. Then Symon for
very pyte, wolde fight nomore againste F
them, but put them out of the cytye, and
caused the houses (wherin the Images
were) to be clensed: and so entred the cy
tie wyth Psalmes of prayse, geuynge
thanckes unto the Lorde. So when
he had cast al abhominacyons out of ye
cytye, he set suche men in it as kepte the
lawe of God and made the cyte strong,
and buylded a dwellynge place for him
selfe.
Now when they in the castel at Jeru
salem were kepte so streatlye, that they
coulde not come forth nor into the coun-
tre/& might nether bie nor sel: they were
very hongery, and many of them famp-
shed to death: In so muche that they be
sought Simon to be at one with them,
which he graunted them. So he put
them out from thence, & clensed ye castel
from filthines. And upon the xxiii. daie
of the second moneth in the. C.lxxi. year
they entred into it wt thākesgeuing ād
braūches of palme trees, wt harpes, cro-
wdes, cimbales, & lutes syngig psalmes
and sōges of praise unto god, for that
the greate enemye of Israel was ouer
come.
And Symon ordened that the same

daye shulde be kept euery year in glad-
nes, and made strong the hil of the tēple
that was beside ẏ castel, wher he dwelt
hym selfe with hys company. Symon
also perceauinge that Jhon hys sonne
was a mighty man of armes, made hī
captaine of al the hostes, and caused hī
to dwell at Gaza.

Demetrius is ouercome of Arsaces. Simon being captaine there is great quietnes in Israel. The couenaunt of frendship with the Romanes & with ẏ people of Sparta is renued.

¶ The .xiiii. Chapter.

In the .Clxxii. year, gathe-
red kinge Demetrius hys
A hooste and departed vnto
Media, to get hym helpe,
for to fight agaynste Try-
phon. Nowe when Arsaces the kinge
of Persia and Media herd, that Deme
trius was entred with in hys borders,
he sent one of his Princes to take hym
alyue, and to bringe hym vnto hym.
So he wēt & slew Demetrius host, to-
ke him selue/brought hym to Arsaces,
which kepte hym in warde. And all the
lande of Juda was in rest, so longe as
Simon lyued for he sought the welthe
of his people, therefore were they glad
to haue hym for there ruler, and to do
him worshippe all waye. Symon wāne
the city of Joppa also for an hauē tou-
ne, and made it an intraunce in to the
Jles of ẏ see. He enlarged the borders
of his people, & conquered them more
lande: He gathered vp mani of theyr
people that were prisoners: he had the
dominion of Gasa, Bethsura and the
castel, whych he clensed from fylthynes
and there was no man that resisted hī:
So that euery man tylled his grounde
in peace, the lande of Juda and the tre-
B es gaue theyr frute and encrease. The
elders sate all in iugement, & toke theyr
deuice for the wealthe of the lande: the
yonge men put on worship and harnes
vppon them. He prouided vitalles for
the cities, and made goodly strōge hol-
des of thē: so that the fame of hys wor
ship was spokē of vnto ẏ ēd of ẏ world.
For he made peace thorow out the lan
de, and Jsraell was full of myrth and
ioye. Euery man sat vnder his vyne and
Leui. xxvi. a. iii. Re. iiii. b fyge trees and ther was no man to fray
them awaye.

There was none in the lande to
fyght agaynst them, for then the kyn-
ges wer ouercome. He helped those that
were in aduersyte amonge his people,
he was diligent to se the law kepte: as
for soch as were vngodly and wycked
he toke them away. He set vp the Sāc-
tuarye, and encreased the holy vessels
of the temple.

When the Romaynes and Sparci-
ans had gotten worde, that Jonathas
was deed, thei were right sory. But whē
they herde that Symon his brother
was made hye prest in his steade/and
how he had wonne the lande agayne
with the cyties in it: they wrote vnto
hī in tables of latyn, to renue the frend
shyppe, and bonde of loue/whiche they
had made afore with Judas and Jo-
nathas his brethren. Which wrytyngs
were redde before the cōgregacyon at
Jerusalem.

And thys is the copy of the letters/
that the Sparcians sent: The Sena- i. Ma. xii. and. xiii.
tours and citesins of Sparta send gre
C ting vnto Simon the great prest wt ẏ
elders, prestes/and the other people of
ẏ Jewes their brethren: When youre
embassytours that were sent vnto oure
people/certified vs of youre worshippe
honoure & prosperous wealth: we were
glad of their commyng, and haue wry-
ten the earand which they spake befo-
re the councell of the people: namely ẏ
Numenius the sonne of Antiochus, &
Antipater the sonne of Jason the Jew
es embassitours are come vnto vs for
to renue the old frendshyppe wt vs: vp
on this the people consented, that the
men shulde be honorably intreated, and
that the copi of their earande shulde be
writen in the special bokes of ẏ people
for a perpetuall memory vnto ẏ Spar-
cians: &c and that we shulde sende a
copi of the same vnto Symon ẏ great
Preste.

After this did Symon sēd Nume-
nius vnto Rome, with a golden shilde
of a thousaunde pounde weight to con-
firme the frendshyp with them: which
when the Romaynes vnderstode, they
saide: what thanckes shall we recom-
pence agayn vnto Simon and his chil-
dren? For he hath stablished his bre-
thren, & ouercome the enemies of Jsrael.

wher

wherfore they graunted hym to be fre
And all this wrote the Jewes in tables
of latine, and nayled it vnto the Pillers
vpon the mounte Sion. The copy of ỹ
wrytinge is thys: The .xviii. daye of
the moneth Elul in the Clxxii. yeare in
the thirde yeare of Simon the hyghe
preast in the great congregation of the
prestes, rulers of the people, and elders
of the countree at Israraine, were these
wordes openly declared:

For so much as ther was much warre
in our lande, therfore Simon the so-
E ne of Mathathiah (come of the chylde-
ren of Jareb) and his brethren, put thē
selues in parel and resisted the enemies
of theyr people, that theyr sanctuarye &
lawe might be maintayned & dyd theyr
people greate worshyppe. Jonathas in
lyke maner, after that he had gouerned
hys people and bene theyr hye preste di-
ed, and lyeth buried besyde hys elders.

After that wold theyr enemyes haue
troden theyr holy thynges vnder fote,
destroyed theyr land ād vtterly wasted
theyr sanctuary. Then Simon withsto-
de them, and fought for his people, spēt
muche of hys owne moneye, weapened
the valeaunte Menne of hys People.
gaue them wages, made strong the cy-
ties of Juda with Bethsurah that lieth
vpon the borders of Jewry (wher the or-
dinaunce of theyr enemyes laye somty-
me) and set Jewes there for to kepe it.
F He made fast Joppa also which lyeth
vpon the se, & Gaza ỹ bordreth vpon A-
zotus (where the enemyes dwelt afore)
ether he set Jewes to kepe it, ād what
soeuer was meate for the subduinge of
the aduersaryes, that layed he therin.
Now when ỹ people saw ỹ noble actes
of Simon, & what worshhip he purpo-
sed to do for thē, his godly behauoure,
& faythfulnes which he kepte vnto thē/
& how he sought by al wayes ỹ wealth
of hys people, because he dyd all thys,
therfore they chose hī to be theyr prince
and hye prest: and in hys time they pros
pered well by hī, so ỹ the heathen were
take out of their land: & they also which
were in the citie of Dauid at Jerusalē
in the castel (wher they wente oute and
defyled al the thynges ỹ were aboute ỹ
Sanctuary, & dyd greate harme vnto
clenlynes) and Symon put men of the
Jewes in it, for the defence of ỹ lande
and the cytie, and set vp the walles of
Jerusalem.

And kynge Demetrius confirmed G
him in his hie presthode, made him his
frende, and dyd him greate worshipe.
For he herde that the Romayns called
the Jewes their frendes, louers & bre-
thren: how honorably they receued Si-
mons embassytours: how the Jewes
and prestes consented that he shulde be
their prynce and hye prest perpetually (
tyll God raysed vp the true prophet) &
that he shuld be their captayne, to care
for the Sanctuary, and to sett officers
vpon ỹ workes therof ouer the land,
ouer the weppēs/ouer the houses of de-
fence to make prouision for the holy thi-
ges, and to be obeyed of euery man, &
all the wrytynges of ỹ lande to be ma-
de in his name, that he shuld be cloth-
ed in purple and golde, and that it shul
de be laufull for none of the people nor
prestes to breke eny of these thynges/
to wythstande hys wordes, net to call
eny congregacyon in the land without
him: that he shuld be clothed ī purple,
and weare a colar of gold: And yf the-
re were eny which disobeyed or brake
this ordinaunce, that he shuld be puni-
shed.

So all the people consented to alow
Simon, and to doo accordynge to the-
se wordes. Symon also him selfe toke
it vpon hym, and was contente to be ỹ
hye prest, the captayne and prynce of ỹ
Jewes and prestes, and to gouerne thē
all. And they commaunded to make
this wrytynge in tables of latyn, and
fasten it vnto the compas of the Sanc
tuary in an open place: and to laye vp
a copy of the same in the treasury, that
Symon ād hys posterite migh haue it.

¶ Antiochus maketh a couenaunt of frendship wt Simon. Triphō is persequuted. The Romayns write letters vnto kynges & nacions in ỹ defence of the Jewes. Antiochus refusing ỹ helpe that Simon sente him, breketh his couenaunte

¶ The .xv. Chapter. A

Moreouer, kyng Antiochus the
sonne of Demetrius sent let-
ters from the Iles of the se, vn-
to Symon the hye preste and prince of

the Jewes, and to al the people, conteynyng these wordes: Antiochus ỹ kyng sendeth greting unto Symon the hye prest and to the people of the Jewes.

For so muche as certayne wicked men haue gotten the kyngedom of our progenytoures, I ȃ purposed to chaleg ỹ realme agayn, & to restore it to ỹ old estate

Wherfore I haue gathered a greate host & made shyppes of warre: that I maye goo thorowe the countree/ and be auenged of the which haue destroyed oure lande, and wasted many cityes in my realme. And therfore now I make thee free also from al the tributes, whiche all kynges my progenitours haue discharged the, and from other customes (wherfrō they haue relesed thee) whatsoeuer they be: yee I geue thee leue to smyte money of thyne awne with in thy lande. As for Jerusalem/ I will that it be holy and free: and al the weapens and houses of defence whiche ỹ hast buylded and kepest in thyne hādes

B shall bee thyne. Where as eny thyng is or shall bee awynge unto the kynge. I forgyue it thee, from thys tyme forth for euermore. And when we haue optayned our kyngdome we shall do thee, thy people and the temple great worshyppe: so that youre honoure shall bee knowen thorow out the whole worlde.

In the. Clxxiiii. yeare wente Antiochus into his fathers lande, & al the men of warre came together unto him, so that fewe were left with Tryphon. So the kyng Antiochus folowed upō him, but he fled unto Dora, which lyeth by the see syde: for he sawe that there was mischefe commynge unto hym, & that his host had forsaken hi. Then came Antiochus unto Dora wt an hūdreth & twentye thousand men of armes upon fote, and eyght thousand horsmen. So he cōpassed the citie rounde aboute: and the shippes came by the see. Thus they vexed the city by lād & by water, in so much ỹ thei suffered no man to go in nor out.

I. Ma. viii. d In the meane season came Numenius (and they that had bene wyth hi frō the cytie of Rome, hauynge letters written unto the kyngs, and prouynces/

C wherin were conteined these wordes: Lucius the Mayr of Rome sendeth gretyng unto Ptolomy the king. The embassitours of the Jewes oure frendes beynge sent from Symon the hye prest and from the people of the Jewes, cā unto us, for to renue the old frendshyppe and bonde of loue/ and brought a shylde of golde, weyenge a thousande pounte/ which we were content to receue of thē. wherfor we thought it good to wryte unto the kynges and Prouinces, to do thē no harme, nor to take part agaynst them, their cyties ner coūtrees nether to mayntayne their enemyes agaynst them. If there be eny wycked personnes therfor fled from their coūtree unto you/ deliuer theym unto Symon the hye prest: that he maye punysh them accordynge to their owne lawe.

The same wordes wrote the Romaynes also unto Demetrius the kyng, to Attalus, Araba, Arsaces, & to all regyons: as Samsanes, to them of Sparta, Delo, Myndo, Sydon, Caria, Samos, Pamphilia, Lycia, Alicarnassum, and to ỹ Rhodes, to Faselis, Coo, Syda, Arado, Gortina, Gnydum/ to Cypres and to Cyren. And of euery lettre D

they sent a copy to Symō the hye prest and to the people of ỹ Jewes. So Antiochus ỹ kyng brought his host unto Dora the seconde tyme, to take it: where he made diuerse ordinaunce of warre/ and kepte Tryphen in that he shuld not come forth. Then sent Simon Antiochus two thousande chosen men to helpe hym with gold, syluer and other plenteous geer: Neuerthelesse he wold not receaue them, but brake al the couenaunt which he made wt Symō afore, and withdrewe him self from him.

He sent Athenobius also a frende of hys unto Symō, for to reason wyth him sayinge: Ye witholde fro me Joppa and Gaza (with the castell that is at Jerusalem) which are cyties of my realme, whose borders ye haue destroyed and done greate euell in the lande, hauing the dominacion in many other places of my kyngdome. Wherfore deliuer E

now the cyties which ye haue taken wt the tributes of the places that ye haue rule upon wtout ỹ borders of Jewry: Or els geue me. v. hundreth talents, if no we shal come & fight against you

So Athenobius the kinges seruaūt
came to Jerusalem and when he sawe
the greate worshyp and honour of Si=
mon, in golde / syluer, and so greate
plenty of ornamentes he marueled and
told Simon as the king commaunded
hym. Then answered Symon and say=
de vnto hym: As for vs we haue nether
xxi.c.b taken other mens lande, nor wythholden
them, but onelye oure fathers heritage,
which oure enemies had vnrighteously
in possession a certayn tyme, Thys heri=
tage of our fathers haue we chalenged
in processe of time. And where as thou
complaynesse concernynge Joppa and
Gaza, they dyd great harme to our peo=
ple and in oure lande, yet wyll we geue
an.C. talentes for them.

Neuertheles Athenobius answered
F hym not one worde, but turned agayne
wrothfully vnto the kinge, and tolde hi
all these wordes, and the greate dignite
of Simon wyth al that he had sene and
the king was very angry. In the meane
tyme fled Triphō by shyppe vnto Orth=
sosayda. Then the kinge made Cende=
beus captayn of the sea coast, and gaue
hym an hoste of fotemen and horsemen,
commaunding hym to remoue the hoost
towarde Jewrye, and to buylde vp the
citie of Cedron, to make vp the portes,
and to warre agaynst the people of the
Jewes. As for the king hym selfe, he fo=
lowed vpon Triphon. So Cendebeus
came vnto Jamnia, and began to vexe
the people to treade downe Jewry, to ta
ke the people presoners, to slay them ād
to buylde vp Cedre, where he set horsmē
and other men of warre, that they might
come forth and go thorow the stretes of
Jewrye / lyke as the king had commaū
ded hym.

Cendebeus the Captaine of Antiochus hoste is put to flight of the sonnes of Simon Ptolomeus the sō ne of Abobus killeth Simon his two sones at a bā ket. John killeth them y lye in way for hys lyfe.

The.xvi. Chapter

3 Then came Jhon vppe from
Gaza, and told Simon hys
father what Cēdebeus had
done among theyr people.
Upon thys called Simon.ii
of hys elde sonnes Judas and John &
sayde vnto thē. I & my brethren & my
fathers house, haue euer frō our youth
vp vnto this daye, foughten agaynste
the enemyes of Israel, and God ga=
ue vs good fortune to delyuer Israel
ofttymes. And now for so moch
as I am olde, be ye in steade of me and
my brother, to goo forth and fyghte for
oure people, and the helpe of God be
with you. So he chose.xx.M. fyghti=
ge men of the countre, wyth horsmen also,
which wente forth against Cendebeus
and rested at Modin.

In the mornynge they arose, & went
to the playne felde: & beholde, a migh=
tye great hoste came agaynst thē, both
of fote menne and horsmen. Now was
there a water broke betwyxte them, &
Jhon remoued the host towarde them.
And when he sawe that the people was
afrayed to goo ouer the waterbroke /
he wente ouer fyrst him selfe: & y men
seynge this, folowed him.

Then Jhon set his horsmen and fo
te men in ordre, the one by the other, for
their enemies horsmen were veri mani. D
But when they blewe vp y prestes trō
pettes, Cendebeus fled wyth hys ho=
ste, wherof many were slayne, and y rem
naunt gat them to their stronge holde.
Judas also Jhons brother was woun
ded at the same tyme. And Jhon folo
wed styll vpon the enemyes, tyll he cam
to Cedron which he buylded. The ene
myes fled also vnto y townes that we=
re i the feldes of Azotus, and those did
Jhon burne vp. Thus ther were slai=
ne.ii.M. men of thē, and Jhon turned
agayne peceably in to Jewry.

And in the felde of Jericho was Pto G
lomy the sonne of Abobus made capta
yne: which because he had aboundaū=
ce of syluer and gold (for he had mari=
ed the daughter of Symon the hie prē
ste) waxed proud in his minde, and tho=
ught to conquere y londe, ymagenyng
falshed agaist Symon & his sonnes, to
destroye thē. Now as Symon was go=
ing aboute thorow the cytyes, that we
re in the countre of Jewry, and caryng
for them: he came downe to Jericho,
wyth Mathiah and Judas his sonnes,
in the Clxxvii. yeare i the.xi. moneth cal=
led Sebat. Then Ptolomi the sōne of
Abobus receaued them (but wyth dysceate

(in)to a strong house of his called Doch, whiche he had buylded, where he made them a banket.

So when Symon and hys sonnes were mery and had dronken well, Ptolomy stode vp with hys men (whome he had hyd there) and toke theyr weapons, entred into the banket house, and slewe Simon with hys two sonnes and certen of his seruauntes. Such great vnfaithfulnes dyd Ptolomy in Israel and recompenced euell for good. Then wrote this Ptolomy the same vnto king Antiochus, requyring hym, that he shoulde sende hym an hoost to helpe him: and so shoulde he delyuer hym the lande, with the cities and trybutes of the same. He sent other men also vnto Gasa, for to take Jhon, and wrote vnto the captaynes to come to him, and he should geue them syluer golde and rewardes. And to Jerusalem he sent other, to take it & the sanctuarye.

D

Then ranne there one before, and tolde Jhon in Gasa, that his Father and hys bretheren were slayne and how that Ptolomy had sent to slaye hym also: when Jhon herde thys, he was sore abasshed, and layd handes vpon them that were come to destroye him and slewe them: for he knewe, that they were aboute to kyll hym.

As for other thinges concernynge Jhon, of hys warres, of hys noble actes (wherin he behaued hym self manfully) of the buylding of walles which he made: other of hys dedes: they are wrytten in the cronicles of hys presthode, from the tyme forth that he was made hye prest after his father.

¶ The ende of the fyrste booke of the Machabees.

The second boke Of the Machabees.

¶ An Epistle of the Jewes y dwelt at Jerusalem sent vnto them which dwelt in Egypte wherin they exhorted them to geue thankes for the deth of Antiochus. Of the fyre that was hyd in the pyt. The prayer of Nehemiah.

¶ The first. Chapter

A The brethren of the Jewes which be at Jerusalem and in the land of Jewry, wish vnto those brethren of the Jewes that are thorow out Egipte: good fortune, healthe and peace.

God the Lord be gracious vnto you, and thinke vpon his couenaunt that he made with Abrahã, Isaac, and Jacob, his faithfull seruauntes: and geue you all such an hert, that ye maye loue and feare him, yea and performe his wyl with an whole hert & a of wylling mynd: He open youre hertes in his lawe and in his commaundementes, sende you peace: heare youre prayers, be at one with you, and neuer forsake you in tyme of trouble. Thys is here oure prayer for you.

What tyme as Demetrius raigned in the. C. lxix. yere, we Jewes wrote vnto you in the trouble and vyolense that came vnto vs. In those yeares after y Jason departed out of the holy lande & kyngdome, they brent vp the portes & shed innocent bloude. Then made we oure praier vnto the Lord, & were herd, we offred, and lyghted the candels, settynge forth cakes and bred. And nowe B come ye into the feast of tabernacles, i the moneth casleu.

In the C. lxxxviii. yeare, the people that was at Jerusalem, and in Jewry, the councell and Judas hym selfe, sent thys holsome saluacion vnto Arystobolus kynge Ptolomyes master whych came of the generacion of the anoynted prestes: and to the Jewes that were in Egipte: In so much as god hath delyuered vs from great parels, we thanke hym highly. In that we resysted so myghty a kynge. And why he brought men oute of Persis by heapes, to fight agaynst vs and the holye cytye.

For as he was in Persis (namely, the Captayne with the greate host, he peryshed in the temple of Naneas, beynge disceaued thorow ÿ deuice of Naneas prestes. For as he was purposed to haue dwelte there, Antiochus and hys frendes came thyther, to receaue much money for a dowry. So when Naneas prestes had layed forth the moneye, he entred wyth a small company into the compas of the temple, and so they shut

C the temple.

Nowe when Antiochus entred by openig the preuepe intraunce of ÿ temple, the prestes stoned the Captayne to death, hewed them in peces that wer wt hi, smote of theyr heades, and threw thē out i al thinges. God be prayfed, which hath delivered ÿ wicked i to our hādes.

Where as we now are purposed to kepe the purifycacion of the temple vpon the .xxv. daye of the moneth Casleu we thoght necessari to certifie you therof: that ye also myght kepe the tabernacles feast daye, and the daie of the fyre, which was geuen vs when Nehemiah offred, after that he had set vp the temple and the aulter. For what tyme as our fathers were led awaie vnto Persis, the prestes (whiche then sought the honoure of god) toke the fire preuelı frō the aulter, and hyd it in a valley, where as was a greate depe drie pyt: ād therein they kepte yt, because the place was vnknowne to euery man. Nowe after many yeares when it pleased god, that Nehemiah should be sent from ÿ kyng of Persia: he sente the childers children of those prestes (which had hid the fire) to seke it. And as they told vs, they founde no fire/ but thicke water. Then cō-

D maunded he them to drawe it vp, ād to bringe it him ꝗ ÿ offeringes wt al. Now whē the sacrifyces were laied on ꝗ ordered, ÿ prest Nehemiah cōmaūded to sprinckle thē ꝗ ÿ wod wt ÿ water. Whē this was done, ꝗ ÿ time come ÿ ÿ Sunne shone, which afore was hid in ÿ cloude: there was a greate fire kindled. In so much ÿ euery mā marueled: now al ÿ prestes praied, whyle the sacrifice was amaking. Jonathas praied first, ād ÿ other gaue answere.

And Nehemias prayer was after this maner: O Lord God maker of all thinges, thou fearfull and stroung, ÿ ryghtuous and mercyfull, thou that art onely gracyous kynge, onely lyberall, only iust, Almightie ꝗ euerlastynge, ÿ that delyuered Israel frō all trouble, ÿ that hast chosē the fathers and halowed thē, receauinge the offerynge for the whole people of Israel/ preserue thyne owne porcyon, and halowe it. Gather those together that are scatred abrode from vs: delyuer them that ar vnder the Heathens bondage, loke vpon them whych are despysed ād abhorred/ that ÿ Heathen may know and se, how that thou art oure God: punyshe them that oppresse, ād proudly put vs to dishonour. Set thy people agayne in thy holy place, like as Moses hath spoken. Eccl.xxx.

E And ÿ prestes song Psalmes of thākesgeuynge, so longe as the Sacrifice endured. Now when the sacryfyce was brent, Nehemiah commaunded the greate stones to be sprinckled with the resydue of ÿ water. Which whē it was done, there was kyndled a flāme of them also: but it was consumed thorowe the lyght, that shyned from the aulter.

So when this matter was knowen, it was tolde the kynge of Persia, that in the place where the prestes, which were led awaye, had hyd fyre, there apeared water in steade of fyre, and that Nehemias and his company hadde purified the sacrifices withal. Then the kynge consyderynge and ponderynge the matter dylygētly, made him a temple to proue the thynge that was done. And whē he founde yt so in dede, he gaue the prestes many giftes ād dyuerse rewardes: yee he toke theym wyth hys owne hand/ and gaue them. And Nehemias called ÿ same place Nephthar, which ys as moch to saye as a clensynge: but many men call it Nephi.

¶ How Jeremy hidde the tabernacle ÿ Arcke, and the aultare in the hil Of the .v. bokes of Jason cōteined in one.

¶ The .ii. Chapter.

IT is found also in ÿ writinges of Jeremi the prophet A that he commaunded them whiche were caried awaye to take fire, as it is shewde afore. He commaunded them also that

they shoulde not forget the lawe & commaundementes of ẏ lord, & ẏ they shuld not in their myndes, wher they see images of siluer & gold wt their ornamētes. These and such other thinges cōmaunded he them, & exhorted hi, ẏ they shuld not let the lawe of God go oute of their hertes.

It is wrytten also, howe the prophete (at the cōmaūdemētes of god) charged thē/ to take the tabernacle & the arke wt them: & he went forth vnto ẏ moūtaine where Moises clymed vp, and saw the heretage of god. And whē Jeremy came there he founde an open caue, wherei he laid the tabernacle, the arke and ẏ aulter of incence, and so stopped the hole. There came certayn men together also

B following hi, to marke ẏ place, but they coulde not finde it.

Which when Jeremy perceaued, he reproued them saying: As for that place, it shalbe vnknowne, vntyll the tyme ẏ God gather his peple together agayn,

Exod.[illegible] and receaue them vnto mercy. Then shal god shew them these thinges/ and the maiesty of the Lord shal appeare, & ẏ cloud also, lyke as it was shewed vnto Moises: and like as when Salomon desired that the place might be sactified as it was shewed him.

For he beynge a wyse man, handled honorably & wysely offerynge vnto God i ẏ halowyng of the temple, when it was

Leui.[illegible] finished. And lyke as whē Moises prayed vnto the Lorde, the fyre came downe from heauen, and consumed ẏ burnt

ii.par.vii.a. offerynge: Euen so prayed Salamō also, ād the fyre came downe from heauē and consumed ẏ burnt offerynge. And Moises sayde: because the synofferynge was not eaten, therefore it is cōsumed. In lyke maner Salamon kepte ẏ dedy-

C cacion (or halowinge) eyght dayes.

Some reade, Nehemias. In the Annotacions & wrytinges of * Jeremy, were these thinges put also, & how he made a lybrarye, & how hee gathered out of all countrees ẏ bookes of ẏ prophetes, of Dauid, the epystles of ẏ kynges, & of ẏ presentes. Euen so Judas also, loke what he lerned by experiēce of warre, & soch thinges as hath happened vnto vs/ he gathered them all together, and so wee haue them by vs.

If ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we then are about to celebrate the puryficacyon, wee haue written vnto you. Therfore ye shall do well, yf ye kepe the same dayes. We hope also, ẏ the God (which delyuered his people/ and gaue them all the heretage, kyngedom, presthod and Sanctuary that he

Deut.[illegible] promised them in the lawe) shal shortly haue mercy vpon vs, and gather vs together frō vnder the heauē in to his holy place: for he hath saued vs frō greate parels, and hath clensed ẏ place.

As concernynge Judas Machabeus & his brethren, the purification of ẏ greate temple, the dedicaciō of the aulter, yee and of the warres that concerne noble Antiochus and Eupator his sōne, of ẏ shynynges that came down frō heauen vpon those, which manfully de- 1.Ma.[illegible]

D

fended the Jewes. For though they were but few, yet defēded they the whole lande, droue awaye ẏ enemyes hoost, recouered agayne the temple, that was spoken of thorowe out all the worlde/ delyuered the citie, doynge their best, ẏ the law of ẏ Lord which was put downe, might with all tranquilyte be restored agayne vnto the Lorde, that was so mercifull vnto thē. As touchyng Jason also of Ciren, we haue vnder taken compendiously to bring in to one boke, the thinges that were comprehended of him in fyue. For we considerynge ẏ multitude of the bokes, and howe harde it should be for theym that woulde medle

E wt stories and actes (ād that because of so diuerse matters) haue vnder taken so to comprehende the storyes: ẏ soch as are disposed to reade, myght haue pleasure and pastyme therin: and that they which are dilygent in soch thinges, myght the better thinke vpon them: yee and that whosoeuer readeth them, might haue profit therby.

Neuertheles we oure selues that haue medled with this matter for the shortenynge of it, haue taken no smal laboure, but great diligence, watchyng and trauaillig. Lyke as they that make a feaste, wolde fayne do other men plesure: Euē so we also (for manye mens sakes) are very wel content to take the

labour

labour, where as we maye shortly comprehende/ þ thynges þ other men haue truly written.

For he þ buyldeth an house anewe/ must prouyde for many thinges to þ whole buyldynge: but he that paynteth it afterwarde, seketh but only what is comly/mete and conuenient to garnysh it withall. Euen so do we also in lyke maner. And why? He that beginneth to wryte a story for þ fyrst, must with his understandynge gather þ matter together, set hys wordes in ordre, and dilygently seke out of euery parte: But he þ afterward wyl shorte it, vseth few wordes, and toucheth not the matter at þ largest. Let thys be sufficient for a Prologe, nowe will we begynne to shewe þ matter: for it is but a folysh thinge to make a longe Prologe, and to be short in the story it self.

¶ Of the honour done vnto the temple by the kynges of þ Gentyles. Symō uttereth what treasure is in the temple. Heliodorus is sent to take them away, he is stryken of God, and healed at þ prayer of Onias.

¶ The .iii. Chapter.

B What tyme as the holye cytee was in habyted i al peace and wealth, and when the laws were yet veri wel kepte. (For so was it ordened by Onias the hye preste and other godly men/that were enemyes to wic-
i. Mach. i. c kednesse) It came therto/ that euen þ kynges ād princes thē selues did þ place greate worshippe, and garnished the
i. Es. iiii. a temple with great gyftes: In so moch þ Seleucus kynge of Asia of his awne rentes bare al þ costes belonging to the seruyce of the offringes. Then Symon of the trybe of BenJamin a ruler of the temple, laboured to worcke some myschefe in the citie: but þ hye prest resisted him.

i. Es. iii. b Neuertheles when he mighte not ouercome Onias, he gat him to Appolonius the sonne of Thersa (which then was chefe lord in Celosiria and Phenices) and tolde him that the treasurie in Jerusalem was full of innumerable money, and how that the comons goodes (wich belonged not vnto the offerynges) were exceadinge greate also: ye and how it were possible, that all these might come vnder the kinges power.

Now when Appolonius had shewed the king of the money, as yt was tolde him: þ kyng called for Heliodorus his steward, ād sent hi w a cōmaundemēt, B
to bring hi n the same mony. Immedyatly Heliodorus toke his iourney, but vnder a colour, as though he wolde go to Celosiria a Phenices to visit the cityes, but his purpose was to fulfill the kynges pleasure: so whē he came to Jerusalem, and was louingly receaued of the hye prestes into the citie: he tould what was determened concerninge the mony, he asked also, yf it were so i dede. Then the hie prest tolde him that there was such money laid vp for the vp holding of widdowes, a fa herles childre, and how that a certaine of it belonged vnto Hircanus Tobias a noble mā: and of al þ mony (which þ wiked mā Simō had bewraied) there were .iiii. C. talentes of silver: a .ii. hundreth of goulde, yea and that it were vnpossible for those mens meaninge, to be disceaued, that had laide vp theyr monye, in the place and temple (which is had in great worship throw þ whole worlde) for the maintenaunce and honoure of the same

Wherunto Helyodorus answered, that the kinge had commaunded hym in anye wyse to bringe him in the money. So that day appoited, Helyodorus entred into the temple, to ordre this matter C
but ther was no smal feare throw out þ whole citie. The prestes fell downe before the aultare in theyr vestimentes, a called vnto heauen vpon hym wich had made a lawe concerning stuffe geuen to kepe, that they shoulde be safely preser- Exod. xxii. b
ued, for such as committe them vnto kepinge. Then whoso had loked the hye prest in the face it wold haue greued his herte. For hys countenaūce and þ chaūging of hys color declared the inwarde sorow of hys mynde. The man was all in heuynes, and hys body in fear: wherby they that loked vpon him might perceaue the grefe of hys herte. The other people also came out of theyr houses bi heapes vnto the comen prayer, because the place was lyke to come into confusyon. The women came together throw the streates with heary clothes aboute theyr brestes.

The virgyns also that were kepte in,
canne to Onyas, some to the walles,
other some loked out of ye wyndows: ye
D they all helde vp theyr handes towar-
de heauen, and prayd. A myserable thin-
ge was it to loke vpon the comen peo-
ple, and ye hye prest beynge in suche trou-
ble. But they besought almyghty God
that the goodes whiche were commytted
vnto them, myght be kepte whole, for
those that had delyuered them vnto their
kepynge. Neuertheles the thynge
yt Helyodorus was determed to do, yt
perfourmed he in the same place, he him
selfe personally beyng about the treasu-
rye wyth his men of warre. But the spi-
rite of almyghty God shewed hym selfe
openly, so yt all they which presumed to
obeye Heliodorus, fell thorow the pow-
ii. Mach. x. a. xv. d. er of God into a greate fearfulnesse and
drede. For there apeared vnto them an
horse, wt a terryble man syttyng vpon hi
decte in goodly aray, and the horse smo-
te at Heliodorus wt his fore fete. Now he
yt sat vpon the horse had harnesse of gold
vpon hi. More ouer there appeared. ii.
faire & beutifull yonge men in goodly araie
which stod by him, scourged hi of both
E the sides, and gaue hi many strypes wt
out ceassing. With yt fel Heliodorus so-
denly vnto ye ground. So they toke him
vp (being compassed about wt grate dar-
knes) & bare hi out vpon a beare. Thus
he yt cam wt so many runners & men of
warre into ye saide treasury was borne
out, were as no man might helpe hi: and
so the power of god was manifest and
knowne. He laie stil domme also by ye po-
wer of God, destitute of all hope & life.
And they praised ye lord, yt he had shew-
ed hys power vpon hys place and temple,
which a lytle afore was ful of feare and
trouble, & yet thorow the reuelacion of the
almightie lord it was fylled wt ioye and
gladnes. Then certayne of Helyodorus
frendes prayed Onias, yt in all haste he
wolde call vpon God, to graunte hi his
life, which was geuig vp the goost. So
i. Mo. xiiii. d the hye prest consydered the matter, and
lest the king should suspecte yt the Iewes
had done Heliodorus some euill he of-
C fered an healthofferyng for hym.
Now when the hye prest had optained
hys peticion, the same yong men in the
same clothing appeared, and stode besi-
de Heliodorus, sayeg: Thancke Onias
the hie prest, for his sake hath the Lord
graunted thee thy lyfe: therfore seing yt
God hath scourged the, geue him prai-
se and thanckes, and shewe euerye man
hys myght and power. And when they F
had spoken these wordes they appeared
nomore.
So Heliodorus offered vnto God,
made great vowes vnto hi, which had
graunted hi his life, thanked Onias, to-
ke hys hooste and wente agayne to the
king. Then testifyed he vnto euery man
of the greate worckes of God, that hee
had sene wyth hys eyes. And when the
kyng asked Helyodorus who were me-
te to be sent yet ones agayne to Ierusa-
lem/he sayde if thou hast anye enemye or
aduersarye vnto thy realme/sende hym
thether, and thou shalt haue him puni-
shed, yf he escape with hys lyfe: for in yt
place (no doubt) there is a specyal pow-
wer & working of god. For he that dwel
leth in heauen, visiteth and defendeth ye
place: & al yt come to do it harme/he pu-
nysheth & plageth them. Thys is now
the mater concerning Helyodorus, & the
kepinge of the treasury at Ierusalem.

¶ Simon reporteth euel of Onias. Iason desyring the office of the hye Prest corrupteth the king with rewardes. the wicked intent of Iason.

The. iiii. Chapter.

This Simon now of (whom
we spake afore) being a be- A
wrayer of ye money & of his ii. Mach.
owne natural countre, repor-
ted the worste of Onias as
though he had moued Heliodorus vnto
this, & as though he had ben a bringer
vp of euel. Thus was he not ashamed
to cal hi an enemy of ye realme, that was
so faythful an ouerseer & defender of ye
citie and of hys people: yea and so feruet
in the law of god, but whe the malice of
Simon encreased farre, that thorow his
frendes there wer certayn manslaugh-
ters commited: Onias consydered ye pa-
rell yt myght come thorow thys stryfe &
how yt Appolonius (namely ye chef lord
in Celosyria and Phenices) was all set
vpon tyranny, and Symons malyce in-
creaced ye same: he gat hi to the kynge
not as an accuser of the cytesins, but
as

as one that by hym selfe intended ẏ cō
mon wealth of the whole multitude.
For he sawe it was not possible to lyue i
peace, nether Symon to leaue of from
his folyshnesse, excepte ẏ kynge dyd lo-
ke therto. But after the death of Se-
leucus, when Antiochus (which is cal
led the noble) toke the kyngdome: Ja
son the brother of Onias laboured to
bee hye prest. For he came vnto the kyn
B ge, and promised him thre hundreth
& .lx. talentes of syluer, & of the other re
tes .lxxx. talentes. Besydes this he pro
mysed hym yet an. C. & .L. if he myght
haue the schoole of the chyldren, & that
he myght call them of Jerusalem Anti
ochians. Which when the kynge had
graunted, and he had gotten the superi
orite, he beganne immediatli to drawe
his kynsmen to the custome of the Hea
then, put downe ẏ thynges that ẏ Je-
wes had set vp of loue, by John ẏ fa-
ther of Eupolemius/ which was sent
embassytoure vnto Rome, for to make
the bonde of frendshyppe and loue. He
put downe all the Jewes and Lyberti-
es of the Jewes/ and set vp the wicked
statutes. He durst make a fyghtynge
schole vnder the castel, and set fayre yō-
ge men to learne the maners of whores
and brothels.
Thys was now the begynninge of ẏ
C Heathenysh and straunge conuersacy-
on, brought in thorow the vngracious
& vnherd wickednes of Jason, which
shal not be called a Preiste, but an vn-
godly person. Insomuch that ẏ prestes
were now no more occupied aboute the
seruice of the alter but despised ẏ tēple,
regarded not the offeringes: yea gaue
their diligence to lerne to fight, to wre-
stel, to leape, to daunce, and to put at ẏ
stone: not settinge by the honour of the
fathers, but lyked the glory of ẏ Gre-
kes best of al: for the which they stroue
perelously & were gredy to folow their
statutes ye they lust was in al thinges
to be lyke them which afore wer theyr
enemies and destroyers. Howbeit to do
wickedly against the lawe of god shall
not escape vnpunished: but of thys wee
D shal speake here after.
What time as the Olimpyades spor-
tes were played at Tyrus (the kynge
him selfe beinge presente) this vngraci
ous Jason sent wicked men, bearyng
from them of Jerusalem (which now
were called Antiochyans) iii. C. drach-
mas of syluer for an offerig to Hercu-
les. These had they that caryed them,
desyred vnder such a fashiō, as though
they shoulde not haue bene offred, but
bestowed to other vses. Neuertheles
he that sent them/ sent them to the in-
tēte that thei shuld be offred vnto Her
cules. But because of those that were
present, they were geuen as to the ma-
kyng of shyppes. And Appolonius the
sonne of Nesteus was sent into Egyp-
te, because of the noble men of kynge
Ptolomy Philometor. Now when An-
tiochus perceaued that he was put out
from meddelynge in the realme he sou-
ght hys awne profyte, departed from
thence, camme to Joppa, and then to
Jerusalem: where he was honorably
receaued of Jason and the cite, & was
brought in wt torch lyght and with gre
ate prayse: and so he turned his hoost
vnto Phenices.
After iii. yeare Jason sent Menela E
us, the foresayde Symons brother, to ii. Ma. iiii.
beare the mony vnto the kyng, and to
bringe him answere of other necessary
matters. But he (when he was praysed
of the kinge for magnyfying of his po
wer) turned the Preesthode vnto him
self, layinge vp .iii. C. talentes of syluer
for Jason. So when he had gotten cō
maundementes from the kynge, he cāe
hauinge nothinge that becommeth a
prest but bearing the stomack of a cruel
tyraunt, and the wrath of a wylde bru-
te beest. Then Jason (which had dysce-
aued his awne brother) seinge that he
him selfe was begyled also, was fayne,
to flee into the lande of the Ammonites
and Menelaus gat dominyon. But as
for the money ẏ he had promysed vnto
the kynge, he dyd nothing therin/ whē
Sostratus the Ruler of the Castell re-
quyred it of him. For Sostratus was
the man that gathered the customes:
wherefore they were both called before
the king. Thus was Menelaus put
out of the presthode, and Lysimachus
his brother cam in his stead. Sostra-
tus also was made lord of ẏ Cyprians.

These were playes euery fyf te yere.

It happened in the meane season, ỷ the Tharsians and Mallocians made insurreccion, because they wer geuē for a presente vnto kynge Antiochus concubine. Then came the kynge in all the haste/to stil them againe, and to pacify the matter, leauinge Andronicus there to be his debyte, as one mete therfore. Now Menelaus supposig that he had gotten a ryght cōuenient tyme, stole certaine vessels of golde out of the temple, & gaue thē to Andronicus for a present and some he solde at Tyrus and in the
C cyties therby.

Which when Onias knewe of a suertye, he reproued him: but he gat him i a Sanctuary beside Daphnis, that lyeth by Antioche. Wherfore Menelaus gat him to Andronicus/and praied hi ỷ he wolde slaye Onias. So when he cā to Onias, he coūcelled hym craftely to come out of the Sanctuary, geuyng hi his hand w an othe (howbe it he suspect him) and then he slew Onias, without any regarde of righteousnes. For the which cause not only ỷ Jewes, but other nacions also toke indignacyon, & were displeased for ỷ vnrighteous death of so godly a man.

And when the king was com againe from Cilicia, and the Jewes ād certayn of the Grekes went vnto him cōplaynyng for the vnrighteous deth of Onias. Yea Antiochus him selfe was sory in his mind for Onias, so ỷ it pitied hi and he wepte, remembrig his sobernes and manerly behauiour. Wherfore he was so kyndled in his mynd, that he cōmaūded Andronicus to be stripped out of his purple clothinge, and so to be led thorow out al the citie: yea and the vngracious man to be slayne in the same place, where he committed his wyckednes vpon Onias. Thus the lord rewarded him his punishment, as he had deserued. Now whē Lysimachus had done many wicked dedes in ỷ temple thorow the councel of Menelaus, and the voyce came abrode: ỷ multitude gathered them together against Lisimachus for he had caried out now much golde.

So when the people arose, and were full of displeasure, Lysimachus armed iii M. vnhappie men to defende him: a certayne tyraunt beynge theire captayne, which was growen bothe in age & wodnesse. But when the people vnderstod ỷ purpose of Lysimachus/ some gat stones, some good stronge clubbes, & som cast asshes vpon Lysimachus. Thus there were many of them wounded, some beynge slayne, and al the other chased away. But as for the wiked church robber him selfe, they kylled him beside the treasury. Of these maters therfore ther was kepte a courte agaynst Menelaus. Now when the kynge came to Tyrus, they made a cōplaynte vn to hi of Menelaus, concernynge this businesse, and the embassitours were thre. But Menelaus went & promised Ptolomy to geue him moche money, if he wolde persuade ỷ kynge. So Ptolomye went to the kinge into a courte (where as he was set to cole him) and broughte hym out of that mynd. In so much that he dyd discharged Menelaus from the accusacions that notwithstanding was cause of all mischiefe: and those poore mē which if they had tolde theyr cause ye before the Scythians they shuld haue ben iudged innocent, them he condempned to death. D

Thus were they soone punished, which folowed vpon the matter for the cytie, for the people, and for the holy vessel. Wherfore they of Tyrus toke indygnacyon, and buried them honorably. And so thorow the couetousnesse of them that were in power, Menelaus remayned styll in authoryte, increasinge in malyce, to the hurte of the cytesins.

Of the sygnes and tokens sene in Jerusalem. Of the vnkynd offence of Jason. The pursute of Antiochus against the Jewes. The spoiling of ỷ temple

¶ The. v. Chapter.

AT the same tyme Antiochus made hī ready againe to Egypte. Then were there sene at Jerusalem. xl. A dayes longe/ and horsmen runninge to and fro in the ayre/ which had raiment of golde, and speres. There were sene also whole hostes of men weponed, and horses runninge in an ordre howe they came together, how thei held forthe theire shyldes, how ỷ harnessed menne drewe oute their swerdes/and shot their dartes.

The

The shyne of the golden weapens
was sene, and of al maner of armure.
Wherfore euery mā prayed, that those
tokens might turne to good. Now whē
there was gone forth a false rumour, as
though Antiochus had ben deed: Jasō
toke a .M. men, and came sodenly vpō
the citie. The citisins came vnto ẏ wal-
les, at the last was ẏ citie taken, & Me-
nelaus fled into the castel.

B As for Jason he spared not his owne
cytisyns in the slaughter, nether consy-
dred he what greate euell it were to de-
stroie the prosperite of his owne kyns-
men: but dyd as one that had gotten
the victory of his enemies, and not of
Ma.iii.a his frendes. For al this gat he not the
superiorite, but at the last receaued con
fusyon for his malyce, and fled agayne
lyke a vagabunde into the lande of the
Ammonites.

Fynally, for a rewarde of hys wyc-
kednes, he was accused before Aretha ẏ
king of the Arabians: In so much that
he was fayne to fle from cytie to cytye/
beyng despysed of euery man as a forsa
ker of the lawes, and an abhomynable
person. And at the last (as an open ene
my of his owne natural coūtre ād of ẏ
cytisins) he was driuē away into Egipt.

Thus he that afore put many oute
of their owne natyue land, perished frō
home him selfe. He wente to La-
cedemon, thynking there to haue gottē
succour by reason of kindred. And he ẏ
afore had casten many out vnburyed,
was throwne out hī selfe, no mā mour-
nyng for him, nor puttynge him in hys
graue: so ẏ he nether enjoied the buryal
of a straunger, nether was he pertaker
of his fathers sepulcre.

D Now when this was done the king sus
pecte, ẏ the Jewes wold haue fallen frō
him: Wherfore he came in a greate
dyspleasure out of Egipt, and toke the
Mach.i.c. cytie by violence. He commaunded hys
mē of warre also ẏ they shuld kyl ād not
spare, but slaie downe suche as wtstode
them, or clymmed vpon ẏ houses.

Thus was there greate slaughter
of yong men, olde men, wemen, childrē
and virgines. In iii. dayes were there
slayne, lxxx. M. fourty thousand put in
preson, and no lesse sold. Yet was
he not content with this, but durst go in
to the most holi temple (Menelaus that
traytoure to the lawes and to hys owne
naturall countreye, beinge hys gyde) and
with his wicked handes toke the holye
vessell, which other kynges and Cyties
had geuen therher for the garnishing ād
honour of the place: them toke he in his
handes vnworthely, and defiled them.

So mad was Antiochus, that he cō
sydered not, howe that God was a lytle
wroth for the synnes of them that dwelte
in the citie, for the whiche suche confusy
on came vpon that place. And why? yf it
had not happened thē to haue bene lap-
ped in many synnes, this Antiochus (as
soone as he had come) had sodenly bene Judith.v.a; ii.Ma.iii.b
punished, and shut out for hys presump-
tion, lyke as Helyodorus was, whoome
Seleucus the king set to robbe the trea-
sury. Neuertheles god hathe not chose
the people for the places sake, but the
place for the peoples sake: and therfore
is the place become partaker of the peo
ples trouble, but afterwarde shall it en-
ioye the wealth of them. And like as it is
nowe forsaken in the wrath of almygh-
tie God, so when the great God is recō
siled it shalbe set vp in hye worship agai

So when Antiochus had taken a M
viii. C. talentes out of the temple he gat C
hym to Antioch in al the haste, thinkīg
in hys pryde, that he myght make men
saile vpon the drye lande, and to go vp
on the see such an hye mynde had he. He
lefte debities there to vexe the people:
At Jerusalem left he Philyppe a Phry-
gian in maners more cruel then hī self ẏ
set hī ther: At Garisim he left Andronic
& Menelaus: which wer more greuous
to ẏ citezins then other. Now as he was
thus set in malyce agaīst ẏ Jewes, he sēt
Appolonius an hated prince, w. xxii. M
cōmaunding hī to slay al those ẏ wer of
perfect age and to sell the women, may-
des and chyldren. When he came now
to Jerusalē he fayned peace, & kepte hī
styl vnto the Sabboth day: & thē he cō
maunded his mē to take thē to theyr we-
pēs (for ẏ Jewes kepte holy day) & so he
slew al thē ẏ wer gon forth to ẏ opē play
running here and there thorow ẏ cytye,
w. his men weapened, and murthered
a greate nombre. But Judas Macha-
beus

he which was the tenthe, fled into the
wildernes, led his life there with his cō
pany amonge the wylde beastes & vpō
the mountaines, dwellynge there, and
eating grasse, lest they should be pertakers of the faithfulnes.

¶ The Jewes are compelled to leave y^e law of god The temple is defiled. The readers are monished y^t they shal not abhorre y^e aduersite wherewith the Lord afflicteth them. The greuous payne of Eleazerus.

The .vi. Chapter

A Not longe after this, sent y^e
kinge a messaūger of antyoche, for to cōpell y^e Jewes
to altre the ordinaūces of
y^e fathers & y^e lawe of god,
to defile y^e tēple y^t was at Jerusalē, & to
cal it y^e tēple of Jupiter Olimpius: & y^t
thei should be in Gazarim, as those which dwel at the place of Jupiter y^e herberous. This wiked sedicion of y^e vngodly was heuy vpō al y^e people: for y^e tēple
was full of voluptuousnesse, bibbinge
& bolling of y^e hethē / of ribaudes & harlottes together. The wemē were ito the
holy place, & bare in y^t was not laufull.
The alter also was ful of vnlauful thinges which y^e lawe forbiddeth to laie vpon it. The Sabbothes were not kept, y^e
other solēpne feastes of y^e lāde were not
regarded. To be plaine, there durst no
mā be a knowne y^t he was a Jewe. In y^e
daie of y^e kinges birth they were cōpelled perforce to offer: & when y^e feaste of
Bachus was kept, they wer cōstrained to
weer garlādes of yuy, & so to go about
for y^e honour of Bachus. Moreouer thorow y^e coūcel of Ptolomy, there wēt out
a cōmaūdemēt in y^e next cities of y^e Heathē, y^t they shuld intreat y^e Jewes i like
maner: namely, to cōpel thē for to do sa
B crifice after y^e law of y^e Gētiles: ād who
so wolde not, to put thē to death. A pyteous thing was it to se. There were .ii
wemē accused to haue circūsised theyr
sonnes, whō whē they had led roūde about y^e citie (y^e babes hāgig at their brestes) they cast thē doune headling ouer
y^e walles. Some y^t wer crept into dēnes
ād had kept y^e Sabboth, were accused
vnto Philip, ād brent in y^e fire: be cause
y^t for y^e feare of god they kept y^e cōmaūdemēt so stifly, & wold not defēd thē selues. Now I beseche al those which reade
this boke, that they refuse it not for these
falles of aduersite: & iudge y^e thynges (
that are happened) for no destruccion,
but for a chastenyng of oure people.
And why? whē God suffred not sinners
longe to folowe theyr owne mynde, but
shortly punished them, it is a token of
his greate louinge kyndnes. For thys
grace haue we of God more then other
people, that he suffreth not vs longe
to sinne vnpunisshed like other nacions
that when the Daye of Judgemente
C commethe, he maye punish them in the
fulnes of their synnes. If we synne, he
correcketh vs, but he neuer withdraweth his merci from vs: and though he
punish w^t aduersite, yet doth he neuer
forsake his people. But lete this y^t we
haue spoken now w^t few wordes, be for
a warnyng and exortacion of y^e Heathē.
Now wil wee come to y^e declaryng of y^e
matter. Eleazar one of the principall
Scribes, an aged man & of a welfauored countenaūce, was constrayned to gape w^t open mouth & to eate swinesflesh
But he desirig rather to dye gloriousli
then to liue w^t shame, offred hi self willigly to the marterdō. Now whē he saw
y^t he must nedes go to it, he toke it paciently: for he was at a poynte w^t hi selfe
y^t he wold consent to no vnlawful thig
for any pleasur of lyfe. They y^t stode by
beig moued w^t pitie (but not aright) for
y^e old frēdship of y^e mā, toke hi aside preuely, & praied hi y^t he wold let such flesh
be brought hi as were lauful to eate, & Leuiti.
thē to make a coūtenaūce as thoughe
he had eatē of y^e flesh of y^e sacrifice lyke
as y^e king cōmaūded, for so he might be
delyuered from death, ād so for the olde
frendshyp of the man, they shewed hym
thys kindnes. But he begāne to con- D
syder his dyscrete and honorable age,
hys noble and worshyppfull stocke, and
howe that from his youth vp he had bē
of an honest & good conuersacion: yea &
how constantly he had kepte the ordynaunces and Lawes Commaunded by
god, wherfore he gaue thē thys answer
and sayde: Yet had I rather first be layde in my graue. For it becometh not myne age (sayd he) in anye wyse to dissemble, wherby many yong persons myght
thinke, that Eleazar being .lxxx. yere old
ād .x. were now gone to a straunge lyfe
and

and so thorow myne ypocrysy (for a litle tyme of transitorye lyfe) they might be disceaued by thys meanes, also shuld I defyle myne age, and make it abhominable. For though I were nowe delyuered from the tormētes of men yet shuld I not escape the hand of almyghty god nether alyue nor dead. Wherfore I wil
C dye manfully, and do as it becommethe myne age: wherby I may peraduenture leaue an exāple of stedfastnes for suche as be yonge, yf I with a readye mynde and manfully dye an honest deathe, for the moost worthy and holy lawes.

When he hadde sayde these wordes immediatlye he was drawen to the torment. Now they that led hym and were mylde a lytle afore, beganne to take displeasure because of the wordes that hee sayde, for they thoughte he had spoken thē of an hye mynde. But when he was in hys martirdomme, he mourned and sayd: Thou (O Lord) which hast the holy knoweledge, knowest openlye: that where as I myghte be delyuered from death, I suffre these sore paynes of my body: but in my mynde I am well content to suffre them because I feare the. Thus thys man dyed, leauing the memoryal of his death for an example, not onely vnto yonge men, but vnto all the people to be stedfast and manly.

The punishmēt of ye vii. brethren & of their mother

The. vii. Chapter

A It happened also that ther were vii. brethren (with theyr mother) taken and compelled bye the kinge against the lawe to eate swynes flesh: namely with scourges ād lethren whyppes. And one of thē which was ye chefe said, what sekest thou, & what requirest thou of vs? As for vs we are redy rather to suffre deathe thē to offēd ye lawes of god & ye fathers. Thē was ye kig angry, & bad heate caudrons & brasē pottes. Which whē they were made hot, imediatly he cōmaūded ye tong of hym that spake first to be cut out, to put the skinne ouer hys head, to pare of ye edges of his hādes & fete: yea & yt in ye sight of his mother & the other of his brethren. Now whē he was clean marred he cōmaunded a fire to be made & so (whyle ther was anye brethe in hi) to be fried in the caudron. In ye whiche when he had bene longe payned, the other brethren with their mother exhorted him to dye manfully, sayinge: The Lorde God shal regarde the treuth, ād comfort vs, lyke as Moses testyfyeth and declareth in hys songe, sayinge: and he wyll haue compassion on his seruauntes. Deut. xxxii. a

B So when the fyrste was deed after this maner, they brought the second to haue him in derision, pulled the skynne wt the hearre ouer his head, & asked hī if he wolde eate swines flesh, or he were pained in the other mēbres also thorow out hys body. But he answered boldly and saide: I wyl not do it. And so was he tormented lyke as the fyrst, and whē he was euen at the geuing vp ye goste he saide: Thou most vngracious persō puttest vs now to death, but the kynge of the world shal raise vs vp (which die for his lawes) in the resurrectiō of euerlastinge lyfe.

After him, was the third had in derision: as when he was required, he putt out his tonge, and yt right soone, houldyng forth his handes manfullye, and spake wt a stedfast faith: These haue I of heauen, but nowe for the lawe of God I despyse them, for my truste is, yt I shall receaue them of him againe. In so much that the king and they whyche were with him, marueyled at the yonge mans boldnesse, that he nothing regarded the paines. C

Now when he was deed also, they vexed the fourth with tormentes ī lyke maner. So when he was now at his death, he said: It is better, that we beynge put to death of men, haue our hope and trust in god, for he shal rayse vs vp againe. As for thee, thou shalt haue no resurrectiō to life. And whē they had spoken to ye fifth they tormented hym. Then loked he vnto the kyng, & said: thou hast power amōg men, for thou art a mortal man also thy selfe, to do what thou wilt but thinke not yt God hath forsakē our generacion. Abide thou, tary stil a while, and thou shalt se ye great power of God how he wil punish thee and thy sede. After him they brought ye sixte, whiche beinge, at the point of death, sayd: Be not

disceaued

disceaued) O kynge (for this we suffre for our owne sakes, because we haue offended our God, & therfore marueilous thinges are shewed vpon vs. But thinke not thou, whiche takest in hand to stryue agaynst God, that thou shalt escape vnpunished. This excellent mother (worthy to be wel reported of, and
D had in remenbraunce) saw her seuen sonnes dye in one daye / and suffered it paciently, because of the hoope that shee had in God: yet she exhorted eueri one of them in especyall, and that boldely & stedfastly wt perfite wisdome, wakynge vp her womans thought with a manly stomake / and sayde vnto them: I can not tell howe ye came in my wombe, for I nether gaue you brethe ner soule, no ner lyfe. It is not I that ioyned ye membres of your bodies together, but the maker of ye worlde, which fashioned the byrthe of man, & beganne all thinges. Euen he also of his owne merci shal geue you breathe and lyfe agayne lyke as ye now regarde not your owne selues for his lawes sake. Now thought Antiochus that she had despisedhim, therefore he let her go with her reproues, ad beganne tortoure the yongest sonne (which yet was left) not onli wt wordes but swore vnto him wt an ooth, that he shoulde make him a riche and welthye Manne (if hee woulde forsake the la- lawes of his Fathers.) yea and that he shoulde geue hym what socurt were ne-
E cessary for hym. But when the younge man wolde not be moued, for all these thynges, he called hys mother, and counceled her to saue her Sonnes lyfe.

And when he had exhorted her wt many wordes, she promised him that shee shoulde speake vnto her sonne.

So she turned her vnto him (laughing the cruel tirannt to scorne, and spake wt a bolde voyce: O my sonne, haue pytie vp, on me, that bare the .ix. monethes in my wombe that gaue the socke, norished thee and broughte thee vp vnto thys age.

I beseche the (my sonne) loke vpon heauen and earth and al that is therin, and considre that God made them and mans generacion of nought: so shalte thou feare this hagman: but suffre deth stedfastly like as thy brethre haue done it, ye I mai recyue the agayn in the same mercy with thy brethren.

Whyle she was yet speaking these wordes, the yong man sayd: whome loke ye for? Wherfore do ye tary? I wyl not obeye the kinges commaundement, but the lawe that god gaue vs by Moises. Leuit. Deut.
As for thee that imaginest all mischeafe against the Jewes, thou shalt not escape the hande of god, for we suffre these F
things because of oure sinnes.

And though god be angrye with vs a lytle wyle (for oure chastening and reformacion) yet shall he be at one agayn with his seruauntes. But thou (O shameful and moost abhominable person) Pryde not thy selfe throwe vayne hope in bring so malycious vpon the seruauntes of god: for thou hast not yet escaped the iudgemet of ye god which is almightye, and seeth all thinges. My bretheren that haue suffred a lytle paine are now vnder the couenaunt of euerlasting lyfe: but throwe the Judgemente of god, thou shalt be punished ryghteouslye for thy pride. Iud.

As for me (lyke as my bretheren haue don) I offre my soule and my bodie for the lawes of our fathers calling vpon God, that he wyll sone be mercyfull vnto oure people: yea and wyth payne and punishement to make the graunte that he onely is God. In me now and my Bretheren the wrathe of almightye God is at an ende, whiche righteouslye is fallen vpon oure people. ii. Mac.

Then the kinge being kindled in anger was more cruell vpon him then vpon all the other, and toke indignacion, that he was so lyghtly regarded.

So this yonge man dyed vndefiled, & put his trust styll in the Lorde. Last of al after the sonnes, was the mother put to death also. Let this now be ynough spoken concerning the offringes and extreame cruelnes.

Judas gathered to gether his host. Nicanor is sent agaynst Judas. Judas comforteth his souldears to stande. Nicanor is ouercom. The Jewes geue thanks after they had put their enemies to flyght, deuyding the spoyle vnto the fatherles & vnto ye wydowes. Nicanor fleeth vnto Antiochus.

The .viii. Chapter

A Then Judas Machabeus, & they that were wyth hym, went preuilye into the townes, called theyr kinsfolkes and frendes together, toke unto them all suche as continued yet in the fayth & law of the Jewes, & brought forth vi.M.men.

So they called upon the Lorde, that he woulde haue an eye unto hys people whiche was troden downe of euerye manne to be gracious unto the temple, that was defiled of the ungodly, to haue compassion upon the destruction, of the city, which was shortly like to be laied waste, to heare the voyce of the bloude that cryed unto him: to rememember the moste unrighteous deathes of yong innocēt childrē, ẏ blasphemyes also don unto his name, and to punysh them.

Now when Machabeus had gathered thys multitude together, he was to mightye for the heathen (for the wrath of the Lorde was turned into mercy) he fel upon the townes ād cities unawares, brent them, toke the moost commodious places / and slew many of the enemies. But speciall he made much chasses by night, in so much that his manlynesse was spoken of euery where.

B So when Phylippe sawe that the manne encreaced by lytle and lytle, and that the Matter prospeared wyth hym for the moost parte he wrote unto Ptolomy (which was a captayne in Celosyria and Phenices) to help hi in the kinges busynes. Thē sent he Nicanor Patrocly (a specyal frende of hys) in all ẏ haste, and gaue hym of the comen sorte of the heathen no lesse then xx.M. harnessed men, to route out ẏ whole generacyon of the Jewes, hauing to help hi one Gorgias, a man of warre, which in matters concerning battels had greate experiēce. Nicanor ordened also ẏ trybute (which the Romaynes shulde haue had) to be geuen unto the kinge, out of the captiuitye of the Jewes, namelye ii M. Talentes. And immedyatly he sent to the cytees of the see coast requiringe them for to bye Jewes to be theyr seruauntes & bondmen, promysing to sell them, lxx and ten for one talent: but he considred not the wrath of almightye god that was come upon hym.

C When Judas knew of this, he told the Jewes that were wyth hym of Nycanors commynge. Now were there some of them fearfull / not trustinge unto the rightuousnes of God and fledde their waie.

But the other that remayned, came together and besought the Lord to delyuer them from that wicked Nicanor, which had solde theym or euer he came nye them: and though he wolde not do it for their sakes, yet for the couenaunt that he made with their fathers, and because they called upon hys holy & glorious name. And so Machabeus called his men together, namely about vi M exhorting them not to agre unto theyr enemyes nether to be a fraid for ẏ multitude of their aduersaries comming agaynst thē unrighteously, but to fight manly, considering the reprofe ẏ they had done to the holy place wt out cause how they had dispised and oppressed ẏ cytye, yea and destroyed the Lawes of the fathers. For they (saide he) trust in their weapons and boldnesse, but oure cōfidence is in the almightey lord which in the twincklyng of an eye maye bothe destroie them that come againste us, & al the worlde. Jere.xvii.b. Psalm.xx.b

D He exorted them also to cal to remēbraunce the help, that God shewed unto their fathers: as when there perished an C. and lxxxv. M of Sennacherybes people: And of the batail that they had in Babilon against ẏ Gallacians: how ẏ al the Macedonyans ẏ came to helpe them, stode in feare: and how they beig but onely, vi. M slewe an C and xx. M thorow the help that was geuen theym from heauen, wherby they also had receaued many benefites. iiii.re.xix.g. Esa.xxxvii.f. i.Mac.vii.e

Thorow these wordes the men toke good hertes unto them, ready to dye for the lawe and the countre. So he set upon euery company a captaine, one of his owne brethern: Symon, Joseph ād Jonathas: geuinge ech one xv.C men. He caused Esdras also to reade the holy boke unto them / and to geue them a token of the helpe of god. i.Ma.iiii.b

Then he him selfe being captayne in

 the

the fore fronte of the battail, buckled wt
Nicanor. And God was their helpe, in
so much yt they slew aboue. ix. M men
and cõpelled ye more parte of Nicanors
host to flee, they were so wounded and
E feable. Thus they toke ye moneye from
those yt came to bye them, and folowed
vpon them on euery syde. But when the
tyme came vpõ them, they returned, for
it was the Sabbath/ ytherfor they fo-
lowed nomore vpon thẽ. So they toke
their weapons and spoyles and toke ye
Sabbothes, geuing thãckes vnto the
Lord, which had delyuered them yt day,
Num, xxxi.b ii, reg. viii, c Deut, xx, b, and shewed them his mercy. After the
Sabbath they distributed ye spoyles to
the sycke, to the fatherles and to wyd-
dowes, and the resydue had they them
selues wt theirs. When this was done,
and they al had made a general praier:
they besought the mercyful Lord to be
at one with his seruauntes.
Of those also that were wt Tymo-
theus and Bachides, which fought a-
gainst them, they slewe. xx. M wãne hie
& strong holdes, & destroied moo spoy-
les: euer geuing an equal porcion vnto
the sicke, to the fatherles to widdowes
& to aged persons. And when they had
F diligently gathered their weapens to-
gether, they laied them all in conueniẽte
places, and the remnaunt of the spoiles
broughte they to Jerusalẽ. They slew
Philarches ye wicked persõ, which was
wt Timotheus/ a had vexed many Je-
wes. And when thei held ye thanckesge-
uinge, at Jerusalem for ye victory they
brent those that set fire vpon the portes
of the tẽple: namely Calisthenes, whych
was fled into an house: & so they gat
a worthy rewarde of their wickednes.
As for that moost vnworthy Nycanor
which had brought a M. marchauntes
to bye the Jewes, he was thorowe the
help of the Lord brought downe, euen
of them whõ he regarded not: in so much
yt he put of his glorious rayment/ fled
by sea, and came alone to Antioch wyth
greate shame and dyshonoure, which
he gat thorow ye destruccion of his host.
Thus he yt promised the Romaines to
paie them their trybute, when he toke
Jerusalem: began now to saye planely
that god was the defender of the Jew-
es, and therfore not possible to wounde
them, because they followed the lawes
whych god had made.

Antiochus wyllyng to spoyle Persopolys is dry-
uen to flyght. As he persecuteth the Jewes, he is
stryken of the Lorde. The fayned repentaunce of
Antiochus. He dyeth.

The ix. Chapter.

At the same tyme came An-
tiochus agayne with dysho- A
nour out of Persis: for whẽ i. Mac. vi.
he came to Persepolys, and
vndertoke to robbe the tem-
ple, and to subdue the cytie, the People
came together and defended them sel-
ues, in so muche that he and hys were
fayne to fle with shame. And so after ye
flyght, it happened, that Antiochus ca-
me agayne wt dishonour. But when he
came to Eghbathana, he gat knowledg
what was happened vnto Nicanor and
Timotheus. Now as he was aduaun-
cynge hym self in hys wrath, he thought
he was able to aduenge the iniury that
was done to them, vpon the Jewes: &
therfore commaunded to make readye his
charet, hasting in hys iourney wythout
ceassinge, the iudgement of god prouo-
king hi because he had spoken so prou-
dly, that he wolde come to Jerusalem,
and make it a graue of the Jewes. But
the lord god of Israel that seeth all thi-
ges, smote him with an inuisible plage,
which no man coulde heale.
For as sone as he had spokẽ these wor- B
des there came vppon hym an horryble
payne of his bowels, and a sore grefe of
the charmes. And that was but ryghte:
for he had martyred other mẽs bowels
with dyuerse and straunge tormentes,
how be it he wolde in no wyse ceasse frõ
his malyce. Yea he was yet the prouder
and more malicious against the Jewes.
But while he was commaunding to ma
ke haste in the matter, it happened that
he fel down vyolentlye from the charet
so that it brosed hys body, and dyd him
great payne.
And so he that thought he myght com-
maunde the floudes of the see (so prou-
de was he beyond the condition of mã)
and to weye the hye mountaynes in a

paire of scoales, was now brought doune to the grounde, and caryed vppon an horslitter, knowledging the manyfest power of god vpon him: so that þ wycked bodye of hys was full of wormes, which in his paine fel quick out of hys flesh: In so muche that his hooste was greued with the smel and stinke of him. Thus he that a lytle afore thought he might reache vnto the starres of heuē, him might no mā now abide nor heare, for the vehemence of stynke.

Therfore he beyng brought from his great pryde, beganne for to come to knowleg of hi selfe: for the punishment of god warned him, and hys paine increased euer more and more. And when he hi selfe might not abyde his owne stincke, he saide these wordes: It is reason to be obedient vnto god, and that a mā desire not to be like vnto him. Thys wicked person prayed also vnto þ lord of whom he shoulde haue optained no mercy. And as for the citie that he came vnto so hastely, to bring it downe to the groūd, and to make it a graue for dead men: Nowe he desyreth to delyuer yt free.

And as touching the Jewes, whome he had iudged not worthy to be buried, but wold haue cast thē out for to be deuoured of the foules & wild beastes, sayenge, that he wold haue destroyed both olde & yōg: Now he promiseth, to make them lyke the citiling of Athens. And wher as he had spoiled the holy temple afore, nowe he maketh promyse to garnysh it w greate giftes, to increase the holi ornamentes, and of his owne rētes to beare the coastes, and charges belōging to the offerynges: yea and that he wolde also become a Jewe him self, to go thorow euery place of the world, ād to preache the power of god.

But when hys paynes wold not ceasse (for the righteous iugmēt of God was come vppon hym) oute of a verye dyspaire he wrote vnto the Jewes a letter of intercession/conteynig these wordes: The kyng and prince Antiochus wysheth vnto þ uertuous citesins of þ Jewes, much health and good psperyte.

If ye and your children fare well, and yf al thinges go after youre mynd: wee geue great thanckes. In my sycknesse also doo J remembre you louigly: for as J came out of Persia, and was taken wyth sore disease: J thought it necessarye to care for the cōmen wealth. Neyther despayre J in my selfe, but haue a good hoope to escape thys sicknes.

But consydering that my father led an hoost somtime in the hyer places, ād shewed who shoulde raygne after hym, that (yf there happened any controuersye, or any harde thing were declared) they in the lande myghte knowe theyr chefe Lord, that there shoulde be no insurrection: Agayne, when J poudre by my selfe, how that all the myghtye men & neyghbours rounde aboute, are layinge wayte, and loke but for oportunitie to do harme: J haue ordeyned that my sonne Antiochus shal raygne after me, whome J often commended to many of you, when J was in the hyer kingdomes, and haue written vnto hym as it foloweth here after. Therfore J pray you and require you, to remēber the benefittes that J haue done vnto you generally and in especyall. For J hope þ he shalbe of sober/ & louing behauiour, and yf he folowe my deuice, he shalbe indifferent vnto you.

Thus that murtherer and blasphemer of God was sore smytten: and lyke as he had entreated other men/so he died a miserable death in a straunge coūtree vpon a mountaine. And hys bodye dyd Phylyppe (that wente wyth hym) cary awaye: which fearing the sonne of Antiochus, wente into Egipte to Ptolomy Phylometor.

¶ Judas Machabeus taketh the citie & the temple. He beginneth to shew þ actes of Eupator. The Jewes fyght agaynst the Idumeans: Timotheus sugdeth Jewry, w whome Judas ioyneth battel. v. men apeare in the ayre, to the helpe of the Jewes. Timothy is slayne.

The .x. Chapter.

Machabeus now ād hys company (throw the help of the lord) wanne the temple and the citye agayne, destroyed the aulters and chapels that the heathen had buylded thorow the stretes: clensed the temple, made an other aulter of bryche stone, and after two yeares they offered sacryfices, set forth the incence, the lyghtes & shew

dread. When that was don, they fel dow
ne flat vpon the grounde, and besought
the Lorde, that they myght come no
more in to soch trouble: but yf they syn-
ned eny more agaynst him, he him self
to chasten thē wt mercy, & not to come in
ye handes of ye aleauntes ād blasphemous
men.

B Nowe vpon the same daie that the
straungers poluted the tēple it happe-
ned that on the verye same daye it was
i.Ma.iiii. clensed agayne: namely, the .xxv. day of
the moneth called Casleu. They kepte
viii daies in gladnesse, lyke as in the fe-
ast of the tabernacles: remembringe ye
not longe afore, thei helde the feast of ye
tabernacles vpon the mountaines and
in dennes like beastes. And to the same
token they bare greene bowes, braun-
ches ād palmes before him that had ge-
uē them good fortune to clense his pla-
ce. They agreed also together, & made a
statute, ye euery yere those dayes shuld be
solēply kept of all ye people of ye Jewes.

Now Antiochus then (that was cal-
led the noble) died, it is sufficiently told.
Now wil we speke of Eupator the son-
ne of that wicked Antiochus, howe it
happened wyth him: and so with few
wordes to comprehende the aduersite
that chaunsed in the warres. When he
had taken in the kyngdome, he made
one Lisias (which had bene captaine
of the host in Phenices and Siria) ru-
ler ouer the matters of the realme. For
Ptolomi that was called Macrō, bein-
ge a ruler for the Jewes (and speciall-
li, to sit in iudgment for soch wronge as
was done vnto them) vnder toke to dea
le peaceably with them. For the which
cause he was accused of the frendes be-
fore Eupator: and whē he was suspec-
te to be a traytour (because he had left
Cipres that Philometor had commyt-
ted vnto him: and because he departed
from noble Antiochus, that he was co
me vnto) he poysoned hi selfe, & died.

C Now when Gorgias was gouer-
nour of the same places, he toke straun
gers and vnder toke oftimes to warre
i.Ma.v.a wyth the Jewes. Moreouer ye Idume-
ans that helde the stronge holdes, rece-
aued those that were dryuen from Jeru
salem, and toke in hande to warre also.
But they that were with Machabeus
besoughte and praied vnto the lorde, ye
he wold be their helper: and so they fell
into the strong holdes of ye Idumeās,
& wan many places by strength: Soch
as came against thē they slew, and kyl-
led no lesse (of al together) then twenty
M. Neuertheles some, no lesse then .x.
thousand, were fled in two strong tow-
res, hauing al maner of ordinaunce to
with stande them.

Then Machabeus leauing Symō D
Josephus, zachaus ād those that were
wt them (which were very many) wente
to besege them, & to fight where moost
nede was. Now they ye were wt Symō,
beyng led wt couetousnesse, were intre-
ated for money, throw certaine of those
ye laye in ye towres: toke .lxx. M. drach-
mas, & let som of thē escape. But whē it
was tolde Machabeus what had hap-
pened, he called ye captaines of ye people
together, accusing those persones, ye thei
had sold ye brethrē for money, & let their
enemies go. So he slew those traitores
& immediatly went i hād wt ye .ii. towres
ād whē they had ordred thē selues ma-
ly wt their weapēs & hādes, they slew i
two castels moo then .xx. M.

Now Timotheus whō the Jewes
had ouercome afore, gathered a multy- i.Mach.v. ii.Ma.viii
tude of straūg people, brought an host
also of horsmen of ye Assirians, to winne
Jewry by strenght: But when he drewe
nye, Machabeus & they ye were wt him E i.Ma.xi.
fell into their praier, sprinckled asshes vp
on their heades, being girded with hea-
rye cloth about their loines, fell downe
before the aulter, and besought ye lorde
that he would be mercyful to them, but
an enemy vnto their enemies, and to ta-
ke parte against their aduersaryes, ac-
cordyng as it is promised in the lawe.
So after the praier thei wēt on further
from the citie: and when they came nye
the enemies, they prepared them selues
against them.

And by tymes in the mornynge at ye
breake of the daye, both the hostes bue-
kled together. The one parte had the Jere.xvii.
Lord for their refuge, which is ye geuer
of prosperite, strength and vyctory.

The other had a manly stomack, which is a captayne of warre.

The battail now beynge great, there appeared vnto the enemyes frō heauen v. men vpon horsbackes wt brydles of golde, leadīg the Jewes, and two of thē hauyng Machabeus betwixte them, ye kepte hym safe on euery syde with theyr weapons, but shot dartes and lightenynges vpon the enemyes: wherthorow they were confounded with blindnes & so sore afraied, that they fel downe. There were slaine of fote men twentye thousand and fyue hundreth / and syxe hundreth horsmen. As for Timotheus hi self, he fled vnto Gazar a very strōg
F hold, wherin Cereas was captain. But Machabeus and hys companye layed sege to it chearfully .iiii. dayes.

Now they that were within trustīg to the strength of the place, cursed and banned exceadinglye, and made greate crakynge wt wicked wordes. Neuerthelesse vpon the fifth daie in the mornynge .xx. yonge men of Machabeus companye, beynge sette on fyre in their myndes because of the blasphemy came manfully vnto the wal, and with bolde stomackes they and their other companions clymmed vp vpō the towres, vndertakīg to set fire vpon the portes / & to burne those blasphemous persones quicke. Two daies were they destroiēg the castel, which when they founde Tymotheus (that was crepe into a corner) they killed him, and slewe Cereas hys brother in like maner with Appollophanes. Whē this was done, they sunge psalmes, wt praises & thākes geuīges vnto the lord, which had done so great thinges for Israel, and geuen them the vyctorye.

Lysias goeth aboute to ouercome the Jewes, but come is sent from heauen vnto the Jewes. The letter of Lysias to the Jewes. The letter of kinge Antiochus vnto Lisias. A letter of the same vnto ye Jwes. A letter of the Romaynes to the Jewes.

The xi. Chapter.

A NOt long after this, Lysias the kynges steward and a kynsmanne of hys (whiche had the gouernaūce of his matters) toke sore displeasure for the thynges that had happened: and whan he had gathered .lxxx. M. men of fote with al the host of the horsmen / he came agaynst the Jewes, thynkynge to wynne the Cytie, to make it an habytacion for the Heathen, and the temple wolde he haue to be an house of lucre, lyke as the other goddes houses of the Heathen are / and to sel the prestes offyce & euery yeare: Not consideryng the power of God, but was wylde in hys mynde / trustynge in the multitude of fote men / in thousandes of horsmē, and in his .lxxx. Elephantes. Jhon.ii.b.

So he came in to Jewry and then to Bethsura (a castell of defence lyinge in a narow place .v. furlonges from Jerusalem) and wanne it. Now when Machabeus and his company knew that ye stronge holdes were taken, they fell to their prayers with wepyng and teares before the Lorde: And all the people in lyke maner besoght him / that he wolde sende a good angell to deliuer Israel. Machabeus hym selfe was the fyrst that made him ready to the battayll / exortyng the other that were with him, to ieoperde thē selues and to help their brethrē. And whē he was goynge forth of Jerusalē together with a redy and wyllyng mynde, there apeared before them vpon horsback a mā in whyte clothyng with harnesse of golde, shakynge his speare. Then they praysed ye Lorde all together, which had shewed thē mercy, & were comforted i their myndes: in so moche that they were ready not only to fyght with men, but with ye most cruel beastes, ye and to runne thorowe walles of yron. B

Thus they went on willingly hauinge an helper from heauen, and the Lorde mercifull vnto them. Thei fell mightely vpon their enemies like lions, brought downe .xi. M. fote men .xvi. C. horsmen, put al the other to flight, mani of them being wounded, & some gat awai nakedde. Yee Lisias him selfe was faine to fle shamefully, & so to escape. Neuerthelesse the mā was not with out vnderstanding, but considered bi him selfe that his power was mynished and pondred how the Jewes beynge defended bi the helpe of Almighti God, were not C

able to be ouercome: wherfore he sent
them word, and promysed, that he wol-
de consente to all thynges which were
reasonable, and to make the kyng their
fred. To ẏ which praier of Lysias Ma-
chabeus agreed seyng in al thynges ẏ
comen welth: and what soeuer Macha-
beus wrote vnto Lysias concernynge
the Iewes, the kyng graunted it. For
there were letters wryte vnto the Iew-
es from Lysias conteynyng these wor-
des.

Lysias sendeth greating to the peo-
D ple of Iewes. Ihon and Absalon which
were sente from you, delyuered me wry-
tynges, and requyred me to fulfyll the
thynges concernyng their arande. Ther-
fore loke what myghte be graunted, I
certifyed the kynge thereof: and what-
soeuer was conuenient, I agreed therto,
If ye now wyl be faithful in the maters.
I shal endeuer my selfe herafter also to
do you good. As concernyng other thin-
ges by euerye article therof: I haue cō-
mytted them to youre messaungers: &
to those whom I sent vnto you to com-
men with you of ẏ same/ fare ye wel, In
ẏ hundreth & .xlviii. yeare, ẏ .xxiiii. daye
of ẏ moneth Dioscorinthius.

Now the kinges letter conteyned the-
se wordes. Kynge Antiochus sendethe
greating vnto his brother Lisias. For
somoch as our father is now deed/ oure
wyl is/ that they which are in oure real-
me, lyue without eny insurreccyon, and
euery man to be dyligent in his owne
matters. We vnderstande also/ that ẏ
Iewes wolde not consente to oure fa-
ther, for to be brought vnto the custome
of the Gentyles, but stedly to kepe their
owne statutes: for the which cause they
requyre of vs also, to lette thē remay-
ne styll by their awne lawes.
E Wherfore our minde is, that this peo-
ple shalbe in rest: we haue concluded &
determined also/ to restore them their tem-
ple agayne: that they may lyue accordyn-
ge to the vse and custom of their forefa-
thers. Thou shalt do vs a pleasure ther-
fore, yf thou sende vnto them and agre
with them:
That whē they are certified of our mīd
they maye be of good chere, and loke to
their ownewealth.

And thys was the letter that the kynge
wrote vnto the Iewes: kynge Antio-
chus sendeth greatig vnto the councel &
the other people of the Iewes: Yf ye fa-
re well, we haue oure desyre: as for vs
we are in good health. Menelaus came
and tolde vs, how that your desyre was
to come downe to youre people, whiche
are wyth vs.
Wherfore those that wyl come, we wyll
geue them fre lybertie, vnto the .xxx. day
of the moneth of Aprill, that they maye F
vse the meates of the Iewes and their
owne lawes/ lyke as afore: and none of
thē by any maner of wayes to haue har-
me, for thynges done in ignorāūce. Me-
nelaus whome we haue sent vnto you,
shall comen with you at large, fare ye
well, In the .Cxlviii. yeare, the .xv. day
of the moneth Aprill.

The Romaynes also sent a letter, cō-
teynyng these wordes: Quintus Men-
tius and Titus Manilius, Embassy-
toures of the Romaynes, sende grea-
ting vnto the people of the Iewes. Lo-
ke what Lisias ẏ kinges kinsman hath
graunted you, we graunt you the same
also. But as concernynge the thyng-
es whych be referred vnto the king, se-
de hyther some wyth spede, and pondre
the matter dylygently amonge your sel-
ues that we maye cast the best to youre
profyte, for we must departe now to An-
tioch. And therfore wryte shortly agay-
ne, that we maye knowe youre mynde:
Fare well. In the Cxlviii. yeare, the .xv
day of the moneth of Aprill.

Timotheus troubleth the Iewes. The wicked dede of the Ioppites against the Iewes: Iudas is auenged of them. He setteth fire on the gate of Iamnya The pursuyte of the Iewes against Timothye. Timothy is taken and let go vnhurt. Iudas pursueth Gorgias. Iudas offring sacrifice for the deth sheweth the hope of the resurrection

The .xii. Chapter.

When these couenauntes we-
re made, Lisias wente vn- A
to the king, and the Iewes
tylled the yre grounde, but
Tymotheus, Apolonius
the sonne of Gennei, Ierom and Demo-
phon the proude, Nicanor the capetayne
of Cypres, and they that laye in those
places woulde not let them lyue in reste

and peace. They of Ioppa also did euē such a shamful dede. They prayed the Iewes that dwelt amōg them, to go wt their wiues ād children into the shippes which they had prepared, and did with thē, as though they had oughte thē no euel wil. For so much thē as ther was gone forth a general proclamaciō thorow the citie because of peace, they consented therto, and suspect nothing but when they were gone forth into ÿ depe, they drouned no lesse then .ii. hundreth of them.

When Iudas knewe of this cruelty shewed vnto his people, he commaunded those that were wyth him to make them ready, exhortyng them to call vpō god the righteous iudge: went forth against those murthurers of his brethrē, set fyre in ÿ hauen by night, brent vp ÿ shyppes, and those that escaped from ÿ fyre, he slew wt the swearde. And whē he
B had don thys, he departed as thoughe he welde come agayne and rote out al them of Ioppa. But when he had gettē worde that the Iamnites were minded to do in lyke maner to the Iewes which dwelt among them, he came vpon ÿ Iamnites by nighte, and set fire in the hauen wt the shippes: so that ÿ lyghte of the fyre was sene at Ierusalem, vpō a .ii. C. & .xl. furlonges.

Now when they were gone frō thēce ix. furlonges, in their iourney towarde Timotheus. v M. men of fote ād .v. C horsmen of the Arabians foughte with him. So when the battail was earnest & prospered wt Iudas thorow ÿ help of God: ÿ residue of ÿ Arabiās beig ouercome, besought Iudas to be at one wt them, and promised to geue him certain pastures, and to do hym good in other thinges. Iudas thinkynge that they shoulde in deade be profytable concernynge manye thynges, promysed them peace: wherevpon they shoke handes, and so they departed to their tentes. Iudas went also vnto a citie, which was verye faste kepte wyth brydges, fensed rounde a bout wyth walles, and diuers kyndes of people dwellynge therin, cal
C led Caspin.

They that were wythin it, put soch trust in the strēgth of ÿ walles, & i their stoare of vittayles: that they were the slacker in theyr doinges, cursynge and reuylyng Iudas with blasphemyes, and speaking such wordes as it becommeth not. But Machabeus callynge vppon the greate Prince of the worlde (whych wythout any battayll rammes or ordynaunce of warre, did cast down the walles of Iericho, in the tyme of Iosue) fel Iosue. vi. a
manfully vpon the walles, toke the citie, & (thorow the helpe of the Lord) made an exceading great slaughter: in so muche that a lake of two fourlongs broade which laye therby, semed to flowe wyth bloude of the slayne.

Then departed they from thence. vii C. and L. fourlonges, and came to Caraca, vnto the Iewes that are called Tubianei. But as for Timotheus, they coulde not gett hym there: for (not one mater dispatched) he was departed frō thence, and had lefte certayne menne in a verye stronge holde. But Dositheus and Sosipater, which were capteynes wyth Machabeus slew those that Tymotheus had lefte in the house of defēce, euen ten thousand men. And Machabeus prepared hym wyth the .vi. thousand men that were aboute hym, set thē in ordre by companyes, and went forth agaynst Timotheus, whyche had with hym an C. and xx. thousand men of fote, ii. M. and v. C. horsmen.

When Timotheus had knowledge
of Iudas comming, he sent the women, D
chyldren and the other baggage vnto a castel called Carnyō (For it could not be wonne, and was harde to come vnto, the ways of the same places were so narow) and when Iudas company came first in sight, the enemyes were smitten with feare, thorow the presēce of god whych seeth all thynges: In soo muche ÿ they fleyng one here, an other there, were rather discomfited of theyr owne people, and wounded with the strockes of their owne swerdes. Iudas also was very earnest in folowing vpō the punyshing those vngodly, and slewe .xxx. M. Iudith. vii. c / i. Reg. xiiii. c / ii. Para. xx. b
men of them. Tymotheus also hym self fell into the handes of Dositheus and Sosipater whome he besoughte wyth many prayers, to let hym go wyth hys

lyfe: because he had many of the Iewes fathers and brethren in preson, which (yf they put hi to death) myght be disapoynted. So when he had promysed faythfully to delyuer the agayne acordinge to the condicion made, they let hi go without harme, for the health of the bretheren. And when Judas had slayn xxv. M. he went from Carnion.

Now after that he had chased away
C and slayne hys enemyes, he remoued ẏ hoost towarde Ephron a stronge cytye, wherin dwelte many dyuerse people of the heathen, and the stronge yonge mẽ kepte the walles, defendyng them myghtelye. In this citie was much ordinaunce, and prouision of dartes. But when Judas ⁊ hys companye had called vpon almyghty god (which with hys power breaketh the strength of the enemies) they wanne the cytie, and slewe xxv. M. of them, that were withi. From thence went they to the citie of the Scithians, which lyeth .vi C. furlonges from Jerusalem. But whẽ the Jewes which were in the cytie testifyed, that the cytesyns dealte louingly with them, yea and intreated them kindly in ẏ tyme of their aduersitie. Judas and hys companye gaue them thanckes desyring theym to be frendly styll vnto theym: and so they came to Jerusalem the hye feast of the wekes beinge at hande. And after ẏ feast they wẽt forth against Gorgias the gouernour of Idumea, wyth .iii. thousãd men of fote, and .iiii. C. horsmẽ. Whiche when they met together: it chaunsed a fewe of the Jewes to be slayne.
D And Dositheus one of the Bacenors a myghti horsman of Thracia fell vpõ him/ and smote of his arme, so that Gorgias escaped ⁊ fled i to Morosa. Whẽ they now ẏ were of Gorgias syde, had foughte longe and were weary: Judas called vpon the Lorde that he wolde be theyr helper, ⁊ captayne of ẏ felde: and w that, he beganne with a manly voyce to take vp a song of prayse, ⁊ a crie, In so moch that hee made the enemyes afrayed, and Gorgias men of warre to ke theyr flyghte. So Judas gathered his host, ⁊ came in to the cytie of Odolla ⁊ whẽ the seuenth daye came vpõ the ẏ clensed thẽselues (as the custome was) ⁊ kepte the Sabboth in the same place. And vpon the daye folowinge, Judas and his companye came to take vp the bodies of them that were slaine, and to bury them in the fathers graues. Nowe vnder the cotes of certaine Jewes whiche were slayne, they founde Jewels ẏ they had taken oute of the temple and from the Idoles of the Iamnites: whiche thing is forbiddẽ the Jewes by the lawe. Then euery man saw ẏ this was the cause/ wherfore they were slayne. C

And so euery man gaue thankes vnto the Lord for his righteous iudgmẽt which had opened the thynge that was hid. They fel downe also vnto their prayers, and besoughte God, the fawte which was made, might be put oute of remembraunce. Besydes that, Judas exorted the people earnestly, to kepe thẽselues from suche a synne: for so muche as they saw before their eyes, that these men were slaine, for the same offence. So he gathered of euery one a certain in so muche that he broughte together two thousand drachmas of siluer, which he sent vnto Jerusalẽ, ẏ there might a sacryfice be offered for ẏ misdede. In the which place he dyd wel and righte: for he had some consideracion and pondring of the lyfe that is after this time. For yf he had not thoughte that they/ which were slain, did yet lyue/ it had bene superfluous ãd vayne, to make anie vowe or sacrifyce, * for them, that were dead. But for so much as he saue, that they whiche dye in the fauoure and beleue of God, are in good rest and ioye; he thought it to be good and honorable for a reconciling, to do ẏ same for those which wer slain, that the offence might be forgeuen.

* Judge vpon this place whether ẏ opinion doth seme to praye for the deede, as to bee baptised for the i. Corin. xv. d. which thynge was onely done to confirme the hope of the resurreccyon of ẏ deed, not to delyuer the sowles payne. S. Paul dyd not alow ẏ ceremony of Christenyng for the ded, no more doth any place of the canonycal Scripture alow these many of offerynge for the deed.

Furthermore: This hole boke of Machabees, ⁊ specyally this second is no sufficient autorite to make an article of our fayth: as it is before sufficiently proued by the authorite of S. Jerome in the prolog of these bokes called Apochripha.

¶ The commynge of Eupator in to Iewry. The deeth of Menelaus. Machabeus goyng to fyght agaynst Eupator, moueth his souldiers vnto prayer. He killeth xiiii. thousande men in ẏ tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Antiochus maketh frendship with ẏ Jewes

¶ The .xiii. Chapter.

3 In the .C.xlix. yere gat Iudas knowlege, that Antiochus Eupator was commynge wyth a greate power in to Iewry, and Lysias the stewarde and ruler of his matters with hym: hauyng an .C. x. x. M. men of fote. v. M. horsmen. xxii. Elephantes, and .iii. C. charettes. Menelaus also ioyned him self wyth them (but wyth greate dyssease) and spake fayre to ý kynge, not for eny good of the countre, but because he thought to haue bene made som greate man, of auctorite. But the kinge of kinges moued Antiochus mynd agaynste thys vngodly persone, and Lysias infourmyd the kynge, that thys Menelaus was the cause of all myschefe: so ý the kynge commaunded to take him, and (as the maner of them is) to put hym vn to death in the same place.

There was also in the same place a tower of .L. cubytes hye, heapped with asshes: but aboue it was so made, that men myght loke downe on euery syde.

B Where in to the kynge commaunded ý shamefull person to be caste amonge ý asshes, as one that was cause of al vngraciousnesse. And reason it was, that the vnthrifte shulde dye, soch a death, and not to be buryed: for he had done moch myschefe vnto the aulter of God (whose fyre and asshes were holy) therfore was it righ, that he him self also shulde be destroyed wt asshes.

But ý kynge was wood in his mynde and came to shewe hym selfe more cruell vnto the Iewes, then hys father was. Whych when Iudas perceaued, he commaunded the people to call vpon the Lorde nyght and daye: that he wolde now helpe them also, lyke as he had done alway: For they were afrayed to be put from their lawe, from their natural countre and from the holy temple: and not to suffre the people (whych a lytle whyle afore began to recouer) to be subdued again of the blasphemos nacyons So when they had done thys together and besought the Lorde for mercye, wt

C weping and fasting thre days long flat vpon the ground Iudas exhorted thē to make them selues readye, But hee and the elders together deuysed to goo forthe fyrste with theyr people, afore the kynge brought hys hoost in to Iewry, and afore hee beseged the cytie, and so to committe the matter vnto God.

Wherfore he ascribed the power of all thynges vnto God the maker of the worlde, exortynge his people to fyghte manfully, (yee euen vnto death) for the lawes, the temple, the citye, their awne natiue countree, and to defende ý cytesins: and set his hoost before Modyn. He gaue them also that were wt hym, a token of the victory of God, chosyng out the manlyest yonge men, wente by nyght in the kynges pauilyon, and slewe of the hoost .xiiii. M. men, and ý greatest Elephauntes, wt those that sat vpon them.

Thus when they had broughte a greate feare and rumour amōge the tentes of theyr enemyes, and all thinges wente prosperously wt them, they departed in

D the breake of the day, God being their healper and defendre. Nowe when the kynge perceaued the manlinesse of the Iewes, he wente aboute to take ý strōg places by crafte, and remoued hys hoost vnto Bethsura, which was a well kepte house of defence of the Iewes: but they were chased awaye, hurt and dyscōfited. And Iudas sent vnto them ý were in it, soch thinges as were necessary. In the Iewes hoost also ther was one Rhodochus which tolde the enemyes their secretes: but they sought hym out, and whē they had gotten hym, they put hym in presō After this dyd the kynge comen wt thē that were in Bethsura, toke truce wt thē departed, and stroke a battayll wt Iudas, which ouercame him.

But when he understode, that Phylyp (whom hee left to be ouerseer of his busynesses at Antioche) beganne to rebel agaynst him, he was astonnied in hys minde: so that he yelded him selfe to the Iewes, and made them an othe, to do whatsoeuer they thought ryght.

Now when he was reconsyled wt them he offred, made moch of the temple, gaue greate gyftes vnto it, and embrased Machabeus, makynge hym captayne and gouernour from Ptolomais vnto the Gerrenes:

Neuertheleße when hee came to Ptolomays, the people of ŷ cyty were not content wyth that bonde of frendshyppe: for they were afrayed, that he wolde breake the couenaunt. Then wente Lysias vp in to the seat, ād enfourmed the people, shewed them the cause why, & pacyfyed them. So he cam agayn to Antyoch. Thys is now ŷ mater concernynge the kynges iourneye, and hys returne.

¶ By the mocyon of the Lord, Demetrius sendeth Nicanor to kyl the Jewes. Nicanor maketh a compacte with ŷ Jewes, which he yet breaketh through the mocion of the kyng. Nicanor cōmaundeth Razia to be taken, The boldnes of Razia.

¶ The .xiiii. Chapter.

A After thre yeares was Judas infourmed, howe ŷ Demetrius the sonne of Seleucus was come vp with a greate power and shyppes, thorow the hauen of Tripolis, to take certayne commodyous places and countrees, agaynst Antiochus and his captayn Lysias. Now Alcimus (which had bene hye Priest, & wylfully defyled hym self, in the tyme of the myxtynge) seing, that by no meanes he coulde be helped, nor haue any more intraunce to ŷ aultar: he came to kyng Demetrius in the hundreth and one and fyftye yeare, presentyng vnto him a crowne of golde, a palme and an olyue tree: which (as me thought) belonged to the temple, and ŷ daye he helde his tonge. But when he had gotten oportunytye for his madnes, Demetrius called him to councel, and asked hym, what thinges or councels the Jewes leaned vnto. He answered: The Jewes that bee called Assidei (whose capteyn is Judas Machabeus) maynteyne warres, make insurreccyons, and wyl not let the realme be in peace.

For I beynge depryued of my fathers
B honoure (I meane the hye presthode) am come hither: partly because I was faythfull vnto the kynge/ and partly because I sought the profyt of the cytesyns. And why, all our people thorow ŷ wickednesse of them are not a lytle troubled. Wherfore I beseche the (O kynge) consydre al these thynges dylygently and then make some prouision for the lande and the people, accordynge to the kyndnesse that thou hast offered vnto them. For as long as Judas hathe the vpperhande, it is not possible ŷ men can lyue in peace.

When he had spoken these wordes, other frendes also hauynge euell wyll at Judas, sett the kynge Demetrius on fyre agaynst him. Which immediatly sent Nicanor (ruler of the Elephantes) a captayn, in to Jewry: commaundyng him, to take Judas him self alyue, but to slaye them ŷ were with him, & to make Alcimus hye preste of the temple.

Then the Heathen whych fled oute of Jewry frō Judas, came to Nicanor
bi flockes, thinking the harme and de- C
caie of the Jewes to be their welfare. Now whē ŷ Jewes herde of Nicanors comminge, and the gathering together of the Heathen they sprenckled them selues with earth ād besought him which
made them hys people, and euer defen- ii. Mach.
ded his owne porcion with euident tokens, that he wolde preserue the styll. So at the commaundement of the captaine thei remoued from thence, and came to a towne called Dessaú. And Simon Judas brother fel in hande wyth Nicanor but thorow the sodane cōminge of the enemyes, he was afrayed.

Neuertheles Nicanor hearinge ŷ manlynes of them that were wt Judas, and ŷ bolde stomakes that they had to fight for their naturall countree, durste not proue the mater wt bludshedyng. Wherfore he sent Possidonius, Theodocyus & Mathias before, to geue & to take peace. So when they had taken long aduisement there vpon, and the captayne shewed it vnto the multitude: they were agreed of one mynde, to haue peace. And they appoynted a daye to syt vpō these matters quietly amonge them selues, the stoles also were brought and set forth. Neuertheles Judas commaunded certayne men of armes to wayte in conuenyent places, lest there shuld sodenly aryse any euel thorow the enemyes. And soo they commoned reasonably together.

Nicanor, whyle he abode at Jerusalem D
ordred hym self not vnreasonably, but let awaye the people that were gathered to-

together. He loued Iudas euer wt hys
D herte and fauoured him. He prayed hi
also to take a wyfe, and to bringe forth
children. So he maried, lyued in reste,
& thei led a comõ life. But Alcimus per-
ceauynge the loue that was betwyxte
thẽ, & how thei wer agreed together, ca-
me to Demetrius, & tolde him that Ny-
canor had taken straunge matters i hã-
de, and ordened Iudas (an enemy of the
realme) to be the kynges successor. Thẽ
the kynge was sore displeased, and
thorow ye wicked accusations which Al-
cymus made of Nicanor, he was so pro-
uoked, that he wrote vnto Nycanor, sai-
ynge: that hee was verye angrie for the
frenshipp and agrement, which he had
made wt Machabeus. Neuerthelesse
he cõmaunded hym in al the haste, that
hee shulde take Machabeus presoner,
and sende him to Antioche.

Whych letters when Nycanor had
E sene, he was at his wittes end, and sore
greaued, that hee shoulde breake the
thynges wherevn they had agreed: spe-
cially, sayenge Machabeus was ye mã
that neuer dyd him harme. But becau-
se he myght not wtstande ye kynge hee
sought opportunite to fulfil his com-
maundement. Not wtstandinge, when
Machabeus sawe that Nicanor begã
to bee churlyshe vnto him/ and that he
intreated him more rughli then he was
woute, he perceaued yt such vnkyndnes
came not of God/ and therfore hee ga-
thered a few of his men, ad withdrewe
him selfe from Nicanor. Which when
he knew that Machabeus had manful-
ly preuented him, he came in to the gre-
at and most holy temple: and commaun
ded the prestes (which were doyng their
vsual offeringes) to delyuer him the mã.
And whã they sware that they could not
tell where the man was whom he sought
he stretched out his hande/ & made an
othe, sayenge: If ye wyl not delyuer me
Iudas captiue, I shall remoue thys te-
i. Ma. vii. e. ple of God in to ye playn feld, I shal bre-
ake downe the aulter, & consecrate this
temple vnto Bacchus. After these wor-
des he departed.

F Then the prestes lyft vp their hãdes
toward heauen, and besought him that
was euer the defender of their people, sai-
enge. Thou O lord of all/ which haste
nede of nothynge, woldest that the tem
ple of thy habitaciõ shuld be amõg vs. i. Ma. iiii. f.
Therfore now O most holy Lord, kepe ii. Ma. x. a.
this house euer vndefyled, which lately
was clensed. Now was there accused
vnto Nicanor, one Razis an Aldermã
of Ierusalem, a louer of the whole citie
and a man of good reporte: whiche for
the kinde hert that he bare vnto ye peo-
ple was called a father of ye Iewes.
This man oft tymes, when the Iewes
were minded to kepe them selues vnde-
filed, defended and deliuered thẽ, being
content stedfastly to spende his body &
his lyfe for his people.

So Nicanor wylling to declare the
hate/ that he bare to the Iewes sente. v
C. men to take him: for he thoughte, yf G
he gat him he should bringe the Iewes
in great decaye. Nowe when the people
began to rushe in at his house/ to brea-
ke the doares, and to set fire on it: he be
inge now taken/ wold haue defended hi
selfe with the swerde: chosing rather to
dye manfully, then to yelde him selfe to
those wicked doers: and because of his
noble stocke, he had rather bene put to
extreme crueltie. Notwithstandig what
tyme as he missed of his stroke for hast
and the multitude fell in violently be-
twyxt the dores: he ranne boldely to the
wall, and cast him selfe downe manful
ly among the people of them/ which ga
ue soone place to his fall, so that he fel
vpon his bely.
Neuertheles while there was yet brea-
the with in him, he was kyndled in his
mynde, and whyle hys bloude gusshed
out excedingly (for he was verye sore
wounded) he ranne thorow the myddest
of the people and gat hym to the toppe
of a rocke. So when his bloude was
now gone, he toke out his owne bowel-
les with both his handes, and threwe
them vpon the people: callyng vpon ye
Lord of lyfe and sprete, to reward hym
this a gaine, and so he died.

¶ Nicanor goeth aboute to s[?]e vpon Iudas on the Sabboth day. The blasphemy of Nicanor. Machabeus exhortinge vnto the Iewes the vision both with theyr hertes. The prayer of Machabeus After the hoste of Nicanor is once ouercome Machabeus commaundeth his heade & hys handes to be cut of & his tong to be geuen vnto fowles.

¶ The xv. Chapter.

A i. Ma. vii. d NOwe when Nicanor knewe that Judas was in the coűtre of Samaria, he thoght wyth al his power to stryke a felde wyth hym, vppon a Sabbeth daye. Neuertheles the Jewes that were compelled to go wt hym, said: O do not so cruelly and vnkindlye but halowe the Sabboth day, and worship hym that seyth all thynges. For all this yet sayde the vngracious personne: Is there a myghtey one in heauen, that commaunded the Sabbath day to be kepte?
iii. reg. xx. c. And when they sayde: yea the lyuing god, the myghtie Lorde in heauen commaunded the seuenth daye to be kepte, he sayd: And I am myghty vpő earth, to commaunde them for to arme theym selues/ and to performe the kynges bu-
Exod. xx. b. synesse. Notwithstanding he myght not haue hys purpose.

Nicanor had deuised wyth the greatte pryde to ouercome Judas, and to brynge awaye the victorye. But Machabeus had euer a fast confydence and a perfec-
B te hope in God that he wolde help hym, ād exhorted hys people, not to be afraid at the commyng of the heathen: but alwaye to remembre ÿ help that had bene shewed vnto them from heauen, yea & to be sure now also, that almighty God wolde geue them the victorye. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayles, that they had striken afore, and made them to bee of a good corage.

So when theyr hertes were pluct vp he shewed them also the dyscetfulnes of the heathen, and how they wold kepe no couenaunt nor oth. Thus he weaponed thē not wyth the armour of shyld & speare, but with wholsome wordes and exhortatiős. He shewed them a dreame also, wherethorowe he made theym all glad, whych was thys: he thought that he sawe Onias (whych had bene a hygh prest, a vertuous and louing man, sad, and of honest conuersation, wel spoken, and one that had bene exercysed in godlynes from a chyld) holding vp hys hādes towarde heauen and prayinge for hys people. After thys there appeared vnto hym another mā, whych was aged honourable and glorious.

And Onias sayde: This is a louer of the brethren, and of the people of Isra- C
ell. This is he that prayeth moch for the people, and for al the holy cytie: Jeremy the prophet of God. He thought also ÿ Jeremy helde out hys ryght hād and gaue hym (namelye vnto Judas) a swearde of gold/ sayinge. Take this holy swearde, a gyfte from God, wherwith thou shalte smyte downe ÿ enemyes of the people of Israell. And so they were well comforted thorow ÿ wordes of Judas, and toke corage vnto them/ so that the yonge men were determed ī theyr myndes to fyght, and to byde styfly at it. In so moch that in the thinges which they toke in hand, theyr boldnesse shewed the same, because the holy cytye and the temple were in parell: for ÿ which they toke more care/ thē for their wyues, children, brethren and kynsfolckes. Agayne, they that were in the cytie, were most careful for those which were to fyght. Now when they were all ī a hope that the iudgement of ÿ matter was at hande, & the enemyes drew vpe, the host beynge set in aray, the Elephātes and horsmen euery one standynge ī D
his place: Machabeus consydered the commynge of the multitude, the ordynaunce of dyuerse wepens, the cruelnes
of the beastes, and helde vp his hādes iiii. Ma. iii. Judit. ix. b
towarde heauen, callynge vpon ÿ Lorde that doth wounders, which geueth not ÿ victory after the multitude of wea-
pens and power of the host (but to them iiii. re. xix.
that please him) accordyng to hys awne wille. Therfore ī his prayer he sayd these wordes, O Lord, thou that dyddeste sende thyne Angell in the tyme of Ezekiah kynge of Juda, and in ÿ hoste of Sennaheryb slewest an hundreth ād fyue and foure score thousande: sende now also thy good Angel before vs (O Lorde of heauens) in the fearfulnesse & dreade of thy myghtye arme, that they which come agaynst thy holy people to blaspheme them, may be afrayed. And so he made an ende of his wordes. Thē Nicanor and they that were with hym, drewe vpe with shawmes and songes: but

but Judas & hys company wyth prayer and callynge vpon God.

Wyth theyr handes they smote, but wyth theyr hertes they prayed vnto the Lorde, and slew no lesse thē .xxxv. thousande menne: For thorowe the presente helpe of God they were gloryously comforted.

Nowe when they left of, and were turnynge agayne wt ioye they vnderstode that Nicanor him selfe was slayne wt the other. Thē they gaue a great shoute and a crye, praysynge the Almightye Lorde wt a loude voyce. And Judas (which was euer ready to spend his body and lyfe for his citesins) cōmaunded to smite of Nicanors head, wt his arme and hande, & to be brought to Jerusalem. When he came there, he called all the people, and the prestes at the aulter withe those that were in the castell, and shewed them Nicanors head, and hys wycked hande, which he had presumptuously holden vp agaynste ỹ temple of God. He caused the tonge also of ỹ vngodly Nicanor to be cut in lytle peaces, & to bee cast to the foules/ and the cruell mans hande to be hanged vp before the tēple. So euery mā gaue thankes vnto the Lorde, sayenge: Blessed bee hee, that hath kepte his place vndefyled.

As for Nicanors head, he hanged yt vp vpon the hye castell, for an euydent and playn token of ỹ helpe of God. And so they agreed all together, to kepe ỹ daye holy, nameli the .xiii. daye of the moneth Adar, which in the Syrians lāguage is called the next daye before Mardocheus daye. Thus was Nicanor slayne, & from that tyme forth the Jewes had ỹ citye in possessyon: And here wyll I nowe make an ende.

¶

The ende of the seconde boke of the Machabees.

The Newe Testamente of

our sauiour Jesu christ/ newly and diligently translated into Englishe wyth Annotacions in the Margent to helpe the Reader to the vnderstandinge of the Texte.

Printed in the

Yeare of oure Lorde God.

M. D. XLIX.

T

¶ T
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Isa
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The * Gospell of S. Mathew.

¶ The genealogye of Christ, & maryage of hys mother Mary. The aungel satysfyeth Josephs mynde.

The. I. Chapter. ✠

A Thys is the boke of the generacion of a* Jesus Christ the sonne of b* Dauid, the sonne also of Abraham.
Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and his brethren:
Judas begat Phares & Zarã of Thamar.
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kyng:
Dauid ẏ kyng begatt Salomõ, of her that was the wyfe of Ury:
B Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Osias:
Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begat Josias:
Josias c* begat Jechonias & his brethrẽ about ẏ tyme they were caryed awaye to Babylon.
And after they were brought to Babilõ, Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan,
Matthan begat Jacob:
Jacob begat Joseph ẏ husbãd of Mary: of whome was borne ẏ Jesus, that is called d* Christ. ⁜
All the generaciõs frõ Abraham to Dauid are fowrtene generacions. And from Dauid vnto the captyuyte of Babilõ, are fowrtene generacions. And frõ ẏ captyuite of Babilõ to christe, ar also fowrtene generacions. C
✠ The byrthe of Jesus Chryste was on this wise. When his mother Marye was maried to Joseph, before thei came to dwel to gether, she was founde with chylde by the holy goost. Then Joseph her husbãde beynge a perfect mã, and loth to make an e* ensample of hyr, was minded to put her awaye secretlye. Whyll he thus thought, beholde the f* angel of the Lorde appered vnto him in a dreame, saying: Joseph the sõne of Dauid, feare not to take vnto the Mary thy wife. For that which is conceued in her is of ẏ holy goost. She shal brĩge forth a sonne, & thou shalt call hys name Jesus. For he shal saue his people frõ theyr synnes.
All this was done to fulfyl ẏ which was spoken of ẏ lord by the Prophet, sayinge: D
Behold a mayde shal be with childe, & shal bringe forthe a sonne, & they shall call hys name g* Emanuel, which is by interpretacion, God wyth vs. ⁜
And Joseph as sone as he awoke oute of slepe, did as ẏ angel of ẏ lord bade him & toke hys wyfe vnto hym, and knewe her not til she had brought forth h* hir first sõne, and called hys name Jesus,

The Notes.

a* Or after ẏ Hebr. Jesua, ẏ is, Sauioure.
b* Dauid & Abram are fyrst rehersed: because that Christ was speciallye promysed vnto them, to be of their seed Gene. xviii.
c* Here is left out in the bokes of oure tyme (as it apereth. i. Par. iii. c begat Jehoakim: and Jehoakim &c.)
d* In Hebr. Messiah / it sygnyfyeth / anointed. Jesus Christ then is the earnest & pledge of goddes promesse. by whom ẏ grace and fauour of god is promesed to vs, wyth ẏ holye goost: whych illumyneth lighteth & renueth oure hertes to fulfyll the lawe.
e* Ensample ẏ is to saye / to brynge hyr out to punyshment for ẏ ensample of other.
f* Aungel, that is, messenger:
g* Christ is called Emanuel in ẏ he toke ẏ flesh of vs & Joyned & knyte hym selfe to vs & became oure brother / Hebr / ii. c

b* Her fyrst sonne, not because she had any after, but because she had none before.

¶ The tyme & place of Christes byrth. The wyse mē offer theyr presentes. Christ flyeth into Egypte, the yōge chyldrē are slayne. Christ turneth into Galile.

The.ii. Chapter.

A When Jesus was borne at Bethlehē in Jurye, in ỹ tyme of Herode the king. Beholde ther came a* wyse men frō ỹ east to Jerusalē saying: wher is he that is borne kynge of Jewes? We haue sene hys starre in the East, & are come to worshyp hym.

When Herode the kyng had heard thys, he was troubled, & al Jerusalē with hym, & he gathered al the chefe Prestes & Scribes of ỹ people, & asked of thē wher christ shuld be borne. And they said vnto him: at Bethleem in Jury. For thus it is wrytten by the prophet. And thou Bethleem in the lande of Jury, arte not the b* leest concernyng the Princes of Juda. For out of the shal come the captayne, that shal c* gouerne my people Israell.

B Thē Herode preuely called ỹ wyse mē and diligently enquyred of them, the tyme of the starre that appered, and sent thē too Bethleem saying: Go & searche diligently for the chylde. And when ye haue founde him bringe me worde, that I maye come & worshippe him also.

✠ Whē they had heard the king, they departed: & lo the starre whyche they sawe in the East wēt before thē, tyl it came & stode ouer the place wher the chyld was. When they saw the starre, they were marueiously glad: & went into the house, & foūd ỹ chyld wyth Mary hys mother, & kneled downe & d* worshipped hym, & opened theyr treasures, & offred vnto him gyftes, gold frankynsēce & myrre. And after they were warned of God in a dreame, that they shoulde not go agayne to Herode, they returned in to theyr owne countrey another way. ✠

When they were departed: behold ỹ angel of ỹ Lord appered to Joseph in a dreame saying: aryse & take the chyld and hys
C mother, & flye in to Egypte, & abyde there tyll I bringe the worde. For Herode wyll seke the chylde to destroye hym. Thē he arose and toke the chylde & hys mother by nyght and departed into Egypt, and was there vnto the death of Herode to fulfylle that which was spoken of the Lord by the Prophet whych sayth, out of Egypt haue I called my sonne.

Thē Herode perceauing ỹ he was mocked of the wyse mē was excedyng wroth & sent forth & e* slue al the chyldren ỹ were in Bethleem, and in all the coastes thereof, as many as were two yere old & vnder, acording to the tyme which he had diligently searched out of the wyse men.

Thē was fulfylled that which was spokē by the prophet Jeremy saying: On the hylles was a voyce heard, mournyng, weping, and great lamentacion. Rachel wepyng for her children, & wolde not be comforted, because they f* were not. ✠

D ✠ Whē Herode was dead: behold, an angel of the Lord appered in a dreame to Joseph in Egipt sayinge: aryse and take the chyld and his mother, & goo into the lande of Israel. For they are dead which sought the chyldes lyfe. Then he arose vp, & toke the chylde & his mother, and came into the lande of Israel. But when he hearde that Archelaus dyd raygne in Jury, in the roume of his father Herode, he was afrayd to go thither. Notwythstandyng after he was warned of God in a dreame he turned asyde into the parties of Galile, & went and dwelt in a cytie called Nazareth, to fulfyl that which was spoken by the Prophetes he shalbe called a* Nazarite. Judic.xiii.

The Notes

a* These were nether kynges nor princes but as Strabo sayth, which was in theyr tyme, sage mē amōg the persians as Moses was among the Hebrues, he seyeth also that they were the prestes of the Persians.

b* Vnderstand because Christe was borne ther Bethlee betokeneth the Churche: which in the eyes of the worlde is lytle & vyle: but in the eyes of god is great and precious.

c* To gouerne is, to order & rule ỹ people by lerninge & example. Act.xx.f.1. Timo.v.a where he speaketh of wedowes.

d* The Hebrues do often vse this worde worship, for doynge reuerence wyth inclinacion and bowing of the body, as ye haue. Ge. xxiii.a. and.i.Regum.xx.g.and.c.

e* Of thys is also mencyon made in Macrobius, in the second boke & fourth Chapter of his Saturnalles how Augustus Cesar, hearinge that Herode had lykewyse kylled hys owne sonne, sayd: It is better to be Herodes swyne than hys sonne.

f* That is because they were al putte too death and remayned not vnto hyr.

¶ The baptyme, preachinge and offyce of Jhon, and how Christ was baptysed of hym in Jordan.

The.iii.Chapter. ✠

A I N those dayes John ỹ Bap-
Marc.i.a Luke.iii.a tist came & preached in ỹ wyl
dernes of Jewry, saying: Re
pent, ỹ kingdō of heauē is at
hand. This is he of whom it
is spokē by the prophet Esay, which sayth
The voyce of a cryer in wyldernes, prepa
re the Lordes waye, and make his pathes
straight. Thys John had hys garmēt of
camels heare, and a gyrdell of a skynne a-
bout hys loynes. His meate was a* locu-
stes and wylde honye. Then went oute to
hym Jerusalem and all Jewry, and al the
B region rounde aboute Jordan, and were
baptysed of hym in Jordan, confessinge
theyr synnes. ✠

✠ When he saw many of the Pharises
and of the Saduces come to his baptyme
he said unto them: O generation of v* vy
pers, who hath taught you to fle frō the vē
geaunce to come? Bringe forth therfore ỹ
fruytes belonging to repentaunce. And se
that ye ones thinke not to saye in your sel-
ues, we haue Abrahā to oure father. For
I saye unto you, that God is able of these
stones to rayse up chyldrē unto Abraham
Euen now is the axe putt unto the rote of
the trees: so that euery tree which bringeth
not forth good fruyte, is hewen downe &
cast into the fyre.

I baptyse you in water in tokē of repē
taunce: but he that commeth after me, is
mightier thē I, whose shoes I am not wor
C thy to beare. He shal baptyse you with the
holy goost and wyth fyre: which hath also
hys fan in his hand, and wyll pourge hys
floure, and geather the c* wheat into hys
garner, and wyl burne the chaffe wyth un
quencheable fyre. ✠

✠ Thē came Jesus frō Galile to Jor
D dan unto John too be Baptysed of hym.
But John forbade him, saying: I ought
to be baptised of the: & comest thou to me?
Jesus answered & sayde to hym. Let it be
so now. For thus it becometh us to fulfyl
d* all righteousnes. Then he suffred hym
And Jesus as soone as he was baptysed,
came streyght out of the water. And lo, hea
uē was opē ouer hym: & John sawe ỹ spi-
rite of God descende lyke a doue & lyghte
upō him. And loo, there came a voyce frō
heauen sayinge: This is that my beloued
sonne in whom is my delyte. ✠

The Notes

a* They be certayn beastes, which ỹ peo-
ple of Parthia and of Ethiopia dyd cōmenly
use to eate as affyrmeth Plin. in the xi. boke
the.xxix. chapt. and.xvi. boke and.xxx. chapter
yet do some holde opinion, that they be ỹ top
pes or (as we call them) buddes of trees or
fruytes

b* They be certeyn serpentes that breake
theyr mothers belyes at theyr byrth & so kyl
them: Plin, in the tenth boke. Chap.lxvi

c* By the wheat and the chaffe are under
stande the good and the euill. Luke, iii, c

d* Al righteousnes: that is, to do al ỹ or-
dynaunces of God for soch purpose as God
ordayned them for

¶ Christ fasteth and is tempted: he calleth Peter,
Andrew, James & Jhon, and healeth all the syke.

The.iiii.Chapter. ✠

T Hen was Jesus led awaye of A
the spirite into wyldernes, to Jesus fa
be tempted of the deuyl. And steth.
when he hadde fasted fourty
dayes and fourty nightes he
was afterward an hungred. Thē came to
him the tempter, & sayd: yf thou be the son
ne of God cōmaunde that these stones be
made bred. He answered & sayd: it is wryt
ten, man shal not lyue by bread onlye, but
by euery worde that proceadeth out of the
mouth of God.

Thē the deuyl toke hym up into ỹ holy
citie, & sette him on a pinacle of the tēple, &
sayd unto him: yf thou be ỹ sonne of God
cast thy self downe. For it is wryttē: he shal
geue hys angels charge ouer ỹ, & wt theyr
handes they shal hold the up ỹ thou dashe Psalm.xci.
not thy foote against a stone. And Jesus
sayd to him: it is wryttē also: * Thou shalt B
not tempte thy Lord God. Deute.vi.d

The deuyl toke him up agayne & ledd
him into an exceding hye mountayne, and
shewed him al the kingdōs of the world, &
all the glorye of thē, and sayde to hym: all
these wyl I geue the, yf ỹ wilt fall downe
& worship me. Thē sayd Jesus unto him
Auoyd Satan. For it is wryttē, * ỹ shalte Deu.vi.c, &
worship the Lord thy God, and hym only x.d
shalt thou serue.

Then the deuyl left hym, & beholde, the
angels came & ministred unto hym. ✠

✠ When Jesus had hearde that John
was taken, he departed into Galile & lefte
Nazareth, & went & dwelt in Capernaum
whych is a cytie upon the see, in the costes
of Zabulon & Nepthalim, to fulfyll that

C that whych was spoken by Esay the Prophet, sayinge: * The land of Zabulō and
Esa. ix. a Nephthalim, the waye of the see beyonde
Iordan, Galile of the Gentils, the people
which sat in darknes, saw great light, & to
them which sate in the region & shadowe of
death, lyght is begon to shyne.

Frō that tyme Iesus began to preach, and to saye: a a repent, for the kingdom of heauen is at hande.

✠ As Iesus walked by the see of Galile he sawe two brethren: Simō which was called Peter, & Andrew his brother, castinge a net into the see, for they were fishers, and he sayde vnto them, folowe me and I wyll make you fyshers of men. And they streyghte waye lefte theyr nettes, and folowed hym.

D And he went forth from thence, & sawe other two brethrē, Iames the sonne of Zebede, & Iohn his brother, in the shyp wyth Zebede theyr father, mendinge their nettes and called them. And they wythout taryinge lefte the shyp and theyr father and folowed hym.

✠ And Iesus went about al Galile, teaching in theyr synagoges, & preachyng the b a gospel of the kingdō, & healed al maner of sycknes, & al maner diseases amōg the people. And his fame spreade abrode thorowout al Siria. And they brought vnto him al sycke people that were taken with diuerse diseases & grypinges, & them that were possessed with deuyls, & those whych were lunatyke, & those that had the palsye and he healed thē. And there folowed him a great noumbre of people, from Galile, and from the ten cytyes & from Ierusalē, and from Iewry, & from the regions that lye beyond Iordan.

The Notes

a a To repent, is, to forthinke & to leaue & chaunge theyr euel lyfe, for the loue of vertue & hate of synne, as in Math. v. i. b. Actes. iii. b.

b a The gospel is an open shewing and preaching of the grace & redemptiō obtained & geuen thorow Christe.

¶ In thys Chapter & in the two nexte folowing is conteyned the most excellent and louing Sermon of Christ in the mounte: Which sermō is the very keye that openeth the vnderstandinge into the lawe. In this fyfth chapter specially he preacheth of the viii beatitudes or blessinges, of manslaughter, wrath and anger, of aduoutrye, of swearynge, of suffring wrong and of loue euen toward a mans enemyes.

The. v. Chapter. ✠

When he saw the people he went
vp into a mountayne, & when A
he was set, his disciples came
to hī, & he opened his mouth,
and taught thē saying: blessed are thee a a poore in spryte for theirs is the kyngdom of heauē. Blessed are they y mourne: for they shalbe conforted. Blessed are the meke: for they shal enherete the erth. Blessed are they which b a honger & thurst for righteousnesse: for they shalbe fylled. Blessed are the mercyful: for they shal obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peacemakers: for they shalbe called the c a chil
dren of God. Blessed are they which suffre B
persecutiō for righteousnes sake: for theirs is the kyngdom of heauen. Blessed are ye when mē reuyle you, and persecute you and shall falselye saye all maner of euyll sayinges agaynste you for my sake. Reioyce and be gladde, for great is youre d a rewarde in heauen. For so persecuted they the Prophetes whyche were before youre dayes.

✠ Ye are the salt of y earth: but yf the salt haue lost his saltnes, what cā be salted therwith? It is thence forthe good for nothing, but to be cast out, and to be troaden vnder fote of mē. Ye ar y light of y world. A citie that is set on an hyll, cānot be hyd, nether do mē light a candel, and put it vnder a bushell, but on a candelstycke, and it lyghteth al that are in the house. Let your light so shine before men, that they may se your good workes, and glorifye your father whych is in heauen.

✠ Thinke not that I am come to destroy the law, or y prophetes: no I am not come to destroye thē, but to fulfyll thē. For truly I say vnto you, tyl heuen and erthe pe- C
rysshe, one iott or one tyttle of the law shal Luke. xvi. d
not scape, tyll al be fulfylled.

Whosoeuer a breaketh one of these lest cōmaundementes, and teacheth men so, he shalbe called the leest in the kingdō of heauen. But whosoeuer f a obserueth and teacheth, the same shalbe called greate in the kyngdom of heauen.

✠ For I say vnto you, except your righteousnes excede the righteousnes of thee Scribes & Pharises, ye cannot entre into the kingdom of heauen.

Ye

Ye haue hearde how it was sayd vnto them of ye old tyme: Thou shalt not kil. For whosoeuer killeth, shalbe in daūger of iudgemēt. But I say vnto you, whosoeuer is angry with hys brother, shalbe in daūger
D of iudgemēt. Whosoeuer sayth vnto hys brother *Racha, shalbe in dāger of a coūsel. But whosoeuer saith thou fole, shalbe in daunger of hel fyre.

Therfore whē thou offrest thy gyfte at the aulter, and there remembrest that thy brother hath ought against the: leaue there thyne offerynge before the aulter, & go thy way fyrst and be recōcyled to thy brother, and then come and offre thy gyfte.
B ✠ Agre with thyne aduersary quickly, whyles thou art in ye way wyth him, lest ye aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into presō. Verely I say vnto the: thou shalt not come out thence b* tyl thou haue payed the vtmost farthinge.

Ye haue hearde how it was sayd to thē of old tyme. Thou shalt not cōmit aduoutrye. But I say vnto you, that whosoeuer loketh on a wyfe, lustynge after her, hathe committed aduoutrye wyth her alreadye in hys herte.

Wherfore yf thy ryght eye offende the
E c* plucke hym out, & cast hym frō the. Better it is for thee that one of thy members perysshe then that thy hole body shulde be cast into hel. Also yf thy right hand offend the, cut hym of and cast him from the. Better it is that one of thy members perysshe, then that all thy bodye shulde be caste into hell.

It is sayd, whosoeuer put away his wyfe, let him geue her a testimonial also of ye deuorcement. But I say vnto you: whosoeuer put away his wife (except it be for fornicatiō) causeth her to breake matrimony. And whosoeuer maryeth her that is deuorsed, breaketh wedlocke.
F Agayne ye haue heard how it was said to thē of old tyme, thou shalt not forswere thy self, but shalt performe thyne oth to
Swere God. But I saye vnto you, sweare not at all: neyther by heauen, for it is Goddes seate: nor yet by the earth, for it is hys fote stole: neyther by Ierusalē: for it is the citie of that greate kynge: neyther shalte thou sweare by thy head, because thou caust not make one whyte heare or black. But your communicacion shalbe, yea, yea: nay, nay. For whatsoeuer is more then that, cōmeth of euyll.

Ye haue heard how it is sayd, an eye for an eye: a toth for a toth. But I say to you ye ye resist not wrōg. But whosoeuer geue the a blowe on thy right cheke, turne to hym the other. And yf any mā wil sue the at the lawe, & take awaye thy coote, let hym haue thy cloke also. And whosoeuer wyl cōpel the to go a myle, go with him twayne. Geue to him that asketh, & frō him that wold borowe, turne not awaye.

exod.xxi.c deute.xix.d leui.xxiiii.c luke.vi.c

Ryghte cheke

G ✠ Ye haue heard how it is sayd: thou shalt loue thine neyghbour, b* & hate thyne enemye. But I saye vnto you, loue your enemyes. Blesse thē that curse you. Do good to thē that hate you. Praye for thē whych do you wrōg & persecute you, that ye may be the chyldre of your father that is in heauen: for he maketh hys sunne to aryse on the euel, and on the good, and sendeth hys rayne on the iuste and vniuste. For yf ye loue them, whych loue you: what rewarde shal ye haue? Do not the Publicans euen so? And yf ye be frendly to youre brethren only: what synguler thinge do ye? Do not the Publicans lyke wyse? ye shal therfore be perfect, euen as your father which is in heauen, is perfecte

The Notes

a* Of these poore in spirete is sayd. Lu.vi.d

b* To haue hōger & thirst of righteousnes is, to desyre the pure and true Innocētie, of whych desyre be those greuouslely troubled & sore perplexed that know theyr synnes, wherof it is sayde. Luke.i.e

c* Those be called the chyldre of God, vnto whome the Lorde by hys promes hath done hys godlye benefytes more abundantlye than to other, as in Deut, xiiii.a, Iob, i.b.c.

d* Reward is geuen to men for theyr worke / but it is not due to the worke: as it is sayde after in the.xx.a

e* that do as many as saye / that these christes Commaundementes / contayned in these v.vi.and.vii. Chapters are but councelles / in as moche as Christe hym self calleth them here commaundementes.

f* to obserue the lawe / is / to do that thee lawe byddeth wyth the free and lyberall harte / that is / gladly to lyue to god / and to do wel / yea though we hadde no lawe / Iohn.vii.c / Roma / xiii / c / gala / v / b

g* Chrisost sayth that it is a worde of ther Syriens speach / by which is shewed that the mynde is moued to anger. But vnder thys worde fole / dothe S.Austyne and Chrisosto.

and cast into ÿ fyre. Wherfore by their fru
tes ye shal knowe them.

Not al they ÿ saye vnto me, Lorde, Lorde
shal entre in to the kyngdom of heauē: but
he that dothe my fathers wyll which is in
Luk.xiii.d. heauen. b * Manye wyl saye to me in that
daye: Lorde, Lorde, haue we not in thy na
me prophesied? And in thy name haue cast
oute deuyls? And in thy name haue done
many miracles? And thē wyl I knowledg
D vnto thē that I neuer knew thē. * Depart
Psal.vi.b Luk.xiii.f from me, ye workers of iniquite.

Whosoeuer heareth of me these sayinges
& doth ÿ same, I wil liken him vnto a wise
mā which * bilt his house on a rok: & abū
daunce of raine descended, & ÿ fluddes came
& the wyndes blewe & bet vpon that same
house & it fel not, because it was groūded
on the rock. And whosoeuer heareth of me
these sayinges & doth thē not, shalbe lyke-
ned vnto a folysh mā which bilt his house
vpō the sand: & aboundaunce of raine des
cended, & the fluddes came, and ÿ wyndes
blew and beet vpon that house, and it fell,
and great was the fall of it.

And it came to pas, that whē Jesus had
Mark.i.c. Luk.iiii.d ended these sayīges, * ÿ people were aston
nyed at hys doctrine. For he taught thē as
one hauing power, and not as the scribes.

The Notes.

a Thys holy thynge is goddes word. Dogges are they that persecute the word, by Swine vnderstande them that walow them selues in the dyrte of fleshlye lustes and regarde not the worde. Philipp.iii.a

b False prophetes are preachers that peruert ÿ word of god. Shepes clothynge sygnifye ÿ aperaunce of outwarde holynes, Rauishynge wolues/ are tyrauntes ÿ delyte in persecucyon and shedyng of innocēt bloud Act.xx.f

c Thys symylytude of our lyuing is to reare vp and to enstruct mennes cōsciences by ÿ word of the law and the gospell Roma.iiii.b

The Ca. It clenseth the leper, healeth the captaines seruaunt and many other dyseases, helpeth peters mother in law, stilleth the see and the wyndes, dryueth the deuils out of the possessed in to the swyne.

The .viii. Chapter.

A Mark.i.d WHē he was come downe frō
the mountayne, moche people
folowed hym. And lo, ther ca
A leper. me a leper and worshypped
him saying: Master yf thou
wylte thou canst make me clene. And Je-
sus put forth his hand & touched him say
ing: I wyll, be thou clene, & immediatlye
hys leprosye was clensid. And Jesus said
vnto hym: se thou tell no man, but go and
shew thy selfe to the preste, & * offer the gif Leuit.xiiii. Luk.v.c
te that Moses commaunded in wytnesse
to them.

* When Jesus was entred into Caper
naum ther came vnto him a certayne Cen Centurio Luk.vii.a Joh.iiii
turiō, and besought him saying: Master,
my seruaunt lyeth syck at home of the pal
sye, and is greuouslye payned. And Jesus
sayd vnto him: I wil come and heale him.
The Centurion answered and sayd: Syr
I am not worthy ÿ thou shuldest come vn
der my rofe, but speake the worde onelye &
my seruaunt shalbe healed. For I also my B
selfe am a man subiecte to the authorytye
of another, and haue soudyars vnder me
and I saye to one go, and he goeth, and to
another come and he cometh: & to my ser-
uāt, do thys, and he doth it. When Jesus
heard ÿ, he marueiled and sayde to thē that
folowed hym: Verely I saye vnto you, I
haue not found so greate fayth: no not in
Israel. & I say therfore vnto you that ma Luk.xiii.f
ny shal come frō the east and west & shall
rest wt Abrahā, Isaac and Jacob in ÿ king
dom of heauē: and the children of the king
dom shalbe cast out in to vtter darcknesse: vtter darknes
there shalbe wepynge and gnasshynge of
teeth. Then Jesus sayde vnto the Cēturi
on, go thy waie, and as thou beleuest so be
it vnto the. And hys seruaunt was healed
the selfe houre.

And thē Jesus wēt to Peters house, and
saw his wiues mother lying syeke of a fe Mark.i.d Luk.iiii.d
uer, and touched hir hād, and ÿ feuer lefte
hir: and she arose, and ministred vnto thē.

When the euē was come, they brought
vnto him many that were possessed wt de-
uyls. And he cast out ÿ spirites wt a word,
and healed al that were sick, to fulfyl that
which was spokē by Esayas the Prophet C Esa.liii
saying: He toke on him our infyrmytyes,
and bare oure sycknesses.

When Jesus sawe moche people about
hym, he cōmaunded to go ouer the water.
And ther came a Scribe & said vnto him:
Master, I wil folow the whyther soeuer Luk.ix.f
ÿ goest. And Jesus sayde vnto hym: the
foxes haue holes, and the birddes of ÿ aier
haue nestes, but the sōne of the mā hath
not wher on to rest hys heed. Another that
was of hys disciples sayde vnto him: ma
ster, suffre me fyrste to go and burye my
father,

father. But Jesus sayde vnto him: folowe
me, and let the deed burye theyr deed.
✠ And he entred into a shyp, & hys Dysci-
ples folowed him. And beholde ther arose a
great tēpest in the see, in so moche that the
shypp was couered with waues, & he was
a slepe. And his Dyscyples came to him, &
awoke him sayng: Master saue vs, we pe
rysshe. And he said to them: why ar ye fear
ful, O ye of litel faith? Then he arose, and
rebuked the wyndes and the see, & there fo
D lowed a great calme. And ŷ mē marueiled
& sayd: what mā is this, that both windes
and see obey hym? ✠
And whē he was come to ŷ other syde, in
to ŷ coūtre of the Gergesites, ther met him
two possessed of deuils, which came out of
the graues, & were out of measure fearce,
so ŷ no mā might go by ŷ way. And behol
de they cried out saying: *O Jesu ŷ sonne
of god what haue we to do w̄ ŷ? Arte thou
come hyther to torment vs before the tyme
be come? And ther was a good way of frō
them a great heerd of swyne fedyng. Thē
the deuyls besought him sayinge: yf thou
cast vs out, suffre vs to go oure waye in-
to ŷ heerd of swyne. And he sayd vnto thē
go youre wayes. Then went they out, and
departed into the heerde of swyne. And be-
hold ŷ whoale heerd of swyne was caryed
with vyolēce hedlynge into the see, & perys
shed in the water.* Then the heerdemen
fleed & wēt their waies in to the cytye, and
told euery thing, & what had fortuned vn-
to ŷ possessed of the deuyls. And behold al
the cytie came out & met Jesus, and when
they saw him, they besought hym to depar
te out of their coostes.

The Notes.

a* Christ calleth hym selfe ŷ sonne of mā, ŷ is very natural man, shewyng in ŷ hys humylyte & goodnes, which humbled him selfe so lowe for our saluacyon.

The healeth the palsye, called Mathew from ŷ custome, answered for his disciples, healeth ŷ woman of the bloudy yssue, helpeth Jairus doughter, geueth ii. blindmen theyr syght, maketh a doumme mā to speke, and dryueth out a deuell.

The.ix. Chapter. ✠

A Then he entred into a shyppe &
passed ouer & came in to hys
owne citie. And lo, they brou-
ght to hī a mā syck of the pal
palsye sie, lying in his bed. And whē
Jesus saw the fayth of them, he sayd to ŷ
syck of the palsie: sonne be of good chere,
thy sinnes be forgeuē the. And behold cer This myracle shalbe a sygne to you, that I haue power to forgeue synnes
taine of the Scribes saide in them selues,
this mā blasphemeth. And whē Jesus saw
their thoughtes, he sayde: Wherfore thin
ke ye euyll in youre hertes? Whether is ea
syer to saye, thy synnes be forgeuen thee,
or to saye: aryse and walke? That ye maie
knowe that the sonne of man hathe power
to forgeue sinnes in erth, then sayd he vn-
to the sycke of the palsye: aryse, take vp Mark.ii.a Luke.v.c John.v.b
thy bed, & go home to thyne house. And he
arose & departed to hys owne house. And
when the people sawe it, they marueyled &
glorifyed God whyche had geuen soche
power to men. ✠
✠ And as Jesus passed forth frō thēce, he
saw a mā syt a receauyng of custome, na- Mathew
med Mathew, & said to hī: folow me. And
he arose & folowed hī. And it came to passe
as he sat at meat in the housse: behold ma-
ni Publycās & sinners came & sate downe B
also with Jesus and hys Dyscyples.
Whē the Pharises saw that, they sayd
to hys Disciples: why eateth your master publicās eate with Jesus.
w̄ Publicans and synners? When Jesus
heard that, he saide vnto them: The whole
neade not the Phisiciō, but they ŷ ar syck.
Go & learne what ŷ meaneth: I haue plea
sure in mercy, & nat in offrynge. For I am Mercy & not sacryfyce
not come to cal the ryghtewes, but the syn
ners to repentaunce. ✠ Ose.vi.b
✠ Then came the Disciples of John to
him sayig: why do we & the Pharises fast Johns disciples faste
ofte: but thy Dysciples faste not? And Je
sus said vnto them: can the weddyng chyl
drē morne as longe as the brydegrome is
with them? The tyme wyll come when the
brydgrome shalbe taken from them, & thē
shal they fast. No man peceth an olde gar Newe & olde agre not
ment wyth a pece of newe clothe. For then
taketh he away the pece agayne from the
garmēt, & the rent is made greater. Nether
do men put new wine into olde vessels for
then the vessels breake, & the wyne runneth
oute, & the vessels perysshe. But they pow-
re new wyne into new vessels & so ar both
saued together. ✠
✠ While he thus spake vnto thē, *behol Mark.v.c Luke.viii.f
de ther came a certayne ruler, and worship C
ped him, saying: my daughter is euē nowe
deceased, but come & lay thy hāde on her &
she shal lyue. And Jesus arose & folowed
hym

him with his disciples. And beholde a woman whyche was diseased wythe an yssue of bloud .xii. yeres, came behinde him & touched the heme of his vesture. For she said in her selfe: yf I may touche but euen hys vesture onlye, I shalbe safe. Then Jesus turned him aboute, & behelde her sayinge: Daughter be of good cōfort, thy a* fayth hath made þ safe. And she was made whole euen that same houre.

And whē Jesus came into þ rulers house, & saw þ minstrels & þ people raginge, he sayde vnto them: get you hence, for the maid is not deed, but slepeth. And they laughed hym to scorne. As sone as the people were put forth, he wēt in & toke her by þ hā
D de, & the mayd arose. And thys was noised through out all that lande.

And as Jesus departed thēce, two blind mē folowed hym cryinge and sayinge: O þ sōne of Dauid haue mercye on vs. And
Two blinde are cured
when he was come home, þ blynd came to him. And Jesus said vnto thē: Beleue ye þ I am able to do this? And they sayd vnto him: ye lord. Thē touched he theyr eies, sayinge: according to youre fayth be it vnto you. And their eies were opened. And Jesus charged them saying. Se that no mā know of it. But they as sone as they were departed, spred abrode his name through oute all the lande.

Mar. iii. b Luke. xi. c
As they went out, * behold, they brought to him a domme mā possessed of a deuil. And as soone as þ deuil was cast out, the domme
Domme
spake. And þ people merueiled, sayinge: it was neuer so sene in Israel. But þ Pharises said: he casteth out deuils, by the power
Chefe deuyll.
of the chefe deuill.

And Jesus wēt about al cities & townes, teachyng in their synagoges & preachyng the glad tidinges of the kingdom, & healig al maner sicknes and dyseale amonge the people. But when he saw þ people, he had cōpassion on thē, because they were pyned awaye, & scattered abroade, euen as shepe hauyng no shepherde.

Then sayde he to his dysciples, the b* heruest is greate, but thee labourers are fee we. Wherfore praye the Lorde of thee hearueste, to sende forthe labourers in to hys haruest.

The Notes.

a* Fayth is þ ryghtwesnes of a christē mā, whych setteth at peace the cōscience, & receaueth þ herytage euerlastinge, galat. iiii. a

b* The heruest at the hertes of mē prepared to heare the word as it appereth of þ Samaritanes. John iiii. f

¶ Christ sendeth out his .xii. Apostles to preach in Jewry, geueth them charge, teacheth them, and cōforteth them agaynst persecucyon and trouble.

The .x. Chapter.

And he called his .xii. disciples vnto him, & gaue them power ouer vncleane spretes, to caste thē oute, and to heale all maner of sicknesses, & all maner dyseases.
A Mar. iii. Luke. ix.

The names of the .xii. Apostles are these. The fyrst, Symon called also Peter: & Andrew hys brother. James the sonne of Zebede and John hys brother. Philyp & Bartlemew. Thomas and Mathewe the Publican. James the sōne of Alphe, and Lebbeus otherwyse called Taddeus. Symon of Cane, and Judas Iscarioth, whyche also betrayed him.
The Apostles y sent

These .xii. dyd Jesus send, & commaunded them sayinge: Go not in to þ wayes þ leade to gentyls, & into the cyties of þ Samaritans enter ye not. But go rather to þ loste shepe of the house of Israel. Go and preache: saying: that the kyngdom of heauen is at hand. Heale the syck, clense the lepers, rayse the deed, caste oute the deuyls. Frelye ye haue receaued, frelye geue agayne. Posses not gold nor syluer, nor ** bras
B
in youre gyrdels, nor yet scryp towardes youre iorney: nether .ii. cotes, nether shoes, nor yet a staffe. For the workeman is worthi to haue is meat. Into whatsoeuer citye or towne ye shal come, enquire who is worthy in it, and there abyde tyll ye go thence. And when ye come in to an house, salute the same. And yf the house be worthye, youre peace shall come vpon it. But yf it be not worthye, youre peace shall retourne to you againe.

And whoso euer shall not receaue you, nor wyll heare youre preachynge: when ye
Luke. x. b
depart oute of that house or that citie, shake of the dust of youre fete. Truelye I say
Duste.
vnto you: it shall be easyer for the land of Zodoma and Gomorra in the daye of iudgement, then for that cytye.

Beholde I sende you forthe as shepe amōge wolues. Be ye therfore wise as serpētes, and innocent as doues. Beware of men, for they shall delyuer you vp to the
Shepe amōg wolues Wyse as serpentes Innocent as doues.

cõcels, and shall scourge you in theyr synagoges. And ye shalbe brought to ŷ heed rulers & kinges for my sake, in witnesse to them and to the Gentyls.

But when they delyuer you vp, take no thought howe or what ye shall speake, for it shalbe geuen you, euen in that same houre, what ye shall saie. For it is not ye ŷ speake, but ŷ spyrte of youre father whych speaketh in you. The brother shal betraye the brother to deeth, & thee father the sõne. And the chyldren shall aryse against their father & mothers, & shal put them to deeth: and ye shall be hated of all men for my name. But he that endureth to the end, shall be saued.

When they persecute you in one cytte, flye in to another. I tel you for a truth, ye shall not fynysshe all the cytyes of Israel, til the sonne of man be come. The discyple is not aboue his master: nor yet the seruaũt aboue his Lorde. It is ynough for thee disciple to be as hys master is, and that ŷ seruaunt be as hys Lord is. If they haue called the Lord of the house[b]* Beelzebub how moch more shall they call them of his housholde so. Feare them not therefore. Ther is nothyng so closse, that shal not be opened, and nothynge so hyd, that shal not be knowen.

What I tel you in derknes, ŷ speake ye in light. And what ye heare in ŷ eare, that preache ye on the house toppes.

And feare ye not thẽ which kyll ŷ body, and be not able to kil the soule. But rather feare hi, which is able to destroi both soule & body into hel. Are not two sparowes sold for a farthing? And none of thẽ doth light on the grounde, without your father. And now are al the heres of youre heades numbred. Feare ye not therefore: ye are of more value then many sparowes.

Whosoeuer therfore shal knowleg me before mẽ, him wil I knowledg also before my father which is in heuẽ. But whoso euer shal denie me before mẽ, hi wyll I also denye before my father which is in heuen.

Thinke not, that I am come to sende peace into ŷ erth. I came not to send peace, but a swearde. For I am come to set a mã at varyaunce agaynst hys father, and the daughter agaist her mother, and ŷ daughter in lawe agaynst her mother in law: And a mannes foes shall be they of hys owne housholde.

He that loueth hys father, or mother more thẽ me, is not mete for me. And he that loueth hys sonne, or daughter more thẽ me, is not mete for me. And he ŷ taketh not hys crosse and foloweth me, is not mete for me. He that[c]* fyndeth hys lyfe, shal lose it: and he that loseth hys life for my sake, shall fynde it.

He that receaueth you, receaueth me: & he that receaueth me, receaueth hym that sent me. He that receaueth a Prophet in ŷ name of a Prophete, shall receaue a Prophetes rewarde. And he that receaueth a righteous mã in the name of a righteouse mã, shal receiue his reward of a righteous man. And whosoeuer shal geue vnto one of these lytle ones to drynke, a cuppe of colde water only in the name of a disciple: I tell you of a truethe, he shall not lose hys rewarde.

Margin notes (left): C | I | The spyrit spea. in vs | Discyple | Feare | Sparowes | Confesse | Denye | D | I sweard
Margin notes (right): Receaue | Mark. ix. f | A | Luke. vii. d

The Notes.

a* That is, money of brasse.

b* Beelzebub is the name of an Idol, sygnifyinge the master or Lord of a flee / by which name ŷ Jewes called the deuell.

c* To fynd his lyfe, is to satisfie ŷ desyre of hys herte.

¶ John Baptist sendeth his discyples vnto Christ which geueth them their answere, rebuketh the vnthankful cyties and louyngly exhorteth me to take his yocke vpon them.

The. xi. Chapter.

And it came to passe whẽ Jesus had made an end of commaũding his. xii. disciples, ŷ he departed thẽce to teache & to preach in theyr cytyes.

When John beynge in preson hearde the workes of Christ, he sent two of hys dyscyples and sayde vnto hym. Arte thou he that shal come: or shall we loke for another. Jesus answered and sayde vnto thẽ. Go and shewe John what ye haue heard and sene. The blynde se, the halte go, the lepers are clensed: the deef heare, the deed ryse agayne, and the glad tydynges is preached to the poore. And happie is he ŷ is not offended by me.

And as they departed, Jesus began to speake vnto the people of John. To se what, went ye out into ŷ wyldernes? went ye out to se a[a]* rede shaken withe ŷ wynde? other what went ye oute for to se? A man clothed in softe raymẽt? Behold they that weare

weare soft clothing are in kinges houses
But what wēt ye out for to se? A prophet?
Yea I sayd to you & more then a Prophet
B For thys is he of whom it is wrytten. Be-
hold, I send my messenger before thy face
which shal prepare thy way before the.
Verely I saye unto you, amonge the
chyldren of women arose there not a great
ter then John the Baptist. Notwith stan-
dyng he that is lesse * in the kingdō of heuē
is greater then he. From the tyme of John
Baptiste hytherto the kingdom of heauen
suffereth vyolence, and they that goo to it
wyth violence plucke it unto them. For al
the Prophetes & the law Prophesyed vn-
to the tyme of John. And also yf ye wyll
receaue it, thys is Helias whyche shoulde
come. He that hath eares to heare lett hym
heare.

Christ why the dyded hymself to the worse was lesse [illegible]

C But wher unto shal I lyken this gene
ration? b* It is lyke unto chyldrē whyche
syt in the market & cal unto theyr folowes
and saye: we haue pyped unto you, and ye
haue not daunsed: we haue mourned vn
to you, & ye haue not sorowed. For John
came nether eating nor drinking, and they
saye, he hath the deuyll. The sonne of man
came eating and drinking, and they saye,
beholde a glutton and drinker of wyne, &
a frende unto publicans and synners. Ne
uerthelater c* wysdomme is iustyfyed of
her chyldren.

Thē began he to upbrayd the cytties
in which most of his myracles were done,
because they mēded not. Wo be to the Cho
rasin. Wo be to the Bethsaida: for yf thee
myracles which were shewed in you, hadd
bene done in Tyre & Sidō, they had repē
ted long a gone in sack cloth & asshes. Ne-
uertheles I say to you: it shalbe easyer for
Tyre & Sidon at the daye of iudgement,
then for you. And thou Capernaū, whiche
art lyft up unto heauen, shalt be brought
downe to hel. For yf the myracles whyche
D haue bene done in the, had bene shewed in
Zodom: they had remayned to this daye.
Neuerthelesse I saye unto you: it shall be
easyer for the land of Zodom in the daye
of iudgement, then for the.

At that tyme Jesus answered & said:
I prayse the o father Lord of heauen and
earth, because thou hast hid these thinges
from the wyse and prudent, & hast opened
them unto babes: euen so father, for so it The hy-
pleased the. All thynges are geuē unto me se knew
of my father. And nomā knoweth ye sonne not
but the father: nether knoweth any mā the
father, saue the sonne, and he to whom the
sonne wyll open hym.

Come unto me all ye that d* labour &
are laden & I wyl ease you. Take my yocke
on you & lerne of me, for I am meke & low
lye in hert: & ye shal fynde reste unto your
soules. For my yocke is easy, and my bur-
den is lyghte.

The Notes.

a* The rede is a fygure of the doctrine yt is not of god/ which waueth wt euery wynde.

b* Here is a prouerbe as is sayd/ Esa. xxvi a/ sygnyfying/ by dyuers wayes haue we gone aboute to styre you to thāckes geuynge/ but ye haue by noo meanes bene moued therto

c* Wysdom is iustyfyed &c, That is, they yt are the chyldren of God/ receaue his doctryne and hys word as truth & wysdom/ al though the contrary part do not so receaue it

d* Ye that labour &c, Those are here counted to laboure that knowledge theyr synnes and are poore in spryte,

The disciples plucke the eares of corne. he excuseth them, healeth the dryed hande, helpeth the possessed that was blynde and domme, rebuketh the unfaythfull that woulde nedes haue tokens, and sheweth who is his brother, syster and mother.

The .xii. Chapter.

At that tyme Jesus wente on A
the Saboth dayes thorow ye
corne and hys dysciples were
an hongred, & began to pluck
the eares of corne, & too eate.
Whē the Pharises saw that, they sayd vn
to him: Behold, thy disciples do that why-
che is not lawful to do upon the Saboth
daye. He sayde unto thē. Haue ye not rede
what Dauid dyd, whē he was anhongred
and they also which were with hym? How
he entred into thee house of God, & ate the
halowed loaues whyche were not lawfull
for hym to eate nether for thē whych were
wyth hym, but only for the prestes. Or ha
ue ye not rede in the law, how ye the prestes
in the temple breake the Saboth day, and
yet are blamelesse? But I saye unto you, yt
here is one greater then the temple. Wher
fore yf ye had wyst what this saying mea Mercy
neth: I requyre mercy and not sacrifice: ye not sacr
wold neuer haue cōdēned innocētes. For hye
the sonne of māis lord euen of the saboth
daye,

And

And he departed thence, and went in to
their synagoge: and beholde there was a
man which had his hande dryed vp. And
they asked him, saying: is it lawful to hea
le vpon the Sabothe dayes? because they
might accuse him. And he sayde vnto thē:
which of you wold it be, yf he had a shepe
fallē into a pytt on the Saboth day, that
wold not take hym and lyft him out? And
how moch is a mā better thē a shepe? Wher
fore it is lefull to do a good dede on thee
B Saboth dayes. Then sayde he to ẏ man:
stretch forth thy hand. And he stretched it
forth. And it was made whole agayne ly-
ke vnto the other.

Mat.[illegible] ✝ * Then the Pharises wēt out, & helde
[illegible] a councel agaynste hym, how they myght
destroy him. Whē Jesus knew that, he de
parted thēce, & moch people folowed him,
and he healed thē all, & charged thē ẏ they
shuld not make him knowē: to fulfil that
which was spokē by Esay ẏ prophet whi-
[illegible] che saieth. * Behold my child, whō I haue
chosen, my beloued, in whō my soule deli-
teth. I wil put my sprete on him, & he shal
shew iudgmēt to ẏ gētils. He shal not stry
ue, he shal not crye, nether shal eny mā hea
re hys voice in ẏ streetes, a brosed rede shal
he not breake, and flare that begynneth to
burne he shal not quēche, til he send forth
iudgmēt vnto victorie, & in his name shal
the gentyles truste. ⊢

Luk.xi.[illegible] Then was brought to him, one possessed
wt a deuyll whyche was both blynde, and
dōme: & he healed hym, in so moche that he
which was blynde & domme, both spake &
sawe. And al the people were amased, and
[illegible] said: * Is not this thee sonne of Dauid?
But when ẏ Pharises heard that, they sai
de: This felow driueth ẏ deuils nonother
wyse out but by the helpe of Belzebub the
chefe of the deuyls.

But Jesus knew theyr thoughtes & say
de to them. Euery kyngdom deuided with
in it selfe, shalbe brought to naughte. Ne-
ther shall eny cytye or housholde deuyded
against it self, cōtinue. So yf Satan cast
C oute Satan, then he is deuyded agaynste
hym selfe. How shal then his kynge dome
endure? Also yf I by ẏ helpe of Belzebub
cast out deuyls: by whose helpe do youre
children cast them out? Therfore thei shal
be youre iudges, But yf I cast out the de

uils by the sprite of god: then is the king
dome of god come on you?

Ether how can a man enter into a strōge
mannes house, & violently take away his
goodes: excepte he fyrst bynde the strong
mā and then spoile hys house? ✝ He that
is not wt me, is against me. And he ẏ ga-
thereth not wt me, scatereth abrode. Wher
fore I saye vnto you, al maner of synne &
* blasphemy shalbe forgeuē vnto men:
but ẏ blasphemi of ẏ sprite, shal not be for
geuē vnto mē. And whosoeuer speaketh a
word against the sōne of mā, it shalbe for
geuē hī. But whosoeuer speaketh against
ẏ holy gost, it shal not be forgeuen him, no
ther in this world: * nether in the world
to come. Ether make ẏ tree good, & his fru
te good also: or els make the tree euel, and
his frute euil also. For the tree is knowen
by his frute. O generaciō of vypers, how
can ye saye well, when ye youre selues are
euyll? For of the aboundaunce of the hert
the mouth speaketh. A good mā out of the
good treasure of his hert bringeth forthe
good thīges. And an euil mā out of hys e-
uil tresure, brīgeth forth euil thīges. But
I say vnto you, ẏ of euery ydel word that
men shal haue spokē: they shal geue a cō
tes at the day of iudgmēt. For by thy wor
des thou shalt be iustyfyed: & by thy wor-
des thou shalte be condemned. ⊢

✝ Then answered certayne of the Scry
bes & of the Pharises sayīg: * Master, we Luk.xi.[illegible]
wolde faine se a signe of the. He āswered mar.viii.b
& said to thē: The * euyl & aduouterours
generacyon seketh a sygne, but there shall
no sygne be geuē to thē, saue ẏ signe of the
Prophete Jonas. For as Jonas was .iii.
dayes & thre nyghtes in the whales belly:
so shal the sonne of mā be thre dayes & thre
nightes in the hert of the erth. The mē of D
Niniue shal ryse at the day of iudgmente
with this nacyon, and condemne them: for
they amended at the preaching of Jonas
And behold, a greater then Jonas is here
* The quene of the south shal ryse at thee Jona.iii.[illegible]
day of iudgmēt wyth thys generacyon, & [illegible]
shal condemne thē: for she came from the [illegible]
vtmost partes of the worlde to hear ẏ wis
dome of Salomon. And beholde a grea-
ter then Salomon is here.

Whē ẏ vncleane sprite is gone out of a
mā, he walketh throughout dry places, se-
kynge

kyng reste & findeth none. Thē he saieth: I
wyll retourne agayne into my house from
whence I came out, And when he is come,
he fyndeth ye house empty & swepte & gar-
nisshed. Thē he goeth his wai, & taketh vn
to hym seuē other spretes worsse then him
selfe, & so entre they in & dwell ther. And ye
ende of ye man is worsse then ye beginning
Euen so shall it be with this euell nacyon.

Mat.iii.d. Luk.viii.c. Whyle he yet talked to ye people: a be-
hold his mother & his brethrē stode wyth
out, desyrynge to speake wyth him. Then
one sayd vnto hym: beholde thy mother &
thy brethren stande wythout, desyring to
speake with the.

He answered & said to hym yt told him:
Who is my mother ? or who are my bre-
threne ? And he stretched forth his hand ouer
his disciples & said: beholde my mother &
my brethren. For whosoeuer dothe my fa-
thers wyl whiche is in heauen, the same is
my brother, syster and mother.

The Notes.

a* Blasphemy is, whē mē se & knowe ye opē
and manifest truth of god & hys worde, theyr
consciences beyng fully certifyed therof, and
yet notwithstandyng wyl rayle vpon it & per
secute it to the vttermost of theyr power, say
inge it is of the deuyl & not of God. Mat.iii.
h. luke/xii:b

b* That is neuer/as saynt Mark doth wel
expound it in the thyrd Chapter. b

c* Euel and aduleterous generacion are al
those that beleue not in God & in hys sonne
Jesus Christ: Mark.ix.c. luke.xi.f

¶ The parable of the sede, of the tares, of the mu-
starde sede, of the leuen, of the treasure hyd in ye feld
of the perles, and of the nette

The.xiii. Chapter.

A Mar.iiii.a Luk.viii.a The same day went Jesus out
of ye house, and sat by the see
syde, and moch people resor-
ted vnto him, so greatly yt he
went, & sat in a shyppe, and al
the people stode on the shoore. And he spa
ke manye thynges to thē in similytudes,
saying: Beholde, the sower went forthe to
sow. And as he sowed, some fel by ye way-
es syde, & ye fowles came & deuoured it vp.
Some fel vpō stony groūd where it had
not moch erth, and anone it sprong vp, be-
cause it had no depth of erth: & whē the sū-
ne was vp it caught heet, and for lacke of
rotyng wydered awaye. Some fel amōg
thornes, & ye thornes sprongē vp and choo
ked it. Parte fell in good grounde, and

brought forth good frute: some an hūdred
folde, some sixtie folde some thyrtie folde.
Whosoeuer hath eares to hear let hī heare

And ye disciples came and sayd to him: B
Why speakest thou to them in parables?
He answered and sayd vnto them, it is ge
uen vnto you to knowe the secretes of the
kyngdome of heauen, but to them it is not
geuen. a* For whosoeuer hath, to him shal
be geuē: and he shall haue aboundaunce.
But whoso euer hath not: from hym shal
be taken a way euen that he hathe. There-
fore speak I to thē in similitudes: for thou
gh they se, they se not: & hearing they heare
not: nether vnderstād. And in them is ful-
filled the Prophesy of Esaias, which pro
phesie saith: with ye eares ye shall heare &
shal not vnderstande, and with ye eyes ye
shal se, & shal not perceaue. For thys peo-
ples hertes are wexed gros, and their ea-
res ar dul of heryng, & theyr eies haue thei
closed lest they shuld se wt theyr eyes, and
heare with their eares, and shuld vnderstā
de with their hertes, & shuld tourne that I
myght heale them.

But blessed are your eyes, for they se: &
your eares, for they heare. Verelye I saye C
vnto you, yt many Prophetes, and perfyte
mē haue desyred to se those thinges which
ye se, & haue not sene them: & to heare those
thinges whyche ye heare, & haue not herde
thē. Heare ye therfore the similitude of the
sower. Whosoeuer heareth the worde of ye
b* kyngdō & vnderstandeth it not, ther co
meth the euyll man & catcheth awaye that
whych was sowne in his hert. And this is
he which was sowne by the way syde. But
he that was sowne in the stony grounde, is
he which heareth the word of god, & anone
wyth ioye receaueth it, yet hath he no rotes
in hym selfe, and therfore dureth but a sea
sō: for as sone as tribulation or persecutiō
aryseth because of the worde, by and by he
falleth. He that was sowne amōg thornes
is he that heareth ye worde of God: but the
care of thys worlde, & the dyssaytfulnesse
of ryches choke the word, and so is he ma-
de vnfrutefull. He whyche is sowne in ye
good ground is he that heareth thee wor-
de and vnderstādeth it: whych also bereth
frute and bryngethe forthe, some an hun-
dred folde, some syxtye folde, & some thyr-
tye folde.

Another

Another symylytude put he forthe vnto them,sayinge: ✢ The kyngdom of heauē is
D lyke vnto a mā which sowed good seed in his feld. But whyl men ✢ slept there came
his foo & sowed tares amonge the wheate, & went his waie. Whē the blade was sprō
ge vp and had brought forth frute, thē ap peared the tares also. Then came the seruā
tes to thee housholder, and said vnto him: Syr sowedest not thou good seed in thy
closse, frō whence then hath it tares? He sai de to thē:the enuious man hath done this.
Then the seruaūtes sayde vnto him: wylt thou thē that we go & wede them out? But
he sayd, nay, lest whill ye go aboute to we= de out ỹ tares, ye pluck vppe also with thē
the wheate by the rottes:let bothe grow to gether tyll haruest come, and in tyme of
haruest, I wyll saye to the repers, gather ye fyrste the tares, and bynde them in she=
ues to be brent:but gather the wheate into my barne. ⊢

✢ Another parable he put forth vnto thē saying:The kingdom of heauē is lyke vn
to a graine of mustard seed, which a mā ta keth and soweth in his feld, which is ỹ lest
of al seedes. But whē it is growne, it is ỹ greatest amōg yearbes, and it is a tree:so ỹ
the birddes of the ayer come & bylde in the braunches of it.

E Another similitude said he to them. The kyngdō of heauē is lyke vnto leuē whiche
a woman taketh & hydethe in.iii.peckes of of meele,tyll all be leuended.

All these thinges spake Jesus vnto thee people by similitudes, & wyth oute symylp
tudes spake he nothynge to them, to fulfil ỹ which was spoken by the Prophete say=
ing: ✢ I wyll open my mouth in symylytu des, & wyl speake forth thynges whych ha
ue bene kept secrete from the begynnynge of the worlde. ⊢

✢ Then sent Jesus the people awaye, & came home. And hys dyscyples came vnto
him,sayung:declare vnto vs ỹ symplitude of the tares of the feld. Then answered he
& sayd to thē. He that soweth the good seed is ỹ sonne of mā. And the feld is ỹ world.
And the chyldren of the kingdom, they are the good seed. And ỹ tares are the childrē
of the wicked. And the enemie that soweth them, is the deuil. The haruest is the ende
of the world. And the repers be ỹ Angels. For euen as the tares ar gathered & brent

in the fyre:so shall it be in the ende of thys world, ✢ The sonne of mā shal send forth
F his Angels, and thei shal gather out of his kingdom all thynges that offende, and thē
whych do iniquite, & shall cast them into a furnes of fire. There shalbe wayling and
gnashing of teth. ✢ Then shal the iust men shine as bright as the sonne in the kingdō
of theyr father. Whosoeuer hath eares to heare, let him heare. ⊢

✢ Agayne the kyngdom of heauen is ly= ke vnto treasure hydde in the felde, ỹ whi=
che a man fyndeth and hydeth:and for io[y] thereof goeth and selleth al that he hath, &
bieth that felde.

Againe ỹ kingdome of heauē is lyke to a marchaūt ỹ seketh good pearles, whiche
whē he had foūd one precious pearle, wēte and solde al that he had, and bought it.

Agayne the kyngdom of heauē is lyke vnto a nett cast into the see, that gathereth
of al kyndes of fishes:which whē it is ful, men drawe to lande, & sytte and geather ỹ
G good in to vessels, and caste the bad awai. So shall it be at the end of the world. The
Aungels shall come oute and seuer ỹ bad from the good, & shal cast them into a fur=
nes of fyre:ther shall be waylinge & gnas= shynge of teth.

Jesus said vnto them. Vnderstād ye al these thinges? They sayd:ye Lorde. Then
said he vnto thē: Therfore euery ✢ Scri= be whych is taught vnto the kyngdome of
heauē is lyke an housholder, whyche brin= geth forth out of his treasure, thīges both
newe and olde. ⊢

And it came to pas whē Jesus had fynis= shed these symplytudes, that he departed
thence, & came into his owne countre, and taught thē in their sinagoges, in so moche
that thei were astonyed & saide: whence co= meth al thys wysdom & power vnto hime
Is not this the Carpenters sonne? Is not his mother called Marye? and hys brethrē
be called James and Joses and Symon and Judas? And are not his sisters al here
wyth vs? Whence hath he all these thyn= ges. And they were offended by hym. Thē
Jesus sayde too them, a Prophete is not wythoute honoure, saue in hys owne coun
tre, and amonge hys owne kynne. And he dyd not many myracles there, for there vn
beleffs sake.

The Notes.

a That is/ To him ye hath a good herte to warde goddes worde to fulfyll it/ shalbe more grace geue. And to him that hath not, shall be take away even thee same knowledge that he hath/ and hys hert so hardened that he shal not repent.

b. Kingdom sygnifieth here the gospell: by whyche god raygneth in the heartes of thee faithful: & the same signifieth chryste whych is oure kyng & oure kyngdõ/ raignig in vs/ and in whome we raygne as we praye. Mat. vi. b.

c. This slepe signifieth, the neglygẽce and ignoraunce that men haue of god/ whych cometh by the carefulnes of ryches & pleasures of this worlde.

d. Scribe after Erasmus in his anotacyons was he that had ye office of interpretyng & answering vnto ye sentences of thee Prophetes as it apereth of Herode askiag ye Scrybes in the third Chapt. afore. c

John is taken and headed. Christ fedeth fiue thousande men with, v. loues and two fysshes, and apeareth by nyght vnto his disciples vpon the see.

The. xiiii. Chapter.

A AT that tyme Herode the * Tetrarcha heard of ye fame of Jesu & said vnto his seruauntes: this is John ye Baptist. He is risen agayne from deeth and therfore are soch myracles wrought by hi. For Herode had taken John, & bound him & put him in presõ for Herodias sake, hys brother Philips wyfe. For John said vnto him: it is not lawful for ye to haue her. And when he wolde haue put hym to deethe, he feared the people, because thei counted him as a Prophete.

But whẽ Herodes birth daie was come the daughter of Herodias daunsed before thẽ, & plesed Herode. Wherfore he promysed wt an othe ye he wold geue her whatsoeuer she wold ask. And she being informed of her mother before, sayde: geue me here John Baptistes heed in a platter. And the kig sorowed. Neuertheles for his othes sake, & for theire sakes which sate also at ye table, he cõmaũded it to be geuẽ her: & sente &
John Baptiste is heded. beheaded John in ye presõ, & his heed was brought in a platter & geuẽ to the damsell, & she brought it to her mother. And his dis
B ciples came & toke vp his bodye, & buryed it: and went and tolde Jesus.

Luke.ix.b. Mar.vi.d. Whẽ Jesus heard that, he departed thence by shyppe into a deserte place oute of the way. And when the people had hearde therof, thei folowed him a fote out of theyr cities. And Jesus wẽt forth & sawe moche people, and hys herte dyd melte vpon thẽ, & he healed of them those that were sycke. When euen was come, his disciples came to hi saying: thys is a desert place, & ye day is spẽt: let the people depart, that they may go in to the townes, and bie them vytalles. But Jesus sayde to them: They haue no neade to go awaye. Geue ye them to eate.
Then sayde they vnto him: we haue here but. v. loues and two fysshes. And he sayd: C
bryng thẽ hyther. And he cõmaũded ye people to sit downe on the grasse, and toke the v. loues & the. ii. fysshes, & loked vp to heauen and b * blessed, & brake & gaue ye loues to his disciples, & the disciples gaue thẽ to the people. And thei did al eat, & were suffised. And they gethered vp of the gobets ye remayned. xii. baskets full. And they that ate, were in nombre aboute. v. M men, beside wemen and chyldren.

And streight way Jesus made his discyples enter into a shyppe, and to go ouer before him, whyl he sẽt the people away. And as sone as he had sent the people away, he went vp into a mountayne alone to praye. And whẽ night was come, he was there hi self alone. And the shyppe was now in the middes of the see, and was tost wt waues, for it was a cõtrari wid. c * And in ye fourth watch of the nyght Jesus came vnto them walcking on the see. And whẽ his disciples saw hym walckynge on the see, they were troubled, saying: it is some spryte, & cryed out for feare. And streight way Jesus spake vnto them sayinge: be of good cheare, it is I be not afrayed: John.vi. marke.vi.

Peter answered him, and saide, Master: yf thou be he bid me to come vnto the on ye water. And he saide, come. And whẽ Peter was come downe out of the ship, he walcked on the water, to go to Jesus. But whẽ he saw a myghty wynde, he was afrayed. And as he beganne to syncke, he cried saying: master saue me. And immediatlye Jesus stretched forth his hãd, & caught him, & said to him: O thou of litel faith, wherfore dowest thou dout? And assone as they were come into ye shippe, the wynd ceased. Then they that were in the shyppe, came and worshypped hym, sayinge: of a truth thou art the sonne of god. And when they were co

come ouer, they wente into the lande of Ge
D nazareth. And whē the men of y place had
knowledge of hym, they sent out into all y
countre rounde aboute, and brought vnto
him all that were sycke, and besought him,
that they myghte touche the hemme of hys
vesture onlye, And as many as touched it
were made safe.

The Notes.

a* Tetrarcha that is a lord of the fourth par
te of Iuda/for Iuda was deuyded into .iiii
partes as sayeth Eusebyus Lyb. i/ cappitre/
x/

b* To blesse, in moost places of y new testa:
ment is to prayse god & to geue him thankes
as after in the .x. i Mat.iiii. luk .xxiii.

c* The hebrewes deuyded y nyght into iiii.
partes whych they called the .iiii. watches/
wherfore the fourth watche was next to the
mornynge and was called the mornynge wat
che/ as in the i reg. xi. c

¶ Christ excuseth his disciples, & rebuketh the scry
bes and Phariseis for transgressynge Gods comaun
dement thorow theyr owne tradycyons. The thynge
that goeth into the mouth defyleth not the man, he
delyuereth the woma of Canaanes daughter, heleth
the multitude, & with .vii. loaues & a fewe litle fysshes
fedeth .iiii. M. men. besyde wemen and chyldren.

The .xv. Chapter.

A T Hen came to Jesus Scribes
& Pharises from Jerusalem
sayinge: why do thy disciples
transgres the tradicions of y
elders? for they wesh not their
handes when they eate bread. He aūswered
& sayde vnto them: why do ye all so trans-
gresse the commaundement of God, thorow
youre tradycyons? For god commaun-
ded saying: honoure thy father & mother &
he that cursseth father or mother shall suf-
fer deeth. But ye saye, euery man shal saye
to his father or mother: that which thou de
syrest of me to helpe the with: is geuē god:
so shall he not honoure hys father or hys
mother. And thus haue ye made, that the
commaundemente of god is wythout effec
te, through youre tradycyons. Ypocrytes,
well prophesyed of you Esayas sayinge:
This people draweth nye vnto me wythe
their mouthes, & honoureth me wyth theyr
lyppes, how be it their hertes are farre frō
B me: but in vayne they worshyppe me tea-
chynge doctrynes, whych are nothyng but
mens preceptes.

C And he called the people vnto hym, and
sayd to them: heare & vnderstād. That whi
che goeth into y mouth, defileth not y mā:
but that whych commeth out of y mouthe,
defyleth the man.

Then came his disciples, and sayde vnto
him: Perceauest thou not, how that y Pha
rises are offended in hearinge this saying?
He answered and sayde: a* al plantes why
che my heauenly father hath not planted,
shalbe plucked vp by the rotes. Let thē a-
lone, they be y blynde leaders of the blynd.
If the blynde leade the blynde, bothe shall
fal into the dyche.

Then āswered Peter & sayd to him: decla
re vnto vs this parable. Then sayd Jesus
ar ye yet without vnderstanding? perceaue
ye not, y whatsoeuer goeth in at y mouthe,
descendeth downe into y bely, & is cast out
into y draught? But those thynges whych E
procede out of the mouth, come frō y herte,
& they defyle the man. For out of the heart
come euil thoughtes, murder, breaking of
wedlock, whordom, theeft, false wytnes be-
ryng, blasphemye. These are thee thynges
which defyle a man. But to eate wyth vn
wasshen handes, defileth not a man.

✠ And Jesus wēt thence, & departed into
the costes of Tire and Sidon. And behold
a womā which was a Cananite came out
of y same coostes, & cryed vnto hī sayinge:
haue mercy on me lord thou sonne of Da-
uid, my daughter is pyteouslye vexed wt a
deuil. And he gaue her neuer a word to an
swere. Thē came to him his disciples, & be
sought hym saying: send her away, for she
foloweth vs crying. He answered, & sayd:
I am not sēt, but vnto the lost shepe of the
house of Israel. Then she came & worshyp
ped him, saying: master help me. He answe
red & sayd: it is not good, to take the chyl-
drens bred, & to cast it to b* dogges. She ā
swered & sayd: truthe Lorde, neuertheles
the dogges eate of the crōmes, whyche fall
frō their masters table. Then Jesus answe
red & saide vnto her. O womā great is thy
faythe, be it to thee, euen as thou desyrest.
And her daughter was made whole euē at
that same houre.

The Jesus went awaye from thence, & D
came nie vnto y see of Galyle, & wēt vp in
to a mountaine & sat downe ther. And moch
people came vnto him, hauyng with them,
halt, blind, dombe, maimed, and other ma-
ny: & cast thē downe at Jesus fete. And he
healed thē, in so moche that the people won
dred, to se the domme speake, the maymed

whole, ỹ halt to go, & the blynde to se. And they glorifyed the God of Israel.

Then Jesus called his disciples to him, & sayd: I haue compassion on the people because they haue contynued wt me now .iii. dayes, & haue noughte to eate: and I wyl not let thẽ departe fastynge, leste they perysshe in the waye. And his disciples sayde vnto him: whence shulde we gett so moche bredde in the wyldernes as shuld suffyse so greate a multitude? And Jesus said vnto thẽ: how many loues haue ye? And they sayd: seuen, and a feawe lytle fysshes. And he commaunded the people to sytt downe on the grounde: and toke ỹ seuẽ loues, & ỹ fysshes, & gaue thankes, and brake them, and gaue to his disciples, & the disciples gaue thẽ to the people. And they dyd al eate and were suffysed. And they toke vp the brokẽ meate that was left vii. baskettes ful. And yet they that ate were .iiii. M. men, besyde wemen and chyldrẽ. And he sent away the people, and toke shyppe & came into ỹ parties of Magdala.

The Notes.

a* Origen and chrysostom vnderstand this of the pharyses because of theyr euyl opynyons. Hylaryus. And Erasmus vnderstand it of mennes tradycyons.

b* The Jewes cal the hethē & gentils dogges, because of theyr ydolatry.

¶ The pharyses requyre a token. Jesus warneth his disciples of the pharises doctrine. The confession of Peter. The keyes of heauen. The faythefull muste beare the crosse after Chryst.

The .xvi. Chapter.

A — Mat. xii. d; John. vi. d; Luke. xiii. g

Then came the Pharises and Saduces, & dyd tempte hym, desiring him to shew them some signe frõ heuen. He answered & sayd vnto them. *At euen ye say, we shal haue fayre wedder and that because the skye is reed: and in ỹ mornynge ye saye, to daye shalbe foule weder, and that because the skye is cloudye and reed. O ye ypocrytes, ye can discerne ỹ fassyon of the skye: & can ye not dyscerne thee signes of the tymes? The frowarde nacyõ & adououtrous seketh a signe, and ther shal no nother sygne be geuen vnto them but ỹ sygne of the *Prophete Jonas. So lefte he them and departed. (Jonas. i. a)

B And when his disciples were come to ỹ other syde of the water, thei had forgottẽ to take bread wt thẽ. Then Jesus sayde vnto them: Take hede & beware of the *leuẽ of the Pharises & of the Saduces. And they thought in thẽ selues sayĩg: because we haue brought no bred wt vs. Whẽ Jesus vnderstode that, he sayde vnto them. O ye of litel faythe, why are youre myndes cũbred because ye haue brought no bredde? Do ye not yet perceaue, nether remẽber those .v. loues when there were .v. M. men, & how many baskets toke ye vp? Nether thee .vii. loues whẽ ther were .iiii. M. & how many baskets toke ye vp? Why perceaue ye not thẽ, that I spake not vnto you of bred, whẽ I sayde, beware of the leuẽ of the Pharises & of the Saduces? Then vnderstode they, howe that he bad not them beware of the leuẽ of breed: but of ỹ doctryne of the pharises, and of the Saduces.

C — Mark. viii. Luke. ix.

¶ When Jesus *came into the costes of the citie which is called Cesarea philippy, he asked hys dysciples sayinge: whom do men say ỹ I the sonne of mã am? They sayde, some saye that thou arte John Baptist, some Helyas, some Jeremyas, or one of ỹ prophetes. He sayde vnto them: but whom saye ye that I am? Simon Peter aũswered & sayde. *Thou art Christ the sonne of the lyuynge God: And Jesus answered & said to him: happy arte thou Simon ỹ sone of Jonas, for fleshe & bloud hath not opened vnto ỹ that, but my father which is in heauẽ. And I say also vnto ỹ ỹ thou art Peter and *vpon this rock I wyl byld my congregaciõ And *ỹ gates of hel shal not preuayle agaist it. And *I wyl geue vnto ỹ, the keies of the kyngdõ of heuẽ: what soeuer ỹ bindest vpon erth, shall be & bounde in heuẽ: & whatsoeuer thou loosest on erth, shalbe lowsed in heauen.

Then he charged hys dysciples, ỹ they shoulde tell no mã, that he was Jesus chryste. From that tyme forth Jesus began to shewe vnto his disciples, how that he must go vnto Jerusalem, & suffer manye thynges of the elders, & of the hye Priestes, & of the Scribes, & must be kylled, & rise agayne the thyrde daye. But Peter toke hym a syde, and began to rebuke hym saying: master fauer thy self, thys shal not come vnto thee. Thẽ turned he aboute, & sayde vnto peter: come after me Satan thou offendest me, because thou sauourest not godly thinges, but worldly thynges. D

Jesus

Jesus then sayd to his disciples. If eny mā wil folowe me c* let him forsake hi self & take vp his crosse & folowe me. For who soeuer wil saue hys life, shall loose it. And whosoeuer shal loose hys life for my sake, shall finde it. What shall it proffet a man, though he shuld winne al the whole world yf he loose hys owne soule? Or elles what shal a mā geue to redeme his soule againe w al? For ẏ sonne of mā shall come in the glory of hys father, w hys angels: & then shal he reward euery mā accordyng to hys dedes. Verely I say vnto you, some ther be among them that here stande, whych shall not tast of death, tyl they shall se the sonne of man come in hys kyngdome.

The Notes.

a* Leuē is sometyme taken in ẏ scripture in an euel sence/as here, & some tyme in a good sence, as aboue in the thirtene chapter.

b* Upon thys rocke, that is as sayth saynt Austen vpon the confessyon whych thou hast made, knowledgyng e me to be chryst the sonne of the lyuyng god: I buylde my congregacion or churche.

c* By the gates of hel are sygnyfyed death, hel, desperacyon synne/vyolent & tyrānous handelynge/persecucyon & c

d* To ẏ I wyll geue the keyes & c. Orygen wrytynge vpon Mathew in hys fyrst homili/affyrmeth that these wordes were as wel spoken to all the reste of the Apostles as to Peter & prouethe it by that christ John. xx. c sayth Receaue the holy goost, whose synnes soeuer ye remyt & c. and not ẏ remyttest &c. In the same opynyon ar Tertulliam, Ciprian, Austen and Jerome/and wyth diuers other old auncyent doctours.

e* To forsake hym self &c. is vtterly to do agaynst the wyl of hys fleshe/mortyfyeng the affectyons of hys mynde/workyng the glory of god and the proffyt of hys neybource as is sayde rom. xv. phylyp. ii.

¶ The transfyguracion of Christ vpon the mounte of Tabor. He healeth the lunatyke, & payeth tribute.

The. xvii. Chapter.

3 And after vi. dayes Jesus toke Peter and James & John his brother, & brought thē vp into an hie moūtaine out of ẏ way, and was transfygured before them: and hys face dyd shyne as ther sunne, and hys clothes were as whyte as thee lyghte. And beholde there apered vnto thē, Moses and Helyas, talkynge wythe hym. Then āswered Peter, & sayd to Jesus: master here is good beynge for vs. If ẏ wilt, lett vs make here .iii. tabernacles, one for the, & one for Moses and one for Helyas. Whyll he yet spake, beholde a bright cloude shadowed them. And, beholde ther came a voyce out of that cloude sayinge: thys is my deare sonne, in whom I delite, heare hī. And when the dyscyples hearde that, they fell on theyr faces and were sore afrayed. And Jesus came and touched them, and sayde: aryse and be not afrayed. And when they looked vp, they sawe no man, saue Jesus onlye.

B Math. ix. b. Mar. i. b. Luke. iii. c. and ix. f.

And as they came downe frō the mountayne, Jesus charged them sayinge: se that ye shewe the vision to no mā, vntyl the sonne of man be rysen agayne from deethe. And his disciples asked of him, sayinge: Why then say ẏ Scribes, ẏ Helias muste fyrst come? Jesus answered, & sayde vnto them: Helyas shall fyrst come, & restore all thynges. And I saye vnto you that Helyas is come alredy, and they knew hym not: but haue done vnto him what soeuer they lusted. In lykewyse shall also the sonne of mā suffre of thē. Thē the disciples perceaued ẏ he spake vnto thē of John Baptiste. And whē they were come to the people, ther came to hi a certayne man, & knelcd downe to him: & sayd: Master haue mercye on my sonne for he is lunatycke: & is sore vexed. And oft times he falleth into the fyre, and oft in ẏ water. And I brought him to thy discyples, & they coulde not heale him. Jesus āswered & sayd: O generacion faythles & croked: how long shal I be with you? how lōge shal I suffre you? bryng hym hyther to me. And Jesus rebuked the deuil, & he came out of him. And ẏ chyld was healed euen at that same houre.

Math. xv. Mar. ix.

C

Math. ix. a. Luke. ix. a.

Then came ẏ dyscyples to Jesus secretly, & sayde: Why could not we cast hī out? Jesus said vnto thē: Because of youre vnbelefe. For I saye verely vnto you: yf ye had fayth as a grayne of musterd seed, ye shulde saye vnto thys mountayne, remoue hence to yōder place, & he shuld remoue: nether shulde eny thinge be vnpossible for you to do. How beit this kynde goeth not out, but by prayer and fastyng. As they passed ẏ tyme in Galile, Jesus sayd vnto thē: the sonne of man shall be betrayed into ẏ handes of men, and they shall kyl hym, & the thyrde daye shall he ryse agayne. And they sorowed greatlye.

D

Luk. xvii. b

Math. xx. c. Mar. viii. b. Luke. ix. e.

And when they were come to Capernaum, they that were wonte to gether polle

money, came to Peter & sayd: Doth youre
master paye tribute? He sayd: ye. And whē
he was come into ẏ house, Jesus spake first
to hym, saying: What thinkest ẏ Simon?
of whom do ẏ kinges of the erth take tribu
te or polle money? of their chyldren, or of
straungers? Peter said vnto him: of straū
gers. Then sayd Jesus vnto hym againe:
Then are ẏ children fre. Neuertheles: lesse
we shuld offende thē: go to ẏ see, & cast in thi
ne angle, & take the fysshe ẏ fyrste commethe
vp: & whē thou hast opened his mouthe: ẏ
shalt fynde a pece of twentie pēce: that ta-
ke and pay for me and the.

¶ He teacheth his disciples to be humble & harmles: to auoyde occasions of euil, and one to forgeue ano thers offences.

The .xviii. Chapter.

A The same tyme the disciples ca
me vnto Jesus saying: who
is the greatest in the kyngdō
of heuen? Jesus called a chil-
de vnto him, & set hym in the
myddes of them, & sayde: Verely I say vn
to you: excepte ye tourne, & become as chil
dren ye cannot enter into the kyngdome of
heuen. Whosoeuer therfore hūble him self
as this chylde, the same is the greatest in
the kingdō of heuē. And whosoeuer recey-
ueth suche a childe in my name, receaueth
me. But whosoeuer offende one of these
lytelons, which beleue in me: it were better
for him that a mylstone were hāged about
hys necke, & that he were drowned in the
depthe of the see. Wo be vnto the worlde
because of offenses. How be it, it cannot be
auoyded but that offences shalbe geuē. Ne
uertheles wo be to the man, by whom the
B offence commeth.

Wherfore yf thy hande or thy fote offēd
ẏ, cut him of & cast hym frō the. It is bet
ter for ẏ to enter into lyfe halt or maymed,
rather then ẏ shuldest hauing two hādes
or two fete, be cast into euerlastīg fire. And
yf also thyne eye offend the, pluck hyt oute
& cast hit frō the. It is better for ẏ to enter
into lyfe with one eye, then hauing two eyes
to be cast into hel fyre. Se ẏ ye despise not
one of these litelones. For I say vnto you,
that in heuē there angels alwaies behold ẏ
face of my father, which is in heuē. Ye &
ẏ sonne of mā is come to saue that which is
lost. How thinke ye? If a man haue an hun
dred shepe, & one of the be gone astray, doth
he not leue nynty & nyne in the mountains,
& go & seke that one whyche is gone astra-
ye? If it happen that he fynd hym, verely
I saye vnto you: he reioyseth more of that
shepe, then of the nynty & nyne which wet
not astraye. Euen so it is not the wyll of
your father in heuen, that one of these lyte
lons shulde peryshe.

Morouer yf thy brother trespace a-
gaynst the. Go & tell him hys faute betwe-
ne him and the alone. If he heare thee, thou
hast wone thy brother: But yf he heare the
not, then take yet with the one or two, that in
the mouth of two or thre witnesses, al thyn
ges maye be stablished. If he heare not the
tell it vnto thee congregacyon. If he heare
not the cōgregacion, take him as an hethē
mā & as a publican. Verely I sai vnto you
whatsoeuer ye bynd on erth, shalbe boū
de in heauen. And whatsoeuer ye lowse on
erth, shalbe lowsed in heuen. Agayne I sai
vnto you, that yf two of you shall agre in
erthe vpon any maner thynge, whatsoeuer
they shall desyre: it shall be geuen them of
my father which is in heuē. For where two
or thre ar gathered to gether in my name,
there am I in the myddes of them.

Then came Peter to hym, & sayde: ma-
ster how ofte shall I forgeue my brother,
yf he synne agaynste me, seuen tymes? Je-
sus sayd vnto hym: I say not vnto the se-
uen tymes: but seuenty tymes seuē tymes.
Therfore is ẏ kyngdom of heuē ly- D
kened vnto a certaine king, which wold ta
ke a coūtes of his seruauntes. And when
he had begone to reken, one was broughte
vnto him, which ought hī ten thousād talē
tes: whō because he had noughte to paye,
his master cōmaūded him to be solde, & his
wife, & his children, & al that he had, & pay
ment to be made. The seruaūt fel downe &
besought him sayīg: Sir, geue me respite,
& I wil pay it euery whit. Then had ẏ lor-
de pytye on that seruaunt, & lowsed him, &
forgaue hym the det.

And ẏ sayde seruaunt went out & found
one of his felowes which oughe him a hū-
dred pēce, and leyed handes on him, & toke
him by the throote, saying: paye me that ẏ
owest. And his felowe fel downe & besou-
ght hym saying: haue pacience with me, &
I wyl pay the al. And he wold not but we

re and cast him into presō, tyl he shuld pay
the det. Whē his other felowes sawe what
was done, they were very sory, and came &
tolde vnto their Lorde al that had happe-
ned. Then his Lorde called him and sayde
vnto him, O euil seruaunt I forgaue thee
al that det, because thou prayedest me: was
it not mete also that thou shuldest haue had
compassion on thy felow, euē as I had py-
tie on þe? And hys lord was wrooth, & dely
uered him to þ taylers, tyll he shuld pay all
Math.vi.b. Mar.xi.b. that was due to hym. So* lykewyse shall
my heuenly father do vnto you, excepte ye
forgeue w youre heartes, eache one to hys
brother their trespaces. b

The Notes.

a* Cut him of &c. This expounded in Mat.v.c.

b* Whatsoeuer ye binde &c. that is whatsoeuer ye condempne by my worde in earthe, the same is condempned in heauen. And that ye alowed by my worde in erth, is alowed in heuen.

Christ geueth answere concernyng mariage, and teacheth not to be careful nor to loue worldly riches.

The.xix. Chapter.

A AND it came to passe, when Je-
sus had fynyshed those sayin-
ges, he gat hym from Galyle,
and came into þ costes of Jew-
ry beyonde Jordan, and moch
people folowed hym, and he healed them
there.

Mar.x.a. *Then came vnto hym thee Pharyses
tempting him, & saying to him: Is it law-
full for a man to put away his wyfe for al
maner of causes? He answered and sayde
Gen.i.d. vnto them: haue ye not redde, howe þ he*
Gene.ii.d. i.Cor.vi.d. Ephe.v.d. whiche made mā at the begynnynge, made
thē man & womā and sayd:* for this thyn
ge, shall a mā leue father & mother & cleue
vnto his wife, & the twaine shalbe on flesh.
Wherfore now ar they not twaine, but one
fleshe. Let not man therfore put a sunder,
þ which god hath coupled togeather. Thē
sayde they to hym: why did Moses cōmaū
de to geue a testymonyal of dyuorsemente
and to put her awaye? He sayde vnto thē:
Moses because of the heardenes of youre
hertes suffered you to put away your wy-
fes: But frō the begynnynge it was not so.
I saye therfore vnto you whosoeuer put-
teth away hys wyfe (excepte it be for forny
cation) & marieth another breaketh wedloc
ke, And whosoeuer maryeth her whyche is
dyuorsed, doth commit aduoutry.

Then sayd hys disciples to hym: yf the B
mater be so betwene man & wyfe, then is it
not good to marye. He sayde vnto them
al men can not awaye with that saying sa
ue they to whō it is geuen. Ther are chast,
whych were so borne out of their mothers
belly. And ther ar chaste, which be made of
men. And ther be chaste, whiche haue made
them selues chaste *for the kingdō of he
uens sake. He that cā take it, let hī take it.
Then were brought to him yonge chyldrē
that he shuld put hys hādes on thē & pray.
And the discyples rebuked them. But Je-
sus said: suffre þ childrē & forbidd thē not
to come to me: for of such is the kingdō of
heuen. And when he had put hys hādes on
them he departed thence.

And beholde one came, & sayd vnto hym: C
good master, what good thynge shal I do,
that I may haue eternall life? He sayd vn
to him: why callest thou me good? there is
none good but one & þ is god. But yf thou
wylt entre into lyfe, kepe the cōmaūdemē-
mētes. The other sayde to hym: Whyche?
And Jesus saide: breake no wedlocke, kyll
not: steale not: beare not false wytnesse: ho-
nour father & mother: & loue thy neyboure
as thy selfe. And þ young mā said vnto hī:
I haue obserued al these thinges from my
youth, what lacke I yet? And Jesus sayde
vnto him* yf þ wylt be perfect, go & sel þ þ Marke.x.c. Luk.xviii.d. and.xxi.d.
hast, and geue it to the poore, & thou shalt
haue treasure in heuen, & come and folowe
me. When the younge mā herd that sayin
ge, he went awaye mourninge. For he had
greate possessions.

Thē Jesus sayd vnto his disciples: Ve-
rely I say vnto you: it is herde for a ryche
mā to enter into the kingdō of heuen. And
moreouer I saye vnto you: it is easyer for
b* a camel to go through þ eye of a nedle,
then for a *ryche mā to enter into þ kyng
dō of God. Whē his disciples heard that,
they were excedyngly amased, saying: who
thē cā be saued? Jesus beheld thē, & sayde
vnto thē: w men this is vnpossible, but w
god all thynges are possyble.

+ Then answered Peter, and sayde to
him: Beholde, we haue forsaken al and fo-
lowed the, what shal we haue? Jesus sayd
vnto them: verely I say to you: when þ sō- D
ne of man shall syt in the seat of his maie-

de, ye which folowe me in ye second generaciō shal syt also vpō .xii. seates & iudge ye .xii tribes of Israel. And whosoeuer forsaketh houses, or brethrē, or sisters, other father, or mother, or wyfe, or childrē, or lādes, for my names sake, ye same shal receaue an hūdred fold, & shal inherett euerlastyng lyfe. ✝ Manye that are fyrste sh[a]lbe laste, and the laste shall be fyrste.

The Notes.

a* For ye kingdom of heuēs sake/that is, to the entent that they may the more quietlye/ & frely worke the wyll of god.

b* Theophilactus readeth a cable. ye greke word signifieth both Camel and cable

c* He is here called ryche ye putteth his confydence in hys goodes, which thynge they do that haue al theyr delyte and ioy therin/as in luke/xii/c

¶ Christ teacheth by a symilitude that god is detter vnto no man, and how he is alwaye callynge men to his laboure. He teacheth his disciples to be lowlye, & geueth two blynde men their syght.

The .xx. Chapter.

For the kingdome of heuen is
lyke vnto an housholder, whiche
A wēt out erly in ye mornynge
to hyer labourers in to hys
vyneyarde. And he agreed wt
ye labourers for a peny a day, & sent thē into
his vyneyarde. And he wēt out about ye
thyrde houre, & sawe other stādyng ydel in
the market place, & sayd vnto thē, go ye also
into my vyneyarde: & whatsoeuer is ryght,
I will geue you. And they went theyr
waye. Agayne he went out about the syxt
& nynthe houre, and dyd lykewyse. And he
went out about ye eleuenth houre & founde
other standynge ydell, & sayde vnto them:
Why stand ye here al the daye ydel? They
sayde vnto hym: because no man hath hyred
vs. He sayd to them: go ye also into my
vyneyard, & whatsoeuer is ryght, that shal
ye receaue.
When euē was come, the Lord of the vyneyard
sayd vnto his steward: cal ye labourers,
& geue thē their hyer, begynnynge at
the laste, tyll thou come to thee fyrste. And
they which were hyred about the eleuenthe
houre, came & receaued euery man a peny.
B Thē came the fyrst, supposing yt they shuld
receaue more, & they likewyse receaued euery
mā a penny. And whē they had receaued
it, they murmured agaynst the good man
of the house sayinge: These last haue wrought
but one houre, & thou hast made them
equal vnto vs, which haue borne the burthen
and heet of the daye.
He answered to one of them saying: frende
I do the no wronge: dydest thou not agre
wt me for a pēny. Take that whych is
thy duty, and go thy way I wyl geue vnto
this last, as moch as to ye. Is it not lawful
for me to do as me listeth with mine owne?
Is thyne eye euyll because I am good? ✝
So the laste shall be fyrste, and thee fyrste
shalbe last. For many are called and fewe
be chosen. ✝
✝ And Jesus ascēded to Jerusalem and
toke the .xii. discyples a parte in ther waye,
C & sayde to them. * Beholde we go vp to Jerusalem,
and the sonne of man shalbe betrayed
vnto the chefe Prestes, and vn to ye
Scrybes, and they shall condemne hym to
deeth, and shall delyuer hym to the gētyls,
to be mocked, to be scourged, and to be crucifyed:
and the thyrde daye he shall ryse agayne.
✝ Then came to him the mother of zebedes
childrē with her sonnes, * worshyppinge
him and desyryng a certayne thynge of
him. And he said vnto her: what wilt thou
haue? She sayde vnto him: Graunte that
these my two sonnes may syt, ye one on thy
ryghte hand and the other on the lefte hād
in thy kyngdome.
D Jesus answered and sayd: Ye wote not
what ye aske. Are ye able to drynke of the
cuppe yt I shall drink of, and to be baptysed
with ye baptyme, that I shall be baptysed
wt? They answered to him, that we are.
And he sayde vnto thē: Ye shal drynke of
my cup & shalbe baptysed wyth the thee baptyme
that I shalbe baptysed with. But to
sit on my right hād & on my lyft hande, is
not mine to geue: but to them for whō it is
prepared of my father. ✝
* And when the ten heard this, they dysdained
at ye two brethren: But Jesus called
them vnto hi & said. Ye know that ye lordes
of the gētils haue dominaciō ouer thē.
And they that ar great, exercyse power ouer
them. It shal not be so amōg you. But
whosoeuer wil be great amōg you, let hym
be your minister: & whosoeuer wylbe chefe,
let him be your seruaunt, euen as the sonne
of man came, not to be ministred vnto,
but to minister, and to geue his life for the
redempcyon of many. ✝
And as thei departed frō Hiericho: moch

people

people folowed him. * And behold .ii. blin
dem̄e syttyng by the way syde, when they
heard Jesus passe by, cried saying: Thou
Lord ŷ sōne of Dauid haue mercy on vs
And the people rebuked thē, because they
shuld hold their peace. But they cried the
more saying: haue mercy on vs thou lord
which art the sōne of Dauid. Thē Jesus
stode styl, & called thē, & sayd: what wil ye
that I shuld do to you: They sayd to him
Lord that our eyes may be opened. * Je-
sus had cōpassiō on them, & touched their
eyes & ymmediatlye theyr eyes receaued
syght. And they folowed hym.

¶ He rydeth into Jerusalē, dryueth ŷ marchauntes out of the tēple, curseth the fygge tree, and rebuketh the Pharises wyth the symylitude of the two sonnes & of the husbandmen, that slewe such as were sent vnto them.

The .xxi. Chapter.

✠ When they drewe nye vnto
A Jerusalē and were come too
Bethphage, vnto mount Oli
uete: then sent Jesus two of
his disciples, saying to them
Go into ŷ towne ỷ lieth ouer against you
& anone ye shal fynd an asse boūde, & her
colt with her: lose thē & bring thē vnto me
And yf any mā say ought vnto you, saye
ye ỷ the Lord hath nede of thē, & streyght
waye he wyl let thē go. All this was done
to fulfyl ŷ which was spoken by the pro-
phet, saying: Tel ye ŷ daughter of Sion
* behold thy king cometh vnto the, meke
& syttyng vpō an asse & a colt, ŷ fole of an
asse vsed to the yocke. The disciples wēt
& dyd as Jesus cōmaūded thē, & brought
the asse & ŷ colte, & put on thē their clothes
& set hym thereon. And many of ŷ people
spred their garmētes in ŷ way. Other cut
downe brauches frō thee trees, & strawed
thē in the way. Moreouer ŷ people ỷ wēt
B before, & they also ỷ came after, cried say-
ing: Hosanna to the sone of Dauid. Bles
sed be he ỷ cometh in the name of the lord.
a * Hosanna in the hyest. ⁊
✠ And whē he was come to Jerusalē, al
the cytie was moued saying: who is this?
And the people sayd: this is Jesus ŷ pro
phete of Nazareth a cytye of Galile. And
Jesus wēt into ŷ tēple of God, & cast out
al thē ỷ solde & bought in ŷ tēple, & ouer
threw the tables of the mony chaungers, &
the seates of thē ỷ solde doues, & sayde to
thē: It is wryttē * my house shalbe called
the house of prayer. But ye haue made it
a denne of theues. And ŷ blynd & the halt
came to him in ŷ tēple, & he healed them
When the chefe priestes and Scribes
sawe the marueyles that he dyd, & the chil
dren crying in the tēple & saying: Hosāna
to the sonne of Dauid, they disdayned, &
sayd vnto him: hearest ŷ what these saye?
Jesus said vnto them yea: haue ye neuer
redde, * of the mouth of babes & suckelin-
ges thou haste ordeyned prayse? And he
left them, & wēte out of the cytie vnto Be
thanie, & had hys abydyng there. ⁊
In the mornyng as he returned into ŷ
cytie agayn, he hōgred, & spyed a * fygge
tree in the way, & came to it, & founde no-
thing theron, but leues only, & sayde to it,
neuer frute growe on ŷ hence forwardes
And anon the fygge tree widdered away
C And when his disciples saw ŷ, they mar-
ueled saying. How sone is the fygge tree
widdered away? Jesus answered, & sayd
vnto them. Verely I say vnto you, yf ye
shal haue fayth and shal not doute ye shal
not only do that which I haue done too ŷ
fygge tree: but also yf ye shall saye vnto
thys mountayne, take thy selfe away, and
cast thy self into ŷ see it shalbe done. And
whatsoeuer ye shall aske in prayer (yf ye
beleue ye shal receaue it.
✠ And when he was come into ŷ tēple, ŷ
chefe Priestes & the elders of ŷ people, ca-
me vnto him as he was teaching, & sayde
by what authoritie doest ŷ these thinges?
& who gaue the this power? Jesus āswe-
red & sayde vnto thē: I also wyl aske of
you a certayn questiō, which yf ye assoyle
me, I in lykewyse wyll tell you by what
auctorytie I do these thinges. The bapty
me of John: whence was it? frō heauē, or
e * of mē? Thē they reasoned amōg them
selues saying: yf we shall say frō heuē, he
wyl say vnto vs: why dyd ye not thē bele
ue hī? But & yf we shal saye * of mē, then
fear we ŷ people. For al mē held John as
a prophet. And thei āswered Jesus & said
we cānot tel. And he lykewise sayde vnto
thē: nether tel I you by what auctoritie I
do these thīgs ⁊ What say ye to this? ✠ A
certayn mā had .ii. sonnes, & cam to ŷ elder
& sayd: sonne go & worke to day in my vy

neyard. He aūswered ꝛ sayd, I wyl not: but afterward repēted ꝛ wēt. Thē came he to ẏ second, ꝛ sayd lykewise. And he aūswered ꝛ sayde: I will syꝛ: yet wēt not. Whether of thē twayne dyd ẏ wyll of the father? And they sayd vnto him: the fyꝛst. Jesus sayde vnto thē: verely I say vnto you ẏ the publicanes ꝛ ẏ harlots shal come into ẏ kyngdō of God before you. For John came vnto you in ẏ way of righteousnes, ꝛ ye beleued him not. But ẏ publicās ꝛ ẏ harlotes beleued him. And yet ye (though ye saw it) were not yet moued with repētaūce, that ye might afterward haue beleued hym. ✠

D ✠ Herkē another similitude * Ther was a certayne housholder, whych plāted a vyneyard, ꝛ hedged it round about ꝛ made a wynepresse in it, ꝛ bilt a tower, ꝛ let it oute to husbandmē, ꝛ wēt into a straunge countre, And whē the tyme of the frute drewe neare, he sent his seruaūtes to ẏ husbandmē to receaue ẏ frutes of it. And ẏ husbādmen caught his seruātes, ꝛ bet one, kylled another, ꝛ stoned another. Agayne he sente other seruātes mo thē ẏ first: ꝛ they serued thē lykewyse. But last of al, he sente vnto thē his owne sonne saying: they wyll feare my sonne. But whē ẏ husbādmē sawe the sonne, they sayd amōg thē selues. * Thys is the eyre: come, let vs kyl hym, ꝛ let vs take his inheritaūce to our selues. And they caught him ꝛ thrust him out of ẏ vineyarde, ꝛ slewe him. Whē ẏ lord of ẏ vyneyarde cometh, what wil he do wt those husbādmen? They sayd vnto him: he wil cruelly destroy those euyl psons, ꝛ wyl let out his vineyard vnto other husbandmen, whiche shal deliuer him ẏ frute at tymes cōuemēt. Jesus sayd vnto thē: dyd ye neuer rede in ẏ scriptures: The stone which ẏ ✠ bilders refused, ẏ same is set in ẏ principal part of ẏ corner: this was ẏ Lordes doing, ꝛ it is meruelous in our eies. Therfore say I vnto you, the kingdō of God shalbe takē frō you, ꝛ shalbe geuen to the gentyls, whych shal bring forth the frutes of it. And who soeuer shal fal on this stone, he shalbe broken, but on whosoeuer it shal fal vppon it wyl grinde him to powder. And when the chefe Preestes ꝛ Pharises heard these similitudes, they perceaued ẏ he spake of them ✠ And they went aboute to laye handes on hym, but they feared thee people, because they toke hym as a Prophet. ✠

Mat. xii. Luke. xx. b Esay. v. a Jere. ii. a

Gen. xxxvii. b

John. vii. d

¶ The Notes

a ✠ Hosanna, in Hebrue Hosiahna, that is to saye, I praye the geue helth

b ✠ By thys fygge tree, Christe doth sufficiently shewe that the Jewes, although they had an appearence of holynesse by theyr Ceremonies: yet neuerthelesse they hadde not the fruyte of Charitie: By which thinge he sygnyfyed that they shulde shortly be depriued and putte from thys false appearence by the destructyon of Jerusalem

c ✠ In the Scripture is that counted to be of men the which is imagyned and inuented of meane and of heauen, when it is of God

d ✠ Of these buylders is spoken in the. c xvii. Psalme.

¶ The mariage of the kinges sonne. Tribute to be geuē to the Emperour, Christ confuteth the opinion of the Saduces concerning the resurrection, & answered the Scribe vnto hys Question

The. xxii. Chapter.

And Jesus answered, ꝛ spake vnto them agayne in symylitudes, sayinge. ✠ The kyngdome of heauen is lyke vnto a certayne kynge, whych maryed hys sonne, and sent forth hys seruaūtes, to call them that were byd to the wyddynge, and they wolde not come. Agayne he sente forthe other seruauntes, sayinge: Tell them whyche are bydden: beholde I haue prepared my dynner, myne oxen and my fatlynges are kylled, and all thynges are ready, come vnto the maryage. But they made lyght of it, ꝛ went their wayes: one to hys ferme place, another about hys marchaundyse, thee remnaunte toke hys seruauntes and intreated them vngodlye and slewe them. When the kynge hearde that, he was wroth, ꝛ sende forth his warryers and destroied those murtherers, and brent vp theyr cytie

Luk. xiiii.

Thē sayd he to hys seruaūtes: the wedding was prepared. But they which were bidden, were not worthy. Goo ye therfore oute into the hye wayes, and as manye as ye fynde byd thē to the maryage. The seruauntes went out into the hie wayes, ꝛ gathered to gether as manye as they coulde fynde, both good ꝛ bad, and the weddinge was furnished wyth gestes. Then ẏ kyng came in, to vyset the gestes, ꝛ spyed there a mā which had not on a a ✠ weddyng garmente, ꝛ sayde vnto hym: frende, howe fortuned it that thou camest in hyther ꝛ hast not on a weddynge garment? And he was euen spechelesse. Then sayde the kynge to hys

his ministers: take & binde him hād & fote & cast hym into vtter darkenes, there shall be weping & gnasshing of teth. For many are called and feawe be chosen.

✠ * Thē wēt the Pharises & toke coūcell how they might tangle him in his wordes And they sent vnto hym their disciples wt Herodes seruaūtes saying: * Mayster, we know þ thou arte true, & teachest the waye of god truly nether carest for any mā, for thou cōsydrest not mennes estate. Tell vs therfore: how thinkest thou? Is it lawfull to geue trybute vnto Cesar or not? Jesus perceaue theyr wyckednes, & sayde: Why

C tēpte ye me ye ypocrites? Let me se the tribute money. And they toke hym * a peny. And he sayd vnto thē: whose is this Image & superscriptiō? They sayd vnto hym: Cesars. Then sayd he vnto thē: Geue therfore to Cesar, þ which is Cesars: and geue vnto God, that which is Goddes. ✠ Whē they heard that, they marueled, & left hym and went theyr waye.

The same day þ Saduces came to him (which saye that ther is no resurrection) & asked him saying: Master, Moses bad yf a man dye hauing no chyldrē, that the brother marye hys wyfe, & reyse vp sede vnto his brother. Ther were wt vs seuē brethrē & the fyrste maried & deceased wtout yssue & left his wyfe vnto his brother. Likewise the second and the thyrd vnto the seuenth. Last of al the womā dyed also. Nowe in þ resurrection whose wyfe shal she be of the seuen? For all had her. Jesus answered & sayd vnto thē * ye are deceaued and vnderstand not the scriptures, nor yet the power of God. For in the resurrectiō they nether mary nor are maryed: but are as þ Angels in heauen.

As touching the resurrectiō of þ dead: haue ye not redde what is sayde vnto you of God, which saith: * I am Abrahās god & Isaacs God, & the God of Jacob? God is not the God of the dead: but of þ liuing And whē the people heard that, they were astonied at hys doctryne.

D ✠ Whē the Pharises had heard, howe þ he had put þ Saduces to silēce, they drewe together, & one of thē whych was a doctour of lawe, asked him a questiō tēptinge him & saying: Master which is þ chefe cōmaūdemēt in the lawe? Jesus sayd to him Loue the Lord thy god with al thine hert, with all thy soule, and wyth all thy mynde. This is the first and the chefe cōmaundement. And ther is another lyke vnto thys. Loue thyne neybour as thy self. In these two cōmaundementes hange all the lawe and the Prophetes.

Whyl the Pharyses were gathered together. Jesus asked thē saying: what thynke ye of Christ? Whose sonne is he? They sayde vnto hym, thee sonne of Dauid. He sayd vnto them: how then doth Dauid in spyrte, call hym Lord saying: The Lorde sayd to my lord, syt on my right hād b * tyll I make thyne enemyes thy foote stole. Yf Dauid call hym Lord: how is he then his sonne? And none coulde answere hym agayne one worde: neyther durst any from that daye forthe, aske hym anye moo questyons. ✠

¶ The Notes

a * Of thys weddyng garmente is spoken Esaye, lxi, d

b * Vntyll I make thyne enemy thy foote stole, &c, thys argueth not when the enemyes of Christ are subdued / that then Christ shall no more syt on the right hand / but signifieth no ende shalbe of that tyme / as it ofte doth according to the maner of the Hebrewes / as in Math, i, d / &, b, d so that this worde vntyll is taken for a tyme wythout ende / or els shulde Christ haue an end of syttyng with his father in heauen /

¶ Christ reproueth wo vnto the Pharises Scribes and ypocrytes, & prophecieth the destruction of Jerusalem.

The.xxiii. Chapter

THē spake Jesus to the people, and to hys disciples sayinge: a * The Scribes & the Pharises syt in Moses seat. Al therfore whatsoeuer they byd you obserue, that obserue & do: but after theyr workes do not: for they say, & do not. Yea they bynd heuy burthens and greuous to be borne, & laye them on mennes shoulders: but they them selues wyll not heaue at them wyth one of theyr fyngers. Al theyr workes they do, for to be sene of mē. They set abroade their philacteries, and make large borders on their garmētes, & loue to sit vppermost at feastes & to haue þ chefe seates in the synagoges, & greetynges in the markettes, & to be called of men Rabbi. I

But ye shal not suffer your selues to be called Rabbi. For one is your master, that is to wit Christ, And all ye are brethrē. And cal no man your father vpon the erth, for B

ther is but one your father, which is in heven. Be not called masters, for there is but one your master, and he is Christ. He that is greatest among you, shalbe your servaunt. But whosoever exalteth hym selfe, shalbe broughte lowe. And he that humbleth him selfe, shalbe exalted. Wo be unto you Scribes and Pharises, ypocrytes, for ye shut up the kingdom of heaven before men: ye your selves go not in, neyther suffre ye them that come to enter in.

Wo be unto you Scribes and Pharises Ypocrites: ye devoure widdowes houses: and that under a coloure of praying long prayers wherfore ye shal receave the greater damnation.

Wo be unto you Scribes and Pharises Ypocrites, which compasse see and lande, to bringe one into your belefe: and when he is broughte ye make him two folde more the chyld of hel, then ye your selves are.

Wo be unto you blind gydes, which say whosoever sweare by ther temple: it is nothing: but whosoever sweareth by the gold of the temple, he offendeth. Ye foles and blynd: whether is greater, the gold or the temple that sanctifieth the gold? And whosoever sweareth by the aulter, it is nothing: but whosoever sweareth by the offering that lyeth on the aulter, offendethe. Ye foles and blynde: whether is greater the offring, or the aultar: which sanctyfieth the offrynge? Whosoever therfore sweareth by the aulter, sweareth by it
C and by all that thereon is. And whosoever sweareth by ther temple, sweareth by it and by hym that dwelleth therin. And he that sweareth by heaven sweareth by the seate of God and by hym that sytteth thereon.

Wo be to you Scribes and Pharises, Ypocrites, which tyth mynt, anyse, and commin, and leave the wayghtier matters of the lawe undone: iudgement, mercy and faythe. These ought ye to have done, and not to have left the other undone. Ye blind gydes which strayne out a gnat and swalowe a camel.

Wo be to you Scribes and Pharises Ypocrites, which make cleane the utter syde of the cuppe, and of ther platter: but within they are full of brybery and excesse. Thou blynd Pharyse, clense fyrste the innesyde of the cup and platter, that the outsyde of them maye be cleane also.

Wo be to you Scribes and Pharises Ypocrites, for ye are lyke unto paynted tombes which appere beautiful outwarde: but are wythin ful of dead bones and of al filthines. So ar ye, for outward ye appere righteous unto men, when within, ye ar ful of ypocrysye and iniquite.

Wo be unto you Scribes and Pharises Ypocrytes: ye bylde the tombes of the Prophetes, and garnish the sepulchres of the righteous, and saye: yf we had bene in ther dayes of our fathers, we wold not have bene parteners with them in the bloud of the Prophetes. So then ye be wytnesses unto youre selves, that ye are ther chyldren of them whych kylled the Prophetes. Fulfyl ye lykewyse the measure of your fathers. Ye serpentes and generation of b✱ vipers how shulde ye scape the dampnation of hell. D

✠ Wherfore, beholde I send unto you prophetes, wyse men and scrybes, of them ye shal kyl and crucyfye: and of them ye shal scourge in your synagoges, and persecute from citie to cytie, that uppon you maye come al the ryghteous bloud that was shed upon the earth, from the bloude of ryghteous Abell, unto that bloude of Zacharias the sonne of Barachias, whom ye slew betwene the temple and the aultar. Verely I say unto you all these thynges shal lyght upon this generation. Jerusalem, Jerusalem whyche kyllest Prophetes, and stonest them which ar sent to the: howe often wolde I have gathered thy chyldren together, as the henne gathereth her chickens c✱ under her wynges, but ye wold not: Beholde your habitation shal be lefte unto you desolate. For I saye to you, ye shal not se me hence forth, tyll that ye saye: blessed is he that commeth in the name of the Lorde. ✠

The Notes

a✱ The Scribes and Pharises syt in Moses seat &c. Erasmus in hys annotations noteth them that wresteth thys text to that purpose/ that we shoulde obeye all thynges that Byshoppes commaunde/ or rulers (though they be wycked) for ther offyce sake wherein they are: where as Christe (sayeth he) speaketh of them that doo truely teache the lawe of Moyses/ and not of soche as wrappe them in ther constytutyons of men. And even now happelye/ muste the Byshoppe be heard that dothe truelye teache the gospell/ though he lyve skantt gospell lyke: But who can suffer them agaynste Chrystes Doctryne for theyr owne profytes to make and unmake lawes/ exercysynge uppon the people playne tyranye/ and measurynge all thynges for theyr owne advauntage and auctoryte/ they that wych

wyth tradycyons ymagyned for theyr owne lucre & tyranny do hamper the people, do not syt in ye chayre of the Gospel/but in ye chayre of Symon Magus and Cayphas. These are the verye wordes of Erasmus vpon thys place

b* Of vypers is spoke afore in Mat. iii. b
c* Under her wynges. We are hyd vnder the wynges of Christ/when euen withal our hert we put our trust to hys deseruynge and mercye. psalm. xvi. c.

¶ Christ sheweth hys disciples the destruccio of the temple, the ende of ye world & the tokens of ye latter dayes, & warneth the to wake, for the worlde shall sodenly peryshe

The. xxiiii. Chapter.

a AND Jesus went out & depar-
ted frõ the temple: & his disci-
ples came to him, for to shew
him the buylding of the tẽple
Jesus said vnto thẽ: se ye not
al these thinges? Uerely I saye vnto you:
ther shal not be here lefte one stone vppon
another, that shal not be cast downe.

And as he sat vpon the mount Olyuete
[illegible] hys disciples came vnto him secretly say-
inge. Tel vs when these thinges shalbe: &
what sygne shalbe of thy cõming & of the
ende of the world? And Jesus answered &
[illegible] said vnto thẽ: *take hede ye no mã deceaue
you. For many shal come in my name say
ing: I am christ: & shal deceaue many. Ye
shal heare of warres, & of the fame of war
res: but se that ye be not troubled. For all
these thinges must come to passe, but ye en-
de is not yet. For natiõ shal ryse agaynste
natiõ, and realme agaynst realme: & there
shal be pestilence, honger and erthquakes
in all quarters. Al these are the beginning
of sorowes.

Thẽ shal they put you to trouble, & shal
kyl you: & ye shalbe hated of al natiõs for
my names sake. And thẽ shal many be of-
fended, & shal betraye one another, & shall
hate one ye other. And many false pphetes
shal aryse, and shal deceaue many. And be
cause iniquitie shall haue the vpperhãd, ye
loue of many shal abate. But he that endu
b reth to ye ende, ye same shalbe safe. And this
glad tydinges of the kingdõ shalbe prea-
ched in al the world, for a wytnes vnto all
nacyons: and then shal the ende come.

Whẽ ye therfore shall se ye abhominatiõ
that betokeneth desolatiõ, spoke of by Da
niel the Prophet, stand in ye holy place: let
him that redeth it, vnderstãde it. Then let
thẽ which be in Jurye, flye into ye moūtay-
nes. And lette hym whych is on the houstoppe, not come downe to fett any thyng
out of hys house. Nether let hym whych
is in the feld, returne back to fetch his clo-
thes. Wo shalbe in those dayes to thẽ that
are with chyld, & to thẽ ye geue sucke. But
praye that your flight be not in the a* win
ter, neyther on the Saboth daye. For then
shalbe greate tribulatiõ, soche as was not
from the beginninge of the worlde to this
tyme, nor shalbe. Ye & excepte those dayes
shuld be shortened, ther shuld b* no fleshe
be saued: but for ye chosens sake, those day
es shalbe shortened.

Then yf any man shall saye vnto you:
lo, here is Christ, or there is Christ: beleue
it not. For there shal aryse false Christes,
and false Prophetes, & shal do great my-
racles and wonders. In so moch that yf it
were possible, the very electe shulde be de-
ceaued. Take hede, I haue tolde you befo
re. Wherfore yf they shall saye vnto you: ¶
*beholde he is in the deserte, go not forth: Mar. 13. c.
beholde he is in thee secrete places, beleue Luk. 17. c
not. For as the lyghtenynge cometh out of
the East, & shyneth vnto the west: so shall
the cõming of ye sonne of mã be. For wher
soeuer a dead karkas is, euẽ thyther wyll
the egles resorte. Immediatlye after the Mar. 13. c.
tribulations of those daies, shal the sunne Luke. 21. d.
be darkened: & the mone shal not geue her Joel. 2. c
lyght, & the starres shal fall frõ heauẽ, & ye
powers of heauẽ shal moue. And thẽ shal
apeare the sygne of the sonne of mã in hea
uẽ. And then shal al the kynredes of ye erth
mourne, and they shall se the sonne of mã
come in the cloudes of heauẽ wyth power
and great glorye. *And he shal sende hys Dan. 7. a
Angels with the great voyce of a trompet
and they shall gather together his chosen,
from the fower wyndes, and from the one
ende of the world to the other.

Learne a symylitude of the fygge tree:
whẽ hys braunches are yet tender and his
leaues sprõg, ye know that sommer is nye
So lykewyse ye, when ye se al these thin-
ges, be ye sure that it is neare, euen at thee
dores. Uerelye I saye vnto you, that this
generation shall not passe tyll all these be
fulfylled. Heauẽ & earth shall perishe, but
my wordes shal abyde. But of that day &
houre knoweth nomã, no not the angelles
of heauen, but my father only.

* As the tyme of Noe was, so lykewyse
D shal the cōming of the sonne of mā be. For
gene.vii,b Luk,xvii,c as in the dayes before the floude: they dyd
eate & drinke, mary, & were maried, euē vn
to the daye that Noe entred into the shyp,
& knew of nothing, tyl the floud came and
toke thē al a way. So shal also the cōmin-
ge of the sonne of mā be. Thē two shalbe
in the feldes, the one shalbe receaued, & the
other shalbe refused, two shalbe grinding
at the myl the one shalbe receaued, & the o-
ther shall be refused. * Wake therfore, be-
Luke.xii.e cause ye know not what houre your may-
ster wyl come. Of this be sure, yt yf ye good
mā of the house knewe what houre ye these
wold come: he wold surely watch, and not
suffer his house to be brokē vp. Therfore
be ye also redy, for in the houre ye thincke
he wold not: wyl the sonne of mā come. If
ther be any faythfull seruaūt & wyse, whō
hys master hath made ruler ouer his hous
hold to geue thē meat in season conuenient
happy is ye seruaūt whō his mayster (whē
he cometh) shal find so doynge. Verelye I
saye vnto you, he shall make hym ruler o-
uer al hys goodes. But & yf that euyll ser-
uaūt shal saye in his hert, my mayster wyl
defer his cōming, & begynne to smyte hys
felowes, ye & to eate & to drinke with ye drō
ken: the seruauntes mayster wyl come in a
daye when he loketh not for hym, & in an
houre that he is not ware of, & wyl deuyde
hym and geue hym hys rewarde wyth the y-
pocrytes. And there shalbe weping & gnas
shinge of tethe.

The Notes.

a* In the wynter because it was euel tra
uayling / & on the Saboth because they were
cōmaunded as that day that they shuld go no
farther then a myle / and in that day dyd Pō-
peius take thē, Strabo. xvi. boke. And so dyd
Tytus & Vespasian also, of whom Frontin
us wryteth

b* No flesh / for no men,

¶ The ten virgins. The talētes delyuered to ye ser
uauntes, and of the generall iudgement

The. xxv. Chapter.

THen the * kingdō of heuē
A shalbe likened vnto ten vyr-
gyns, which toke theyr lāpes
& went to mete the brydegrō:
fyue of them were folish, and
fyue were wyse. The folysshe toke theyr
b* lampes, but toke none oyle wyth them.
But the wyse toke oyle with them in theyr
vessels with their lampes also. Whyle the
brydegrō taryed, al slombred & slepte. And
euē at midnight, ther was a crye made: be-
hold, the brydegrō cometh, go out against
hym. Then al those virgins arose, and pre
pared theyr lāpes. And the folyshe sayd to
the wyse: geue vs of your oyle for our lā-
pes go out. But the wyse answered sayin
ge: * not so, lest there be not ynoughe for
vs & you: but go rather to them that sell & B
bye for your selues. And whyle they went
to bye, the brydegrō came: & thei that were
ready, went in wyth hym to the weddinge
and the gate was shutte vp. Afterwardes
came also ye other vyrgins saying: May-
ster, master, opē to vs. But he answered &
sayd, verely I say vnto you: I knowe not
you. Watche therfore: for ye know nether
the daye nor yet the houre, when the sonne
of man shal come.
* Lykewise as a certeyn mā (redy to take
his iorney to a strāge coūtre, called his ser
uātes & delyuered to thē his goodes * And Mat.xviii luke.xix
vnto one he gaue. v. talētes, to another. ii. luke.xii.b
& to another one: to euery mā after his abi Mar.xiii.
litie & streight way departed. Thē he that
had receaued ye. v. talētes, wēt & bestowed
thē and wanne other fyue talentes. Lyke-
wyse he that receaued. ii, gayned other two
But he that receaued ye one, went and dyg
ged a pyt in the erth, & hyd his masters mo
ney. After a long season the Lord of those
seruaūtes came & rekened with thē. Thē
came he that had receaued fyue talentes, &
brought other fyue talētes saying: master
thou deliueredst vnto me fyue talentes: be
hold I haue gayned with thē fyue talētes
moo. Thē his master sayd vnto hym: well
good seruaūt & faythful. Thou hast bene
faythful in lyttle, I wyl make the ruler o-
uer moch: * enter in into thy masters ioye
Also he yt receaued two talentes, came and
said: master thou deliueredst vnto me two
talētes: behold, I haue wōne two other ta
lentes with thē. And his mayster sayd vn-
to him, wel good seruāt & faythful. Thou
hast bene faythful in lyttle, I wyl make ye
ruler ouer moche, goo in into thy masters
ioye.
Thē he which had receaued the one ta- C
lente came & sayde: mayster, I considered
that thou wast an hard mā, which repest

where

where thou sowedst not, & gatherest where
thou strawedst not, & was therfore afrayed
& wēt & hyd thy talent in the erth: beholde,
thou hast thyne owne. Hys master answe-
red & sayd vnto hym: thou evyl servaunte
and slowthful, thou knewest that I reape
wher I sowed not & gather where I stra-
wed not: ȳ oughtest therfore to haue had
my money to the chaungers, & then at my
coming shuld I haue receaued mine owne
wyth vauntage. Take therfore the talent
frō him, and geue it vnto hym which hath
ten talentes. e* For vnto euery mā ȳ hath
shalbe geuen, and he shal haue aboundan
ce, and from hym that hath not, shalbe ta-
ken a waye, euen that he hathe. And caste ȳ
vnprofytable seruaunt into f* vtter dark
nes: there shalbe weppynge and gnashinge
of teethe.

✠ Whē the sonne of mā cometh in hys
glorye, & al the holy angels with him, then
shal he syt vpon the seate of his glory, and
before him shalbe gathered al natiōs. And
he shal seperate thē one from another, as a
shepeherde deuydeth the shepe frō the goa
tes. And he shal set the shepe on hys ryght
hand, and the goates on the lyft. Thē shal
the kynge saye to thē on his ryght hande:
Come ye blessed childrē of my father, inhe
ret ye the kyngedō prepared for you from
the beginninge of the worlde. For I was
an hongred & ye gaue me meate. I thru-
sted, & ye gaue me drinke. I was herbour-
lesse, & ye lodged me. I was naked and ye
clothed me. I was sicke & ye visited me. I
D was in presō & ye came vnto me. Thē shal
the righteous answere him sayinge: may-
ster, whē saw we the an hongred, & feed ye
or a thurst, and gaue the drinke? whē saw
we the herbourlesse, and lodged the? or na
ked & clothed the? or whē saw we the sycke
or in preson & came vnto the? And ȳ kyng
shal answere and saye vnto thē: verelye I
say vnto you: in as moch as ye haue done
it vnto one of the leest of these my brethrē,
ye haue done it to me.

Thē shall the kynge saye vnto thē that
shalbe on the lyft hand: depart from me ye
cursed, into euerlasting fyre: which is pre-
pared for the deuyl and his angels. For I
was an hūgred, & ye gaue me no meate. I
thursted, & ye gaue me no drincke. I was
herbourles, & ye lodged me not. I was na-
ked, & ye clothed me not. I was sycke & in
preson, and ye visyted me not.

Then shal they also answere hym say-
inge: maystet, when sawe we thee an hun-
gred, or a thurst, or herbourlesse, or naked,
or sycke, or in preson, and dyd not minister
vnto the? Then shal he answere thē & saye
Verely I saye vnto you in as moch as ye
dyd it not to one of thee leeste of these, ye
dyd it not to me. And these shall goo into
euerlastinge payne: & the righteousse into
lyfe eternall.

The Notes.

a* The kyngdom of heauen in thys place/
sygnyfyeth the whole congregation of bele-
uers, beyng yet conuersaūt in this lyfe/ which
God doth gouerne inuisybly/ as Luk. xvii. c
b* By lāpes wout oyle/ vnderstand wor-
kes wythout fayth, whych cānot shyne becau
se they are wythout lyghe
c* Not so/ least ther be not ynough &c. No
te here ȳ theyr owne good workes suffyced
not for thē selues/ & therfore remayned none
to be destributed vnto theyr felowes.
d* Enter into thy masters ioye/ is as moch
to saye as possesse the kyngdom prepared for
all such as are faythfull
e* To hym that hath, shalbe geuē/ loke aso
re/ Math. xiii. b
f* Utter darknes/ doth not here sygnyfye
hell/ but the trouble & paynes in this world
as in Esa. v. g

¶ The Magdalene anoynteth christ. They eat the
Easter lambe and the supper of the lorde. Christe
prayeth in the garden. Judas betrayeth hym. Peter
smyteth of Malcus eare. Christ is accused by false
wytnesses. Peter denyeth hym

The. xxvi. Chapter.

And it came to passe, whē Je- A
sus had finished al these say-
inges, he saide vnto his disci-
ples: ✠ * Ye knowe ȳ after two Mat. xiiii. a Luk. xxii. a
dayes shalbe easter, & the sōne
of mā shalbe delyuered to be crucified, the
assembled together the chefe prestes & the
scrybes & the elders of the people to ȳ pal-
lace of the hye prest, called Cayphas, & hel
de a counsel, how they myght take Jesus
by suttelte & kyll hym. But they sayd, not
on the holy daye, lest eny vproure aryse a-
mong the people.

Whē * Jesus was in Bethany, in thee Mar. xiiii. a Luk. vii. g
house of Symon the leper, ther came vnto
him a womā, which had an alabaster boxe
of precious oyntment, & powred it on hys
head, as he sate at ȳ bourd. Whē hys disci
ples saw that, they had indignatiō saying
what neded thys waste? Thys oyntmente

myght

might haue bene well solde, & geuen to the
poore. When Jesus vnderstode y, he sayd
vnto thē: why trouble ye the womā? She
hath wrought a good worke vpō me. For
ye shal haue poore folke alwayes w you:
but me shal ye not haue alwayes. And in
that she casted this oyntmēte on my body,
she dyd it to burye me wythall. Verelye I
C saye vnto you, wheresoeuer thys gospell
B shalbe preached throughout all the world
there shal also thys that she hath done, be
tolde for a memoriall of her.

Thē one of the twelue called Judas Is-
carioth went vnto the chefe prestes: & sayd
what wil ye geue me, * & I wil deliuer him
vnto you? And they appoynted vnto hym
xxx. peces of siluer. And from the tyme he
sought oportunitie to betraye hym.

Mar. xiiii. b / Luk. xxii. a

* The first day of swete bred y disciples
came to Jesus sayinge vnto him: where wilt
thou that we prepare for y to eate the pas-
chal lambe? And he sayd: go into the cytie,
to soch a mā, & say to him, y master sayeth
my time is at hand, I wyl kepe mine ester
at thy house w my disciples. And the dis-
ciples dyd as Jesus had appoynted thē, &
made ready the esterlambe.

Mar. xiiii. c / Luke. xx. b / John. xiii. c

* Whē the euē was come he sate downe
with the .xii. And as they dyd eate, he said:
Verely I saye vnto you, y one of you shal
betray me. And they were exceding sorow
ful, & began euery one of thē to saye vnto
hym: is it I master? He answered & sayde:
C he y dippeth his hāde w me in y dishe, the
same shal betray me. * The sonne of man
goeth as it is wrytte of hym: but wo be to
the mā by whō the sonne of mā shalbe be-
trayed. It had ben good for the mā yf he
had neuer ben borne. Thē Judas whiche
betrayed him, āswered & sayd: is it I ma-
ster? He sayd vnto him: thou hast said. As
they dyd eate, Jesus toke bred & gaue thā
kes, brake it, & gaue it to the disciples, and
said: * Take, eate, this is my body. And he
toke the cup, & thāked, & gaue it thē, sayin
ge: drincke of it euery one. For thys is my
bloud of y newe testament, that shalbe shed
for many, for the remission of synnes. I
say vnto you: I wyl not drinke hence forth
of thys fruyte of the vyne tree, vntyll that
daye, when I shal drinke it new with you
in my fathers kyngdom.

Psalm. xli / i. Cor. xi. e / Luke. xxii. b / Mar. xiiii. c

And whē they had sayd grace, they wēt
out into mount oliuete. Then sayd Jesus
vnto them: al ye shalbe offēded by me thys
night. For it is wrytte: * I will smite y she-
pe herd, & the shepe of y flock shalbe scatte
red abroade. But after I am risen againe,
I wil go before you into Galile. Peter ā-
swered, & sayde vnto hym: though all men
shulde be offended by the, yet wolde I ne-
uer be offended. Jesus sayd vnto him: Ve-
rely I say vnto y, that this same night be-
fore the cocke crowe, thou shalte denye me
thrise. Peter said vnto him: * If I shoulde
die w y, yet wold I not denie y. Lyke wise
also sayd the dysciples.

Zacharie. xiii / Mar. xiiii / Luk. xxii / John. xiii

D Then went Jesus with thē into a place
which is called Gethsemane, & sayde vnto
thee disciples, syt ye here whyll I go and
praye yonder. And he toke wyth him peter
& the two sonnes of zebede, & beganne too
were sorowful & to be in an agonye. Then
said Jesus vnto thē* my soule is heuy euē
vnto the deeth. Tary ye here: & watche w
me. And he went a lytel a parte, & fell flatte
on hys face: and prayed sayinge: O my fa
ther, yf it be possible, * let this cuppe passe
frō me: neuertheless, not as I wyl, but as
thou wylt. And he came vnto the disciples
and founde them a slepe, and sayde to Pe-
ter: what, coulde ye not watche wythe me
one houre: watche: and praye y ye fall not
into temptaciō. The sprite is wyllynge,
but the fleshe is weake.

He wente awaye once moare & prayed,
sayinge: O my father, yf thys cuppe cānot
passe awaye from me, but that I drynke
of it, thy wil be fulfilled. And he came, and
founde them a slepe agayne. For their eies
were heuy. And he left thē & went agayne,
& prayed the thyrd tyme sayinge the same
wordes. Then came he to hys dysciples &
said vnto thē: * Slepe hence forth & take
your rest. Take hede the houre is at hād,
& y sonne of mā shalbe betrayed into y hā
des of synners. Ryse, let vs be going: behol
de, he is at hand y shall betraye me. Whyll E
he yet spake: lo, Judas one of the .xii came,
& w him a great multitude with sweardes
& staues, sent from the chefe prestes and el
ders of y people. And he that betraied him,
had geuen a token, sayinge: whosoeuer I
kysse, y same is he, lay handes on him. And
forth w al he came to Jesus, & saide, hayle
Master: & kissed hi. And Jesus sayd vnto
hym:

vnto hym: frende, wherfore art thou come. Then came they & layde handes on Jesus and toke hym.

And beholde, one of the which were with Jesus, stretched out his hād and drue hys sweard, & stroke a seruaūt of ẏ hye prieste, & smote of his eare. Thē sayd Jesus vnto him: put vp thy swearde into hys sheathe. * For al ẏ laye hande on ẏ sweard, shal perishe with ẏ swerde. Ether thinkest thou ẏ I cannot now pray to my father, & he shal geue me mo thē .xii. Legions of angelles? But how then shuld the scriptures be fulfylled: for so must it be. The same time sayde Jesus to the multitude: ye be come out as it were vnto a thefe, wt swerdes & staues for to take me. I sate daylie teachinge in ẏ tēple amōg you, & ye toke me not. All thys was done ẏ the scriptures of the Prophetes myght be fulfylled. * Thē al ẏ disciples forsoke him & fled. And they toke Jesus & lede him to Cayphas the hye Preste wher the Scribes & the elders were assembled. And Peter folowed hym a farre of, vnto the hie prestes place: & went in, & sate with the seruauntes to se the ende.

The chefe Prestes & the elders, & all the coūcel, sought false witnes against Jesus for to put him to death, but foūde none: in so moch that whē many false witnesses came, yet foūd they none. At ẏ last came two false witnesses, & sayd: This felowe sayd: I can destroye the tēple of God, & bylde it agayne in .iii. dayes. And the chefe Prieste arose, & said to hym: aūswerest thou nothinge? How is it ẏ these beare witnes agaynst the? But Jesus helde his peace. And ẏ chefe prest answered, & sayd to hym: I charge the in the name of the lyuing God, ẏ thou tell vs, whether thou be Christ the sōne of God. Jesus sayd to hym: thou haste sayd. Neuertheles I saye vnto you * hereafter shal ye se the sonne of man syttyng on the ryght hand of power, and come in the cloudes of the skye.

* Then the hye prest rēt hys clothes sayinge: he hath blasphemed what nede we of any mo wytnesses? Beholde now ye haue hearde hys blasphemye: what thincke ye? They answered and sayd: he is worthy to dye. Then spat they in hys face and buffeted him wyth fystes. And other smote him wyth the palme of theyr hādes on the face sayinge: tel vs thou Christ, who is he that smote the?

Peter sate without in ẏ place. And a dāsel came to him sayinge: Thou also waste with Jesus of Galile: but he denied before thē al saying: I woot not what thou sayst. When he was gone out into the porche, another wēche sawe hym, & sayde vnto thē that were ther. This felow was also with Jesus of Nazereth. And agayne he denyed wyth an othe that he knew not the man. And after a whyle came vnto hym they ẏ stode by & sayde vnto Peter * surely thou arte euen one of them, for thy speache bewrayeth the. Then began he to curse & to sweare, ẏ he knewe not the mā. And immediatly the cocke crewe. And Peter remembred the wordes of Jesu which sayd vnto hym: before the cocke crowe, thou shalt denye me thryse: and went out at the dores & wepte bitterlye.

¶ The Notes

a * Slepe hence forth and take your reste. Thys is an Ironye/which is one thing spoke and another meant. As here in byddyng them slepe/he sygnyfyed that it had bene more meter for them to haue gone aboute other busynes then to fall to slepynge at thys tyme.

¶ Christ is delyuered vnto Pilate. Judas hangeth him self. Christ is crucified among theues. He dyeth and is buryed. Watchmen kepe the graue.

The .xxvii. Chapter.

A When the morning was come al the chefe prestes & ẏ elders of the people held a counsayl agaynst Jesus, to put him to death, and brought him boūd and delyuered hym vnto Pontius Pilate the debyte.

Thē whē Judas which betrayed him, sawe that he was cōdempned, he repented him self, & brought agayne the .xxx. plates of syluer to the chefe Prestes & elders sayinge: I haue synned betrayinge the innocent bloud. And they sayd: what is that to vs? Se thou to that. And he cast downe ẏ syluer plates in the tēple & departed, & wēt and honge hym selfe.

And the chefe priestes toke ẏ syluer plates & sayd: it is not lawfull for to put thē into ẏ tresure, because it is ẏ pryce of bloude. And thei toke counsel, & bought wt thē a potters feld to bury stragūers in. Wherfore ẏ felde is called the feld of bloud, vntyl thys day. Thē was fulfylled, ẏ which

was spoken by Jeremy the Prophet saying: & they toke.xxx.sylver plates, the prise of him yt was valued whō they bought of

B the childrē of Israel, & they gave thē for ye

[illegible] potters feld, as the Lord appoynted me.* Jesus stode before ye debite: & ye debite asked him saying: art yu the king of ye Jewes Jesus sayde unto him: Thou sayest. And whē he was accused of ye cheke prestes & elders, he āswered nothig. Thē sayd Pilate unto him: hearest thou not, how mani thinges they laye against the? And he āswered him to never a word: in so moch that the debite marveyled greatlye.

At that feaste, the debyte was wonte to delyver unto the people a presonner, whō they wold desyer. He had thē a notable presonner called Barrabas. And when they were gathered together, Pilate sayd unto

[illegible] thē: * whether wyl ye that I geve loose unto you: Barrabas or Jesus which is called Christ? For he knewe well, that for envye they had delyvered hym.

Whē he was sett downe to geve iudgemēt his wyfe sente to hym sayinge: have yu nothing to do with yt iuste mā. For I have suffred many thinges this daye in a dreame about him. But ye chefe prestes & the elders had persuaded ye people, yt they shuld

C aske Barrabas, & shulde destroye Jesus. Thē the debyte answered & sayd unto thē whether of the twayne wyl ye yt I let loose unto you? And they said, Barrabas. Pilate sayd unto thē: what shal I do thē with Jesus which is called christ? They al said to him: let hym be crucyfied, Thē said ye debite: what evel hath he done? & they cried ye more sayēg: let hi be crucified. Whē Pilate sawe yt he prevayled nothige, but yt more busynes was made, he toke water & wasshed hys hādes before the people sayinge:

[illegible] I am innocent of the bloud of thys * iuste person, & ye ye shal se. Thē answered al the people & sayd: his bloud be on us, and on our chyldren. Then let he Barrabas loose unto them, & scourged Jesus, & delyvered hym to be crucified.

Then ye souldiours of ye debite toke Jesus unto ye cōmē hal, & gathered unto hi al the cōpany. And thei stripped him and put on hym a purpil roobe, & platted a crowne of thornes & put upō hys head, & a rede in hys right hād: & bowed their knees before hym & mocked hym, saying: hayle kyng of the Jewes: & spytted upō hym, and toke ye rede and smote him on the head.

D And when they had mocked hym, they toke the roobe of him agayne, & putte hys owne rayment on hym, & led hym away to crucifye hym. And as they came oute, they foūd a mā of Cyren, named Simon: hym they cōpelled to beare hys crosse. And whē they came unto the place, called Golgotha (yt is to saye, a place of dead mens sculles) they gave him vyneger to drincke mēgled wyth gall. And when he had tasted therof he wolde not drincke.

When they had crucified hi, they parted his garmentes, & dyd cast lottes: to fulfyl that was spokē by ye prophet.* They devided my garmētes amōg thē, & upō my vesture dyd cast lottes. And they sate & watched him ther & they set up over his head ye cause of his deeth writtē. This is Jesus ye king of ye Jewes.* And ther were two theves crucified with him, one on ye right hād and another on the lyfte. E

They yt passed by, revyled him, waggīg their heades & sayinge: yu that destroyest ye tēple of god & byldest it in.iii.dayes, save thy self. Yf thou be ye sonne of God, come downe frō the crosse. Lykewyse also ye hye prestes mocking him wyth the Scribes & elders sayd: He saved other, hym self he cā not save. Yf he be the kyng of Israel: lette hym nowe come downe frō the crosse, & we wyl beleve hym. He trusted in god, let him delyver hym now, yf he wyl have him: for he sayd, I am the sonne of God. That same also the theves which were crucified wt hym, cast in hys teeth.

Frō the syxte houre was ther derknes over all ye land unto the ninth houre. And about the ninth houre Jesus cryed with a lowde voyce, sayinge: Eli Eli lama asbathani. That is to saye: * my God, my God why hast thou forsaken me? Some of thē that stode ther, when they heard that, sayd This mā calleth for Helias. And streyght waye one of thē rāne & toke a sponge & filled it ful of vineger & put it on a rede, and gave hym to drinke. Other sayd, let be: let us se whether Helyas wyl come & delyver hym. Jesus cryed agayne wt a loude voyce and yelded up the goost.

And behold the * vayle of the temple did [illegible]

rent in twayne frō the top to the bottome,
and the earth dyd quake, ⁊ the stones dyd
rent and graues dyd opē: ⁊ the bodyes of
meny sainctes which slept, arose and came
D out of the graues after his resurrection, ⁊
came into the holy cytie, ⁊ apered vnto ma
ny. * Whē the Centuriō ⁊ they that were
with him watching Jesus, sawe the earth
quake ⁊ those thinges whyche happened,
they feared greatly, sayinge: Of a suertye
thys was the sonne of God.
* And many wemē were ther, beholding
hym a farre of, whiche folowed Jesus frō
Galile, mynistryng vnto him. Amōg why
che was Mary Magdalen, ⁊ Mary ꝧ mo
ther of James ⁊ Joses, and the mother of
G Zebedes childrē. * Whē ꝧ euē was come,
ther came a ryche mā of Aramathia named
Joseph which mā also was Jesus discy-
ple. He wēt to Pilate ⁊ begged the body of
Jesus. Thē Pilate cōmaunded the body
E to be delivered. And Joseph toke the body
⁊ wrapped it in a clene lynnen cloth, ⁊ put
it in hys newe tombe, which he had hewen
out, euē in the rocke, ⁊ rolled a great stone
to the dore of the sepulcre ⁊ departed. And
there was * Mary Magdalen ⁊ the other
Mary syttyng ouer agaynst the sepulcre.
The next day ꝧ folowed ꝧ daye of prepa-
ring ꝧ Saboth, ꝧ hye prestes ⁊ Pharyses
gat thē selues to Pilate ⁊ said: Syr, we re
mēber, ꝧ this deceauer sayd whyle he was
yet alyue. After thre dayes I wyl aryse a-
gayne. Cōmaunde therfore ꝧ the sepulcre
be made sure vntil ꝧ third day, lest parad-
uenture his disciples come ⁊ steale hi away
⁊ saye vnto ꝧ people, he is rysē frō ꝧ death
⁊ the last errour be worsse thē ꝧ fyrst. Py
late sayd vnto thē. Take watch men: Goo
⁊ make it as sure as ye can. And they wēt
and made the sepulcre sure with watchmē
and sealed the stone. ⊢

¶ The resurrectiō of Christ. The hye Prestes geue the souldyers large money to saye that Christe was stollen oute of hys graue. Christe appeareth to hys dyscyples, and sendeth them forth to preache and to baptyse.

The .xxviii. Chapter ✠

A The Saboth day at euen why
che dauneth the morow after
the Sabboth, Mary Mag
dalē ⁊ the other Mary came
to se the sepulcre.
And behold ther was a great erthquake
For the angel of the lord descended frō he
uen ⁊ came ⁊ rolled backe thee stone frō
the dore, ⁊ sate vpon it. Hys countenaūce
was lyke lightening, ⁊ hys raymēt whyte
as snow. And for feare of him the kepers
were astonyed, and became as dead men.
* The angel answered ⁊ sayd to the wo
men, feare ye not. I know ꝧ ye seke Jesus
which was crucified: he is not here: he is ry
sen as he sayde. Come, ⁊ se the place where
the Lord was put: ⁊ go quickly ⁊ tell hys
B disciples that he is rysē frō death. And be
hold, he wil go before you into Galile, ther
ye shal se hym. Lo I haue tolde you. ⊢
✠ And they departed quickly frō the se-
pulcre with feare ⁊ great Joye: ⁊ dyd rūne
to bryng his disciples worde. And as they
wēt to tel his disciples: behold, Jesus met
thē saying: Al hayle. And they came ⁊ held
hym by the fete ⁊ worshypped hym. Then
C sayd Jesus vnto thē: be not afrayde. Goo
⁊ tel my ** brethrē, ꝧ they go into Galile, ⁊
there shal thei se me. Whē they were gone
beholde, some of the kepers came into thee
cytie, ⁊ shewed vnto ꝧ hye prestes, al ꝧ thin
ges ꝧ were happened. And they gathered
thē together with the elders, ⁊ toke coūsel
⁊ gaue large money vnto ꝧ souldyers say-
inge: Say ꝧ his disciples came by nyghte
and stole hym awaye whyle ye slepte. And
yf thys come to thee rulers eares, we wyll
please hym, and saue you harmelesse. And
they toke the money and dyd as they were
taught. And thys saying is noysed amōg
the Jewes vnto thys daye. ⊢
✠ Then the .xi. disciples went away in
D to Galile, into a mountayne where Jesus
had appoynted them. And when they saw
hym, they * worshipped him. But some of
thē douted. And Jesus came ⁊ spake vn
to thē saying. Al power is geuen vnto me
in heuen, and in earth. So therfore ⁊ teach
al nacions, baptysynge thē in the name of
the father, ⁊ the sonne, and the holy goost:
Teaching thē to obserue al thinges, what
soeuer I commaunded you. And lo, I am
wyth you all waye, euen vntyl the ende of
the worlde. ⊢

¶ Here endeth the Gospell of S. Mathewe.

mark.xvi.b luk.xxiiii.a

mark.xvi.b

** go shew my brethrē, that is shew thē ꝧ beleue in me as in Roma. viii. f

mark.xvi.b

was spoken by Jeremy the Prophet say-
ing: & they toke .xxx. sylver plates, the prise
of him ỹ was valued whō they bought of
B the childrē of Israel, & they gaue thē for ỹ
potters feld, as the Lord appoynted me. *
Jesus stode before ỹ debite: & ỹ debite as-
ked him saying: art ỹ the king of ỹ Jewes
Jesus sayde vnto him: Thou sayest. And
whē he was accused of ỹ cheke prestes & el
ders, he āswered nothig. Thē sayd Pilate
vnto him: hearest thou not, how mani thin
ges they laye against the? And he āswered
him neuer a word: in so moch that the de
bite marueyled greatlye.

Mat. xv. a. Luk. xxiii. a. John xviii. e.

At that feaste, the debyte was wonte to
delyuer vnto the people a presonner, whō
they wold desyer. He had thē a notable pre
sonner called Barrabas. And when they
were gathered together, Pilate sayd vnto
thē: * whether wyl ye that I geue loose vn
to you: Barrabas or Jesus which is called
Christ? For he knewe well, that for enuye
they had delyuered hym.

Mar. xv. a. John xviii. e.

Whē he was sett downe to geue iudge-
mēt his wyfe sente to hym sayinge: haue ỹ
nothing to do with ỹ iuste mā. For I haue
suffred many thinges this daye in a drea-
me about him. But ỹ cheke prestes & the el
C ders had persuaded ỹ people, ỹ they shuld
aske Barrabas, & shulde destroye Jesus.
Thē the debyte answered & sayd vnto thē
whether of the twayne wyl ye ỹ I let loose
vnto you? And they said, Barrabas. Pila
te sayd vnto thē: what shal I do thē with
Jesus which is called christ? They al said
to him: let hym be crucyfied. Thē said ỹ de
bite: what euel hath he done? & they cried ỹ
more sayēg: let hi be crucified. Whē Pila
te sawe ỹ he preuayled nothige, but ỹ more
busynes was made, he toke water & was-
shed hys hādes before the people sayinge:
I am innocent of the bloud of thys * iuste
person, & ỹ ye shal se. Thē answered al the
people & sayd: his bloud be on vs, and on
our chyldren. Then let he Barrabas loose
vnto them, & scourged Jesus, & delyuered
hym to be crucified.

Hys iudge cōdemneth hi to b. ...

Then ỹ souldiours of ỹ debite toke Je-
sus vnto ỹ comē hal, & gathered vnto hi al
the cōpany. And thei stripped him and put
on hym a purpul roobe, & platted a crowne
of thornes & put vpō hys head, & a rede in
hys right hād: & bowed their knees before
hym & mocked hym, saying: hayle kyng of
the Jewes: & spytted vpō hym, and toke ỹ
rede and smote him on the head.

D And when they had mocked hym, they
toke the roobe of him agayne, & putte hys
owne rayment on hym, & led hym away to
crucifye hym. And as they came oute, they
foūd a mā of Cyren, named Simon: hym
they cōpelled to beare hys crosse. And whē
they came vnto the place, called Golgotha
(ỹ is to saye, a place of dead mens sculles)
they gaue him vyneger to drincke mēgled
wyth gall. And when he had tasted therof
he wolde not drincke.

Mar. xv. b. Luk. xxiii. d.

When they had crucified hi, they parted
his garmentes, & dyd cast lottes: to fulfyl
that was spokē by ỹ prophet. * They deuil
E ded my garmētes amōg thē, & vpō my ve-
sture dyd cast lottes. And they sate & wat-
ched him ther & they set vp ouer his head ỹ
cause of his deeth writtē. This is Jesus ỹ
king of ỹ Jewes. * And ther were two the
ues crucified with him, one on ỹ right hād
and another on the lyfte.

Psa. ... Mark. ...

They ỹ passed by, reuiled him, waggig
their heades & sayinge: ỹ that destroyest ỹ
tēple of god & byldest it in .iii. dayes, saue
thy self. Yf thou be ỹ sonne of God, come
downe frō the crosse. Lykewyse also ỹ hye
prestes mocking him wyth the Scribes &
elders sayd: He saued other, hym self he cā
not saue. Yf he be the kyng of Israel: lette
hym nowe come downe frō the crosse, & we
wyl beleue hym. He trusted in god, let him
delyuer hym now, yf he wyl haue him: for
he sayd, I am the sonne of God. That sa-
me also the theues which were crucified w
hym, cast in hys teeth.

Fro the syxte houre was ther derknes
ouer all ỹ land vnto the ninth houre. And
about the ninth houre Jesus cryed with a
F lowde voyce, sayinge: Eli Eli lama asba-
thani. That is to saye: * my God, my God
why hast thou forsaken me? Some of thē
that stode ther, when they heard that, sayd
This mā calleth for Helias. And streyght
waye one of thē rāne & toke a sponge & fil
led it ful of vineger & put it on a rede, and
gaue hym to drinke. Other sayd, let be: let
vs se whether Helyas wyl come & delyuer
hym. Jesus cryed agayne w a loude voy-
ce and yelded vp the goost.

Psal. xxi. a.

And behold the * vayle of the temple did
rent

rent in twayne frõ the top to the bottome, and the earth dyd quake, ⁊ the stones dyd rent and graues dyd opẽ: ⁊ the bodyes of many saintes which slept, arose and came out of the graues after his resurrection, ⁊ came into the holy cytie, ⁊ apered vnto many. ✱ Whẽ the Centuriõ ⁊ they that were with him watching Jesus, sawe the earth quake ⁊ those thinges whyche happened, they feared greatly, sayinge: Of a suertye thys was the sonne of God.

✱ And many wemẽ were ther, beholding him a farre of, whiche folowed Jesus frõ Galile, mynistryng vnto him. Amõg whyche was Mary Magdalen, ⁊ Mary ẏ mother of James ⁊ Joses, and the mother of

G Zebedes childrẽ. ✱ Whẽ ẏ euẽ was come, ther came a rych mã of Aramathia named Joseph which mã also was Jesus disciple. He wẽt to Pilate ⁊ begged the body of Jesus. Thẽ Pilate cõmaunded the body to be delluered. And Joseph toke the body ⁊ wrapped it in a clene lynnen cloth, ⁊ put it in hys newe tombe, which he had hewen out, euẽ in the rocke, ⁊ rolled a great stone to the dore of the sepulcre ⁊ departed. And there was ✱ Mary Magdalen ⁊ the other Mary syttyng ouer agaynst the sepulcre. The next day ẏ folowed ẏ daye of preparing ẏ Saboth, ẏ hye prestes ⁊ Pharyses gat thẽ selues to Pilate ⁊ said: Syr, we remẽber, ẏ this deceauer sayd whyle he was yet alyue. After thre dayes I wyl aryse agayne. Cõmaunde therfore ẏ the sepulcre be made sure vntil ẏ third day, lest parauẽture his disciples come ⁊ steale hi away ⁊ saye vnto ẏ people, he is rysẽ frõ ẏ death ⁊ the last errour be worsse thẽ ẏ fyrst. Pylate sayd vnto thẽ. Take watch men: Goo ⁊ make it as sure as ye can. And they wẽt and made the sepulcre sure with watchmẽ and sealed the stone. ⊦

¶ The resurrectiõ of Christ. The hye Prestes geue the souldyers large money to saye that Christe was stollen oute of hys graue. Chryste appeareth to hys disciples, and sendeth them forth to preache and to Baptyse.

The. xxviii. Chapter ✢

A The Saboth day at euen whych daunneth the morow after the Sabboth, Mary Magdalẽ ⁊ the other Mary came to se the sepulcre. And behold ther was a great erthquake. For the angel of the lord descended frõ heuen ⁊ came ⁊ rolled backe thee stone frõ the dore, ⁊ sate vpon it. Hys countenaunce was lyke lightening, ⁊ hys raymẽt whyte as snow. And for feare of him the kepers were astonyed, and became as dead men.

✱ The angel answered ⁊ sayd to the wemen, feare ye not. I know ẏ ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. Come, ⁊ se the place where the Lord was put: ⁊ go quickly ⁊ tell hys B
disciples that he is rysẽ frõ death. And behold, he wil go before you into Galile, there ye shal se hym. Lo I haue tolde you. ⊦

✢ And they departed quickly frõ the sepulcre with feare ⁊ great Joye: ⁊ dyd rūne to bryng his disciples worde. And as they wẽt to tel his disciples: behold, Jesus met thẽ saying: Al hayle. And they came ⁊ helde hym by the fete ⁊ worshypped hym. Then sayd Jesus vnto thẽ: be not afrayde. Goo C
⁊ tel my ✱ brethrẽ, ẏ they go into Galile, ⁊ there shal they se me. Whẽ they were gone beholde, some of the kepers came into thee cytie, ⁊ shewed vnto ẏ hye prestes, al ẏ thinges ẏ were happened. And they gathered thẽ together with the elders, ⁊ toke counsel ⁊ gaue large money vnto ẏ souldyers sayinge: Say ẏ his disciples came by nyghte and stole hym awaye whyle ye slepte. And yf thys come to thee rulers eares, we wyll please hym, and saue you harmelesse. And they toke the money and dyd as they were taught. And thys saying is noysed amõg the Jewes vnto thys daye. ⊦

✢ Then the. xi. disciples went away into Galile, into a mountayne where Jesus D
had appoynted them. And when they saw hym, they ✱ worshipped him. But some of thẽ douted. And Jesus came ⁊ spake vnto thẽ saying. Al power is geuen vnto me in heuen, and in earth. Go therfore ⁊ teach al nacions, baptysynge thẽ in the name of the father, ⁊ the sonne, and the holy goost: Teaching thẽ to obserue al thinges, what soeuer I commaunded you. And lo, I am wyth you all waye, euen vntyl the ende of the worlde. ⊦

¶ Here endeth the Gospell of S. Mathewe.

Marginal notes: mark. xv. c luk. xxiii. f | mar. xv. e luk. xxiii. e | mark. xv. e luk. xxiii. g Johan. xix. g | mark. xv. d | mark. xvi. a luk. xxiv. a Johan. xx. a | mark. xvi. b luk. xxiiii. a | mark. xvi. b | ✱ go shew my brethrẽ &c., that is shew thẽ ẏ beleue. Lyke as in Rom. viii. f | mark. xvi. b

The Gospell of S. Marke.

¶ The office of Iohn the baptist. The baptyme of Christ his fasting, his preaching, and the calling of Peter, Andrew, Iames & Iohn. Christ healeth y^e man with the vncleane spirite, helpeth Peters mother in lawe, and clenseth the leper.

The fyrst Chapter. ✠

A The begynning of the Gospel of Iesu Christe the sonne of God as it is writtē in y^e Prophetes, *beholde I sende my messeger before thy face why-
mala.iii.a
che shal prepare thy waye before the. The
Esay.xl.a
voyce of a cryer in the wyldernes: *prepare ye the waye of the Lorde, make hys pathes streyghte. Iohn dyd Baptyse in thee wyldernes, & preache the baptyme of repētaunce, for the remission of synnes. And al that land of Iurie & they of Ierusalē, wēt oute vnto hym, and were all Baptysed of hym in the ryuer Iordan, confessing their synnes.

John was clothed wyth camelles heyre and with a gerdel of a skyn about his loynes. And he dyd eate *locustes & wyld hony, & preached saying: a stronger then I cō-
B meth after me, whose shoo latchet (I am not worthye to stoupe downe) & vnlose. I haue baptised you with water: but he shal baptyse you with the holy ghost.

And it came to passe in those daies, that Iesus came frō Nazareth, a cytye of Galile: and was Baptised of Iohn in Iordan. And assone as he was come out of y^e water *Iohn sawe heauē open, & the holi goost descending vpō him, like a doue. And ther came a voyce frō heuē. Thou art my dere sonne in whom I delyte.

And immediatly the spirite draue hym into wildernes: & he was ther in the wildernes .xl. dayes, & was tēpted of Satā and was with wilde beastes. And the angelles ministred vnto him. After Iohn was takē Iesus came into Galile, preaching y^e Gospel of the kingdō of God, & saying: y^e tyme is come, & the kingdō of god is at hand, repent & beleue the Gospell.

As he walked by y^e see of Galile, he sawe Simō & Andrew his brother, casting nettes into the see for they were fyshers. And Iesus sayd vnto thē: folowe me, & I wyll make you fysshers of men. And streyghte waye, they forsoke theyr nettes & folowed him. And whē he had gone a lyttel further thence, he saw Iames the sonne of Zebede & Iohn hys brother, euen as they were in the shyp mendinge their nettes. And anone he called thē. And they lefte their father Zebede in the shyp with his hyred seruauntes and went theyr waye after hym.

C And they entred into Capernaum: and streyght way on the Saboth dayes, he entred into the sinagoge & taught. And they marueled at hys learnyng. For he taught thē as one that had power wyth hym, and not as the Scrybes.

And ther was in their Synagoge a mā vexed w^t an vnclene sprete, y^t cried saying let be, what haue we to do with y^e thou Iesus of Nazareth? Arte y^u come to destroye vs? I know the what thou arte, euen that holy of god. And Iesus rebuked hi saying hold thy peace & come out of hym. And the vnclene spirit tare him, & cried with a loud voyce, & came oute of hym. And they were al amased, in so moch that they demaūded one of another amōg them selues saying: what thing is this? & what newe doctrine is this? For he cōmaūdeth y^e foule spirites with power, & they obeye hym. And immediatly hys fame spred abrode throughout al the region borderinge on Galile.

And forth with, as sone as they were come out of the Synagoge, they entred into the house of Symon & Andrew, with Iames & Iohn. And Symōs mother in law laye sycke of a feuer. And anone they told him of her. And he came & toke her by the hand & lyft her vp: & the feuer forsoke hyr by & by: & she ministred vnto thē. And at euē whē y^e sunne was downe, they brought to him al that were diseased, & thē that were possessed wyth deuils. And all the cytye gathered together at y^e dore, & he healed ma-
D nye y^t were sicke of diuers deseases, & And he cast out many deuyls & suffred not the
Luke.iiii.d / mathe.viii.d
deuyls to speake, because they knew hym.

And in the morning very erly, Iesus arose & wēt out into a solitary place, & there prayed. And Simō & they that were wyth him folowed after him. And whē they had found him, they sayd vnto him: al mē seke for the. And he sayd vnto thē: let vs go in to the next townes, y^t I maye preache ther also

also: for truly I came out for ye purpose.
And he preched in their synagoges, tho-
roughout al Galile, & cast the deuils out
math.viii.a luke.v.c *And ther came a leper to hi, beseching
him, & kneled downe unto him, & said to
him: yf thou wilt, yu canst make me clene
And Jesus had copassion on hym, & put
forth his hãd, touched him, & said to him
I wyll, be thou clene. And as sone as he
had spoke, immediatly ye leprosy depar-
ted frõ him, & sent him awaye forth wt &
sayd unto him: Se yt say nothing to any
mã: but get the hence, & shewe thy self to
the Prest, & offer for thy clensinge, those
thinges whych Moses cõmaũded, for a
testimoniall unto thẽ. But he assone as
he was departed, begã to tel many thin-
ges, & to publish ye dede: in so moch yt Je
sus could nomore opẽly entre into ye citie
but was withoute in desert places. And
they came to hym frõ euery quarter.

The Notes

a* Locustes/loke in Mat.iii.a

b* John saw heue opẽ/ yt is he had many
fest knowledge of the godhede of Christ, &
was fully certified yt it was euen he yt was
sent of god to be the sauiour of al that shul
de beleue in hym as Ezechiel.i.a

c* What newe doctrine is this, It was
then new, & now after.xv.c.xxvi.yeares is
yt new, when wyl it then be olde?

C He healeth the mã of the palsye, calleth Leui ye
costumer, eateth with opẽ synners, & excuseth his
disciples.

The.ii.Chapter.

A After a fewe daies, he entred
Mat.ix.a. luk.v.b into Capernaũ agayne, & it
was noised that he was in a
house. And anone many ga
thered together, in so moche
yt now ther was no roume to receaue thẽ
no not so moch as aboute ye dore. And he
preached ye word unto thẽ. And ther cam
unto him yt brought one sicke of ye palsy
borne of fowre men. And because they
could not come nye unto hym for prease
they uncouered ye rofe of the house wher
he was. And when they had broke it opẽ
they let downe the bed wherin ye sycke of
the palsye laye. When Jesus sawe their
fayth, he sayde to the sycke of the palsye
Mt.x.b. *sonne thy synnes are forgeuen the.
And there were certayn of ye Scrybes
B syttyng ther, & reasoning in their hertes:
how doth this felow so blaspheme? who
can forgeue synnes, but God only? And
immediatlye when Jesus perceaued in
his sprete yt they so reasoned in thẽ selues
he sayd unto thẽ: why thinke ye soch thin-
ges in your hertes? Whether is it easier
to saye to the sycke of the palsye, thy syn
nes are forgeuen the: or to saye, aryse ta
ke up thy bed, & walke? *That ye maye math.ix.a Luke.v.c
know that the sonne of man hath power
in earth to forgeue synnes, he spake un-
to ye sycke of the palsye: I saye unto the,
aryse & take up thy bed, & gette the hense
into thyne owne house. And by & by he a
rose, toke up the bed, & wẽt forth before
thẽ al: in so moch that they were al ama-
sed, and glorifyed God sayinge: we ne-
uer sawe it on thys fasshyon.
And he wẽt agayne unto the see, & al ye
people resorted unto hym, & he taughte
thẽ. And as Jesus passed by, he saw Le-
ui the sonne of Alphei sytt at the receypte
of costume & sayd unto hym: folow me.
And he arose & folowed him. *And it ca- math.ix.b Luke.v.f and.xv.f
me to passe, as Jesus sate at meat in his
house, many publicãs & synners sate at C
meat also wt Jesus & hys disciples. For
there were many yt folowed hi. And whẽ
ye Scribes & pharises saw hi eat wt pub
licãs & synners, they sayd unto hys disci
ples: how is it, yt he eateth & drinketh wt
publicãs & synners? Whẽ Jesus heard
that, he sayd unto thẽ, *The whole ha- math.ix.b luke.v.f
ue no nede of the Phisiciõ, but the sycke
I came not to cal the righteouse, but the
synners to repentaunce.
And the disciples of John & the Pha-
rises did faste: & therfore came & said un
to him. Why do the disciples of John &
of the Pharises fast, & thy disciples fast
not. And Jesus sayd unto them: can the
childre of a wedding fast, whiles the bry
degrõ is with thẽ. As long as they haue
the brydegrõ with them, they cãnot fast.
But the dayes wyl come when the bryde
grom shalbe taken frõ them & then shal
they a* faste in those dayes.
Also no mã soweth a pece of new cloth D
unto an olde garmẽt, for then taketh he
away ye new pece frõ the olde, & so is the
rẽt worsse. In lykewyse, no mã powreth
new wine into old vessels: for yf he do, ye
new wine breaketh ye vessels, & the wyne
rũneth out, & the vessels ar marred. But
new wine must be powred into new ves-

fels. And it chaunsed ye he went thorow the corne feldes on the Saboth daye: & his disciples as they wēt on their way, be gan to plucke the eares of corne. And ye Pharises sayde vnto him: beholde, why do they on ye Saboth dayes ye whyche is not lawful? And he sayde to thē: haue ye neuer rede what Dauid did, whē he had nede, & was an hōgred bothe he & they ye were wt him? How he wēt into the house of god, in ye dayes of Abiathar ye hie pre ste, & did eate the halowed loaues, which is not lawful to eate, but for the Prestes only: & gaue also to thē which were with him? And he sayd to them the Sabboth was made for man, & not man for ye Sa both. Wherfore ye sonne of man is Lord euen of the Saboth day.

The Notes

a a Then shal they fast, ye is, So long as I am wyth thē they shal not feale ye trouble, & great persecution of the world, but whē I am taken from thē then shal they fast, ye is, then shal they mourne for then theyr perse cution and trouble shall begynne.

¶ He helpeth the mā wyth ye dryed hand, choseth his apostles, casteth out ye vncleane spretes, whych the Pharises ascribe vnto the deuel. The brother syster and mother of Christ.

The. iii. Chapter.

3 And he entred againe into ye synagoge, & ther was a mā Math.xii.b ther which had a † widdered hād. And they watched him to se, whether he wold heale hym on the Saboth daye, ye they mighte accuse hym. And he sayde vnto the man which had the widdered hād: arise & stād in ye middes. And he said to thē: whether is it lawful to do a good dede on the sa both dayes, or an euyl? to saue life, or kil? But they helde their peace. And he loked roūd about on thē angerli mourning on the blindnes of their hertes, & said to the Mat.xii.b Luke.vi.a mā † stretch forth thine hād. And he stret ched it out. And hys hand was restored, euen as whole as the other. b

And the Pharises departed, & streight way gathered a coūcel, wt thē ye belōged to Herode, agaīst hī ye thei might destroy hī. And Jesus auoyded wt his disciples to ye see. And a great multitude folowed hī frō Galile & frō Jurye, & frō Jerusa Math.iiii.c Luke.vi.c John.vi. lē, & frō Idumea, & frō beyōd Jordā, & they that dwelled about Tyre & Sydō a great multitude: which whē thei had herde what thinges he dyd, came vnto him.

And he cōmaūded his disciples, ye a ship B shuld wayt on him, because of ye people, lest they shulde throūge him. For he had healed many, in so moche ye they preased vpon him, for to touch hym as many as had plages. And whē ye vncleane spretes saw him, they fel downe before hī, & cried sayinge ye arte the sonne of God. And he straytly charged thē that they shuld not vtter hym. * And he went vp into a moū Math.x. Luke.vi. tayne, & called vnto hym whō he wold, & they came vnto him. And he ordeyned ye xii. that they shuld be with him, & that he might send thē to preache: and that they myght haue power to heale syckenesses, C & to cast out deuils. And he gaue Symō to name Peter. And he called James the sōne of Zebede and John, James bro ther, & gaue thē Boanerges to name, whi che is to say, the sonnes of thoūder. And Andrew, & Philip, & Bartelmew, & Ma thew, & Thomas, & James the sonne of Alphey & Taddeus, and Symō of Ca ne and Judas Iscaryoth, whyche same also betrayed hym.

And they came vnto house, & the peo ple assembled together agayne, so great ly that they had not leyser so moch as to eate bread. And whē they that lōged vn to him heard of it, they went out to hold him. For they thought he had ben beside hī self. * And ye Scribes whych cam frō Math.xii. Luke.xi. Jerusalē, sayd: he hath Belzebub, & by ye power of the chefe deuyl, casteth out de uyls. And he called them vnto hym, and sayd vnto them in symplytudes.

How can Satā dryue out Satā? For yf a realme be deuided against it selfe, ye D realme cannot endure. Or yf a house be deuyded against it self, that house cānot cōtinue. So yf Satā make insurrectiō agaynst hym self & be deuyded, he cānot continue but is at an ende. No mā can en tre into a strōge mās house, & take away hys goodes, except he first binde the strō ge man & then spoyle hys house. Verely I saye vnto you, al synnes shalbe forge uen vnto mens children and blasphemy wher wt they blaspheme. But he ye a blas a Of blasphemye rede Math.xii. phemeth the holy ghoost, shal neuer ha ue forgeuenes: but is in daūger of eter nal dānatyon: because they sayd, he had an vncleane sprete. Then came hys mo

ther and

ther & his brethrē, & stode without, & sent
unto hym & called hym. And the people
sate about him, & sayd unto him: behold
thy mother & thy brethren seke for the
without. And he answered them saying:
who is my mother & my brethrē? And he
loked round about on his disciples, whi
che sate in cōpasse about hym, & sayd: be
holde my mother & my brethrē. For who
soever doeth ÿ wyl of God, he is my bro
ther, my syster and mother.

¶ The parable of the sower. Christ stilleth ÿ tempest of the see, which obeyed hym.

The .iiii. Chapter.

A And he begā agayn to teach by the see syde. And ther gathered togeather unto hym mech people, so greatly ÿ he entred into a ship, & sate in ÿ see, & al the people was by the see side on the shoore. And he taught thē many thinges in similitudes and sayd unto thē in his doctrine. Herkē to: behold, ther went out a sower to sowe. And it fortuned as he sowed, ÿ some fel by the way syde, & ÿ fowles of ÿ ayre came & devoured it up. Some fel on stony grounde wher it had not moch erth: & by & by sprāg up, because it had not depth of earth: but as sone as ÿ sunne was up it caught heet, & because it had not roting, withered away.

And some fel among the thornes, and the thornes grewe up & choked it, so that it gave no frute. And some fel upō good ground, & dyd yelde frute that sprong & grew, & brought forth: some thyrty fold some syxtie fold, & some an hundred folde. And he sayd unto thē: he ÿ hath eares to heare, let hym heare.

B And when he was alone, they ÿ were about him wt the .xii. asked him of ÿ similitude. And he said unto thē. To you is it geuē to know ÿ mistery of the kingdō of god. But unto thē that ar wtout shal all thinges be done in similitudes: ÿ whē they se, they shal se, & not discerne: & whē thei heare, thei shal heare, & not understād: lest at any tyme they shuld tourne, & theyr sinnes shuld be forgeven thē. And he sayd unto them: perceave ye not thys similitude? how then shuld ye understād all other similitudes.

The sower soweth ÿ word. And they ÿ ar by ÿ wayes side, wher ÿ word is sowē ar they to whō, assone as thei have herde it Satā cometh immediatly, & taketh away ÿ worde that was sowē in theyr hertes. And likewyse they that ar sowē on ÿ stony ground, are they: which when they have herde the word, anone receave it wt gladnes, yet have no rotes in thē selues, & so endure but a tyme: & anone as trouble & persecution aryseth for the wordes sake, they fal immediatly. And they that ar sowē among ÿ thornes, ar soch as heare ÿ worde: & the care of this world & the disceytfulnes of riches & the lustes of other thinges, entre in & chooke the word, & it is made unfruteful. And those that were sowē in good ground, are thei that heare the word & receave it, & bring forth frute, some thirty folde, some syxty fold, some an hundred folde.

C And he said unto thē: is the cādle lighted to be put under a bushell, or under ÿ table, & not rather to be put on a candelstick? For ther is nothing so prevye, that shal not be opened: nether so secret, but ÿ it shal come abroade. Yf any man have eares to heare let him heare. And he said unto thē: take hede what ye heare. With what measure ye mete, wt the same shall it be measured unto you agayn. And unto you that heare, shall moare be geven. For * unto hym that hath, shal it be geven: & from hym that hath not, shalbe taken awaye, even that he hath.

And he sayd: so is the kingdō of God, euē as yf a mā shuld sow sede i ÿ groūd & shuld slepe & ryse up night & daye: & ÿ sede shuld spring & grow up, he not ware. For ÿ erth bringeth forth frute of her self: first ÿ blade, then ÿ eares, after that ful corne in ÿ eares. And assone as ÿ frute is brought forth, anone he thrusteth in the sykel, because the heruest is come.

And he sayd: wher unto shal we lyken the kingdō of god? or wt what cōparisō shal we cōpare it? It is lyke a grayne of mustardsede, which whē it is sowen in ÿ erth, is the leest of all sedes that be in the erth: but after ÿ it is sowē, it groweth up & is greatest of al erbes: & beareth great braūches, so that the fowles of ÿ ayre may dwel under the shadowe of it.

And wt many soch similitudes he preached the worde unto them, after as they

Margin notes:

Matth. xii. e. Luke. viii. c.

[illegible]

the gospell, is whā god hath taught the kingdome of god, which is our rightwousnesse, peace & ioye in the holy gost. Rom. xiiii. which is ÿ kingdome of al mercye, & the kingdō of forgevenes of synnes for christes sake. But unto thē ÿ are wtout, yis unto suche as be curious & trust more in their owne workes thē in ÿ rightuousnes of christ, ar all thinges spokē in parables ÿ is, al ÿ they heare is euē as obscure & darke unto thē as though they were in derke parables which thing God therfore suffreth to be done, ÿ whē they se, they shal se & not decerne &c. as it foloweth in the text.

* luke viii. b. Mat. xiii. b

might heare it. And without similitude spake he nothig vnto thē. But whē they were a part, he expounded all thinges to hys disciples. And ye same day whē eue was come, he saide vnto thē: let vs passe ouer vnto ye other syde. And they left ye people & toke him eue as he was in ye ship. And ther were also with him other shippes.

D And ther arose a great storme of wind & dasshed the waues into the ship, so yt it was ful. And he was in the sterne aslepe on a pelowe. And they awoke him, & said to him: Mayster, carest thou not that we perysshe? And he rose vp, & rebuked the wynd, & sayd vnto the see: peace & be styl And the wynd alayed, & there folowed a great calme. And he sayd vnto thē: why are ye so fearful? How is it yt ye haue no fayth? And they feared exceadingly, & sayde one to another: what felowe is thys? For both wynd and see obeye hym.

He delyuereth the possessed frō ye vncleane spret, the womā from the bloudy yssue, and rayseth the captaynes daughter.

The. v. Chapter. ✠

A And they came ouer to the other syde of the see into ye coūtre of the Gaderenites. And whē he was come out of the ship, ther met him out of the graues a man possessed of an vncleane sprete, which had his abydyng amōg the graues. And no man could bind him: no not with chaynes, because yt whē he was oftē bound with fetters and chaynes, he plucked the chaynes a sundre, & brake the fetters in peces. Nether could any mā tame him. And alwayes both night & daye he cryed in the moūtaynes & in ye graues & bet him self with stones. When he had spyed Jesus a farre of, he cāme & worshipped him, & cryed with a loude voyce and sayd: what haue I to do with the Jesus the sonne of the moost hiest God? I requyre the in the name of god that thou tormente me not. For he had sayde vnto hym: come out of the mā thou foule sprete. And he asked hym: what is thy name & he answered saying: my name is Legion, for we are many. And he prayed him instantly, that he wold not send them awaye out of the countre.

And ther was ther nye vnto ye moūtaynes
B a great heerd of swyne fedinge, & al the deuyls besought him saying: sende vs into the heerd of swine, yt we may enter into thē. And anone Jesus gaue thē leaue. And the vnclene sprites went out & entred into ye swine. And the heerd startled, & ran hedling into ye see. Thei were about .ii.m. swyne, & they were drowned in ye see. And the swyne heerdz fled & told it in the citie & in the coūtre. And thei came out for to se what hadde happened: & came to Jesus, & sawe him yt was vexed with the fend & had the Legiō, syt, both clothed & in his right mind, & were afrayed D
And they yt saw it told them, how it had happened to hi that was possessed with the deuyl: & also of the swyne. And they began to praye him, that he wolde departe frō their coostes. And whē he was come into ye ship, he yt had the deuil, prayed him that he might be with him. Howbeit Jesus wold not suffer hi, but sayd vnto him: go home into thyne own house & to thy frendes, & shewe thē what great thinges ye Lord hath done vnto the, & how he had cōpassion on the, And he departed, & began to publishe in the ten cities, what great thinges Jesus had done vnto him C
and all men dyd merueyle.

And whē Jesus was come ouer again by ship vnto the other syde, moch people gathered to hi, & he was nie vnto ye see. E
And behold, ther came one of ye rulers of ye sinagoge, whose name was Jairus: & whē he saw hi, he fel downe at his fete, & besought hi greatly saying: my daughter lieth at point of death, I wold yt wouldest come & lay thi hād on her, yt she might be safe & liue. And he wēt with hym, & moch people folowed hi, & thrōged him.

And ther was a certayn womā, which was diseased of an yssue of bloude .xii. yeres, & had suffred many thiges of many phisycions, & had spent al yt she had, & felt none amēdemēt at al, but wexed worse & worse. Whē she had heard of Jesus she came into ye preace behind him, & touched his garmēt. For she thought: yf I may but touch his clothes, I shalbe whole. And streyght waye her fountayne of bloud was dryed vp, & she felt in her body, that she was healed of the plage.

And Jesus immediatly felt in hi self, ye vertue yt went out of hym, & turned hym rounde

roũd about in ỳ preace, & sayd: who tou-
ched my clothes? And his disciples sayd
unto him: seyst ỳ the people thrust the, &
yet askest, who dyd touch me? And he lo
ked roũd about, for to se her ỳ had done
ỳ thig. The womã feared & trẽbled (for
she knew what was done wt in her) & she
came & fel downe before hi, & tolde hi the
truth of every thig. And he sayde to her:
Daughter thy fayth hath made ỳ who-
le: go in peace, & be whole of thy plage.
D * Whyl he yet spake, ther came frõ the
ruler of the Synagoges house, certayne
whych sayde: thy daughter is deed: why
disekasest ỳ the Master eny further? As-
sone as Jesus herd that word spokẽ, he
said unto the ruler of the Synagoge: be
not afraied onlye beleue. And he suffred
no mã to folow hi more thẽ peter & Ja-
mes & John ỳ brother of James. * And
he came unto ỳ house of the ruler of the
sinagoge, & saw the wõdrig: & them that
wept & wailed greatly, & wẽt in & sayde
unto thẽ: why make ye this a do & wepe.
The maidẽ is not deed, but slepeth. And
they laughe hi to scorne. Thẽ he put thẽ
al out & toke the father & ỳ mother of ỳ
C maidẽ, & thẽ that were wt hi, & entred in
wher the maidẽ lay, & toke the maidẽ by
the hãd, & said unto her: Tabitha, cumi:
which is by interpretacyõ: maidẽ I saie
unto the, aryse. And streyght the maydẽ
arose, & went on her fete. For she was of
the age of twelue yeres. And thei were a
stonied at it out of measure. And he char
ged thẽ streytly that no mã shuld know
of it, & commaunded to geue her meate.

The Notes.

a* To worship here, is not to geue ỳ dew honour that perteineth unto god/but soch reuerẽce as pertayneth unto mẽ/as bowinge the knee or makyng of curtesy.

C Christ sendeth his apostles to heale thẽ ỳ were disseased. Of John and Herode. C [illegible] v. loves & ii. fyshes. And of the walkynge on the see.

The, vi. Chapter ✠

A And he departed thence, & ca
me into his owne coũtre, &
his disciples folowed him.
And whẽ ỳ Sabothe daye
was come, he begã to teach
in the synagoge. And many that herd hi
were astonied, & sayd: from whence hath
he these thinges? & what wysdom is this
that is geuẽ unto hi: & soch vertues that
are wrought by his hãdes? Is not this ỳ
carpenter Maryes sonne? & the brother
of James & Joses & of Juda & Simõ?
& are not his sisters here wt us? And they
were offended by him. And Jesus sayde
unto them: a prophet is not despised but
in his owne countre, & among his owne
kynne, & amõge them that are of the sa-
me houshold. And he could there shewe
no myracles, but layd his hãdes upon a
fewe sicke foulcke and healed them & he
marueyled at theyr unbelefe. ✠
And he went about by the townes that B
lay on every syde, teachinge. And he cal-
led the twelue, & begen to sẽde them two
& two, & gaue them power over unclene
spretes. And cõmaũded them, that they
shuld take nothing unto their iorney sa
ue * a rode onli nether scrip, nether bred
nether mony in their pourses, but shuld
be shood wt sandals. And that thei shuld
not put on two cootes. And he sayd un-
to thẽ: wher soever ye entre into an hou-
se, there abyde til ye departe thence. And
whosoever shal not receaue you nor hea
re you, whẽ ye depart thẽce, shake of the
dust ỳ is under your fete, for a wytnesse
unto thẽ. I say verely unto you, it shal-
be easier for Zodõ & Gomor at ỳ daye of
iudgmẽt, thẽ for ỳ citie. And thei wẽt out
& preached, ỳ they shuld repẽt: & thei cast
out mani devils. And thei anoited mani
that were sicke with oile, & healed them
And kynge Herode herde of hym (for
hys name was spred abroade) and say-
de: John Baptiste is rysen againe from
deeth, & therfore myracles are wrought
by him. Other sayd it is Helyas: & some
sayd: it is a prophete or as one of the pro
phetes. But when Herode hard of hym, C
he sayde: it is John whõ I beheaded, he
is rysen from deeth agayne.
✠ For Herode him selfe had sent forth
& had taken John, & bound him & caste
hi into preson for Herodias sake, which
was his brother philyppes wife: For he
had maried her. John said unto Herode
It is not lawful for the to haue thi bro
thers wife. Herodias layd wait for him,
& wolde haue kylled him, but she coulde
not. For Herode feared John, knowyng
that he was a iust mã & an holy: & gaue
hi reuerence: and when he harde hym, he
dyd many thinges, & heard him gladly.

But when a conuenyent day was co-
me: Herode on his byrth day made a sup
per to ŷ lordes, captaines & chefe estates
of Galyle. And the daughter of ŷ sayde
Herodias came in & daūsed, & plesed He-
rode & thē ŷ sate at bourd also. Thē the
king said vnto ŷ maid: aske of me what
that ŷ wilt, & I wil geue it ŷ. And he swa
re vnto her, whatsoeuer ŷ shalte aske of
me, I wil geue it ŷ, euē vnto ŷ one halfe
of my kyngdō. And she went forth & say
de to her mother: what shal I aske? And
she said: John Baptystes heed. And she
cā in streight way wt hast vnto ŷ king, &
asked sayīg: I wil: that ŷ geue me by &
by in a charger the heed of John Bapti-
D ste. And the king was sory: how beit for
his othes sake, & for their sakes which sa
te at supper also, he wold not put her be
side her purpose. And immediatly ŷ kīg
sent the hāgmā & cōmaūded hys heed to
be brought in. And he wente & beheeded
him in the presō & brought his heed in a
charger, & gaue it to the maiden and the
maiden gaue it to her mother. And when
his disciples heard of it, they came & to-
ke vp his body, & put it in a toumbe. ⊢
And the Apostles gaddered thē selues
together to Jesus, & told hī al thīges, bo-
th what they had done, & what they had
Mat.xiiii.c Luke.ix.a John.vi.a taught. And he said vnto them: * come a
part into ŷ wildernes, & rest a while. For
there were many commers & goers, that
they had no leasure so moche as to eate.
And he wēt by ship out of ŷ way ītō a de
sert place. But the people spied thē whē
thei departed: & many knew hym, & ran a
fote thither out of all cities, & came thy-
ther before thē, & came to gider vnto hī.
And Jesus wēt out & saw moch people,
Math.ix.d & had cōpassiō on thē, because they were
like shepe which had no shepherde. And
he began to teache them many thynges.
* And whē the day was now farre spē
E te, his disciples came vnto hī sayīg: this
Mat.xiiii.b Luke.ix.b John.vi.a is a desert place, & now the daye is farre
passed, let thē depart, ŷ they may go into
ŷ cōūtrey roūd about & into ŷ townes, &
bie thē bred: for thei haue nothīg to eate.
He āswered & sayde vnto them: geue ye
thē to eat. And thei said vnto hī: shal we
go and bye.ii.C. peny worth of bred, & ge
ue thē to eat? He sayd vnto thē: how ma-
ny loues haue ye? Go & loke. And when
thei had serched, thei sāid.v. & two fishes
And he cōmaūded thē to make thē al syt
downe by cōpanies vpō the grene gras.
And they sate doune here a row & there a
row, by hūdredes. & fifties. And he toke
ŷ.v. loues & the two fyshes, & loked vp
to heuen: * and blessed & brake the loues
and gaue them to his disciples to put be
fore thē: & the.ii. fishes he deuided amōg
them al. And they al did eat, & were satis
fyed. And thei toke vp.xii. baskettes ful
of the gobets and of the fishes. And thei
that ate were about fiue thousand men:
And streyght way he caused his disci- Math.xiiii.c
ples to go into the ship, and to go ouer ŷ F
water before vnto Bethsayda, whyll he
sent away the people. * And assone as he Math.xiiii. John.vi.b
had sēt thē away, he departed īto a mouū
taine to pray. ✝ And when euen was co-
me ŷ ship was in the middes of the see, &
he alone on the lād & saw them troubled
in rowing, for the wind was cōtrary vn
to thē. And about ŷ fourth b * quarter of
the night, he came vnto them, walkynge
vpō the see, & wold haue passed by them
Whē they saw hī walkyng vpō the see,
they supposed it had bene a spirite & cry-
ed out: for they al saw hī, & were afrayed
And anon he talked wt them & said vnto
them: be of good chere, it is I, be not a-
fraied. * And he went vp vnto thē into ŷ G
ship & the wind ceased, & they were sore Math.xiiii.c
amased in thē selues beyōde measure, &
marueiled. For they remēbred not, of the
loues, because their hertes were blinded
And they came ouer and went into the
lād of Genazareth, and drue vp into the
hauē. And assone as they were come out
of the shyppe, streight they knew hī, and
ran forth through out all the regiō roū-
de about and begā to cary about in bed
des al that were syck, to the place where
they herd tel that he was. And whyther
soeuer he entred into townes cities, or vil
lages, they laid their sick in the streates,
and prayed him that they might touche,
and it were but the edge of hys vesture.
And as mani as touched hī, were safe. ⊢

The Notes.

a * Brethern loke gene.xiii.b
b * Haue a robe only. Al though in Math.
x.a. & Luke.ix.a. He shuld seme to forbyde
thē a robe, yet ŷ text meneth not so in dede,
but forbiddeth cote, shoes, robe &c by a figu
re / to ŷ entēt onlyŷ they shuld bettery put
from

frõ thẽ al carefulnes of any soch prouisiõs. For yf he had so meant y they shuld haue taken no soch thinges wt thẽ/thẽ shuld it not now be lawful for any preacher to haue any of those thynges wyth them when they go to preach. And therfore Marcke expressynge christes mynde more playnly geueth lybertie to take a rode or a walkynge staffe to ease them selfe wal when they are wery.
c* Blessed/that is/he gaue thankes.
d* The fourth quarter is the.iiii.watch as in Mat.xiiii.c

¶ The disciples eate wt vnwasshẽ hãdes. The cõmaundement of god is trãsgressed by mẽnes tradicyons. Of the woman of Sirophenisa. Of the dom body

The.vii.Chapter.

A *(marg.: math.xv.a; F; mark.iiii; Iohn.xiii)*

And y pharises came to gedder vnto hi ã diuers of the scribes which came frõ Jerusalẽ. And whẽ they sawe certeine of his disciples eat breed wt cõmen handes (that is to saye, wt vnwasshen handes) thei complained. For y Pharises ã all the Jewes, excepte they wash their handes ofte, eate not, obseruing the tradicions of y elders. And whẽ they come frõ y market, except they washẽ, they eat not. And many other thinges ther be, which thei haue takẽ vpõ thẽ to obserue, as y wasshig of cuppes ã cruses, ã of brasen vessels and of tables.

B Then asked him the pharises ã Scrybes why walk not thy disciples accordinge to y traditions of the elders, but eate breed wt vnwesshen handes? He aswered ã said vnto them: wel prophesied Esayas of you ypocritz, as it is writẽ: This people honorethe me wt their lippes, but their herte is farre from me: In vayne they worship me, teachig doctrines whych at nothing but y cõmaundemẽtes of men. For ye lay the cõmaũdemẽt of god apart, ã obserue the tradicions of mẽ, as the wesshing of cruses and of cuppes, ã many other suche lyke thynges ye do. *(marg.: G; math.xiiii; Esay.b; math.xv.a)*

And he sayde vnto them: wel, ye caste a syde y cõmaũdement of god, to maintey ne your owne tradiciõs. *For Moyses sayde honour thy father ã thy mother: ã whosoeuer cursseth father or mother, let hi die for it. But ye say: a mã shal say to father or mother Corbã: which is: y y desirest of me to helpe the wt is geuen god And so ye suffre hi no more to do ought for his father or his mother makig therr worde of God of none effecte, through your owne tradiciõs whych ye haue ordeyned. And many soche thynges do ye. *(marg.: Exod.xx.b; Deu.v.b; Exod.xxi; Leui.xx; Prou.xx.b; Mat.xv.b)*

And he called al the people vnto hym, ã sayd vnto them: herkẽ vnto me, euery one of you ã vnderstand. *There is nothing without a mã that cã defile hi whẽ it entereth into him: but those thiges whi che procede out of him, at those which defile y mã. If any mã haue eares to heare, let hi heare. And when he came to house away frõ y people, his disciples asked him of y similitud. And he said vnto thẽ: at ye so wout vnderstãding? Do ye not yet perceaue, that whatsoeuer thing frõ wythout, entrethe in to a man, it can not defyle him, because it entrethe not in to hys hert, but into y belly: ã goeth out ito y draught that pourgeth out al meates. *(marg.: C; math.xv.b)*

And he said: y defyleth a man which cometh out of a man. For frõ with in, euen out of the hert of mẽ proceade euil thoughtes, aduoutrye, fornicacion, murther, thefte, couetousnes, wickednes, deceyte, vnclennes, ã a wicked eie, blasphemi, pride, folishnes: al these euill thinges come frõ win, ã defile a mã. †And frõ thẽce he rose ã wẽt into the borders of Tire ã Sidõ, ã entred into an house, ã wolde y no mã shuld haue knowẽ. But he could not be hid. For a certaine womã whose daughter had a foule spret hard of him ã came ã fel at his fet. The womã was a greke out of Syrophenicia. ã she besought him y he wold cast out y deuil out of her daughter. And Jesus said vnto her: lett the childrẽ first be fed. For it is not mete to take y chyldrens breed, and to cast it vnto whelpes. She aswered ã said vnto him: euẽ so Master, *neuertheles, the whelpes also eate vnder y table of y children crommes. And he saide vnto her: for this saying go thy way, y deuil is gone out of thy daughter. And whẽ she was come home to her house, she foũd y deuil departed, ã her daughter lyig on the bed *(marg.: math.xv.c; D; math.xv.c)*

✚ And he departed againe frõ y costes of Tire ã Sidõ, ã came vnto the see of Galile thorow y middes of y costes of y x.cities. And thei brought vnto him one y was deffe ã stãbred in his speche, and prayed hi to put his hãde vpõ him. And he toke hi a side frõ the people, ã put his fingers in his eares ã did spit ã touched *(marg.: math.xv.d; math.ix.d; E)*

hys

his touge ⁊ loked vp to heuē ⁊ syghted, ⁊ said vnto him: Ephatha, that is to say be opened. And streyght way hys eares were opened, ⁊ the stringe of his tounge was loosed, and he spake plaine. And he cōmaūded thē that they shuld tel no mā. But the more he forbad them, so moch yͤ moare a greate deale they publisshed it: and were beyonde measure astonied, sayinge: ‡ he hathe done all thynges well, and hathe made booth the deffe to heare and the domme to speake. ⊢

Gene.i.d eccle.xxxix

¶ The miracle of the seuen loues. The pharises aske a sygne. The leuen of the pharises. The blinde receaueth hys syght.

The.viii. Chapter. ✠

A Math.xv.d In the daies whē ther was a very greate company, and had nothing to eate, Jesus called his disciples to hym ⁊ said vnto thē: I haue cōpassion on this people, because thei haue now bene wᵗ me.iii.dayes, and haue nothing to eate: ⁊ yf I shuld sēd thē awaye fasting to their owne houses, they shuld faynt by the waye. For diuers of thē came from farre. And his disciples answered hym: wher shuld a man haue breade here in yͤ wildernes to satisfie these? And he asked thē: howe many loues haue ye? They sayd, seuen. And he cōmaunded yͤ people to syt downe on the ground. And he toke yͤ.vii.loues, gaue thākes, brake ⁊ gaue to hys disciples, to set before thē. And thei did set thē before yͤ people. And they had a fewe smal fishes, And he blessed thē ⁊ cōmaūded thē also to be set before thē. And they ate and were suffised. And they toke vp of the broken meate yͭ was left.vii.baskets ful. And they that ate, were in nomber aboute fower thousand. And he sent them awaye. ⊢

B And a none he entred into a shyp with his disciples, ⁊ came itō yͤ parties of dalmanutha. * And yͤ pharises came forth, ⁊ began to dispute with him, sekinge of hym a sygne frō heauen ⁊ tempting hī. And he syghthed in hys sprete ⁊ sayde: why doth thys generacyō seke a sygne? Verely I sai vnto you, ther shal no signe be geuē vnto thys generaciō. And he lefte them and went into the shyp againe, ⁊ departed ouer the water.

Math.xvi.a Luke.xi.d John.vi.d

And thei had forgottē to take bread wᵗ thē, nether had thei in yͤ ship wᵗ thē more then one loofe. And he charged thē saying ✠ Take hede, ⁊ beware of yͤ leuen of the pharises, ⁊ of the leuen of Herode. And they reasoned amōg them selues sayinge: we haue no breed. And when Jesus knewe yͭ he said vnto them: why take ye thought because ye haue no bred? perceaue ye not yet, nether vnderstād? Haue ye your hertes yet blinded. Haue ye eyes ⁊ se not? ⁊ haue ye eares and hear not? Do ye not remember? When I brake.v.loues amōg.v.M. How mani baskets ful of broken meat toke ye vp? They sayde vnto him, twelue. When I brake.vii. amōg.iiii.M. How many baskettes of yͤ leuinges of broken meate toke ye vp? They sayd, seuen. And he said vnto thē: how is it that ye vnderstande not.

Math.xvi.a Luke.xii.a

C ✠ And he came to Bethsayda, ⁊ they brought a blind mā vnto hi, ⁊ desired hi to touch him. And he caught yͤ blid by yͤ hand, ⁊ leade him out of the towne ⁊ spat in his eyes ⁊ put hys hādes vpon him, ⁊ asked hi whether he saw oughte. And he loked vp ⁊ saide: I se yͤ men: for I se thē walk as they were trees. After yͭ he put his hādes againe vpon his eies, ⁊ made hi se. And he was restored to hys sight, ⁊ saw euery mā clerli. And he sent hi home to his house saying: nether go into yͤ toune, nor tel it to eny in the towne. ⊢

And Jesus went oute ⁊ his disciples into yͤ townes that lōg to the citye called Cesarea Philippi. And by the way he asked his disciples sayig: whō do men say yͭ I am? And thei āswered: some say that yͭ art John Baptist: some say Helyas: ⁊ some one of the prophetes. And he sayd vnto thē: but whō say ye yͭ I am? ✠ peter āswered ⁊ said vnto hi yͭ art very christ. Math.xvi.c Luke.ix.c John.vi.g

D And he charged thē, yͭ they shulde tell no mā of it. And he began to teach thē, how that yͤ sōne of mā must suffre many thinges, ⁊ shuld be reproued of yͤ elders ⁊ of the hie prestes ⁊ scribes, ⁊ be kylled, ⁊ after.iii.daies arise agayne. And he spake that saying openly. And Peter toke him asyde, and began to chyde him. Then he tourned aboute, and loked on hys disciples, and rebuked Peter sayinge, Go after me Satā. For thou sauerest not the thinges of god but the thynges of men. Math.xvi.d Luke.ix.c

✠ And he called the people vnto him, wᵗ

his

his disciples also, & said unto thē. Whoso-
ever wil folow me, let him forsake him self
& take up his cros, & folow me. For who-
soever wyl save hys lyfe, shall lose it. But
whosoever shal lose his life for my sake &
ÿ Gospels, ÿ same shal save it. What shal
it profet a mā, yf he shuld winne al ÿ worl-
de & lose his owne soule? or els what shal a
mā geve to redeme his soule againe? Who-
soever therfore shalbe ashamed of me & of
my wordes, amōg this advoutrous & sin-
ful generaciō: of him shal the sōne of man
be ashamed, when he cometh in ÿ glorye of
hys father with ÿ holy angels. And he say-
de unto thē: Verely I say unto you: There
be some of them ÿ stād here, which shal not
tast of deeth, tyl they have sene the kynge-
dom of god come wyth power.

The transfiguracion, The lunatike is healed. The disputacion who shuld be the greatest. Offences are forbydden.

The.ix.Chapter.

And after .vi. daies Jesus toke
Peter, James & John, & ledde
thē up into an hie mountayne
out of ÿ waye alone, & he was
trāsfigured before them. And
his raimēt did shine, & was made veri whi-
te, eve as snowe: so whyte as no fuller can
make upon the erth. And there apeerd un-
to them Helias wt Moses: & thei talked wt
Jesu. And Peter answered and sayd to Je-
su: Master here is good beynge for us, let
us make .iii. tabernacles, one for ÿ, one for
Moses, & one for Helias. And yet he wyst
not what he sayde: for they were afrayde.
And ther was a cloude that shadowed thē.
And a voyce came oute of the cloude say-
inge: * Thys is my deare sōne, heare him.
And sodenly they loked rounde about thē,
and sawe no man more then Jesus onelye
wyth them.

And as they came downe frō the hil, he
charged them that they shulde tel no man
what they had sene tyl the sonne of mā we-
re rysen frō deeth agayne. And they kepte
that sayinge with them, & demaunded one
of another, what ÿ rising frō deeth agayne
shuld meane? And they asked him saying:
why then saye the Scribes, that Helias
B must first come? He answered & saide unto
thē: * Helias verelis shal first come & restore
al thinges. And also the sonne of man as it
is wrytten, shal suffre manye thynges and
shalbe set at nought. Moreover I say un-
to you that Helias is come, and they have
done unto him whatsoever pleased thē, as
it is wrytten of hym.

And he came to his disciples & saw moch
people about them, and the Scribes dys-
putynge with them. And streight way al ÿ
people whē they beheld hym, were amased
and rā to hym & saluted him. And he sayde
unto the Scribes: what dyspute ye wyth C
them? ✝ * And one of ÿ cōpanye answered Mat.xvii.c
& sayd: Master I have brought my sonne Luke.ix.f
unto the, which hath a domme spryte. And
whensoever he taketh him, he teareth hym,
and he fometh, and gnassheth wyth his te-
the, and pyneth awaye. And I spake to thy
dyscyples that they shuld caste hym out, &
they coulde not.

He answered hym and sayde: O genera-
ciō without faith, how longe shall I be wt
you? how longe shall I suffre you? Brin-
ge hym unto me. And they broughte hym
unto hym. And assone as the sprete sawe
hym, he tare him. And he fell downe on the
grounde walowynge and foming. And he
asked his father how long is it a goo, sens
thys hath happened hym? And he sayde, of
a chylde: and ofte tymes casteth him in to
the fyre, and also into the water, to destroy
him. But yf thou canst do eny thyng, have
mercy on us, and helpe us. And Jesus say-
de unto hym: yf thou couldest beleve, al thi-
ges are possyble to hym that beleveth. And
streyght way the father of the chyld cryed
wyth teares sayinge: Lorde I beleve, help
myne unbelefe.

When Jesus saw that the people came D
runnynge to gether unto hym, he rebu-
ked thee foule sprete, sayinge unto hym:
Thou dumme and deffe sprite, I charge ÿ
come oute of hym, and entre no more in to
hym. And thee spryte cryed, and rente hym
sore & came oute: & he was as one that had
bene deed, in so moche that many sayde, he
is deed. But Jesus caught hys hande and
lyfte hym up: and he rose: And when he
was come into the house, hys dyscyples as-
ked him secretly why coulde not we cast hi
out? And he sayde unto them: thys kynde
cā by no nother meanes come forth, but by
prayer and fastynge.

✝ And they departed thens, & toke theyr
iorney thorow Galile, & he wold not ÿ eny E
man

Mat.xvii.c. luke.ix.e. mā shuld haue knowen it. For he taughte his dyscyples, & said unto them: *the sōne of mā shalbe delivered into ye hādes of mē, and they shall kyll hym and after that he is killed he shal aryse agayne ye thyrd day. But they wyste not what ye saying meāt, & were afrayed to aske him. And he came to Capernaum. And whē he was come to house, he axed them: what was it ye ye disputed bitwene you by ye way? And they held their peace: for by the waye they resoned amōge thē selues, who shuld be the chefest. * And he sate downe & called the twelue unto him & said to thē yf eny man desire to be fyrste, the same shalbe last of all, & seruaunte unto all. And he toke a chylde, & set him in the myddes of thē, & toke him in his armes and sayd unto them: whosoeuer receaueth enye soche a chylde in my name, receaueth me. And whosoeuer receaueth me, receueth not me, but him that sent me.

F John answered hym saying: + Master, we saw one castyng out deuyls in thy name, whyche foloweth not us & we forbade him because he foloweth us not. But Jesus said forbid him not. For ther is no mā that shall do a myracle in my name, that cā lyghtelye speake euyll of me. Whosoeuer is not agaist you, is on your part. And whosoeuer shal geue you a cup of water to drinke for my names sake, because ye belonge to Chryste, verely I saye unto you he shal not lose hys *reward. And whosoeuer shal offende one of these lytelons, that beleue in me, it were better for hym, that a mylstone were hanged aboute his necke, and that he were cast into thee see. Wherfore yf thy hāde offende the, cutt hym of. It is better for

G the, to enter into lyfe maymed, thē hauyng two handes go into hell, into fyre that neuer shalbe quenched, where their worme dyeth not, and thee fyre neuer goeth out. Likewyse yf thy fote offend the, cut hym of. For it is better for the to go halte into lyfe, then hauynge two fete to be caste into hell, into fyre that neuer shalbe quenched: wher their worme dyethe not, and thee fyre neuer goeth oute. Euen so yf thyne eye offend thee, plucke him out. It is better for thē to go in to the kyngdome of God wyth one eye, thē hauynge two eyes to be caste into hel fire: where theyr worme dyeth not, and the fyre neuer goethe oute.

What soeuer is done for christes sake shalbe rewarded with the rewardes that christ hath deserued for us.

Euery man therfore shalbe salted wyth fyre. And euerye sacryfyce shalbe seasoned wt salt. Salt is good. But yf ye salt be unsauery, what shall ye salt ther wt? Se that ye haue salt in your selues: & haue peace amōge youre selues, one wyth another.

Fyrie ... salt ... godes ... de.

Of deuorcemēt. The ryche man questioneth wyth Chryst. Of the sonnes of zebede. Barthimeus ye blynde man.

The.x. Chapter. ✠

AND he rose from thence and went into the costes of Jurye through the regyō that is beyond Jordan. And the people resorted unto hym a freshe: & as he was wonte, he taught them agayne. And thee Pharyses came and asked hym a questyon: whether it were lawfull for a man to put away hys wyfe: to proue hym. And he answered & said unto them: * what dyd Moyses byd you do? And they sayde Moses suffred to wryte a testymonyall of deuorsement, and to put her away. And Jesus answered and sayde unto them: For ye hardnes of youre hertes he wrote this precepte unto you. But at the fyrst creacyon God made them man and woman. * And for thys thynges sake shall man leue hys father and mother & byde by his wife and they twayne shalbe one fleshe. So then are they nowe not twayne but one flesh. Therfore what God hathe coupled, let not man separate.

I

Deu.xxiiii. math.v.

Gene.ii. i.Cor.vi. math.xix. eph.v.

B And in the house his disciples asked him agayne of that matter. And he sayde unto them. Whosoeuer putteth awaye his wife & maryeth another, breakethe wedlocke to herwarde. And yf a womā forsake her husband and be maryed to another: she cōmytteth aduoutrye. ‡ And they brought chyldren to hym, that he shoulde touche them. And hys dyscyples rebuked thoose that brought them. When Jesus sawe that, he was dyspleased and sayde to them: Suffre the chyldren to come unto me, & forbyd thē not. For of such is ye kingdom of God. Verelye I saye unto you whosoeuer shall not receaue the kingdom of God as a childe, he shal not enter therin. And he toke thē up in his armes, & put his hādes upō thē, and blessed them.

math.xix. luk.xviii.

✠‡ And when he was come into the way, ther came one running and kneled to him, & asked hi: good Master, what shal I do:

math.xix. luk.xviii.

that

that I maye enherett eternall lyfe? Jesus
sayde to hym: why callest thou me good?
There is no man good but one whyche is
C god. Thou knowest the cōmaūdementes:
breake not matrymony: kyl not: steale not,
bere no false wytnes: defraude no mā: ho-
noure thy father & mother. He answered &
sayde to hym master al these I haue obser
ued frō my youth Jesus beheld him, & had
a fauour to hym & sayd vnto him: one thin
ge is lackig vnto ẏ Go** & sel al that thou
hast, and geue to the poore & thou shalt ha-
ue treasure in heuen & come & folowe me, &
take vp the crosse. But he was discumfor-
ted with that saying, & went away mourni
ge, for he had greate possessions.

And Jesus looked round about, & sayd
vnto his disciples: what an hard thig is it
for thē ẏ haue ryches, to entre into the king
D dō of God. And his dysciples were aston-
nyed at hys wordes. But Jesus answered
againe & said vnto thē: children how herde
is it for thē. ẏ trust in rychesse, to entre in to
the kyndom of God? It is easyer for a ca-
mel to go thorowe the eye of an nedle, then
for a ryche man to entre into the kyngdom
of god. And they were astonied out of mea
sure, sayinge betwene thē selues: who then
can be saued? Jesus loked vpō thē & said:
with men it is vnpossible but not wt god:
for wyth god al thynges are possyble.

E And Peter beganne to say vnto him: Lo,
we haue forsaken all, and haue folowed
the. Jesus answered & sayde: Uerely I say
vnto you, ther is no mā that forsaketh hou
se, or brethren, or systers, or father, or mo-
ther, or wyfe, other chyldren, or landes for
my sake and the gospelles, whych shal not
receaue an hundred foolde nowe in this li-
fe: houses and brethren, and systers, & mo-
thers, and chyldren and landes with perse
cutions: and in the worlde to come, eternal
lyfe. Many ẏ are fyrst, shalbe last, & ẏ last,
fyrst. And they were in the waye goyng vp
to Jerusalem. And Jesus went before thē:
and they were amased, & as they folowed,
were afrayde.

And Jesus toke the .xii. agayne, & began
to tel them what thynges shuld happē vn-
to him. Beholde we go vp to Jerusalem,
and the sonne of man shalbe delivered vn-
to ẏ hie prestes and vnto the Scribes: and
they shall condempne him to deethe, & shall
delyuer him to the gentylles: and they shal
mocke him, and scourge him & spytt vpon
hym and kyll hym. And the thyrde daye he
shall ryse agayne

And then James and John the sōnes of
zebede came vnto him, saying: Master: we
wold that thou shuldest do for vs whatso
euer we desyre. He sayde vnto them: what
wold ye I shuld do vnto you? Thei said to
him: graunt vnto vs that we maye sit one
on thy ryght hande, & the other on thy lyfte
hād, in thy glori. But Jesus said vnto thē.
Ye wot not what ye aske. Cā ye dryncke of
the cup that I shal drynck of, and be bap-
tised in the baptime that I shalbe baptised
in? And they sayde vnto hym: that we can.
Jesus sayde vnto them: ye shal drincke of F
the cup that I shall dryncke of & be bapty
sed wt the baptyme that I shalbe baptised
in: but to sit on my ryght hand and on my
lyfte hande is not myne to geue, but to thē
for whom it is prepared.

* And when the .x. herd that they begā to Mat.xx.d.
disdayne at James & John. But Jesus cal
led them vnto him & sayde to them: ye kno
we ẏ they which seme to beare rule among
the gentils, raigne as lordes ouer thē. And
they that be greate amonge them, exercyse
auctorite ouer thē. So shal it not be amō-
ge you but whosoeuer of you wilbe greate
amōg you, shalbe your minister. And who
soeuer wilbe chefe, shalbe seruaūt vnto al
For euē the sonne of mā came not to be mi
nistred vnto: but to minister, & to geue his
lyfe for the redemption of many.

And they came to Hiericho. * And as he G
wēt oute of Hiericho wyth hys disciples, & math.xx.d
a great nombre of people: Barthymeus ẏ Lu.xviii.g
sonne of Thimeus which was blynde, sate
by the hye wayes syde beggynge. And whē
he hearde that it was Jesus of Nazareth,
he beganne to crye and to saye: Jesus thee
sonne of Dauid, haue mercye on me. And
many rebuked hym, that he shoulde holde
hys peace. But he cryed thee more a grea-
te deale, thou sonne of Dauid haue mercy
on me. And Jesus stode styll, and cōmaū
ded hym to be called. And they called thee
blynde, sayinge vnto hym: Be of good cō
forte: ryse, he calleth the. And he threwe a-
way hys clooke, and rose and came to Je-
sus. And Jesus answered, & saide vnto hi:
what wylt thou that I do vnto thee? The
blynd

blind said unto him: Master, that I might se. Jesus sayde unto hym: go thy way, thy faith hath saued þ. And by & by he receued his sight, and folowed Jesus in the waye.

The Notes.

a✱ Go sel al þ þ hast/that is pluck thy herte from al that þ doest possesse, & so forsake them w al thy hearte so that in thy mynde thou sell them, and be readie also in deade to sel them yf the necessitie of thy neighbour requere it. The affecte and truste in thynges possessed muste we euer renounce or elles are we not perfect as Mat.xix.b

¶ Chryst rideth to Jerusalem. The figge tree drieth up. The biers and sellers are cast out of the temple. The Pharises question with chryst.

The.xi.Chapter.

A Mat.xxi.a. Luke.xix.c

And when they came nye to Jerusalem unto Bethphage and Bethanye, besides mount Olyuete, he sente forthe two of hys dysciples, and sayd unto them: Go youre wayes into the towne that is ouer agaynst you. And as sone as ye be entred in to it, ye shall fynde a coolt, bounde, whereon neuer man sate: lose hym and brynge hym. And If enye man saye un to you: why do ye so? saye that the lord hath neade of hym: and streyghte way he wil sende hym hydder. And they wente their waye & founde a coolte tyed by the dore without in a place where two wayes met, & they losed hym. And dyuers of them that stode

John.xii.b. there, sayde unto them: ✱ what do ye loosinge thee coolte? And they sayde unto them euen as Jesus had commaunded thē. And they let them go. And they brought þ coolte to Jesus, and caste theyr garmentes on

B him: & he sate upō him. And manye sprede their garmētes in þ way. Other cut downe braunches of the trees, & strawed thē in the waye. And they that went before and they that folowed, cryed sayinge: ✱ Hosanna: blessed be he that commeth in the name of the Lorde. Blessed be thee kyngdome that commeth in the name of hym that is Lord of oure father Dauid: Hosanna in thee hyeste.

And the Lord entred into Jerusalē & into the tēple. And when he had loked round about upō al thinges, & how thee euen tyde was come, he went oute unto Bethany, w the twelue. And on the morowe when they were come out frō Bethany, he hungred, & spied a❋ fygge tree a farre of hauinge leues, & wēt to se whether he myght find eny thing theron. But when he came therto, he found nothynge but leues: for the tyme of fygges was not yet. And Jesus answered and sayd to it: neuer man eate frute of thee here after whyl the world stādeth. And his dyscyples hearde it.

C And they came to Jerusalem. And Jesus went into the temple, and beganne to caste out the sellers and byers in the temple, and ouerthrewe the tables of the moneye chaūgers, and the stoles of them that solde doues: and wolde not suffre that eny man caryed a vessell thorow the tēple. And he taught sayinge unto them, ✱ is it not wrytten: my house shalbe called the house of prater unto al nacions? But ye haue made it a dē of theues.

And the Scribes and hye preastes hearde it and sought howe to destroie him. For they feared him, because all the people marueled at his doctrine. And whē euē was come, he went out of þ citie. ✱ And in þ mornynge as they passed by, they saw þ figge tree dryed up by þe rotes. And peter remēbred & sayde unto him: master, beholde, þ fygge tree which thou cursedest, is wyddred away. And Jesus answered & said unto thē: haue cōfydens in god. ✝ Verely I saye unto you, þ whosoeuer shall say unto thys mountayne take awaye thy selfe, & cast thy selfe into the see and shall not wauer in hys herte, but shall beleue those thynges which he sayeth shall come to passe, what soeuer he sayeth, shalbe done to him. Therfore I say

D unto you. ✝ whatsoeuer ye desyre when ye pray, beleue þ ye shal haue it, & it shalbe done unto you. And when ye stand and pray, forgeue yf ye haue eny thyng agaynste eny mā: þ your father also which is in heuē, may forgeue you your trespases.

And they came agayne to Jerusalem. ✝ And as he walked i þ tēple, ther came to hi the hye prestes, & þ Scribes, & the elders, & sayde unto hym: by what auctoritie doest þ these thynges? and who gaue the this auctoritie, to do these thinges? Jesus āswered & said unto them: I wil also aske of you a certayne thynge & answere ye me: & I wyll tel you by what auctoryte I do these thynges. The baptime of John, was it from heuen or✱ of men? Answere me. And they thoughte in thē selues sayinge: yf we shall say frō heuen: he wyl saye, why then dyd ye

not beleue hi? but yf we shal say, of mē:
then feare we ẏ people. For al men coun
ted John, that he was a verie Prophete.
And they answered & sayde vnto Jesu:
we cannot tel. And Jesus answered, and
sayd vnto them: nether wyl I tel you by
what auctorite I do these thynges.

The Notes.

a* Hosanna loke in Mat.xxi.b
b* Fygge tree loke in Mat.xxi.b
c* Of men or of heuen/loke Mat.xxi.c

¶ The vineyarde is let oute. Geue to Cesar that belongeth to Cesar. Of the Saduces. of the doctor of lawe, ypocrytes must be eschewed. the offerin ge of the poore wedowe.

The.xii. Chapter.

AND he begã to speake vnto
A them in similitudes. A certay
ne mã plãted a vyneyard, &
cõpassed it wt an hedge & or
deined a wine presse, & bylt
a towre in it. And let it oute to hire vnto
husbãdmē, & went into a straũg coũtre.
And whē the tyme was come, he sente to
ẏ tenaũtes a seruaũt, ẏ he might receaue
of ẏ tenaũtes of the frute of the vineyar
de. And thei caught him & bet hi, & sēt hi
againe emptye. And moreouer he sente
vnto thē another seruaũt, & at hi thei cast
stones & brake his heed, & sent him agai
ne al to reuyled. And agayne he sent ano
ther, & him they kylled: & many other, be
tynge some and kyllynge some.

Yet had he one sonne whō he loued ten
derly, him also he sente at ẏ last vnto thē
sayig they wil feare my sōne. But ẏ te-
naũtes said amõgest thē selues: this is ẏ
heire: come let vs kil him & ẏ inheritaũce
shalbe oures. And they toke hi & kylled
him, & cast hi out of ẏ vyneyarde. What
shal then the Lord of the vyneyarde do?
He wil come and destroye the tenãtes, &
let out ẏ vyneyard to other. Haue ye not
redde this scrypture? *The stone which
the bylders did refuse is made the chefe
stone in ẏ corner: thys was done of thee
lord, and is meruelous in our eyes. And
thei went about to take him, but thei fea
red the people. For they perceaued that
he spake that symplytude against them.
And they left him and went their waye.

*And they sent vnto hi certaine of the
pharises wt Herodes seruaũtes, to take
hi in his wordes. And assone as they we
re come they sayde vnto him: master we
know that ẏ art true, & carest for nomã: B
for thou consyderest not ẏ degre of men
but teachest the way of God trulye: Is
it lauful to pay tribute to Cesar, or not?
Ought we to geue, or oughte we not to
geue? He vnderstode their simulation &
said vnto them. Why tempt ye me? Bri
ge me a peny, that I maie se it. And they
brought. And he said vnto thē: whose is
thys ymage and superscrypcyon? And
they sayd vnto him, Cesars. And Jesus
answered and sayd vnto them: Thē ge Rom.xiii.b math.xxii.c
ue to Cesar that which belõgeth to Ce-
sar: and to god, that which perteineth to
god. And they meruelled at hym,

Then came ẏ Saduces vnto hi, whi-
che say, ther is no resurrection. And they math.xxii.a Luke.xx.d
asked him saying: Master, Moses wro Deu.xxv.b
te vnto vs yf any mans brother dye, & le
ue hys wyfe behīd hym, and leue no chyl
drē: that then his brother shuld take his
wyfe, and reyse vp seed vnto his brother
There were seuen brethren: & the fyrste
toke a wife, & when he died lefte no seed
behind him. And ẏ second toke hir, & dy-
ed: nether left eny seed. And the third ly-
kewyse. And seuē had her & lefte no seed
behind thē. Last of al the wife dyed also
In the resurrectiõ then whē they shal ry
se againe: whose wife shal she be of thē?
For seuen had her to wife. Jesus answe
red & said vnto them: Ar ye not therfore
deceaued & vnderstande not the scryptu
res, nether the power of god? For when C
they shal rise againe frõ deeth, they ney-
ther mary nor ar maried: but are as thee
angels which ar in heuen. As touchyng
the deed, that they shal rise agayne: haue
ye not redde in the boke of Moses, howe
in the busshe God spake vnto hi sayin-
ge: I am the god of Abraham and god Exodi.iii.b
of Isaac, & the god of Jacob? He is not ẏ
god of the deed, but the god of the lyuin
ge. Ye are therfore greatly deceaued.

*And ther came one of ẏ Scribes that math.xxii.d
had herd them disputing together, & per
ceaued that he had answered them wel, &
asked him: which is ẏ fyrst of al the cõ-
maũdementes? Jesus ãswered him: the
fyrst of all ẏ cõmaũdementes is. Heare
Israel: *The lord god, is one lord. And mat.xxii.d. Exodi.xx.a
thou shalt loue the Lord thy god wt all Deute.vi.a
thy hert, & with al thy soule, and wyth al

thy mynd, & with all thy strength. Thys is the first cōmaundement. And the secōd is lyke vnto this: * Thou shalt loue thy neyghbour as thy self. There is none other cōmaūdement greater then these.

leuit.xix.d math.xxii.d Rom.xiii.c Galat.v.b.

And the Scrybe sayd vnto him: well master, thou hast said the truth, that ther is one God and that ther is none but he. And to loue him withal ÿ hert, & withall the mind & withal the soule, & withal the strength: & to loue a mās neyghbour as him self, is a greater thing then al burnt offeringes & sacrifices. And whē Jesus saw that he answered discretly, he sayde vnto him: a * Thou art not farre frō the kingdom of God. And nomā after that durst aske hym any questyon.

And Jesus answered & said, teaching in the temple: how say the Scrybes that

D Christ is ÿ sonne of Dauid? for Dauid him self inspyred with ÿ holi goost, said: The Lord sayd to my Lorde, syt on my ryght hand b * tyl I make thyne enemyes thy fote stole. Then Dauid him selfe calleth hym Lord: and by what meanes is he then hys sonne? And moche people hearde hym gladly.

And he sayd vnto thē in his doctrine: beware of ÿ Scribes which loue to goo in lōge clothing, and loue salutacions in thee market places, and the chefe seates in the sinagoges, and to syt in the vpper most rowmes at feastes, & deuoure wydowes houses, & that vnder a couloure of longe praying. These shal receaue greater damnatyon.

✠ And Jesus sat ouer agaynst the treasury, & beheld how the people put money into the treasurye. And many that were ryche cast in moch. And ther came a certayne poore wydowe, & she threw in two mytes, which make a farthinge. And he called vnto hym his disciples & sayd vnto thē: Verely I saye vnto you, that this poore wydowe hath cast more in, then al they which haue cast into the treasurye. For they all dyd caste in of theyr superfluyte: but she of her pouerte, dyd cast in al that she had, euen al her lyuinge. ✠

The Notes

a * Thou art not farre frō the kingdom of God, that is, thou hast the true knowledge of the law & lackest nothing but fayth & trust in me, by whych onely cometh euerlastyng lyfe.

b * Tyl I make thyne enemyes thy fote stole &c. Loke in Math. xxii. d

¶ The ende of the worlde, & the daye & the houre is vnknowen.

The .xiii. Chapter. ✠

A Nd as he wēt out of the temple, one of his disciples said vnto hym: Master, se what stones, & what bildinges are here. And Jesus answered & sayd vnto him: Seyst thou these greate byldinges? Ther shal not be left one stone vpō another, that shal not be throwē downe. And as he sate on mount Oliuete ouer against the temple, Peter, & James and John, and Andrew asked him secretly: tel vs, whē shal these thinges be? And what is the sygne when al these thynges shalbe fulfylled? And Jesus answered them, and began to saye: * take hede lest any man deceaue you. For many shal come in my name saying: I am christ, and shal deceaue many.

mat.xxiiii.a Luke.xxi.a

mat.xxiiii.a luke.xxi.b

When ye shal heare of warre & tydinges of warre, be ye not troubled. For soch thinges must nedes be. But ÿ ende is not yet. For there shal nation aryse agaynst nacion, & kingdom against kingdom. And ther shalbe erthquakes in al quarters, & famishmente and troubles. These are the beginninges of sorowes. B * But take ye hede to your selues. For they shal bringe you vp to the cousels & into the synagoges, & ye shalbe beatē: ye and shalbe brought before rulers & kinges for my sake for a testimoniall vnto them. And the Gospel must fyrst be publysshed among all natyons.

John.xvi.a

‡ But whē thei leade you & present you take no thought afore hād what ye shal saye nether ymagion: but whatsoeuer is geuen you at ÿ same tyme, ÿ speake. For it shal not be ye that shal speake, but the holy goost. Yea & ÿ brother shal deliuer ÿ brother to death, & the father the sonne & the childrē shal ryse agaynste their fathers & mothers, & shal put thē to death And ye shalbe hated of al mē for my names sake. But who soeuer shall endure vnto the ende, the same shalbe safe.

Math.x.c Luke.xxi.b

‡ Moreouer whē ye se the abhominacion ÿ betokeneth desolaciō, wherof is spoken by Daniel the prophet, stand wher it ought not, let him that redeth vnderstād

mat.xxiiii.b Luke.xxi.b Dani.ix.g

Then

Then let thẽ y be in Jury, fle to the moũtaynes. And let him y is on the housetop not descend downe into the house, nether entre therin, to fetch eny thing out of his house. And let him y is in y feld, not turne back agayne unto the thinges which he left behind him for to take his clothes with him. Wo shalbe then to thẽ that are wyth chyld, & to thẽ that geue soucke in those dayes. But pray, a* that your flighte be not in the winter. For ther shalbe in those dayes soche tribulatiõ, as was not frõ the beginnig of creatures which god created unto thys tyme, nether shalbe. And except y the Lord shuld shorten those dayes, no mã shuld be saued. But for the electes sake, which he hath chosen, he hath shortened those dayes.

C mat.xxiiii.b Luke.xvii.c

*And then, yf any mã saye to you: lo, here is Christe: lo, he is there, beleue not. For false Christes shal ryse, & false Prophethes, & shall shewe myracles & wonders, to deceaue yf it were possible, euẽ y electe. But take ye hede: beholde, I haue shewed you al thinges before.

mat.xxiiii.c Luke.xxi.c

*Moreouer in those dayes, after that tribulatiõ the sunne shal were darcke, & the mone shal not geue her light, and the starres of heauen shal fal: & the powers which are in heuen shal moue. And then shal they se the sonne of man cominge in the cloudes, with great power and glory. And then shal he sende his angelles, and shal gather together his elect frõ y fower wyndes, and from the one ende of the world to the other.

D Math.xxiiii.c Luke.xxi.c

Learne a similitude of y fyg tree. whẽ his brãches are yet tẽder, & hath brought forth leues, ye know that somer is neare. So in like maner whẽ ye se these thiges come to passe: understand, y it is nye euẽ at the dores. Verely I say unto you, that this generatiõ shal not passe, til these thiges be done. Heuẽ & erth shall passe, but my wordes shal not passe. But of y day & the houre knoweth noman: no not thee angels which ar in heauẽ: b* nether the sonne him selfe: saue the father only.

mat.xxiiii.d Luke.xxi.d Daniel.vi.c

Take hede, watch & pray, for ye know not whẽ the tyme is. As a man which is gone into a straũge coũtrey, & hath lefte his house, & geuẽ auctoritie to his seruaũtes, & to euery mã his worke, & cõmaunded the porter to watche. Watche therfore, for ye know not whẽ the master of the house wyl come, whether at euen or at midnight, whether at the cock crowing or in the dauning: leste yf he come sodenly he shuld fynd you sleping. And that I say unto you, I say unto al men, watche.

The Notes

a* That your flight be not in the winter, loke in Math, xxiiii, b

b* Neyther the sonne hym selfe &c. As cõcerning his mãhode he was lesse thẽ hys father / & therfore knew it not / al thoughe by hys godhed he knew it

¶ Mary Magdalen anoynteth Christ. The ester lambe is eaten. Christ is take. Peter denieth him wyth many other thinges that were demaunded of Christ.

The .xiiii. Chapter. ✠

After two daies folowed Ester, and the dayes of swete bred. And the hye priestes & the Scrybes sought meanes howe they mighte take hym by craft and put him to death. But they sayd: not in the feast daye, leest any busynes aryse among the people.

A mat.xxvi.a Luke.xxii.a

‡When he was in Bethania, in y house of Simõ the leper, euẽ as he sate at meate, ther came a womã hauing an alabaster boxe of oyntmẽt called narde, y was pure & costly: & she brake the boxe & powred it on his head. And ther were some y were not cõtent in them selues, & sayde: what neded this waste of ointment? For it might haue bene solde for more thẽ .iii. hundred pens & bene geuẽ unto y poore. And they grudged agaynst her.

mat.xxvi.a John.xii.a

And Jesus sayd: let her be in rest, why trouble ye her? She hathe done a good worke on me. For ye shal haue poore w you all wayes: & whensoeuer ye wyll ye may do thẽ good: but me ye shal not haue al wayes. She hath done y she could she came afore hand to anoynt my body to hys burying warde. Verely I say unto you: wheresoeuer thys gospell shalbe preached thorow out the whole worlde: this also that she hath done, shalbe reherfed in remembraunce of her.

B mat.xxvi.b Luke.xxii.a

‡And Judas Iscarioth, one of the .xii. wẽt away unto the hye priestes, to betray him unto thẽ. When they herd that, they were glad, & promised that they wold geue him money. And he soughte, howe he might conueniently betraye hym.

And the fyrst day of swete bred, when men offer the pascal lambe, his disciples sayd vnto him: wher wilt thou ẏ we go & prepare, that thou mayst eate the ester lābe? And he sēt forth two of hys disciples and sayd vnto them. Go ye into the citie and ther shall a mā mete you bearinge a pitcher of water, folow hi. And whether soeuer he goeth in, saye ye to the good mā of ẏ house, the master asketh wher is the gest chāber, wher I shal eate the ester lābe with my disciples. And he wyll shewe you a greate parlour, paued & prepared: there make readye for vs. And his disciples went forth & came to the cytie & foūde as he had sayd vnto thē: & made ready the Ester lambe.

C ‡ And at euē he came with thē .xii. And as they sate at borde & ate, Jesus sayde: Verely I saye vnto you: that one of you shall betraye me whiche eateth with me. And they begāne to mourne, and to say to hym one by one: is it I? And another sayd: is it I? He answered & sayde vnto them: It is one of the .xii. & the same dyppeth with me in the platter. The sōne of man goeth, as it is written of hym: but wo be to that man, by whom the sonne of man is betrayed. Good were it for hym: yf that man had neuer bene borne.

Mat. xxvi. b.
Luke. xxii. b.
John. xiii. c.

And as they ate, Jesus toke bred, blessed & brake & gaue to them & sayd: Take eate, this is my body. And he toke ẏ cup, gaue thankes, & gaue it to thē, & they all dranke of it. And he said vnto thē: This is my bloud of the newe Testamēt whyche is shed for many. Verely I say vnto you: I wyl drinke nomore of this frute of the vyne, vntyll that daye, that I drinke it new in the kyngdome of God. And when they had sayde grace: they wēt out to mount Olyuete.

And Jesus said vnto thē: Al ye shalbe offended thorowe me this nighte. For it is writtē: I wyll smyte the shepeherde, & the shepe shalbe scattered. But after ẏ I am rysen agayne, I wyll go into Galile before you. ‡ Peter sayde vnto him. And though al mē shuld be offended, yet wolde not I. And Jesus sayd vnto him. Verely I say vnto the, this daye eué in this night before ẏ cock crowe twyse, ẏ shalt denye me thryse. And he spake boldlyer: no, yf I shuld dye with the, I wil not denye the. Lykewyse also sayd they all.

Mat. xxvi. c.
Luke. xxii. b.
John. xiii. b.

D ‡ And they came into a place named Gethsemani. And he said to his disciples Syt ye here whyl I go apart and pray. And he toke wyth hym Peter, James & John, & he began to waxe abashed, & to be in an agony & sayd vnto thē: My soule is very heuy euē vnto the death, tarye here & watch. And he went forth a lyttle & fel downe on the groūde & prayed, ẏ yf it were possible, ẏ houre might passe frō him. And he sayd: ‡ Abba father al thinges are possible vnto the take away this cup frō me. Neuerthelesse not ẏ I wyll: but that thou wylt, be done.

And he came & found them sleping, & sayd to Peter: Simō slepest thou? Couldest not thou watch with me one houre? watch ye, & praye lest ye enter into temptaciō, the sprete is ready, but the fleshe is weeke. And agayne he wēt away & prayde & spake ẏ same wordes. And he returned & foūd thē a slepe agayn for their eyes were heuy: nether wist they what to answere him. And he came the thyrd time & sayd vnto thē: slepe a hens forth, & take your ease, it is ynough. The houre is come, behold ẏ sōne of mā shalbe delyuered into ẏ hādes of synners. Ryse vp, let vs go. Lo he that betrayeth me, is at hande.

E

And immediatly whyl he yet spake, came Judas one of the twelue, & wt hym a great nōber of people wyth sweardes & staues frō the hye Prestes & Scrybes & elders. And he that betrayed him had geuen them a general token saying: whoso euer I do kysse, he it is: take him & leade hi away warely. And as sone as he was come he wēt streyght way to hym, & said vnto hym: master, master, & kyssed hym. And they layd their hādes on hym, & toke him. And one of them ẏ stode by, drue out a swearde, and smote a seruaunte of the hye Preste, and cut of hys eare.

F And Jesus answered & sayd vnto thē: ye be come out as vnto a thefe wt sweardes & with staues, for to take me. I was dayly wt you in the tēple teachinge, & ye toke me not: but ẏ the scriptures shuld be fulfilled. And they al forsoke hym & ran away. And ther folowed him a certayne yonge mā, clothed in lynnē vpō ẏ bare, &

they

the yonge men caught him, & he left hys
mat.xxvi.f / Luke.xxii.f / Joh.xviii.b lynné, & fled frō thē naked. ‡ And thei led
Jesus away to ẏ hyest prieste of all, & to
him came al ẏ hye priestes, & the elders, &
the Scribes. And Peter folowed him a
great way of euen into the pallys of the
hye prieste, & sate with the seruaūtes, and
warmed him selfe at the fyre.

And the hye Priestes & all the councel
sought for witnes agaynst Jesu, to put
hym to death & foūd none. Yet many ba
re false witnes agaīst hym, but theie wit
nes agreed not together. And ther arose
mat.xxvi.f / Luk.xxii. certayn & brought false witnes agaynst
him saying. We herde him saye: I wyll
destroy this tēple made with hādes, and
with in thre dayes I wyl bylde another,
made withoute handes. But theyr wyt-
nes agreed not together.

And the hyest prieste stode vp amōgest
thē, & asked Jesus saying: āsweretst thou
nothing? Howe is it that these bare wyt-
nes agaynst ẏ? And he helde his peace, &
āswered nothing. Agayn ẏ hyest Prieste
asked him & sayd vnto him: Art ẏ christ
the sonne of the blessed? And Jesus said
G I am. ‡ And ye shal se ẏ sonne of mā syt
mat.xxvi.f / Luke.xxii.g on the right hande of power, & come in ẏ
cloudes of heauē. Thē the hiest priest rēt
his clothes & said: what nede we any fur
ther of wytnes? Ye haue hearde blasphe
my, what thinke ye? And thei al gaue sen
tence that he was worthy of death. And
some begā to spit at him, & to couer hys
face, & to beate him with fistes, & to saye
vnto him, arede vnto vs. And the seruā-
tes boffeted hym on the face.

And as Peter was beneth in the pal-
lys, ther came one of ẏ wenches of ẏ hieste
mat.xxvi.g / Luke.xxii.f / Joh.xviii.c prieste: & ‡ whē she saw Peter warminge
him selfe, she loked on hym, & sayd: wast
not thou also with Jesus of Nazareth?
And he denyed it saying: I know hi not
nether wot I what thou sayeste. And he
wēt out into the porche, & the cock crewe
And a damsel saw him: & agayne began
to saye to thē that stode by, this is one of
thē. And he denyed it agayne. And ano-
ne after, they ẏ stode by, sayd agayne to
Peter: surely thou art one of them, for ẏ
arte of Galile, & thy speach agreeth ther
to. And he began to cursse and to sweare
sayinge: I know not thys mā of whō ye
speake. And agayne the cock crewe, ‡ &
mat.xxvi.g / Luke.xxii.g Peter remembred the worde that Jesus
sayde vnto hym, before the cocke crowe
twyse, thou shalte denye me thryse, & be-
ganne to wepe.

¶ The Passyon of Christ. Of hys death and
buryall.

The .xv. Chapter.

And anone in the dawninge
A
mat.xxvii.a / Luk.xxiii.a / Joh.xviii.c the hye Priestes held coūsell
with the elders & the Scri-
bes, & the whole cōgregatiō
& boūde Jesus & ledde hym
away and deliuered hym to Pilate. And
Pylate asked hym: art thou the kyng of
the Jewes? And he answered & sayd vn
to him: thou sayest it. And the hie priestes
accused him of many thinges. Wherfo-
re Pylate asked hym agayne sayinge: ‡
mat.xxvii.b / Luk.xxiii.b Answerest thou nothing? Beholde howe
manye thinges they laye too thy charge.
Jesus yet answered neuer a worde, so ẏ
Pylate merueiled.

At that feast Pylate was wont to de
lyuer at their pleasure a presoner: whom
soeuer they wolde desyre. And ther was
one named Barrabas, whych lay boūde
wt thē that made insurrectiō, & in ẏ insur
rection cōmitted murther. And thee peo-
ple called vnto him, & began to desyre ac
cording as he had euer done vnto them.
Pylate answered them & sayd: Wyll ye
that I lowse vnto you the king of ẏ Je-
wes? For he knew ẏ the hye priestes had
deliuered him of enuy. But ẏ hie priestes
had moued the people ẏ he shuld rather
delyuer Barrabas vnto them.

And Pylate answered agayne, & said
mat.xxvii.b / Luk.xxiii.c vnto thē: ‡ What wyll ye then that I do
wyth hym whō ye cal the kyng of ẏ Je-
wes? And they cryed agayne: Crucifye
him. Pilate sayde vnto thē: What euyll
hath he done? And they cryed the moare
feruētlye: Crucifye hym. And so Pylate
wylling to content the people lowsed thē
Barrabas, and deliuered Jesus whē he
had scourged him, for to be crucified.

And the souldiars led him away into ẏ B
cōmē hal, and called together the whole
multitude, & they clothed him with pur-
ple, & they platted a crowne of thornes &
crowned him withal, and begā to salute
hym. Hayle kynge of the Jewes. And

they smote him on the head with a rede, & spat vpon him, & worshipped hym.

And whē they had mocked hym, they toke the purple of him, & put his own clothes on him & ledde him oute, to crucifye
Mat.xxvii.d Luk.xxiii.d hym. ‡ And they cōpelled one that passed by, called Simō of Cyrene (which came out of the felde, & was fa her of Alexander and Rufus) to beare his crosse. And
C they brought hym to a place named Golgotha (which is by interpretaciō, the place of dead mens scoulles) and they gaue him to drinke, wyne mingled with myrre but he receaued it not.

And whē they had crucified him, they parted his garmētes, castinge lottes for thē, what euery man shulde haue. And it was about y thyrd houre, & they crucified hym. And thee tytle of hys cause was writtē: The kyng of y Jewes. And they crucified w hym.ii.theues: the one on y right hād, & the other on his left. And the
Esay.liii.d scripture was fulfilled which sayth: he was counted among the wycked.

Mat.xxvii.e Luk.xxiii.e ‡ And they that wēt by rayled on him: wagging their heades & saying: A wretche, that destroyest the tēple, & byldeste it in thre dayes: saue thy self, & come down frō the crosse. Lykewyse also mocked hi the hye Prestes among thē selues wyth the Scrybes & sayd, he saued other men hym self he cannot saue. Let Christe the kyng of Israell now descende from the crosse, that we maye se and beleue. And they that were crucified wyth hym, checked hym also.

And when thee syxte houre was come darkenes arose ouer al the erth vntyll y nynthe houre. And at y nynth houre Jesus cried with a loude voyce saying: Eloi, Eloi, lawaasbathani whichis yf it be interpreted: ‡ my god, my god, why hast
Psal.xxi.a thou forsakē me. And some of thē y stode
D by, whē they heard that, sayd: beholde he calleth for Helias. And one ran & fylled a sponge ful of vyneger, & putt it on a rede, & gaue him to drinke, sayinge: let hym alone, let vs se whether Helias wyl come and take hym downe.

But Jesus cryed wyth a loude voyce & gaue vp the Goost. And a* the vayle of the tēple dyd rēt in two peces, frō thee toppe to y bottome. And whē the Cēturion which stode before him, saw y he so cryed & gaue vp the goost, he sayd: truly this mā was y sonne of god. Ther were also wemē a good way of beholdig him amōg whō was Mary Magdalen and Mary the mother of James the lytle, & of Joses, & Mary Salome: whych also whē he was in Galile, folowed him & ministred vnto hym, & manye other wemen which came vp with him vnto Jerusalē

And now whē night was come (because it was the eue that goeth before y Saboth) Joseph of Arimathia a noble counsellour whych also loked for the kingdō of God, came & wēt in boldly vnto Pilate, & begged the body of Jesu. And Pilate merueiled that he was already dead, & called vnto him the Cēturion, & asked of him, whether he had ben any whyle dead And when he knew the truth of y ‡ Centuriō, he gaue y body to Joseph. And he [illegible] bought a linnē cloth, & toke him down, & wrapped him in y linnē cloth, & layd him in a tombe that was hewen out of the sepulcre. And Mary Magdalen, & Mary Joses behelde where he was layde. F

The Notes

a* The vayle of the tēple rent in.ii.peces &c, Thys vayle was a certen cloth that hanged in the tēple devydinge the most holy place frō y rest of the tēple, as our clothe that is hanged vp in lent/devydeth the aulter frō the rest of the church, The rentyng of which vayle signified that the shadowes of Moses lawe shuld vanishe awaye at the florishing lyght of the Gospell,

Christ is rysen agayne and appered to thee Apostles to whom he committeth the preaching of the Gospell.

The.xvi.Chapter

AND when the Saboth day was past, Mary Magdalē & Mari Jacobi, & Salome [illegible] boughte odoures, that they might come & anoynt hym. And early in the mornyng the next daye after the Saboth daye, they came vnto the sepulcre, when the sunne was rysen. And they sayde one to another: who shal rolle vs awaye thee stone from thee dore of thee sepulcre? And when they loked, they saw how y stone was rolled away: for it was a verye greate one. And they went into the sepulcre, and sawe a yonge man syttinge on the ryghte syde, clothed in a longe whyte garmēt, and they were abashed

[illegible] abasshed. And he sayde vnto the, be not
afrayed: ye seke Jesus of Nazareth, whi
B che was crucyfyed. He is rysen, he is not
here. Beholde y place, wher they put him
But go youre waye, & tell his disciples, &
namely Peter: he wyl go before you into
Galile: ther shal ye se hym, as he said vn
to you. And they went out quickly &
fled fro the sepulcre. For they trembled &
were amased. Nether sayd they any thin
ge to any ma, for they were afrayed.

When Jesus was rysen the morow
after the Saboth daye, he apered fyrste
to Mary Magdalen, out of who he cast
C seue deuyls. And she went & tolde them
that were wyth hym, as they mourned &
wepte. And though they herde y he was
alyue & had appered to her, yet they bele
ued it not. After y, he appered vnto twoo
of the in a straunge fygure, as they wal-
ked & wente into the countrey. And they
went & tolde it to the remnaut. And they
beleued them nyther.

After y, he appered vnto thee eleuen
as they sate at meat: & cast in theyr teeth
their vnbelefe & hardnes of hert: because
they beleued not the which had sene him
D after his resurrectio. And he sayde vnto
the: Go ye into all the worlde, & preache
the glad tidynges to al creatures, he that
beleueth and is baptysed, shalbe saued.
But he y beleueth not, shalbe dampned.
And these thinges shall folowe the y
beleue. In my name they shal caste oute
deuyls & shal speake with new toges, &
shal kyll serpentes. And yf they drincke
any deadly thing, it shal not hurte them.
They shal laye theyr hades on the sicke,
and they shall recouer.

So then when the Lord had spoken
vnto them, he was receaued into heauen
and sate hym downe on the ryght hande
of God. And they went forth, & preached
euery where. And the Lord wrought wt
them, & confyrmed the worde with myra
cles that folowed.

The ende of the Gospel of S. Marke.

The Gospel of S. Luke.

For as moch as many haue
take in had to copyle a trea
tyse of those thinges, which
are surely knowe amog vs,
eue as they declared the vn
to vs whych fro the beginning sawe the
theyr selues, & were ministers at the do-
ynge: I determined also as soone as I
had searched oute diligently all thinges
fro the beginning, y then I wolde wryte
vnto y, good Theophilus: y y myghtest
know the certente of those thinges wher
of thou arte informed.

The conceptio & byrth of John the baptist. The conceptio of Christ. The thankful songes of Mary and zachary

The I. Chapter.

I Ther was in the dayes of He
rode the king of Jury a cer
tayne preste named zachari
as, of y course of Abia. And
hys wife was of the daugh
ters of Aaro: & her name was Elizabeth
Both were perfecte before God, & walc-
ked in al the lawes & ordinaunces of the
Lord, that noo man coulde fynde faute
wyth them. And they had no chylde, be-
cause that Elizabeth was barren & both
were well striken in age.

And it came to passe, as he executed y
Prestes office before God, as his course
came (according to the costume of y Pre
stes office) hys lot was to burne incense
And he went into the teple of the lorde, &
the whole multitude of the people were
without in prayer whyle the incense was
a burninge. And ther appered vnto hym
an Angel of the Lorde standinge on the
right syde of the aulter of incense. And
when Zacharias sawe hym, he was a-
basshed, & feare came on hym.
B And the angel sayde vnto hym: feare
not Zachary, for thy prayer is heard: [illegible]
And thy wyfe Elizabeth shal beare the a
sonne, & thou shalt cal his name John, &
thou shalt haue ioye & gladnes, & many
shall reioyce at his byrth. For he shall be
great in y sight of the lord, & shal nether
drinke wyne ner strong drincke. And he

shalbe fylled wt ye holy goost, euē in hys mothers wombe: & many of the children of Israel shal he tourne to theyr Lorde god. And he shal go before hi in ye spret & power of Helias, to tourne ye* hertes of the fathers to ye children, & ye vnbeleuers to the wysdom of the iuste men: to make the people redy for the Lorde.

To make the chyldren haue suche an hart to god as Abrahā and the fathers had

And zacharias said vnto ye angel: wher by shal I know this, seig that I am old & my wyfe wel stryken in yeres. And the angell answered & said vnto him. I am Gabriel yt stand in the presens of God, & am sent to speake vnto the: & to shew the these glad tidynges. And behold yu shalt be dōme, & not be able to speake, vntyl ye tyme yt these thynges be performed, because yu beleuest not my wordes whyche shalbe fulfylled in their season.

And the people wayted for zacharias & merueyled yt he taried in the temple. And whē he came out, he could not speke vnto thē. Wherby they perceued yt he had sene some visiō in ye tēple. And he beckened vnto them, & remained speachles.

C + And it fortuned, assone as ye tyme of his office was out, he departed home into his owne house. And after those dayes, his wife Elizabeth cōceued, & hyd her self fiue moneths sayig: This wise hath God dealt withe me in ye daies whē a * he loked on me, to take frō me the rebuke yt I suffred amōg mē. And in the syxt moneth the angel Gabriell was sent from god vnto a cytie of Galyle, named Nazareth, to a virgin spoused to a mā whose name was Joseph, of ye house of Dauid, & ye virgins name was Mary. And ye angel wēt in vnto her, & said: b * Hayle ful of grace, the Lorde is wt the: blessed arte thou amonge women.

Whē she sawe hi she was abasshed at his saying: & cast in her mynd what maner of salutatiō that shuld be. And ye angel said vnto her: feare not Mary: for yu hast found grace with God. Lo, yu shalt conceaue in thy wombe, & shalt beare a sōne, & shalt cal his name Jesus. He shal be greate, & shalbe called ye sonne of thee hiest. And ye lord god shall geue vnto hi the seate, of his father Dauid, & he shall raygne ouer ye house of Jacob for euer, & of hys kyngdom shalbe none ende.

Thē sayd Mary vnto the angel: how shal this be, seyng I knowe not a man? D
And the angel answered & said vnto her The holy goost shal come vpō the, & the power of the hyest shal ouershadow the.
‡ Therfore also ye holy thing which shal be borne, shall be called ye sonne of God. Esay.vii.
And behold thy cosen Elizabeth she hath also conceaued a sonne in her age. And thys is her syxte moneth, thoughe she be called barren: for wyth god can nothing be vnpossible. And Mary sayd: behold the handmayden of the Lord, be it vnto me euen as thou hast said. ⊦ And the Angel departed from her.

+ And Mary arose in those dayes, & wēt into the moūtayns with hast, into a cytie of Jury, & entred into the house of zachary, & salūted Elizabeth. And it fortuned, as Elizabeth heard the salutatiō of Mary, the babe sprōge in her belly. And Elizabeth was fylled wyth ye holy goost
& cryed wt a loude voyce, & said: blessed E
art thou amonge the wemen & blessed is the frute of thy wombe. And whēce happeneth this to me that the mother of my Lord shuld come to me? For lo, as soone as ye voice of thy salutatiō soūded in myne eares, ye babe sprange in my belly for ioye. And blessed art yu that beleuedst: for those thiges shalbe performed which were tolde ye frō the Lord. And Mary sayde:

My soule magnifieth the Lord. And Magnificat
my spret reioyseth in god my sauiour. ⊦
For he hath loked on the poore degre of hys hādmayde. Behold now from hence forth shal al generatiōs call me blessed. For he yt is mighti hath done to me greate thinges, & holy is hys name. And hys mercy on thē yt feare him thorow out all generatiōs. He sheweth strēgth c* with his arme, he scattereth thē yt ar proude in the ymagination of their hertes. He putteth down ye mighty frō their seates, & exalteth thē of low degre. He fylleth the hōgry wt good thinges: & sendeth awaye ye rych empty. He remembreth mercy: & helpeth hys seruaunt Israell.

‡ Euē as he promysed to our fathers Gen.xvii.
Abrahā & to hys sede for euer. And Mary F
abode wyth her about a.iii. monethes and returned agayne to her owne house.

+ Elizabeths tyme was come that

she

she shuld be delyuered, and she brought
forth a sonne. And her neighboures and
her cosins hearde tel how the Lorde had
shewed great mercy vpon her, and they
reioysed with her.

And it fortuned the eyght day: they ca-
me to circūcyse the chyld: and called hys
name zacharyas, after ye name of his fa
ther. Howbeit his mother answered and
sayde: not so, but he shalbe called John.
And they said vnto her: Ther is none of
thi kin, that is named wt this name. And
they made sygnes to his father, howe he
wold haue him called. And he asked for
wryting tables & wroote saying: his na-
me is John. And they merueiled al. And
hys mouth was opened immediatlye, &
his tong also, & he spake lawding God.
And feare came on al thē that dwelt nye
vnto them. And also these sayinges wer
noised abrode throughout al ye hyl coun
tre of Jurie & al they that herd thē laide
thē vp in their hertes saying: What ma
ner child shal this be? And the hand of ye
Lord was wyth hym.

And his father zacharias was filled wt
the holy goost, & prophecyed saying.

Benedictus — Blessed be ye lord god of Israel, for he
hath * visited & redemed his people. d*

And hath reysed vp an horne of salua
G tyon vnto vs in the house of his seruaū
te Dauid.

Euen as he promysed by the mouth of
hys holy prophetes which were sens the
worlde began. That we shoulde be sa-
ued frō oure enemyes & from the hādes
of al that hate vs.

To fulfyl the merci promised to our fa
thers, & to remēber hys holy couenaūte.

Ge. xxii. — And to perfourme the othe whiche he
sware to our father Abraham, for to ge-
ue vs.

That we delyuered oute of the hādes
of our enemyes, might serue him wyth-
out feare, al the dayes of our lyfe, in su-
che holynes & ryghtewesnes as ar accep
te before hi. And thou chyld shalt be cal-
led ye prophet of the hyest: for yu shalt go
before ye face of the Lord, to prepare his
wayes: And to geue knowledge of sal-
uacion vnto his people for the remission
of synnes. Through the tender merci of
oure God, whereby the e* daye spryng
from an hye hath vysited vs.

To geue light to thē that sate in darc
kenes & in shadowe of death, & too gyde
our fete into the waye of peace. And thee
chylde grewe & wexed strong in spyrete, &
was in wyldernesse, tyll thee daye came
when he shuld shewe hym selfe vnto the
Israelytes.

The Notes

a* When he loked vpō me/ &c, yt is, whē
he shewed fauoure or grace to me

b* Hayle full of grace: that is, hayle
as one to whō the Lord hath shewed abou-
dance fauoure

c* He sheweth strength wyth his arme,
&c. The arme is Christ, as it is expounded.
Esay. lii. c

d* He hath visited/ that is he hath remē
bred his people as in Gene. l. d

e* Christ is the daye spring that geueth
lyght to them that syt in darckenes of the
ignoraunce of God

¶ The byrth & circūcisyō of christ how he was re
ceaued into the temple how Simeō & Anna prophe
cye of him, & howe he was founde in the temple a-
monge the doctours.

The. ii. Chapter.

And it chaūced in those day-
es: yt ther went out a cōmaū A
dement frō August the Em
perour, yt al the world shuld
be taxed. And thys taxinge
was the first, & executed whē Syrenius
was leftenaūt in Siria. And euery mā
went vnto hys owne cytye too be taxed.
And Joseph also ascended from Galile
out of a citie called Nazareth, into Jury
vnto the citie of Dauid whych is called
Bethleem, because he was of the house &
linage of Dauid, to be taxed wt Marye
his spoused wife which was with chyld.

And it fortuned whyl they were there
her tyme was come yt she shuld be deliue
red. And she broughte forth her a* firste
begotten sonne & wrapped him in swad
lynge clothes, & layde hym in a manger,
because ther was no rowme for thē with
in the ynne.

And ther were in ye same regiō shepher B
des abiding in the feld & watching their
flocke by night. And lo ye angel of ye lord
stode harde by thē, & the brightenes of ye
Lord shone roūd about thē, & they were
sore afrayed. But the angell sayde vnto
thē: Be not afrayed. For behold, I brin-
ge you tidinges of great ioye, that shall
come too all thee people: for vnto you is
borne

borne this day in ŷ citie of Dauid, a sa-
veoure which is christ the lord. And take
this for a sygne: ye shall fynd the chylde
swadled & layd in a mãger. And streight
way ther was wt the angell a multitude
of heuenly sowdyers, laudyng god and
sayig: Glory to god on hye, and + peace
on the erth: & unto men reioysyng. ⊦

And it fortuned, assone as the angels
C were gone away frõ thẽ into heuẽ, + the
shepherdz said one to another: let vs go
euẽ vnto Bethleem, & se this thinge ŷ is
hapened, which the lord hath shewed vn
to vs. And they came wt hast and found
Mary and Joseph and the babe layd in
a manger. And whẽ they had sene it, thei
published abrode ŷ sayig which was tol
de thẽ of ŷ child. And al ŷ herd it, wõdred
at those thinges which were tolde thẽ of
ŷ sheppardes. But Mary kept al those
sayinges, & põdered them in her hert. And
ŷ shepherdes retourned, praising & lau-
ding god for al ŷ they had herd & sene, e-
uen as it was told unto them. ⊦

+ And when the eyght daie was come
that the chylde shuld be circumcised, his
name was called Jesus, which was na-
med of ŷ Angel before he was cõceaued
in the wombe. ⊦

D + And when the time of their purifyca
Leuit. xii. ciõ (after the law of Moses) was come,
they brought him to Jerusalem, to pre-
sent him to the Lord (as it is wryten in ŷ
lawe of the Lord: euery mã chyld ŷ fyrst
openeth thee + matrix shalbe called ho-
ly to ŷ lord) & to offer (as it is sayd in the
lawe of the lord) a payre of turtle doues
or two yonge pigiõs. And behold there
was a man in Hierusalem whose name
was Simeon. And the same man was
iust & feared god & longed for the conso
laciõ of Israel & the holy gooste was in
hi. And an aswere was geuen hi of ŷ ho
ly goost, that he shuld not se deth, before
he had sene the lords christ. And he came
by inspyracyon into the temple.

And when ŷ father & mother brought
in the child Jesus, to do for hi after thee
Nunc dimittis. custome of the lawe, then toke he him vp
in his armes and said. Lord, now lettest
E ŷ thy seruaũt depart in peace accordyn-
ge to thy promes. For myne eyes haue
sene the saueour sent from the. Which ŷ
hast prepared before the face of all peo-
ple. A light to lighten the gentyles, and
the glory of thy people Israel. ⊦

+ And his father & mother merueyled
at those thynges whiche were spoken of
him. And Simeon blessed them, & sayd
vnto Mary his mother: behold, this chil
de shalbe ŷ fal and resurrection of many
in Israel, & a signe which shalbe spoken
agaiste. And moreouer, + the swerd shal
pearce thy soule, ŷ ŷ thoughtes + of ma
ny hertes may be opened.

And ther was a prophetisse, one Anna, F
the daughter of Phanuell of ŷ trybe of
Aser: which was of a great age, & had ly
ued wt an husbãd. vii. yeres frõ her vyr
ginite. And she had ben a wedow about
iiii. score & iiii. yere. which wẽt neuer out
of the tẽple but serued god wt fasting &
prayer nyght & day. And the same came
forth that same houre, & praysed the lor-
de, & spake of him to al that loked for re
dempcyon in Hierusalem.

And assone as they had performed al
thynges accordyng to the lawe of ŷ Lor
de, thei returned ito Galile to their owne
cytye Nazareth. And the chyld grewe
and wered strong in sprete, and was fyl
led wyth wysdome, and the grace of god
was wyth hym. ⊦

And his father & mother went to Jeru
salem euerye yere at the feste of ester. +
And when he was. xii. yere old, they wẽt
vp to Jerusalẽ after the custome of ŷ
feeste. And whẽ they had fulfilled ŷ day
es, as they returned home, ŷ chylde Je-
sus bode stil in Jerusalem vnknowing
to his father & mother. For they suppo-
sed he had bene in the cõpany, & therfore G
came a daies iorney & sought hym amõ
ge theyr kynsfolke & acquaintaũce. And
when they foũd hym not, they went back
agayne to Jerusalem, & sought hi. And
it fortuned after. iii. dayes that they foũ
de hi in the temple, syttyng in the middes
of the doctours, both hearyng them and
posynge them. And al that hearde hym,
merueiled at his wit and answeres.

And when they sawe him, they were a-
stonied. And his mother said vnto him:
sonne, why hast thou thus deale wt vs?
Beholde thy father & I, haue sought ŷ,
sorowenge. And he sayd vnto thẽ: howe
is

is it that ye sought me? Wist ye not that
I must go aboute my fathers busines?
And they vnderstode not ÿ sayinge ÿ he
spake to thē. And he went wᵗ them, & ca-
me to Nazareth, & was obediēt to them.
But his mother kept al these thinges in
her hert. And Jesus increased in wysdō
& age & in fauour with God & man. ❧

The Notes

a* First begotten sonne, loke in ma/t. b/
b* And peace on the erth. Peace here sig-
nifyeth recōsilacyō & remyssyon of our syn-
nes/as paul calleth chryste oure peace. eph
ii.c
c* Al that first open ÿ matrix/loke in ex.
xxxiii.c. and Gene. xxxviii. g
d* The swerd shal pearce thy soule &c. ÿ
is/ because ÿ sonne of god/whom ÿ reioy-
sest that thou hast borne (& ÿ truth whyche
he shal preach, & those that shal leane vnto
hym/ shalbe agayne sayd of the wycked, the
swerd of great grefe & sorow shal pearce thi
soule. that is thy selfe.
e* That the thoughtes of manye heartes
may be opened &c. The vnbeleuynge do a-
gayne saye him, the faythfull at christ tho-
row wyth ÿ swerde of sorowfulnes/ when
he is agaynst syd, and so by this sygne chri-
ste, are their inner thoughtes and effectes
of mē dysclosed and made open, both of the
wycked and of the faythful.

¶ The preachynge, baptime, & preachinge of John
the baptyme of chryste, and a rehersal of the ge-
neration of the fathers.

The .iii. Chapter. ✠

a In the fyftene yere of ÿ ray-
ne of Tiberius the Empe-
rour, Pontius Pylate be-
yng leftenaunt of Jurye, &
Herode beyng Tetrach of
Galile, & his brother Philip* Tetrach
in Ituria & in the region of Traconitis,
& Lisanias the Tetrach of Abiline, whē
Anna & Caiphas were the hie prestes ÿ
worde of god came vnto John the sōne
of Zacharias in the wildernes. And he ca-
me into al the costes about Jordan, prea-
chynge the baptyme of repentaūce for ÿ
remyssyon of synnes, as it is wrytē in ÿ
boke of thee sayinges of Esaias ÿ Pro-
phet which sayeth. ❧ The voyce of a cry-
er in wildernes: prepare ÿ way of ÿ lord,
make his pathes straight. Euery valey
shalbe filled, and euery mountayne & hil
shalbe brought lowe. And croked thyn-
ges shalbe made streight: & ÿ rough wai-
es shalbe made smoth: & al fleshe shal se
the sauiour sent of God. ❧
b Then sayde he to the people that were
come to be baptised of him. b* O gene-
ration of vipers, who hath taught you
to flie frō ÿ wrath to come? Bring forth
due frutes of repentaūce, & beginne not
to say in your selues, we haue Abrahā to
our father. For I say vnto you: God is
able of these stones to reyse vp childrē vn-
to Abraham. Now also is ÿ axe leyd vn-
to ÿ rote of ÿ trees: so that euery tree whi-
ch bryngeth not forth good frute, shalbe
hewen downe, & caste into the fyre.
And ÿ people asked him sayig: what
shal we do then? he answered & sayd vn- C
to them: he that hath two cotes, let hym
part with him that hath none: & he that
hath meate, let hym do lykewyse.
Thē cam ther publicās to be baptised,
& said vnto him: Maister, what shall we
do? And he said vnto thē, require no mo-
re thē ÿ which is apoynted vnto you.
The souldioures likewise demaūded of
him saying: & what shal we do? And he
said vnto thē. Do violence to no māne:
neither trouble eny mā wrōgfully: but be
content with your wages.
As the people were in a doute, and all
mē disputed in their hertes of John, whe-
ther he were very Christ: John āswered
& said to thē al: I baptyse you with wa-
ter but a strōger thē I commeth after me,
whose shoe latchet I am not worthye to
vnlouse: he wyl baptise you wyth the ho-
ly goost, & wᵗ fyre: which hath his fanne
in his hand, and wyl pourge hys floore:
& wyll gather the corne in to hys barne:
but the chaffe wyll he bourne wᵗ fyre
that neuer shalbe quenched. And many
other thinges in his exhortaciō preached
he vnto the people.
Then Herode the Tetrach (whē he was D
rebuked of hi for Herodias his brother Math. xiiii.a
Philippes wyfe, & for al the euils why- marke. vi.b
che Herode had done) added thys aboue
al, and leyd John in preson.
c And it fortuned as al the people recea- math. iii.d
ued baptime (& when Jesus was bapty- marke. i.b
sed and dyd pray) ÿ heuen was opened &
ÿ holy goost came downe in a bodely sha-
pe like a doue vpō him, and a voyce ca-
me frō heuen saying: Thou art my dere
sonne, in the do I delyte.
And Jesus him silf was about thyrtye E
yere of age whē he began, beyng as men
supposed

supposed ye sonne of Joseph: which was
the sone of Heli: which was the sonne of
Matthat: which was ye sone of Levi: whi
ch was the sonne Melchi: which was the
sone of Janna: which was ye sone of Jo
seph: which was the sone of Mattathy-
as: which was ye sone of Amos: whyche
was ye sone of Naum: which was ye so
ne of Esli: which was the sonne of Nag
ge: which was the sone of Maath: whi-
che was the sone of Mattathias: which
was ye sone of Semei: which was the so
ne of Joseph: which was the sone of Ju
F da: which was ye sone of Johanna: which
was the sonne of Rhesa, which was the
sone of Zorobabel: which was the sone of
Salathiel: which was the sonne of Ne-
ri: which was the sone of Melchi: which
was ye sonne of Addi: which was ye sone
of Cosam: which was the sone of Helma-
dam: which was the sone of Her: which
was the sone of Jeso: which was the so-
ne of Heliezer: which was ye sonne Joram:
which was ye sonne of Matthat: whiche
was the sone of Levi: which was the so
ne of Simeon: which was ye sone of Ju-
da: which was ye sone of Joseph: whych
was the sonne of Jonam: which was ye so
ne of Heliakim: which was the sonne of
Melea: which was the sonne of Menam:
which was the sonne of Mathatha: why
G che was the sone of Nathan: which was
the sonne of David: which was ye sonne
of Jesse: which was the sonne of Obed:
which was ye sone of Boos: whiche was
ye sone of Salmon: which was the sonne
of Naason: which was the sonne of Ami
nadab, which was the sonne of Aram: whi
ch was the sone of Esrom: which was the
sonne of Phares: which was the sone of
Juda: whiche was the sonne of Jacob,
which was the sone of Isaac: which was
the sonne of Abraham: which was the son
ne of Thara: which was thee sonne of
Nachor: which was ye sonne of Saruch:
which was the sonne of Ragau: whyche
was the sonne of Phalec: which was ye
sonne of Heber: which was ye sonne of Sa
la: which was the sonne of Cainan: why-
ch was ye sonne of Arphaxat: which was
the sonne of Sem: which was the sone of
Noe: whiche was the sonne of Lameth:
which was the sone of Mathusala: whi
ch was the sonne of Enoch: whiche was
ye sonne of Jareth: which was the sonne
of Malaleel: which was ye sone of Cai
nan: which was the sone of Enos: which
was the sonne of Seth: which was ye son
ne of Adam: which was the sonne of god.

The Notes

aa Tetrarcha/loke in Math.iii.a
ba Generacion of vipers. loke in Ma.iii.b
ca But thee chaffe wyll he bourne/looke
in Math.iii.c

¶ Jesus is led into ye wildernes, and tasteth al ye tyme of his temptacion, ouer cometh the deuel, goeth into Galile, preacheth at Nazareth & Capernaum, the Jewes despyse him, the deuels knowledg him: he cometh into Peters house, healeth his mother in lawe, and doth greate myracles.

The.iiii. Chapter.

IEsus then ful of the holye
goost returnid from Jordã
& was caried of thee spyrete
into wildernesse, & was. xl.
daies tẽpted of the devyll.
And in those daies ate he nothinge. And
whẽ they were ended, he after ward hon
gred. And the deuil said vnto him, yf yu
be the sonne of god commaũd this stone
that it be brede. And Jesus ãswered him
sayĩg: It is wrytẽ. mã shall not live by
bred onely, but by every word of God.
And the deuil toke hĩ into an hye moũ-
tayne, and shewed him al the kyngdoms
of the world eue in the twinckling of an
eye. And the deuill sayde vnto hym: all
this power wyl I geue the every whit &
the glorye of thẽ: for that is delivered to
me & to whosoever I wil, I geue it. If yu
therfore wylt worshyppe me, they shal-
be al thyne. Jesus answered him & said:
hence from me Satan. For it is wrytte.
Thou shalt honoure the Lord thy God
and hym only serue.
And he caryed him to Jerusalẽ, & sett
him on a pynacle of the temple, & said vn
to hym: Yf thou be the sonne of god, cast
thy selfe downe from hens. For it is wry
ten, he shall geue his Angels charge o-
uer the to kepe the, & wt theyr handes they
shal stay the vp that thou dashe not thy
fote agaynst a stone. Jesus ãswered and
sayde to him, it is sayd: Thou shalt not tẽpt
the Lorde thy god. Assone as the devyl
had ended all hys temtacyons: he depar
ted from hym for a season.
✠ And Jesus retourned by ye power of
the spyrete into Galile, & ther wẽt a fame
of

of him throwe out all the regiō roūde a-
bout. And he taught in their sinagoges
& was commended of all men.

Mat.xiii.g ¶ And he came to Nazareth where he
Mar.vi.a was noursed: & as his custome was, wēt
into the synagoge on ÿ Saboth dayes,
& stode vp for to rede. And ther was de-
lyuered vnto hī the boke of ÿ Prophete
Esaias. And whē he had opened ÿ boke
he founde the place, wher it was wryte. ¶
Esa.lxi. The sprete of ÿ lord vpō me, because he
hath anoynted me: to preach ÿ gospell to
ÿ poore he hath sent me: & to heale ÿ bro-
kē harted: to preach delyueraūce to ÿ cap
tiue, & sight to the blind, & frely to sett at
lyberte thē that are brused, & preache the
acceptable yere of the Lorde.

D And he closed the boke, & gaue it agay
ne to the minister, & sate downe. And the
eyes of al ÿ were in the synagoge, were
fastened on him. And he began to say vn
to thē. Thys day is this scripture fulfyl
led in youre eares. And al bare him wyt-
nes, & wōdred at the gracyousse wordes
which proceded out of his mouth, & sai
de: Is not this Josephs sonne?

And he said vnto thē: Ye may very wel
say vnto me this prouerb. Phisiciō, hea
le thy selfe. Whatsoeuer we haue heard
done in Capernaum, do the same here li-
kewyse in thine owne coūtre. And he say
de, verely I saye vnto you: No prophet
E is accepted in his owne countre.

iii.Re.xvii.b But I tel you of a truthe, many wy
Jaco.v.d dowes were in Israel in ÿ dayes of Heli
as, whē heuen was shut thre yeres and
syxe monethes, whē greate famishement
was through out al the lād, & vnto none
of them was Helyas sent saue into Sa
repta besydes Sidon vnto a woman ÿ
iiii.Re.v.a was a widowe. And many lepers were
in Israel in the tyme of Heliseus ÿ pro-
phete: and yet none of thē was heled, sa-
uyng Naaman of Syria.

And as many as were in the synagoge
whē they herd that, were filled wyth wrath:
& rose vp, & thrust him out of the cytye, &
ledde him euen vnto the edge of the hil,
wheron their citie was bilte, to caste hym
downe hedling. But he wēt his way euē
Mat.iiii.b thorow ÿ myddes of thē: & came in
Mar.i.c to Capernaum a cytie of Galile, & there
taught them on the Saboth daies. And
they were astonied at his doctrine: for his
preachynge was with power. And in ÿ Mar.i.c
synagoge there was a man whiche had a Mat.i.c
F sprete of an vncleane deuil, & cryed wyth a
loude voice saying: let me alone, what
hast ÿ to do with vs ÿ Jesus of Nazareth?
Art ÿ come to destroy vs? I knowe thee
what ÿ art, euē the holy of god. And Je-
sus rebuked him sayīg: hold thy peace &
come out of him. And ÿ deuill threwe hī
in the middes of thē & came out of hym,
& hurte him not. And feare came on thē
al, & they spake amōg thē selues sayīg:
what maner a thyng is this. For wyth auc
toritie & power he cōmaūdeth the foule
sprites, & they come out? And ÿ fame of
him spred abrode thorow out all places
of the countre round aboute.

¶ And he rose vp & came out of ÿ sina Mat.viii.b
goge, & entred into Simons house. And Mar.i.c
Simōs motherlaw was taken wyth a
great feuer, & they made intercessiō to hī
for her. And he stode ouer her, & rebuked
the feuer: and it left her. And immediat-
ly she arose & ministred vnto them.

G When the sonne was downe, all they
that had syche taken wyth diuers diseases,
brought them vnto hym: & he layde hys
hādes on euery one of thē, & healed thē. Mat.viii.b
And deuyls also came out of manye of Mar.i.d
thē crying and saying: thou art Christe
the sonne of god. And he rebuked thē &
suffered thē not to speake: for they knew
that he was Chryst.

Assone as it was daye, he departed and
wēt away into a desert place, & ÿ people
soughte him & came to him, & kepte hym
that he shuld not depart frō them. And
he said vnto thē. I must to other cytyes
also preache the kingdom of god: for
therfore am I sent. And he preached in ÿ
synagoges of Galyle.

¶ Christ preacheth in ÿ ship. [illegible] followe him. He clenseth the leper, hea[illegible] leth the man of the palsye, calleth Mathew ÿ customer and eateth with open synners.

The. v. Chapter.

It came to passe as the peo
ple preased vpō him, to hea
re the word of God, that he
stode by the lake of Gene-
I sareth: & saw two shippes Mat.iiii.c
stād by the lake syde, but the fishermen
were gone out of them, & were washyng

they

supposed ÿ sonne of Joseph: which was
the sõne of Heli: which was the sonne of
Mathat: which was ÿ sõne of Leui: whi
ch was the sonne Melchi: which was the
sõne of Janna: which was ÿ sõne of Jo
seph: which was the sõne of Matatthy-
as: which was ÿ sõne of Amos: whyche
was ÿ sõne of Nahum: which was ÿ sõ
ne of Esli: which was the sonne of Nag
ge: which was the sõne of Maath: whi-
che was the sõne of Matathias: whych
was ÿ sõne of Semei: which was the sõ
ne of Joseph: which was the sõne of Ju
F da: which was ÿ sõne of Johãna: which
was the sonne of Rhesia, which was the
sõne of zorobabel: which was the sõne of
Salathiel: which was the sonne of Ne-
ri: which was the sõne of Melchi: which
was ÿ sonne of Addi: which was ÿ sõne
of Cosã: which was the sõne of Helma-
dam: which was the sõne of Her: which
was the sõne of Jeso: which was the sõ-
ne of Heliezer: which was ÿ sonne Jorã:
which was ÿ sonne of Matthat: whiche
was the sõne of Leui: which was the sõ
ne of Simeõ: which was ÿ sõne of Ju-
da: which was ÿ sõne of Joseph: whych
was the sonne of Jonã: which was ÿ sõ
ne of Heliachim: which was the sonne of
Melcã: which was the sonne of Menã:
which was the sonne of Mathathã: why
G che was the sõne of Nathã: which was
the sonne of Dauid: which was ÿ sonne
of Jesse: which was the sonne of Obed:
which was ÿ sõne of Boos: whiche was
ÿ sõne of Salmõ: which was the sonne
of Naason: which was the sonne of Ami
nadab, which was the sonne of Arã: whi
ch was the sõne of Esrõ: which was the
sonne of Phares: which was the sone of
Juda: whiche was the sonne of Jacob,
which was the sõne of Isaac: which was
the sonne of Abrahã: which was the son
ne of Tharra: which was thee sonne of
Nachor: which was ÿ sonne of Saruch:
which was the sonne of Ragau: whyche
was the sonne of Phalec: which was ÿ
sonne of Heber: which was ÿ sonne of Sa
la: which was the sonne of Cainã: why-
ch was ÿ sonne of Arphaxat: which was
the sonne of Sē: which was the sõne of
Noe: whiche was the sonne of Lamech:
which was the sõne of Mathusala: whi
ch was the sonne of Enoch: whiche was
ÿ sonne of Jareth: which was the sonne
of Malaleel: which was ÿ sõne of Cai
nã: which was the sõne of Enos: which
was the sonne of Seth: which was ÿ son
ne of Adã: which was the sonne of god.

The Notes

a* Tetrarcha/loke in Math. iii. a
b* Generaciõ of vipers. loke in Ma. iii. b
c* But thee chaffe wyll be bourne/looke
in Math, iii. c

¶ Jesus is led into ÿ wildernes, and fasteth at ÿ
time of his tēptaciõ, ouer cometh the deuel, goeth
into Galile preacheth at Nazareth & Capernaũ,
the Jewes despyse him, the deuels knowledg hi:
he cometh into peters house, healethe his mother
in lawe, and doth greate myracles.

The. iiii. Chapter.

IEsus then ful of the holye
goost returnid from Jordã
& was caried of thee spirite
into wildernesse, & was. xl.
daies tēpted of the deuyll.
And in those daies ate he nothinge. And
whē they were ended, he after ward hou
gred. And the deuil said vnto him, yf ÿ
be the sonne of god commaũd this stone
that it be brede. And Jesus ãswered him
sayig: It is wrytē. mã shall not liue by
bred onely, but by euery word of God. Deut. 8.

And the deuil toke hĩ into an hye moũ-
tayne, and shewed him al the kyngdome
of the world euē in the twinckling of an
eye. And the deuill sayde vnto hym: all
this power wyl I geue the euery whit &
the glorye of thē: for that is deliuered to
me & to whosoeuer I wil, I geue it. If ÿ
therfore wylt worshyppe me, they shal-
be al thyne. Jesus answered him & said: D
hence from me Satan. For it is wrytē.
Thou shalt honoure the Lord thy God
and hym only serue.

And he caryed him to Jerusalē, & sett
him on a pynacle of the temple, & said vn
to hym: Yf thou be the sonne of god cast
thy selfe downe from hens. For it is wri
ten, he shall geue his Angels charge o-
uer the to kepe the, & wt theyr hãdes they
shal stay the vp that thou dashe not thy
fote agaynst a stone. Jesus ãswered and
sayde to him, it is sayd: ÿ shalt not tēpt Deut. 6.
the Lorde thy god. Assone as the deuyl
had ended all hys temtacyons: he depar
ted from hym for a season.

+ And Jesus retourned by ÿ power of
the spirite into Galile, & ther wēt a fame

of

of him thorow out all the regiō rounde about. And he taught in their synagoges & was commended of all men.

* And he came to Nazareth where he was noursed & as his custome was, wēt into the synagoge on ŷ Saboth dayes, & stode vp for to rede. And ther was delyuered vnto hī the boke of ŷ Prophete Esaias. And whē he had opened ŷ boke he found the place, wher it was wrytē. * The sprete of ŷ lord vpō me, because he hath anoynted me: to preach ŷ gospell to ŷ poore he hath sent me: & to heale ŷ broke harted: to preach deliueraūce to ŷ captiue, & sight to the blind, & frely to sett at lyberte thē that ar brused, & preache the acceptable yere of the Lorde.

D And he closed the boke, & gaue it agayne to the minister, & sate downe. And the eyes of al ŷ were in the synagoge, were fastened on him. And he began to say vnto thē. This day is this scripture fulylled in your eares. And al bare him wytnes, & wōdred at the gracyousse wordes which proceded out of his mouth & sayde: Is not this Josephs sonne?

And he said vnto thē: Ye may very wel say vnto me this prouerb. Phisiciō, heale thy selfe. What soeuer we haue heard done in Capernaum, do the same here lykewyse in thine owne coūtre. And he sayde, verely I saye vnto you: No prophet is accepted in his owne countre.

E But I tel you of a truthe, * many wydowes were in Israel in ŷ daies of Helias, whē heuen was shut thre yeres and syxe monethes, whē greate famishmente was through out al the lād, & vnto none of them was Helyas sent, saue into Sarepta besydes Sidon vnto a woman ŷ was a widowe. * And many lepers were in Israel in the tyme of Heliseus ŷ prophete: and yet none of thē was heled, sauyng Naaman of Syria.

And as many as were in the synagoge whē they herd that, were filled ŵ wrath: & rose vp, & thrust him out of the citye, & ledde him euen vnto the edge of the hil, wheron their citie was bilte, to caste hym downe hedling. But he wēt his way euē thorow ŷ middes of thē: * & came in to Capernaum a cytie of Galile, & there taught them on the Saboth daies. And they were astonied at his doctrin: for his preachynge was with power. * And in ŷ synagoge there was a man whiche had a sprete of an vncleane deuel, & cryed ŵ a loude voice sayinge: lett me alone, what hast ŷ to do ŵ vs, ŷ Jesus of Nazareth? Art ŷ come to destroy vs? I knowe thee what ŷ art, euē the holy of god. And Jesus rebuked him sayīg: hold thy peace & come out of him. And ŷ deuill threwe hī in the middes of thē & came out of hym, & hurte him not. And feare came on thē al, & they spake amōg thē selues sayinge: what maner a thyng is this. For ŵ auctorite & power he cōmaūdethe the foule spretes, & they come out? And ŷ fame of him spred abrode thorow out all places of the countre round aboute. F

* And he rose vp & came out of ŷ sinagoge, & entred into Simons house. And Simōs motherlaw was taken wythe a great feuer, & they made intercessiō to hī for her. And he stode ouer her, & rebuked the feuer: and it left her. And immediatly she arose & minist[r]ed vnto them.

G When the sonne was downe, all they that had syke taken ŵ diuers diseases, brought them vnto hym: & he layde hys hādes on euery one of thē, & healed thē. * And deuyls also came out of manye of thē crying and saying: thou art Chryste the sonne of god. And he rebuked thē & suffered thē not to speake: for they knew that he was Chryst.

Assone as it was daye, he departed and wēt away into a desert place, & ŷ people soughte him & came to him, & kepte hym that he shuld not depart frō them. And he said vnto thē. I must to other cytyes also preache the kingdom of god: for therfore am I sent. And he preached in ŷ synagoges of Galyle.

¶ Christ preacheth in ŷ ship. The disciples forsake al, and folow him. He clenseth the leper, healeth the man of the palsye, calleth Mathew ŷ customer and eateth with open synners.

The .v. Chapter.

A It came to passe as the people preased vpō him, to heare the word of God, that he stode by the lake of Genezareth: * & saw two shippes stād by the lake syde, but the fisshermen were gone out of them, & were washyng

they

their nettes. And he entred into one of yͤ shippes, which perteyned to Simō, and praied him, that he wold thrust oute a lytel frō yͤ land. And he sate downe ⁊ taught the people out of yͤ ship. Whē he had lefte speaking, he said vnto Simō. Lauche out into yͤ depe, ⁊ let slip your nettes
B to make a draught. And Simō āswered and sayd to hym: Master, we haue laboured al night, ⁊ haue taken nothinge. Neuerthelater at thy word I will lose forth the net. And when they had so done, they inclosed a greate multitude of fysshes. And their net brake: but thei made signz to their felowes which were in the other shyp, that they shuld come ⁊ helpe them And they came: ⁊ filled both the shippes that they soncke agayne.

When Simon Peter saw that, he fel downe at Jesus knees saying: Lord go frō me, for I am a sinful mā: For he was vtterly astonyed and al that were wythe him, at yͤ draught of fysshe which they toke: ⁊ so was also James ⁊ John the sonnes of Zebede which were parteners wͭ Simō. And Jesus said vnto Simō feare not frō hence forth yͧ shalt catch men. And they brought yͤ shippes to lande, ⁊ forsoke al, and folowed hym.

C * And it fortuned as he was in a certaine citie: behold, ther was a mā full of
Mat. viii. a
Marke. i. d
leprosy: ⁊ whē he had spied Jesus, he fel on his face, ⁊ besought him saying: Lorde yf thou wilt, thou cāste make me cleane. And he stretched forth his hād, ⁊ touched him sayinge: I will be thou cleane. And immediatly yͤ leprosy departed frō hym. And he warned hi, that he shuld tel no mā: but that he shuld go * ⁊ shewe hi
Leui. xiiii. a
self to the prest, ⁊ offer for hys clensyng accordynge as Moses cōmaundemente was, for a wytnes vnto them.

But so moche the moare went there a fame abroade of him, ⁊ moch people came to gether to here, ⁊ to be healed of hi, of theyr infyrmityes. And he kepte hym selfe a parte in the wyldernesses, ⁊ gaue him selfe to prayer.

✝ And it hapened on a certayne daye,
Math. ix. a
yͭ he taught: ⁊ ther sate the pharises and
D doctoures of lawe, which were come oute of al yͤ townes of Galile, Jurie, ⁊ Jerusalē. And the power of the Lorde was to heale thē. * And behold, men broughte a
Math. ix.
marke. ii.
mā lying in his bedd which was takē wͭ a palsie: ⁊ sought meanes to brynge him in ⁊ to lay hi before him. And when they coulde not fynde by what way they myght bring hi in, because of yͤ prease, they wēt vp on the top of the house, ⁊ let him doune thorow the tylyng, bedd ⁊ al, in yͤ middes before Jesus. Whē he saw their faith, he said vnto him: man, thy synnes ar forgeuē the. And the scrybes ⁊ yͤ pharises began to thinck saying: What felow is this which speaketh blasphemy?
E
Math. ix.
marke. ii.
* Who cā forgeue sinnes but god only. When Jesus perceaued theyr thoughtes, he answered ⁊ said vnto thē: What think ye in youre hertes? Whether is easier to say, thy sinnes ar forgeuē thee, or to say: rise ⁊ walk? But that ye mai knowe that yͤ sōne o. mā hathe power to forgeue sinnes on erth, he sayd vnto the sicke of yͤ palsye: I say to yͤ, aryse take vp thy bed ⁊ go home to thi house. And immediatli he rose vp before thē, ⁊ toke vp his bed wheron he lay ⁊ departed to his owne house praysing god. And they were al amased ⁊ they lauded God, ⁊ were fylled wyth feare saying: We haue sene straunge thynges to daye.

F * And after that he went forth ⁊ sawe
Math. ix.
marke. ii.
a publycan named Leui, syttyng at thee recepte of custome, ⁊ sayd vnto him: folowe me. And he lefte all, rose vp, ⁊ folowed him. And yͤ same Leui made hym a great feaste at home in his owne house. And ther was a great cōpany of publicās ⁊ of other yͭ sate at meat wyth him. ⁊
Math. ix.
marke. ii.
And yͤ scribes ⁊ pharises murmured agaist his diciples, sayig: Why eat ye ⁊ drinck ye wͭ publicās ⁊ synners? Jesus answered ⁊ said vnto thē: They that are whole nede not of the phisicion: but they that ar syck. I came not to cal the ryghtewes, but sinners to repentaunce.

Then they said vnto him: Whi do the disciples of John faste often ⁊ praye, ⁊ the disciples of the pharises also: ⁊ thine eate ⁊ drink? And he said vnto thē. * Cā
G
Math. ix.
Marke. ii.
ye make the children of the weding fast, as long as the brydgrome is present wͭ them? The dayes wil come, whē yͤ bridegrome shalbe taken awaye frō thē: then shal they fast in those dayes.

Then

Then he spake vnto thē a similytude: No man putteth a pece of a new garmēte, into an olde vesture: for yf ye do: then breaketh he the new, & the pece that was taken out of ẏ new, agreeth not wt the olde. Also no mā poureth newe wyne in to old vessels. For yf he do, the newe wyne breaketh ẏ vessels, & rūneth out it selfe, & the vessels perish: But new wine must be poured into newe vessels, & bothe are preserued. Also, no mā ẏ drynkethe olde wine straight way cā away wt newe for he sayeth, the olde is pleasaunter.

He excuseth the disciples, that pluck ẏ eares of corne he healeth the mā with the withred hād, chosed his twelue apostles, maketh a swete sermō, & teacheth to do good for euell.

The. vi. Chapter.

A It chapened on an after Saboth, that he went thorow ẏ corne feld, & ẏ his discyples plucked the eares of corne, & ate, & rubbed thē in theyr handes, And certaine of the pharises sayde vnto them. Why do ye that which is not lawful to do on the Saboth dayes? And Jesus āswered them & said: Haue ye not redde what Dauid dyd, when he him selfe was an hungred and thei which were wt him: how he went into the house of God, & toke and ate the loues of halowed breed, & gaue also to them whych were wt him: whiche was not lawfull to eate, but for the prestes only. And he sayde vnto them: The sōne of mā is Lorde of the Saboth daye.

B And it fortuned i another Saboth also, ẏ he entred into the synagoge & taught. And ther was a mā whose ryght hāde was dried vp. And the scribes & pharises watched him, to se whether he wolde heale on ẏ Saboth day, ẏ they might fynde an accusacyon agaynst him. But he knewe their thoughtes, & said to ẏ mā which had the wyddred hād: Ryse vp, & stand forth in the middes. And he arose & stepped forth. Thē sayd Jesus vnto thē: I will aske you a questiō: Whether is it lauful on ẏ saboth daies to do good or to do euil? to saue lyfe or for to destroy it? And he beheld thē al in cōpas, and said vnto the mā: Stretch forth thy hande. And he did so: & his hād was restored & made as whole as the other. And they were filled full of madnesse, & comuned one with another, what they might do to Jesu.

C And it fortuned in those daies, that he went out into a mountayne for to pray, & continued al nighte in prayer to God. And assone as it was day, he called hys disciples, & of them he chose twelue, whiche also he called apostles. Simō whom he named Peter, & Andrew his brother. James & John, philip and Bartlemew, Mathew & Thomas, James ẏ sōne of Alpheus & Simon called zelotes, & Judas James son: & Judas Iscarioth, whiche same was the traytoure.

And he came downe wt them & stode in the playne felde wt the cōpany of hys disciples, & a great multytude of people out of al parties of Jurie & Jerusalem, & frō ẏ see cost of Tire & Sydō, whych came to here hi, & to be healed of theyr dyseases: & they also ẏ were vered wt foule spretes, & thei were healed. And al ẏ people preased to touch him: for ther wente vertue oute of him, and healed them all.

D And he lifted vp his eies vpō the disciples, and said: Blessed be ye poore: for yours is ẏ kigdō of god. Blessed at ye ẏ hōger now: for ye shalbe satisfied. Blessed at ye ẏ wepe now: for ye shal laugh. Blessed at ye whē mē hate you, & thrust you out of their cōpanie, & raile, and abhorre your name as an euil thige, for the sonne of mānes sake. Reioyse ye then, & be glad: for behold, your reward is greate in heuen. After thys maner their fathers entreated the Prophetes.

But wo be to you that are rych: for ye haue therin youre cōsolacion. Wo be to you that ar ful: for ye shal hōger. Wo be to you that nowe laughe: for ye shall wayle and wepe. Wo be to you when al men praise you: for so did theyr fathers to the false Prophetes.

But I saye vnto you which heare: Loue your enemies. Do good to thē which hate you. Blesse them ẏ course you. And pray for thē whiche wrōgfullye trouble you. And vnto hi that smiteth ẏ on ẏ one cheke, offer also ẏ other. And hi ẏ taketh

E away thy goune, forbid not to take thy cote also. Geue to euery mā that asketh of the. And of him that taketh away thy goodes,

Margin: mat. xii. a; mark. ii. d; mat. xii. a; mark. iii. a; mat. x. a; mark. iii. b; luk. ix. a; matth. v. a

Math.vii.b. goodes aske thē not againe. ✝ And as ye
wold that men shuld do to you: so do ye
to them lykewyse.

If ye loue thē which loue you: what thã
ke at ye worthy of? For y veri sinners lo
ue their louers, And yf ye do for thē whi
che do for you: what thãke at ye worthy
of? For y very synnes do euē y same. If
ye lend to them of whome ye hope to re-
ceaue: what thãke shal ye haue: for y veri
sinners lend to sinners to receaue as mo
che againe. Wherfore, loue ye your ene-
myes, do good & lēd, loking for nothig a
gaine: & your reward shalbe greate, & ye
F shalbe y childrē of the hiest: for he is kid
unto the unkynde and to the euyll.

✝ Be ye therefore mercyfull, as youre
father is mercyful. * Judge not, and ye
Math.vii.a shal not be iudged. Condemne not: & ye
shal not be condemned. Forgeue, and ye
shalbe forgeuē, Geue, and it shalbe geuē
unto you: good measure, pressed downe,
shaken to gether & runnynge oure, shall
Math.vii.a Mar.iiii.c. mē geue into your bosome. * For with
what measure ye mete, w the same shall
men mete to you agayne.

And he put forth a similitude unto thē:
Can the blynd leade y blynde? Do they
not both then fal into the dyche? The dis
ciple is not aboue his master. Euery mã
shalbe pfect, euē as his master is. Why
seyst thou a moote in thy brothers eye, &
cōsydrest not the beame that is in thyne
owne eye? Ether how canst thou saye to
thy brother: Brother, let me pull out the
moote that is in thyne eye: whē thou per
ceauest not the beame y is in thine owne
eye? Ypocryte cast out the beame oute of
thyne owne eye fyrst, and thē shalt thou
se perfectly, to pull out the moote out of
thy brothers eye.

Math.vii. * It is not a good tree y bringeth forth
G euyl frute, neyther is that an euyll tree, y
bringeth forth good fruyte. For euerye
tree is knowē by his fruyte. Neyther of
thornes gather mē figges, nor of busshes
gather they grapes. A good mã out of y
good treasure of his hert, bringeth forth
y which is good. And an euyl mã out of
y euyl treasure of his hert, brīgeth forth
that which is euyl. For of the aboūdaū-
ce of the hert, hys mouth speaketh.

Why cal ye Master, Master: and do
not as I byd you? whosoeuer cometh to
me, & heareth my sayinges, & doth the sa
me, I wyl shewe you to whō he is lyke.
He is lyke a man which bylt an house: &
dygged depe & layde the foundation on
a rocke. When the waters arose, y floud
bet upō that house, & could not moue it.
For it was groūded upō a rock. But he
that heareth & doth not, is like a mã that
without foundatiō bylt an house upon
the erth, agaynst which y floud dyd beat
and it fell by and by. And the fal of that
house was greate.

The Notes

a* Christ calleth thē here poore whych are poore in spirite: y is, which trust in no worldly thinges & at forsakē & despysed of other, beyng poore & cōtryte in hert, whyche oftē do not prosper in the world, because they leade a godly lyfe and put their hole trust & cōfydence in God, as in Math.v.a.

b* Wo be unto you that are ryche, &c. Of this ryches is spoken, Math.xix.c

He healeth the Captaynes seruaūt, rayseth up the wedowes sonne frō death to lyfe, enfourmeth the disciples whō John Baptist sente unto hym, cōmendeth John, & reproueth the Jewes for their unfaythfulnes. He eateth wyth the Pharise. The woman wassheth his fete with her teares, & he forgeueth her hyr synnes.

The .vii. Chapter.

When he had ended all hys
sayinges in the audience of A
y people, he entred into Ca-
pernaū. And a certayn * Cē Cēturio is a Captayne ouer an C men
turions seruaūt was sycke
and redy to dye, whō he made moche of.
And whē he heard of Jesu, he sent unto
hym the elders of the Jewes, besechinge
him y he wolde come & heale his seruaūt
And they came to Jesus & besought him
instātly saying: He is worthy that thou
shuldest do thys for hym. For he loueth
oure nation, & hath bylt us a synagoge,
And Jesus went wyth them.

And when he was not farre from the B
house, the Centuriō sent frendes to hym
saying unto him * Lord trouble not thy Mat.viii.
self: for I am not worthi y thou shuldest
enter under my roffe. Wherfore I thou
ghte not my self worthy to come unto y:
but saye the word, & my seruaūte shalbe
whole. For I lykewyse am a mã under
power, and haue under me souldiers, & I
saye unto one: go, & he goeth. And to an
other, come: & he cometh. And to my ser-
uaūte, do this: & he doeth it. Whē Jesus
heard

herade this, he merueyled at hym, & tur-
ned hym about & sayd to the people that
folowed hi: I say vnto you, I haue not
foūde so great faythe, no, not in Israell.
And they that were sent, turned back ho
me agayne, and found the seruaunt that
was sycke, whole.

✠ And it fortuned after that, ẏ he wēt
into a citie called Maim, & manye of hys
disciples went with him & moche people
Whē he came nye to the gate of ẏ cytye:
behold ther was a dead man caryed out
which was ẏ only sonne of his mother, &
she was a widowe, & moch people of the
C cyte was wt her. And whē the Lord saw
her, he had cōpassiō on her, & sayde vnto
her, wepe not. And he wēte & touched the
coffin, & they ẏ bare him, stode styll. And
he sayd: Yonge mā, I say vnto ẏ, aryse.
And the dead sate vp, & begā to speake.
✠ And he delyuered hym to hys mother.
And ther cam a feare on thē al. And they
glorified God saying: a great Prophet
is risen amōg vs, & god hath visited his
people. ⊢ ✠ And this rumor of hym wēt
forth throughout al Iury, & thorowout
al the regions which lye rounde about.

And ẏ disciples of John shewed hym
of al these thinges. And John called vn
to hi. ii. of his disciples, & sent thē to Je-
sus saying: Art thou he ẏ shuld come: or
shal we loke for ãother? Whē ẏ mē we-
re come vnto him they sayd: John bap-
tist sent vs vnto ẏ, saying: Art ẏ he that
shuld come: or shal we wayt for ãother?
And at that same time he cured many of
their infirmities & plages, & of euyl spre
tes, & vnto many ẏ were blynde he gaue
D sight. And Jesus answered, & sayd vnto
thē: Go your wayes & shewe John what
thinges ye haue sene & herde, how that the
blind se, ẏ halt go, ẏ lepers ar clensed, the
deafe heare, the dead aryse, to thee poore
is the glad tydinges preached, & ⁎⁎ hap-
py is he, that is not offended by me.

Whē the messengers of John were de
parted, he begā to speake vnto ẏ people
of John. What wēt ye out into ẏ wilder
nes for to se, went ye to se a rede shaken
wt ẏ winde? But what wēt ye out for to se
A mā clothed in soft raimēt? behold they
which are gorgeously apparelled, & lyue
delycatlye, are in kynges courtes. But
what went ye forth to se? A prophet? Ye
I say to you, & more thē a prophet. This
is he of whō it is writtē: Behold I send
my messenger before thy face, to prepa-
re thy waye before the. For I saye vnto
you: a greater prophet then John, amōg
womens children is ther none. Neuerthe
lesse ⁎⁎ one that is lesse in the kyngdom
of God, is greater then he. ⊢ E

And al the people that heard, and the
publicans, iustified God, & were bapty-
sed wyth the baptyme of John. But the
Pharises and Scribes despysed the coū
sell of God agaynst them selues, & were
not baptised of hym.

And the Lord sayd: Wher vnto shal
I lyken the men of this generation, and
what thing are they lyke? They are lyke
vnto chyldren syttyng in the market pla
ce, & crying one to another, & saying: We
haue piped to you, & ye haue not daūsed:
we haue mourned to you, & ye haue not
wept. For John Baptist came, nether ea
tinge bred nor drinking wyne, & ye saye:
he hath the deuell. The sonne of man is
come and eateth and drinketh, & ye saye:
beholde a man which is a glotten, and a
drincker of wine, a frende of publicans
and synners. Yet is ⁎⁎ wysdō iustifyed
of hyr chyldren.

✠ And one of the Pharises desyred hi F
that he wold eate with hym. And he wēt
into the Pharises house, & sate down to
meat. And behold a womā in that cytye,
which was a sinner, as sone as she knew
that Jesus sate at meat in the Pharises
house, she brought an alabaster boxe of
oyntment, & she stode at his fete behinde
him wepinge, & began to washe hys fete
wyth teares, & dyd wype them wyth the
heares of her head, & kyssed his fete, and
anoynted them wyth oyntment.

When the pharise which bade hi, sawe
ẏ, he spake wtin him self, saying: If this
mā were a prophete, he wolde surely haue
knowen who & what maner womā this
is which toucheth him, for she is a sinner
And Jesus answered & sayd vnto hym:
Simō I haue somwhat to say vnto the.
And he said: master say on. Ther was a
certen lender which had. ii. detters, ẏ one
ought fyue. C. pence, & the other. L. Whē
they had nothing to paye he forgaue thē

 bothe.

both, which of the tell me, wyl loue him moost? Symon answered & sayd: I suppose that he to whom he forgaue moost. And he sayde vnto him: Thou hast truelye iudged.

G And he turned to the womā & sayd vnto Simō: Seist thou this womā? I entred into thy house, & thou gauest me no water too my fete: but she hathe wasshed my fete wt teares & wyped thē wt ye heares of her head. Thou gauest me no kisse: but she, sence ye tyme I came in, hath not ceased to kysse my fete. Myne head wt oyle ye didest not anoynt: but she hath anoynted my fete wt oyntmēt. Wherfore I say vnto the: d* many synnes are forgeuē her: for she loued moch. To whom lesse is forgeuē, the same doth lesse loue. And he sayd vnto her, thy synnes ar forgeuen the. And they that sate at meat wt him began to saye wythin them selues: Who is this which forgeueth synnes also? And he sayd to the womā: Thy fayth hath saued the: Go in peace.

The Notes

a* Happye is he ye is not offended by me &c. To be offended in Christ, is to wyl neyther to know christ nor yet to beleue i him: and not to be offended in hym is to receaue hym and knowledge by a perfyt fayth that he is oure sauioure.

b* One ye is lesse in the kingdō of heauē is greater then he. &c. Loke in Math. xi.b.

c* Wysdom is iustified of her chyldren Loke in Math. xi.c

d* Many synnes are forgeuē her becau se she loued moch. &c. Not that her loue obtayned remission of her synnes, but faythe out of whyche loue proceaded: and therfore Christ openly affyrmeth, thy fayth hath made the safe. For as sayth saynt Paul, wythout fayth is it impossible to please god. Hebrue xi.a. And whatsoeuer is not of fayth, the same is synne. Rom. xiiii.d

¶ Christ with his apostles goeth from towne to towne preachinge, he techeth the parable of ye sower, sheweth who is his mother & his brethren, rebuketh ye wyndes of the see, delivereth the possessed, and dryueth the deuils into the herde of swyne, healeth the sycke woman and Jayrus doughter.

The .viii. Chapter.

3 AND it fortuned after ye, that he him self wēt throughout cyties & townes, preaching, & shewinge the kingdom of God, & the twelue with him And also certayne wemen, whiche were healed of euyl spretes, & infirmities: Mary called Magdalen, out of whom went seuē deuyls, & Joanna ye wyfe of Chusa Herodes steward, & Susāna & many other: whiche ministred vnto thē of theyr substaunce. + ‡ Whē moch people were gathered togeather, & were come to hym out of al cyties, he spake by a similitude [illegible]
A sower went out to sowe hys sede: & as he sowed some fell by the waye syde, & it was trodē vnder fete, & the foules of the ayre deuoured it vp. And some fel on stone, and as sone as it was spronge vp, it wydred away, because it lacked moystnes. And some fel amōge thornes, and ye thornes spranged vp wyth it, & choked it. And some fel on good groūd & spranged vp, & bare fruite, an hundred folde. And as he sayde these thinges, he cryed: he ye hath eares to heare, let hym heare. D

And his disciples asked him sayinge: what maner similitude is thys? And he sayd: a* vnto you is it geuē to know the secretes of the kyngdom of God: but to other in similitudes: ye when they se they shuld not se, & when they heare they shuld not vnderstande.

The similitude is this. The sede is ye word of God. Those ye ar besyde ye waye are they that heare, & afterwarde cometh the deuil & taketh away the word out of theyr hertes leste they shulde beleue & be saued. They on the stones, ar they which when they heare, receaue the word wt ioy But these haue no rotes, which for a whyle beleue, and in tyme of temptaciō go awaye. And that which fel amōg thornes are they which heare, & go forth, & ar choked with cares and with ryches, and voluptuous lyuinge & bring forth no fruyte. That in the good groūd, ar they whyche wyth a good and pure hert, heare the worde and kepe it and bring forth fruyte wyth pacyence. +

‡ No mā lighteth a candel, & coureth it vnder a vessel, nether putteth it vnder the table but setteth it on a candelsticke, that they that enter in, may se the lyght. C [illegible]
Nothing is in secret that shall not come abroade: Neyther any thing hyd, ye shal not be knowē, & come to lyght. Take hede therfore how ye heare For whosoeuer hath, to hym shalbe geuen: And whosoeuer hath not, frō him shalbe takē, euen ye same which he supposed that he hath.

Thē came to him his mother & his brethren,

thren, ⁊ could not come at him for prease
And they told him saying: Thy mother
⁊ thy brethrē stand without, ⁊ wold se ỹ.
He answered ⁊ sayd vnto them: my mo-
ther ⁊ my brethrē ar these which heare ỹ
worde of God and do it.

✠ And it chaunced on a certayne daye ỹ
he went into a ship ⁊ his disciples also, ⁊
he sayd vnto thē: Let vs go ouer vnto ỹ
other syde of the lake. And they lanched
forth. And as they sayled, he fel a slepe, ⁊
ther arose a storme of winde in the lake,
and they were fylled with water, ⁊ were
in ieopardy. And they went to him ⁊ awo
D ke him sayinge: Master, Master we are
lost. Thē he arose ⁊ rebuked the winde
⁊ the tēpest of water, ⁊ they ceased, and it
wexed calme. And he said vnto thē: wher
is your fayth? They feared ⁊ wondered
saying one to another: what felow is this
for he cōmaundeth both the wyndes and
water, ⁊ they obey him? ✠ And they say-
led vnto the region of the Gaderenites,
which is ouer agaynst Galile.

And as he went out to lande, ther met
hym a certayne mā out of ỹ cytie, which
had a deuyl lōge time, ⁊ ware no clothes
nether abode in any house: but amonge
graues. When he saw Jesus, he cryed, ⁊
fell downe before hym, and with a loude
voyce sayd: What haue I to do with the
Jesus the sonne of ỹ god moost hyest? I
besech the tormēt me not. Then he cōmā
ded the foule spirete to come out of ỹ mā.
For ofte tymes he caught him, ⁊ he was
bound with chaynes, ⁊ kept with fetters
and he brake the bondes and was caried
of the fende into wyldernesse.

And Jesus asked him saying: What
E is thy name? And he sayd: Legiō, be-
cause many deuils were entred into him
And thei besought him, ỹ he wold not cō
maunde them to go out into the depe. And
ther was therby an herde of many swine
feding on an hyl and besought him, that
he wolde suffre them to enter into them.
And he suffred them. Then went the de-
uyls out of the man, and entred into the
swyne: And the hearde toke theyr course
and ran hedlinge into the lake, and were
choked. When the heerdmen sawe what
had chaunsed, they fled and told it in the
cytie and in the vyllages.

And they came out to se what was do
ne: ⁊ came to Jesus, and found the man
out of whō the deuyls were departed, sit
ting at the fete of Jesus, clothed ⁊ in his
right mynde, ⁊ they were afrayed. They
also which saw it told thē by what mea-
nes he ỹ was possessed of the deuyl, was
healed. And al the whole multitude of ỹ
cōtrey of the Gaderenites, besought him
ỹ he wold depart frō them: for they were
take wᵗ great feare. And he gate him in-
to ỹ ship ⁊ returned back agayne. ✠ The F
the mā out of whō ỹ deuyls were depar- marke.v.b
ted, besought him ỹ he might be wᵗ him.
But Jesus sent him away sayinge. Goo
home agayne into thyne own house, and
shewe what great thinges god hath do-
ne to the. And he wēt his way, ⁊ preched
throwout al the cytie what greate thin-
ges Jesus had done vnto hym.

And it fortuned when Jesus was co
me agayne that ỹ people receaued hym.
For they all wayted for hym: ✠ And be-
hold ther came a mā named Jairus (and math.ix.c
he was a ruler of ỹ synagoge) and he fell marke.v.b
downe at Jesus fete, ⁊ besoughte hym ỹ
he wolde come into his house, for he had
but a daughter only, vpon a twelue yere
of age, and she laye a dyinge. And as he
went the people thronged hym.

And a womā hauing an issue of bloud
xii. yeres (which had spent al her substā-
ce amōg Phisiciōs, nether could be hol-
pen of any) came behind him, ⁊ touched
the hem of his garmēt, ⁊ immediatly her
yssue of bloud staunched. And Jesus say
de: Who is it that touched me? Whē e-
uery mā denyed, Peter ⁊ they that were
wᵗ him, sayd: Master ỹ people thrust the
⁊ vexe thee: ⁊ sayest ỹ who touched me?
And Jesus sayd: some body touched me
For I perceaue ỹ vertue is gone oute of
me. Whē the womā sawe ỹ she was not
hyd, she came trēbling, ⁊ fel at his fete, ⁊
told him before al ỹ people for what cau
se she had touched hī, ⁊ how she was hea
led immediatly. And he sayde vnto her:
Daughter be of good cōfort. ✠ Thi fay- math.ix.d
the hath made the hole, go in peace. marke.v.d
G Whyl he yet spake, ther came one frō
rulers of ỹ synagoges house which sayd
to him: thy daughter is dead, disease not
thee mayster. When Jesus hearde that,

mark. v. d. He answered y father, saying: Feare not
marke. v. d beleue only and she shalbe made whole.
And whē he cam to y house he suffred no
mā to go in wt him, saue Peter, James &
John, & the father & the mother of y mai
dē. Euery body wept & sorowed for her.
And he sayde: Wepe not: for she is not
dead, but slepeth. And they lewgh him to
scorne. For they knew y she was dead.
And he thrust thē al out, & caught her by
the hand: & cryed saying: Mayde aryse.
And her spret came agayne, and she rose
straught way. And he cōmaūded to geue
her meat. And y father & y mother of her
were astonied. But he warned thē y they
shuld tel no man what was done.

The Notes

a Unto you is it geuen to know the se-
cretes of God. &c. Loke in Mat. xiii. b
b whosoeuer hath, to hym shalbe geuen
&c. Loke in Math. xiii. b
c Mother & brethren, as touching bre-
thren Loke in Gene. xiii. b
d Legion after Vegecius cōprehendeth
at the least vi. M. vii. hūdred and. xxxii.

He sendeth out the. xii. Apostles to preache. He
rode heareth tell of hym. He fedeth fyue thousand
men wyth fyue loaues and two fyshes. the dysci-
ples confesse hym to be the sonne of God. he trans-
fygureth hym selfe vppon the mounte, delyuereth
the possessed, and teacheth hys disciples to be
lowly. They desyre vengeaunce, but he reproueth
them.

The. ix. Chapter.

A
mathe. x. a.
marke. vi. a
Then called he y. xii. together
& gaue thē power, & auctori
te ouer al deuils, & that thei
might heale diseases. And
he sent thē to preach y king
dom of God, & to cure the sycke. And he
sayd to thē: Take nothing to sucker you
by the way: a neither staffe, neither scripe
nether bread: nether money, neither haue
two cotes. And whatsoeuer house ye en-
ter into, ther abyde & thence depart. And
whosoeuer wyll not receaue you, whē ye
go out of that cytie, shake of y very dust
frō your fete, for a testimonye agaynste
thē. And they wēt out, and went thorow
the townes, preachinge the Gospell and
healynge euery wheare.
And Herode the b Tetrarch heard of
al y was done by him, & douted, because
y it was sayd of some, y John was rysē
agayn frō death: & of some, that Helyas
had appeerd: & of some, that one of y old
Prophetes was rysen agayn. And Hero
B de sayde: John haue I beheaded: who thē
is this of whom I heare soche thinges?
And he desyred to se hym.
And y Apostles returned: & tolde him
what great thīges they had done. And Mat. xiiii. Mark vi. Iohn. vi.
he toke thē & wēt aside into a solitarypla
ce, nye to a citie called Bethsaida. And y
people knew of it, & folowed him. And he
receaued thē, & spake vnto thē of y king
dō of God & healed thē y had nede to be
healed. And whē y day begā to weare a-
way, thē came the. xii. & sayd vnto hym:
send the people away, y they may go in-
to y townes & villages roūd about & lod
ge, & get meat, for we ar here in a place of
wyldernes. But he sayd vnto thē. Geue
ye thē to eat. And they said. We haue no
mo but. v. loaues & .ii. fishes, excepte we
shuld go & bye meat for all this people.
And thei were about a. v. M. mē. And he
sayd to hys disciples. Cause thē to sytte
down by. l. in a cōpany. And they dyd so,
& made thē al syt downe. And he toke the
fyue loues, & the. ii. fyshes, & loked vp to
heuē, & blessed thē, & brake & gaue to the
disciples, to sette before the people. And
they ate, and were al satisfied. And there
was takē vp of that remayned to thē, xii
baskettes ful of broken meat.
And it fortuned as he was alone pray- E
ing, hys dysciples were wt hi, & he asked math. xvi. marke. viii. c
thē sayīg: who say y people y I am? thei
āswered & said: John baptist: Som say
Helias. And some say, one of the old pro
phetes is rysen agayn. He sayd vnto thē
who say ye y I am? Peter answered and
sayd: y art y christ of God. And he war-
ned & cōmaunded thē y they shuld tel no
mā y thing sayīg: y the sōne of mā must
suffre many thīges, & be reproued of the
elders, & of the hye prestes & scribes & be
slayne, and the thyrd day ryse agayne.
And he sayd to them al, yf any mā wil
come after me, let him denye hym selfe, &
take vp his crosse dayly & folowe me. c
Whosoeuer wyll saue his lyfe, shal lose
it. And whosoeuer shal loose his lyfe for
my sake, the same shal saue it. For what
auaūtageth it a mā to winne the whoale
world, yf he lose hi self or rūne in doma-
ge of him selfe? For whosoeuer is asha-
med of me, & of my sayinges: of hi shall
the sonne of mā be ashamed, whē he co-
meth in his owne glory, & in the glory of
his father, & of y holy angels. And I tel
you of a suerti. d There be some of them

that stande here whyche shal not taste of
death, tyll they se the kyngdom of God.
And it folowed about an viii. dayes af
ter those sayinges, that he toke Peter, Ja
mes, & John & went vp into a mountayne
to praye. And as he prayed, the fashio[n] of
his countenaunce was chaunged, & his gar
ment was whyte & shone. And behold, ii
D men talked with him, & they were Moy=
ses & Helyas which appered gloriously,
& spake of his departing, whych he shul
de ende at Jerusale[m]. Peter & they that were
with him, were heuy with slepe. And whe[n]
they woke, they saw hys glorye, and two
men standinge wyth hym.

And it chaunsed as they departed fro[m]
him, Peter sayd vnto Jesus: Maister, it
is good being here for vs: Let vs make
thre tabernacles, one for the & one for Mo
ses, & one for Helyas: & wist not what he
sayd. Whyl he thus spake, there came a
cloud and shadowed them & they feared
when thei were come vnder the cloud. And
ther came a voyce out of the cloud sayi[n]g
This is my deare sonne heare hym. And
as sone as the voice was past, Jesus was
E founde alone. And they kepte it cloose: &
tolde no man in those dayes any of tho=
se thynges whych they hadde sene.

And it chaunsed on the next day as they
came down fro[m] the hyl, moch people met
him. And behold a ma[n] of the co[m]pany cried
out saying: Maister, I beseche the beholde
my sonne, for he is al that I haue: and se, a
sprete taketh him & sodenly he crieth, & he
teareth him that he fometh agayne, & wyth
moch payn departeth fro[m] hi[m], whe[n] he hath
rent hi[m], & I besought thy disciples to cast
him out, & thei could not. Jesus answered
F & sayd: O generatio[n] without fayth, & cro=
ked: how long shal I be with you? & shal
suffre you? Bring thy sonne hither. As he
yet was a coming, the fend rent him, and
tare him. And Jesus rebuked the vnclene
sprete, & healed the chylde, and deliuered
him to his father. And they were al ama
sed at the myghty power of God.

Whyle they wondered euery one at all
thinges which he dyd, he sayd vnto hys
disciples: Let these sayinges synke dow
ne into your eares. The tyme wyl come,
when the sonne of ma[n] shalbe deliuered in=
to the ha[n]des of men. But they wiste not
what that word meant, & it was hyd fro[m]
them, that they vnderstode it not. And
they feared to aske hym of that saying.

a Then there arose a disputatio[n] amo[n]g
them who shulde be the greatest. When
Jesus perceaued the thoughtes of their
hertes, he toke a chyld, & sett him hard by
hym, & sayd vnto the[m]. Whosoeuer recea
ueth thys chylde in my name, receaueth
me. And whosoeuer receaueth me, recea=
ueth hym that sent me. For he that is leaste
among you al, the same shalbe greate.

mat. xviii. a / marc. ix. e / Luke. xxii. c

G

And John answered & sayd: Maister
we sawe one castinge oute deuyls in thy
name, & we forbade hym, because he folo
weth not with vs. And Jesus sayd vnto
hym: forbyd ye hym not. For he that is
not agaynst vs, is wyth vs.

And it folowed whe[n] the tyme was come
that he shuld be receaued vp, then he sett
his face to go to Jerusale[m], & sent messen=
gers before him. And they went & entred
into a citie of the Samaritans to make
redy for him. But they wold not receaue
him, because his face was as though he
wold go to Jerusale[m]. Whe[n] his disciples
James & John saw that, they sayd. Lorde,
wilt thou that we co[m]maunde, that fyre come
downe fro[m] heuen & co[n]sume them, eue[n] as
Helias did? Jesus turned about, & rebu
ked the[m] saying: ye wote not what maner
sprete ye are of. The sonne of man is not
come to destroye mens lyues, but to saue
the[m]. And they we[n]t to a[n]other town. + And
it chaunsed as he went in the waye, a cer
tayn ma[n] sayd vnto him: I wil folowe the
whether soeuer thou go. Jesus sayd vn
to him: foxes haue holes, & byrdes of the
ayre haue nestes: but the sonne of men
hath not whereon to laye his head.

And he sayd vnto another: folow me
And the same sayd: Lord suffre me fyrst
to go & burye my father. Jesus sayd vn
to hym. Let the b dead bury theyr dead
but go thou and preache the kyngdome
of God.

And another sayde: I wyl folowe the
lord: but let me fyrst go byd the[m] fare wel
whyche are at home at my house. Jesus
sayd vnto him: No ma[n] that putteth his
hand to the plough, & loketh back, is apte
to the kyngdom of God. b

The Notes

a [illegible]

b [illegible]

c* Whosoeuer wil saue his lyfe, &c. ŷ is, whosoeuer (in this world) regardeth so his life, ŷ he wil not put it in ieopardye for me whē tyme requyreth, the same shal lose hys lyfe eternally. &c.
d* Ther be some of thē ŷ stād. &c. shal not tast of death tyl they se ŷ kingdō of god. &c This kingdō of god which Mark in ŷ .viii chap. b. writeth to come w̄ power, is ŷ kingdō of christ which som of thē yt stod thē se, which were Peter, John & James, whyle they saw ŷ cloud & the glori of christ trāsformed & heard, ŷ testimony & witnes of ŷ father of heuē, of moses, & Helias, for thē did al these aboundantly testify that christ was a king and the sonne of God.
e* Let ŷ dead bury theyr dead. &c. ŷ is, let the infidelles alone w̄ their infidelite, & folowe ŷ me, ŷ is beleue thou in me. &c. And go preache the kyngdom of God. &c.

¶ He sendeth the seuentie b. fore him to preache, & geueth them a charge how to behaue thē selues, prayseth his heauēly father, answereth the lawier ŷ tempted him, & (by the ensāple of the Samaritā) sheweth who is a mās neyghbour, Martha receaueth the Lord into her house. Mary Magdalē is feruent in hearinge hys worde.

The .x. Chapter. +

A Ffter these thīges, ŷ lord a-
pointed other .lxx. also, & sēt
thē two & twoo before hī in
to euery cytye & place, whe-
ther he him self wold come.
And he said vnto thē, ŷ haruest is great
but ŷ labourers are fewe. Pray therfore
the lord of the haruest, to sende forth la-
bourers into his haruest. Go youre way-
es: behold, I send you forth as lābes a-
mōg woluis. Beare no wallet, nether scri-
pe, nor shoes, & salute no mā by ŷ waye.
Into whatsoeuer house ye enter, first say
B Peace be to this house. And yf ŷ sōne of
peace be there, your peace shal rest vpon
hym: yf not, it shal turne to you agayne.
And in the same house tary styl, eating &
drincking soch as they haue. For the la-
bourer is worthy of hys rewarde. +
Go not frō house to house: & into what
soeuer citie ye enter, yf they receaue you,
eate soch thinges as are set before you, &
heale the sycke that are ther, and say vnto
thē: the kingdō of God is come nye vpō
math. x. b you. ‡ But into whatsoeuer cytie ye shal
enter, yf they receaue you not, goo youre
wayes out into the streetes of ŷ same and
say: euē the very dust, which cleaueth on
vs of youre citie, we wipe of against you
Notwithstādyng, marke this ŷ the kig
dom of God was come nye vpō you. Ye
and I say to you: that it shalbe easier in
that day for Zodome, then for that citie.

Wo be to the Chorazin: wo be to thee C
Bethsaida. For yf the myracles had ben
done in Tyre & Sidō, whych haue bene
done in you, they had a great whyle ago
he repented syttyng in heare & asshes. Ne
uerthelesse it shalbe easier for Tyre & Sy
don, at the iudgement, then for you. And
thou Capernaū whych art exalted to he-
uen, shalt be thrust downe to hell. ‡ He ŷ Math. x. d
heareth you, heareth me: & he ŷ despiseth John. xiii. c
you, despiseth me: & he that despiseth me
despyseth hym that sent me.
And the seuentie turned agayne with
ioye, saying: Lord euen the very deuyls
ar subdued to vs thorow thi name. And
he sayd vnto thē: I saw Satā, as it had
ben lightening, fall downe frō heuē. Be-
holde I geue vnto you power to treade
on serpentes & scorpiōs, & ouer al maner
power of the enemye: & nothing shal hur-
te you. Neuerthelesse, in this reioyse not,
that the sprites are vnder youre power:
but reioyse, because your names ar wryt-
ten in heauen.
That same tyme reioysed Jesus in the
sprete, & sayde: I cōfesse vnto the father: D
‡ Lord of heauē & earth, that thou haste
hyd these thinges frō the wise & prudēt, math. xi. c
and hast opened thē to the babes. Euen
so father, for so pleased it ŷ. All thynges
are geuen me of my father. And no man
knoweth who the sonne is, but ŷ father:
nether who the father is, saue the sonne,
& he to whō the sonne wyl shewe hym.
And he turned to his disciples, & said
secretly: + Happy are the eyes whyche se
that ye se. For I tell you that many pro-
phetes & kinges haue desyred to se those
thinges whyche ye se, and haue not sene
them: & to heare those thinges whych ye
heare, and haue not hearde them.
And behold a certayn lawyer stode vp
and tempted him saying: ‡ Master what E
shal I do to inheret eternal lyfe? He said Mat. xxii. d
vnto hym: What is wrytten in the lawe
howe readesse thou? And he answered
and sayd: ‡ Loue thy Lorde God, wyth
all thy hert, and wythal thy soule & with Deut. vi. a
al thy strength, & wythal thy mynde: and
thy neyghbour as thy self. And he sayd
vnto him: Thou hast answered ryghte.
This do & thou shalt liue. ‡ He willing
to iustyfye hym selfe, sayd vnto Jesus:

Who

who is then my neyghboure?
Iesus answered & sayd: A certayn mā
descended frō Hierusalem into Hierico, &
fel into the handes of theues, which rob-
bed him of his raymēt & wounded hym,
& departed leuynge him halfe dead. And
by chaunce ther came a certayne preste y
same waye, & whē he saw him, he passed
F by. And lykewyse a Leuite, whē he was
come nye to y place, went & loked on him
and passed by. Thē a certayn Samari-
tane, as he iorneyed, came nye vnto hym
& when he saw him, he had cōpassion on
him, & went to & bound vp his woūdes,
and powred in oyle & wine, & put him on
his owne beast, & brought him to a cōmē
ynne, & made prouision for him. And on
the morowe whē he departed, he toke out
two pēce & gaue thē to the host & said vn
to him: Take cure of hym, & whatsoeuer
thou spendest more, when I come agayn
I wyl recompence the. Which nowe of
these thre thinkest thou, was neyghbour
vnto him that fel into the theues hādes?
And he sayde: he that shewed mercye on
hym. Then sayd Iesus vnto hym: Goo
and do thou lykewyse.
✠ It fortuned as they wēt, that he en-
G tred into a certayn towne. And a certayn
womā named Martha receaued him in
to her house. And this woman had a sy-
ster called Mary, which sate at Iesus fe
te, & heard his preachinge. And Martha
was cōbred about moch seruing, & stode
& sayd: master, doest y not care, y my sy-
ster hath lefte me to minister alone? Byd
her therfore, y she helpe me. And Iesus
āswered, & sayd vnto her Martha, Mar
tha, thou carest, & art troubled about ma
ny thiges: verely one is nedeful. b✱ Ma
ry hath chosen her that good part which
shal not be taken awaye from her.

The Notes

a✱ He willinge to iustifie him selfe. &c. That is, he wyllyng to set forth hym selfe as iuste and as one that was learned, sayde who is my neyghbour, &c.

b✱ Mary hath chosen her y good part, &c. That is, she hath chosen the hearing of the worde of God, which euer endureth, & is the only way to euerlastinge lyfe

¶ He teacheth hys disciples to praye, dryueth out a deuyl, and rebuketh the blasphemous Pharises. They requyre signes & tokēs. He eateth wyth the Pharises & reproueth the ypocrisye of the Pharises, [illegible] and [illegible].

The .xi. Chapter.

AND it fortuned as he was
A praying in a certayne place
whē he ceased one of his dis
ciples sayd vnto hi: Ma-
ster teach vs to pray, as Io
hn taught his disciples. And he sayd vn
to thē: whē ye praye, saye: O oure father
which art in heuē, halowed be thy name.
Thy kingdō come. Thy wil be fulfilled
euē in erth as it is in heuen. Our daylye
bred geue vs euermore. And forgeue vs
our sinnes: For euē we forgeue euery mā
y trespaseth vs. And leade vs not into
temptacion. But deliuer vs from euyll.
And he sayd vnto thē: ✠ yf any of you
shuld haue a frend, & shuld go to him at
midnight, & say vnto him: frēde lend me
thre loues, for a frēd of mine is come out
B of the way to me, & I haue nothing to set
before him: & he within shuld āswere & say,
trouble me not, y dore is now shut, & my
seruauntes are with me in the chāber, I can
not ryse & geue thē to y. I say vnto you,
though he wold not aryse & geue him, be
cause he is his frend: yet because of hys
importunite he wold ryse, & geue him as
many as he neded. And I say vnto you:
& aske & it shalbe geuen you. Seke, & ye
shal fynd, knocke, & it shalbe opened vn
to you. For euery one y asketh, receaueth:
& he y seketh, findeth: & to hi y knocketh,
shal it be opened. Yf the sonne shal aske
bred of any of you y is a father: wyll he
geue hi a stone? Or yf he aske fyshe, wil
he for a fishe geue him a serpēt? Or if he
aske an egge: wyl he offer him a scorpiō?
Yf ye thē which are euyl, can geue good
gyftes vnto your childrē, how moch more
shall the father of heauen geue an holye
sprete to them that desyre it of hym?
✠ And he was casting out a deuil, whi
che was dōme. And it folowed when the
deuil was gone out, y dōme spake, & the
people wondred. But some of thē sayd:
he casteth out deuils by the power of a✱
C Belzebub the chefe of y deuyls. And o-
ther tēpted him sekig of him a sygne frō
heuē. But he knew their thoughtes, and
sayd vnto them: Euery kingdō deuided
with in it self shalbe desolate: & one hou-
se shal fal vpō another. So yf Satā be
deuyded within hi self: how shal his kig
dō endure? Because ye saye y I cast out

Math.vii. a
Iohn.xvi. f
Iacob.i. b

c* Whosoeuer wil saue his lyfe, &c. y is, whosoeuer (in this worlde) regardeth so his life, y he wil not put it in ieopardye for me whē tyme requyreth, the same shal lose hys lyfe eternally, &c.

d* Ther be some of thē y stād. &c. shal not tast of death tyl they se y kingdō of god. &c. This kingdō of god which Mark in y .viii. chap. b. writeth to come w power, is y kingdō of christ which som of thē hyd thē se, whiche were Peter, John & James, whyle they saw y cloud & the glori of christ trāsformed & heard y testimony & witnes of y father of heuē, of moses, & Helias, for thē did al these aboundantly testify that christ was a king and the sonne of God.

e* Let y dead bury theyr dead. &c. y is, let the infidelles alone w their infidelite, & folowe y me, y is beleue thou in me. &c. And go preache the kyngdom of God. &c.

He sendeth the seuentie b. fore him to preache, & geueth them a charge how to behaue thē selues, prayseth his heauenly father, answereth the Wrider y tempted him, & (by the exāple of the Samaritā) sheweth who is a mās neyghbour, Martha receaueth the Lord into her house. Mary Magdalen is feruent in hearinge hys worde.

The .x. Chapter.

After these thiges y lord apointed other .lxx. also & sēt
B thē two & twoo before hi into euery cytye & place, whether he him self wold come.
And he said vnto thē, y haruest is great but y labourers ar fewe. Pray therfore the lord of the haruest, to sende forth labourers into his haruest. Go your wayes: behold, I send you forth as lābes amōg woluz. Beare no wallet, nether scrippe, nor shoes, & salute no mā by y waye. Into whatsoeuer house ye enter, first say
C Peace be to this house. And yf y sōne of peace be there, your peace shal rest vpon hym: yf not, it shal turne to you agayne. And in the same house tary styl, eating & drincking soch as they haue. For the labourer is worthy of hys rewarde.
Go not frō house to house: & into what soeuer citie ye enter, yf they receaue you, eate soch thinges as are set before you, & heale the sycke that ar ther, and say vnto thē: the kingdō of God is come nye vpō
Mark.vi.b you. But into whatsoeuer cytie ye shal enter, yf they receaue you not, goo youre wayes out into the streetes of y same and say: euē the very dust, which cleaueth on vs of your citie, we wipe of against you Notwithstāding, marke this y the kigdom of God was come nye vpō you. Ye and I say to you: that it shalbe easier in that day for Zodome, then for that citie.

Wo be to the Chorazin: wo be to thee C
Bethsaida. For yf the myracles had ben done in Tyre & Sidō, whych haue bene done in you, they had a great whyle ago sit repented sytting in heare & asshes. Neuertheles it shalbe easier for Tyre & Sydon, at the iudgement, then for you. And thou Capernaū whych art exalted to heuen, shalt be thrust downe to hell. He y Math.x.d Johan.xiii.c
heareth you, heareth me: & he y despiseth you, despiseth me: & he that despiseth me despyseth hym that sent me.
And the seuentie turned agayne with ioye, saying: Lord euen the very deuyls ar subdued to vs thorow thi name. And he sayd vnto thē: I saw Satā, as it had ben lightening, fall downe frō heuē. Beholde I geue vnto you power to treade on serpentes & scorpiōs, & ouer al maner power of the enemye: & nothing shal hurte you. Neuerthelesse, in this reioyse not, that the spretes are vnder youre power: but reioyse, because your names ar wrytten in heauen.
That same tyme reioysed Jesus in the
spirit, & sayde: I cōfesse vnto the father: D
Lord of heauē & earth, that thou haste Math.xi.c
hyd these thinges frō the wise & prudēt, and hast opened thē to the babes. Euen so father, for so pleased it y. All thynges are geuen me of my father. And no man knoweth who the sonne is, but y father: nether who the father is, saue the sonne, & he to whō the sonne wyl shewe hym.
And he turned to his disciples, & said secretly: Happy are the eyes whyche se that ye se. For I tell you that many prophetes & kinges haue desyred to se those thinges whyche ye se, and haue not sene them: & to heare those thinges whych ye heare, and haue not hearde them.
And behold a certayn lawerr stode vp
and tempted him saying: Master what E
shal I do to inherett eternal lyfe? He said Mat.xxii.d
vnto hym: What is wrytten in the lawe? howe readeste thou? And he answered
and sayd: Loue thy Lorde God, wyth Deut.vi.a
all thy hert, and wythal thy soule & with al thy strength, & wythal thy mynde: and thy neyghbour as thy self. And he sayd vnto him: Thou hast answered ryghte. This do & thou shalt liue. He willing to iustyfye hym selfe, sayd vnto Jesus:

Who is then my neyghbour?
Jesus answered & sayd: A certayn mā
descended frō Hierusalem into Hierico, &
fel into the handes of theues, which rob-
bed him of his raymēt & wounded hym,
& departed leuynge him halfe dead. And
by chaunce ther came a certayne prieste ye
same waye, & whē he saw him, he passed
F by. And lykewyse a Leuite, whē he was
come nye to ye place, went & loked on him
and passed by. Thē a certayn Samari-
tane, as he iorneyed, came nye vnto hym
& when he saw him, he had cōpassion on
him, & went to & bound vp his woūdes,
and powred in oyle & wine, & put him on
his owne beast, & brought him to a cōmē
ynne, & made prouision for him. And on
the morowe whē he departed, he toke out
two pēce & gaue thē to the host, & said vn
to him: Take cure of hym, & whatsoeuer
thou spendest more, when I come agayn
I wyl recompence the. Which nowe of
these thre thinkest thou, was neyghbour
vnto him that fel into the theues hādes?
And he sayde: he that shewed mercye on
hym. Then sayd Jesus vnto hym: Goo
and do thou lykewyse.

✠ It fortuned as they wēt, that he en-
G tred into a certayn towne. And a certayn
womā named Martha receaued him in
to her house. And this woman had a sy-
ster called Mary, which sate at Jesus fe
te, & heard his preachinge. And Martha
was cōbred about moch seruing, & stode
& sayd: master, doest ye not care, ye my sy-
ster hath lefte me to minister alone? Byd
her therfore, ye she helpe me. And Jesus
aūswered, & sayd vnto her Martha, Mar
tha, thou carest, & art troubled about ma
ny thīges: verely one is nedeful. b✱ Ma
ry hath chosen her that good part which
shal not be taken awaye from her.

The Notes

a✱ He willinge to iustifie him selfe. &c. That is, he wyllyng to set forth hym selfe as iuste and as one that was learned, sayde who is my neyghbour. &c.

b✱ Mary hath chosen her ye good part. &c. That is, she hath chosen the hearing of the worde of God, whych euer endureth, & is the only way to euerlastinge lyfe.

¶ He teacheth hys disciples to praye, dryueth out a deuyl, and rebuketh the blasphemous Pharisees. They requyre signes & tokēs. He eateth wyth the Pharisee & reproueth the ypocrysye of the Pharisees, Scrybes and ypocrytes.

The. xi. Chapter.

And it fortuned as he was
A praying in a certayne place
whē he ceased one of his dis
ciples sayd vnto hī: Ma-
ster teach vs to pray, as Jo
hn taught his disciples. And he sayd vn
to thē: whē ye praye, saye: O oure father
which art in heuē, halowed be thy name.
Thy kingdō come. Thy wil be fulfilled
euē in erth as it is in heuen. Our dayly
bred geue vs euermore. And forgeue vs
our sinnes: For euē we forgeue euery mā
ye trespaseth vs. And leade vs not into
temptacion. But deliuer vs from euyll.
And he sayd vnto thē: ✠ yf any of you
shuld haue a frend, & shuld go to him at
midnight, & say vnto him: frēde lend me
thre loues, for a frēd of mine is come out
of the way to me, & I haue nothing to set B
before him: & he within shuld āswere & say,
trouble me not, ye dore is now shut, & my
seruaūtes are wt me in the chāber, I can
not ryse & geue thē to ye. I say vnto you,
though he wold not aryse & geue him, be
cause he is his frend: yet because of hys
importunite he wold ryse, & geue him as
many as he neded. And I say vnto you:
‡ aske & it shalbe geuen you. Seke, & ye
shal fynd, knocke, & it shalbe opened vn
to you. For euery one ye asketh receaueth:
& he ye seketh, findeth: & to hī ye knocketh,
shal it be opened. Yf the sonne shal aske
bred of any of you ye is a father: wyll he
geue hī a stone? Or yf he aske fyshe, wil
he for a fishe geue him a serpēt? Or if he
aske an egge: wyl he offer him a scorpiō?
Yf ye thē which are euyl, can geue good
gyftes vnto your childrē, how moch more
shall the father of heauen geue an holye
spirite to them that desyre it of hym?
✠ And he was casting out a deuil, whi
che was dōme. And it folowed when the
deuil was gone out, ye dōme spake, & the
people wondred. But some of thē sayd:
he casteth out deuils by the power of a✱
Belzebub the chefe of ye deuyls. And o-
ther tēpted him sekig of him a sygne frō C
heuē. But he knew their thoughtes, and
sayd vnto them: Euery kingdō deuided
with in it self shalbe desolate: & one hou-
se shal fal vpō another. So yf Satā be
deuyded within hī self: how shal his kig
dō endure? Because ye saye ye I cast out

Matth. vii. a
John. xvi. f
Jacob. i. a

deuils by ẏ power of Beelzebub. Yf I by
ẏ power of Beelzebub cast out deuils: by
whō do your childrē cast thē out, & ther
fore shal they be your iudges. But yf I
w ẏ finger of god cast out deuils, no dou
te the kingdō of god is come vpon you.

When a strong mā armed watcheth
hys house: that he possesseth is in peace.
But when a stronger then he commeth vp
on him & ouercometh hym: he taketh frō
hym hys harnes wherin he trusted & de
uydeth hys goodes. He that is not wyth
me, is agaynste me. And he ẏ gathereth
not wyth me, scattereth.

D Whē the vnclene spyrete is gone out of
a man, he walketh thorough waterlesse
places, seking reste. And whē he fyndeth
none, he sayth: I wyl returne agayn vn
to my house whēce I came out. And whē
he cometh, he fyndeth it swept & garnis-
shed. Thē goeth he & taketh to hym seuē
other spretes worsse thē hym selfe: & they
enter in, & dwel there. And ẏ ende of that
man, is worsse then the beginninge.

And it fortuned as he spake those thin
ges, a certayn womā of the cōpany lyfte
vp her voyce, & sayd vnto hym: Happye
is the wombe that bare the, and the pap-
pes whych gaue the sucke. But he sayd:
Yea, happy are they that heare the word
of God and kepe it.

Whē the people were gathered thicke
together: he began to saye: This is an e-
uil naciō: they seke a signe, & ther shal no
signe be geuen thē, but the sygne of Jo-
nas ẏ prophet. For as Jonas was a signe
to the Niniuites, so shal ẏ sonne of man
iii. Reg. x. a. ii. Par. ix. a. math. xii. d. be to this naciō. The quene of the south
shal ryse at iudgemēt w the men of this
generatiō, & cōdēpne thē: for she cam frō
the ende of the world, to heare the wisdō
of Salomō. And behold a greater then
Salomon is here. The men of Niniue
shal ryse at the iudgement w thys gene-
ration: & shall cōdempne thē: for they re-
pented at the preachinge of Jonas. And
behold a greater then Jonas is here.

E No mā lighteth a candel, & putteth
mathe. v. c. mar. iiii. c. luk. viii. b it in a preuy place, nether vnder a bushel
but on a candelstick, ẏ they that come in
may se the light. The light of thy bodye
is the eye. Therfore whē thine eye is sin-
gle: then is al thy body ful of light. But
yf thyne eye be euyl: thē shal al thy body
be ful of darckenes. Take hede therfore
that the light which is in the, be not dar-
kenes. For yf all thy body shalbe lyght,
hauinge no parte darke: then shall all be
full of light, euen as when a candel doth
light the with hys brightnes.

And as he spake, a certayn Pharise be
sought him to dyne with hym: & he wēte
in & sate downe to meate. Whē the Pha
rise sawe that, he marueyled that he had
not fyrst washed before dyner. And the
Lord sayd to him: Now do ye pharises F math. xxiii. c.
make clene ẏ outsyde of the cup, & ẏ plat
ter: but your inward partes ar ful of ra-
uenynge & wyckednes. Ye foles, dyd not
he ẏ made that which is without: make
that which is within also? Neuerthelesse
geue almose of ẏ ye haue, & beholde all is
clene to you. But wo be to you Pharises
for ye tithe ẏ mynt & rewe, & al maner er-
bes, & passe ouer iudgemēte and the loue
of God. These ought ye to haue done &
yet not to haue lefte the other vndone.

Wo be to you Pharises: for ye loue ẏ
vppermost seates in the synagoges, and
gretinges in the markets. Wo be to you
scribes & Pharises ypocrites, for ye are
as graues which appere not, & the men ẏ
walke ouer thē, ar not ware of thē. Then
āswered one of the lawears & sayd vnto
him: Master thus saying ẏ puttest vs
to rebuke also. Thē he said: wo be to you
also ye lawears: for ye lade mē with bur
thens greuous to be borne, & ye your sel-
ues touche not ẏ packes w one of youre
fingers. Wo be to you: ye byld the sepul G
cres of the prophetes, & your fathers kil
led thē, truly ye bare witnesse, ẏ ye alowe
the dedes of your fathers: for they killed
thē, & ye bylde theyr sepulcres. Therfore
sayd the wisdō of god: I wyl send them
Prophetes & Apostles, & of thē they shal
slee & persecute: ẏ the bloud of al prophe
tes, which was shed frō ẏ beginning of
the world, may be requyred of this gene
ratiō frō ẏ bloud of Abel vnto ẏ bloud Gene. iiii. b. ii. par. xxiiii. c.
of Zachary, which perished betwene the
aulter & the temple. Verely I saye vnto
you: it shalbe requyred of this nation.

Wo be to you lawears: for ye haue ta
ken a way ẏ keye of knowledge ye entred
not in youre selues, & thē that came in ye
forbade. Whē he thus spake vnto them

the lawears and the Pharyses began to were busy about hym, and to stoppe hys mouth with many questyōs, laying wait te for hym, and sekynge to catche some thyng of hys mouth, wherby they might accuse hym.

The Notes.

a* Of Belzeb ab trade, Math. x. c

b* If I by the fynger of god cast oute de uyls & c/that is/yf I by the power of god cast them out & c.

¶ The leuen of the pharises. Christe comforteth his disciples agaynst persecution warneth them to beware of couetousnes, by the symylitude of a certaine ryche man he wyl not haue vs to hange hys earthly thynges, but to watch and to be redy agaynst hys commynge.

The. xii. Chapter.

A ¶ As ther gathered togeather an innumerable multytude of people (in so moch ẏ they trode one another) he began to saye vnto his dyscyples: Fyrst of al beware of the* leuē of ẏ pharyses whiche is ypocrysy. For ther is no thyng couered, that shal not be vncouered: nether hyd that shal not be knowen. For whatsoeuer ye haue spoken in darknes: that same shalbe herd in the lyght. And ẏ which ye haue spokē in ẏ eare euē in secret places, shalbe preached euen on the top of the houses.

B I saye vnto you my frēdes: be not afrayd of them that kyll ẏ body, and after that haue no more that they can do. But I wil shew you, whom ye shal feare. Feare hym whych after he hath kylled, hath power to cast into hel. Ye I say vnto you hym feare. Are not fyue sparowes bought for two farthinges? And yet not one of them is forgoten of god. Also euen ẏ very heares of your heedes ar nou bred. Feare not therfore: ye are more of value then many sparowes.

I say vnto you: whosoeuer confesseth me before men, euen hym shal the sōne of man confesse also before the angelles of god. And he that denieth me before men: shalbe denied before ẏ āgels of god. And whosoeuer speaketh a word agaynste the sōne of mā it shalbe forgeuē hī. But vnto hī ẏ blasphemeth ẏ holi gost, it shal not be forgeuē. When thei bring you vnto the sinagoges, & vnto ẏ rulers & offycers, take no thought how or what thyng ye shal āswere or what ye shal speake. For the holy goost shal teach you in ẏ same houre, what ye ought to saye.

† One of the company said vnto him: Master byd my brother deuide ẏ enheritaūce wt me. And he said vnto him: Mā, who made me a iudge or a deuyder ouer you? Wherfore he said vnto thē: take hede, & beware of couetousnesse. For no mans lyfe standeth in the aboūdance of C
ẏ thīges which he possesseth. And he put forth a similitude vnto thē saying: The groūd of a certayne rych man broughte forth frutes plenteously, & he thought in him self saying: what shal I do? because I haue no roume wher to bestowe my frutes? And he said: This wyll I do. I wyl destroye my barnes, & bilde greater, & therin wil I gather all my frutes and my goodes: & I wyl say to my soule: Soule ẏ hast moche goodes layde vp in store for many yeares, take thine ease: eate, drink, & be mery. But god sayd vnto hī: Thou fole, thys nyght wil they fetche away thy soule agayne frō ẏ: Then whose shal those thinges be which ẏ hast prouided? So is it with hī that gathereth ryches, & is not ryche in God.

And he spake vnto his disciples: Therfore I say vnto you: Take no thoughte for your life, what ye shal eat, nether for your body, what ye shal put on. The life is more then meat, & the bodi is more thē raymente. Consider the rauens, for they nether sowe nor repe, whych nether haue stoore house nor barne, and yet God fedeth them. How moch are ye better then D
foules. Which of you wt takīg thought can adde to hys stature one cubyt? If ye then be not able to do that thing whyche is lest: whi take ye thought for ẏ remaūter? Cōsyder ẏ lilies how thei grow. Thei labour not: they spin not, & yet I say vnto you, ẏ Salomon in all thys royalte, was not clothed lyke to one of these.

If the grasse which is to day in the felde, & to morow shalbe cast into ẏ fornace, god so clothe, how moch more wyll he clothe you, o ye endued wt lytle faythe: and aske not what ye shal eat or what ye shal drīk, nether clyme ye vp an hye: for al soch thīges ẏ hethen people of ẏ world be seke for. Your father knowethe that ye haue neade of soch thīges. Wherfore seke

seke ye after the kingdom of god, and al these thinges shalbe ministred vnto you. *Feare not lytel flocke, for it is your fathers pleasure to geue you a kyngdom. c*Sel that ye haue, & geue almes. And make you bagges, whiche were not olde, & treasure that fayleth not in heuen, wher no theefe cometh, nether mothe corrupteth. For where youre treasure is, there wyll youre hertes be also.

E Let your loines be gerdde about, & youre lightes brenning, & ye your selues like vnto men that wait for their master, whē he wil returne frō a weding: that assone as he cometh & knocketh, they may open vnto him. Happy are those seruāūtes, which the lord whē he cometh shal find waking. Verely I say vnto you, he wil gyrde him self about & make thē to sit doune to meat, & walke by & minister vnto thē. And yf he come in the secōd watch, yea yf he come in the thyrde watch, & shal finde them so, happy are those seruaūtes. Thys vnderstonde, that yf the good man of the house knew what houre the theefe wold come, he wolde surely watche: & not suffre hys house to be broken vp. Be ye prepared therfore: for the sonne of man wyl come at an houre when ye thinke not.

Mat.xxiiii.d
Mark.xiii.c

Then peter sayd vnto him: *Master, tellest thou this similitude vnto vs, or to al men? And the lord said: If ther be a faythful seruaūte & wise, whome his Lorde shal make ruler ouer his houshold, to geue them their dutie of meat at due seasō happy is that seruaūte, whō hys master when he cometh, shal find so doing. Of a truth I sai vnto you: that he wil make hī ruler ouer al that he hath. But & yf the euil

F seruaūt shal say in his hert: My master wil deferre his cōming, and shall begine to smyte the seruaūtes & maydens, & to eate & drynke and to be drōcken: the lord of that seruaūt wil come in a day when he thinketh not and at an houre when he is not ware, & wil deuide him, & wil geue hī his rewarde wt the vnbeleuers.

The seruaūt that knew his masters wil & prepared not hī self, nether dyd according to his wil, shalbe beten wt many stripes. But he that knewe not, and yet did cōmit thīges worthy of stripes, shal be beatē wt feaw stripes. For vnto whō moch is geuen, of hym shalbe moche requyred. And to whom men moch cōmyt, the more of hym wyl they aske.

I am come to send fyre on erth: & what is my desyre, but that it were all readye kyndled? Notwithstanding I must be baptysed wt a baptime: & how am I payned till it be ended? Suppose ye that I am come to send *peace on earth? I tel you nave, but rather debate. For frō hēce G forthe there shalbe, v, in one house deuyded, thre against two, & two agaist thre. The father shalbe deuided agaist the sonne, & the sōne agaist the father. The mother against the daughter, & the daughter agaist the mother. The motherlaw agaist hyr daughterlawe, and the daughterlawe agaynst her motherlawe.

Then said he to the people: when ye se a cloude ryse out of the west straight way ye saye: we shall haue a shower, and so it is. And when ye se the south winde blowe, ye saye: we shall haue heet: and it cōmeth to passe. Ypocrytes, ye can skyl of the fassiō of the earthe & of the skye: but what is the cause, that ye cannot skyl of this time? Ye and why iudge ye not of youre selues what is ryghte.

Whyl thou goest with thyne aduersary to the ruler: as thou art in the way, geue dylygence that thou mayst be delyuered frō hym, leaste he brynge the to the iudge, & the iudge deliuer the to the iayler, & the iayler cast the in to presō. I tel the, thou departest not thence tyll thou haue made good the *vtmost myte.

The Notes.

a* What leuen the faithful must be warre of/is more euydently shewed in Math. xvi wherby leuen is vnderstanded the doctrine & inuencyon of the pharyses/& of al other mē lyke condicioned vnto thē, here it is noted by thee name of ypocrysye because it is deceatful/false/& vngodly/& maketh all the louers therof ypocrytes:

b* To speake a worde agaynst the sonne of man is, to be offended wt the humanytye or mā hed of Iesus christ for hys humble & lowe degree, as were many of the Iewes Iohn. vii. Math. xii. c. Marc. iii. b

c* Sel al &c. of thys loke Marc. x. c

d* Such peace as this world loueth (which is then at peace when mens appetytes & desyres are satysfied, & when the euel agree wt the euil) came I not to send on the earthe, but therfore came I, wt the wordes of verye peace, to destroye the peace of thys world: for sith the doctrine of the gospel/which teacheth

theth al peace shalbe enuied of many, it cā
not be but debate must ryse euen amongest
greatest frendes/whyle they that loue thys
world wyl soner exercyse cruelty towarde
thē they loue best/then leaue the vices whi
che they haue bene accustomed vnto. And
agayne/those whom the spirite of the charyte
belongyng to ẏ gospel hath touched/ wyll
by no meanes suffre thē selues to be deuided
frō that which they haue begōne to cleaue
to, betwyxt these am I not come to set pea
ce, but debate,
e a Of thys Math. x. d

¶ Of the Galileans whō Pylate slew, & of those
that died in Siloe. The similitude of ẏ figge tre.
Christ healeth ẏ sycke woman. The parable of ẏ
mustard sede & leuē. Few entre into the kyngdō.
Christ reproueth Herode and Ierusalem.

The. xiij. Chapter.

There were presēte at ẏ same
seasō ẏ shewed him of ẏ ga
A lileans, whose bloude Pyla
te mēgled wt their owne sa-
crifice. And Jesus answe-
red, & said vnto thē: Suppose ye ẏ these
Galileans were greater siners then all ẏ
other Galileans, because they suffred su
ch punisshment? I tel you naye: but ex-
cept ye repent, ye shal al likewise perysh
Or those. xviij. vpon which the toure in
Siloe fel, & slew thē, thynke ye that they
were siners aboue al mē ẏ dwel in Jeru
salē? I tel you nay: But except ye repen
te, ye al shal lykewyse perysshe.
B ✚ He put forth this similitude: a certay
ne mā had a figge tre plāted in his vine
yard & he came & sought frute thereon, &
foūd none. Then said he to the dresser of
his vineyard: behold, this thre yere haue
I come & sought frute in this figge tree,
& fynd none: cut it downe: why cōbreth
it ẏ groūd: and he answered & said vnto
him: Lord let it alone this yeare also, tyl
I dygge rounde about it, & dōg it, to se
whether it wyll beare frute: & yf it beare
not thē, after that, cutte it doune. And he
taught in one of theyr synagoges on the
Saboth daies. And beholde there was a
womā which had a spirite of infyrmytye
xviij. yeres: & was bowed together & coul
C de not lyft vp her self at all. When Je-
sus saw her, he called her to him, & sayde
to her womā thou art delyuered frō thy
dysease. And he laid his handes on her, &
immediatly she was straight, and glory
fied god. And ẏ ruler of the synagoge ā-
swered wythe indignacion (because that
Jesus had healed on the Saboth daye)
and sayde vnto the people. Ther are. vj.
dayes in whych men ought to worke: in
them come and be healed, and not on the
Saboth daye.
Then answered hym the Lord, and sai
de: ✚ ypocryte, doth not eache one of you math. xij. b
on the Saboth day, lowse his oxe or his Luk. xiiij. a
asse from the stall, & leade him to the wa
ter? And ought not this daughter of A-
brahā, whom Satan hath boūd lo xviij
yeares, be lowsed frō this bond on ẏ Sa
both day? And when he thus sayd, al his
aduersaries were ashamed, and al ẏ peo
ple reioysed on all the excellent dedes, ẏ
were done by hym. b
Then sayd he: what is the kyngdome D
of God lyke? or whereto shall I compare
it? It is lyke a grayne of mustard seede,
whych a mā toke and sowed in his gar-
den: and it grewe & wexed a great tree, &
the foules of the ayre made nestes in the
braunches of it.
And agayne he sayde: wher vnto shal I
liken the kyngdom of god? it is lyke le-
uen, which a womā toke, and hyd in thre
busshels of floure, tyl al was thorow le-
uended. And he wet thorow al maner of E
cytyes and townes teaching, and iorney
inge towardes Ierusalem. Then sayde
one vnto hī: Lord, are ther feaw ẏ shalbe
saued? And he sayde vnto thē: striue wt
your selues to enter in at the strait gate:
for many I say vnto you, wil seke to en
ter in, and shal not be able.
a ✚ When the good mā of the house is ri
sē vp, and hath shet to the dore, ye shal be
ginne to stand wtout, & to knock at thee
dore saying Lord Lord, open vnto vs: &
he shal answere & say vnto you: I know
you not whēce ye ar. Then shal ye begin F
to saye: we haue eaten in thee presence &
drōck, & thou hast taught in our streetes.
And he shal saye: I tel you I know you
not whence ye ar: departe from me all ye
workers of iniquytye. Ther shalbe we-
ping & gnasshyng of teth, when ye shal se
Abrahā and Isaac & Jacob, and al thee
prophetes in the kingdome of God, and
your selue thrust out at dores. And they
shal come, frō ẏ east & from the weste &
frō ẏ north & from the southe, and shall
sit downe in the kingdome of god. And
beholde, ther are last, whych shalbe first.
And

And there are fyrst which shalbe last.
G The same daye ther came certayne of þ
Pharises and sayd vnto him: get þ oute
of þ way, and departe hence: for Herode
wil kyl the. And he sayde vnto them. Go
ye and tel þ foxe, beholde I cast oute de-
uils and heale þ people to day and to mo
row, and the third day I make an ende.
Neuertheles, I must walke to daye & to
morowe, & the daye folowing: for it can-
not be, that a prophet perysh eny other
wher, saue at Jerusalem.
mat.23.[illegible] ✱O Jerusalem, Jerusalem, which kil-
lest Prophetes, & stonest thē that ar sent
to the: how often wolde I haue gathered
thy childrē together, as the hen gathered
her nest vnder her wynges, but ye wold
not. Behold youre habitacyō shalbe left
vnto you desolate. For I tel you, ye shal
not se me vntil þ time come that ye shall
saie, blessed is he that commeth in the na
me of the Lorde.

The Notes.

a ✱ When the couenaūt made in þ bloud of christ is blynded / then men payne them selues wyth holye workes / trustinge ther by to enter / but al in vayne.

¶ Jesus eateth wt þ pharisee, healeth the dropsy vpon the Saboth, teacheth to be lowly, telleth of the great supper, & warneth them that wil folow hym, to lay their accōptes before what it wil cost them. The salt of the earth.

The .xiiii. Chapter ✠

A AND it chaunsed that he wēt
into þ house of one of þ che
fe pharises to eate brede on
a Sabothe daye: and they
watched hym. And beholde
ther was a mā before him, which had the
dropsye. And Jesus answered & spake
vnto þ lawears & pharises saying: is it
lawful to hele on the Saboth day? And
they held their peace. And he toke him &
healed hym, and lett him go: and answe-
red them saying, which of you shal haue
an asse or an oxe fallen into a pytte, and
wil not streight way pul him out on the
Saboth daye? And they coulde not an-
swer him agayne to that.

to eat bred þis to bind or to take a repaste, as it is sayd. Gen.xliii.f

He put forth a similitude to þ gestes,
B whē he marked how thei preased to þ hi-
est roumes, & said vnto thē: When þ art
bidden to a wedding of eny mā, syt not
doune in the hiest roume, lest a more ho-
norable mā then þ be bidden of him, & he
that bade both him & the, come and saye
to the: geue this mā roume, & þ then be-
gin wt shame to take the lowest rowme.
But rather when þ arte bidden, go & syt
in þ lowest roume, þ whē he that bade þ
cōmeth, he may say vnto the: frende syt
vp hier. Then shalt thou haue worshipe
in þ presence of them that sit at meat wt
the. ✱ For whosoeuer exalteth him selfe, C
shalbe brought lowe. And he that hum-
bleth him self, shalbe exalted.
Then sayde he also to him that had de
sired him to diner: ✠ When thou makest
a diner or a supper: call not thy frendes,
nor thi brethren nether thy kinsmē or yet
rych neighbours: lest they byd the agay-
ne, & a recōpence be made the. But when
thou makest a feast, call thee poore, thee
maimed, þ lame & the blid and thou shal
te be happy, for they cannot recompence
the. But thou shalt be recōpensed at thee
resurrection of the iuste men.
When one of them that sate at meate
also herd that, he said vnto him: happy is
he that eateth breed in the kingedome of
god. Then sayd he to him. ✠ A certaine D
man ordened a great supper, & bade ma
ny, & sent his seruaūte at supper time, to
say to them that were biddē, come: for al
thinges ar now redy. And they al at once
begā to make excuse. The first sayd vn-
to hī: I haue bought a ferme, & I muste
nedes go & se it, I pray þ haue me excu-
sed. And another said: I haue bought. v
yocke of oxen, and I go to proue thē, I
pray þ haue me excused. The thyrd sayd
I haue maryed a wyfe & therfore I can
not come. And the seruaunte wente, and
brought his Master worde therof.
Then was the good mā of the house E
dysplesed, & said to his seruaūt: Go out
quyckly into the stretes & quarters of þ
cytye, and bringe in hither þ poore & the
maimed & the halt & the blind. And þ ser
uaunt said lorde it is done as thou com-
maūdest & yet ther is roume. And þ lord
said to the seruaunt: Go oute into þ hye
waies & hedges, and compel thē to come
in, that my house may be fylled. For I
say vnto you, that none of those mē whi-
ch were bidden, shal tast of my supper.
Ther went a great cōpany wt him, and
he turned and said vnto thē. ✠ If a mā
come

come to me, & hate not his father and mo
F ther & wyfe and chyldren, & brethren, &
systers: morouer and his owne lyfe, he
cannot be my dyscyple. And whosoeuer
beare not his cros, and come after me cā
not be my dyscyple.
Which of you disposed to bild a toure,
sitteth not downe before & counteth the
cost, whether ye haue sufficiēt to perform
it: lest after he hath laide the foūdacyon
& is not able to performe it, al ye beholde
it, beginne to mock him saying: this mā
beganne to bild, and was not able to ma
ke an ende. Or what kig goeth to make
G batail against another king, and sitteth
not downe fyrst, and casteth in hys mid,
whether he be able with ten thousand, to
mete him that cometh against him wyth
xx. thousand. Or els whyl ye other is yet
a great way of, he wil sed abassatours,
and desyre peace. So lykewyse one of
you that forsaketh not all that he hathe,
can be my dyscyple.
*Salt is good, but yf salt haue loste
hyr saltnes, what shall be seasoned there
with? It is nether good for the lād nor yet
for the donge hyll, but men cast it out at
the dores. He that hathe eares to heare,
let hym heare.

¶ The louyng mercy of God is openly set forthe in the parable of the hundreth shepe, & of the sonne that was lost.

The. xv. Chapter.

A Then resorted vnto hym al ye
publycans and sinners, for
to heare hym. And the pha
rises and Scribes murmu
red saynge: He receaueth
to hys company sinners, and eateth with
them. Then put he forth this similitude
to them sayinge: What man of you ha
uynge an hundred shepe, yf he loose one
of them, dothe not leue nyntye and nyne
in the wyldernes, and go after that whi
che is loste vntyll he fynde hym? And
when he hath found him, he putteth hi
on hys shulders wyth ioye: And assone
as he cometh home, he calleth to geather
his louers and neighbours saying vnto
them: Reioyse wyth me for I haue foū
B de my shepe which was lost: I say vnto
you, ye likewise ioye shall be in heuē ouer
one sinner that repēteth, more then ouer
nynty & nyne iuste persons, which nede
no repentaunce. Ether what woman ha
uig. x. grotes, yf she lose one, doth not ly
ght a candel, & swepe the house, & seke dy
ligētly tyll she find it? And whē she hath
found it she calleth hir louers & her negh
bours sayinge: Reioice with me, for I ha
ne founde the grote which I had lost. Li C
kewyse I say vnto you, ioye is made in
the presence of ye angels of god ouer one
synner that repenteth.
+ And he sayd: A certayne man had. ii
sonnes, & the yonger of them sayd to his
father: father geue me ye part of ye goodz
ye to me belongeth. And he deuided vnto
them his substance. And not long after,
ye yōger sonne gathered al ye he had toge
ther, & toke his iorney in to a farre coun
tre, & ther *he wasted his goodes wt ryo
tous lyuyng. And when he had spent all
that he had, ther arose a great derth tho
row out al ye same lād, & he begā to lack.
And he went & claue to a cytezyn of that
same coūtre, which sent him to his felde,
to kepe his swine. And he wold fayne ha
ue filled his bely with the coddes that ye
swine ate: and no man gaue to hym.
Thē he came to him self and sai: how D
many hyred seruaūtes at my fathers ha
ue bred ynough, & I dy for hōger. I wil
aryse & go to my father, & wyll say vnto
him: father I haue synned against heuē
& before ye, & am no more worthi to be cal
led thy sonne, make me as one of thy hy
red seruaūtes. And he arose and went to
his father. And when he was yet a grea
te way of, hys father sawe him, and had
cōpassyō, & ran & fell on his neck & kys
sed him. And the sonne said vnto him: fa
ther, I haue sined against heuē, & in thy
sight, & am no more worthy to be called
thy sonne. But his father said to his ser
uaūtes: bring forth that best garment & E
put it on him, & put a rynge on his hand,
& showes on his fete. And bringe hyther
that fatted caulfe and kil hi, & let vs eat
& be mery: for this my sonne was deed, &
is alyue agayne, he was lost, and is now
founde. And they beganne to be merye.
The elder brother was in ye feld, & when
he cam & drew nie to ye house, he herd mi
nstrelsi & daūsing, and called one of hys
seruātes, & asked what those thīges meā
te. And he sayde vnto him: thy brother is
come

come, & thy father had killed the fatted
caulfe, because he hath receued hi safe &
sound. And he was angry, & wold not go
in. Thē came his father out & entreated
him. He answered & sayde to hys father:
Lo these many yeares haue I done þ ser
uice, nether brake at any time thi cōmaū
demēt, & yet gauest þu me neuer so moche
as a kid to make mery withe my louers:
but assone as this thy sonne was come,
which hath deuoured thy goodes wt har
lotes, þu hast for his pleasure killed þ fat
ted caulfe. And he said vnto him: Sōne,
thou wast euer wt me, and al that I haue
is thine, it was mete that we shuld make
merye and be glad: for thys thy brother
was dead, and is a lyue agayne: & was
loste, and is founde. ⊦

¶ The parable of the wicked Māmon. Not one tittle of gods word shal perysh. Of the ryche man, and poore lazarus.

The .xvi. Chapter.

And he said also vnto his dis
cyples. ✠ Ther was a certai
A ne rych mā, which had a ste-
ward, that was accused vn
to hym, that he had wasted
his goodes. And he called him: & said vn
to him: How is it, that I heare this of þe?
Geue a comptes of thy steward shyppe:
For thou mayst be no longer stewarde.
The stewarde sayd wt in hym self: what
shal I doe? for my master wyl take away
frō me the stewarde shyppe. I cānot dig
ge, and to begge I am ashamed. I wo-
te what to do, that when I am put oute
of the stewardshippe, they maye receaue
me into their houses.
Then called he al his masters detters,
B & sayd vnto the first: howe moche owest
thou vnto my master? And he sayde an
hūdred tonnes of oyle. And he said to hi:
take thy byl, & sit downe quickly & wry-
te fyfty. Thē said he to another: what o-
west thou? And he sayd: an hūdred quar
ters of wheat. He sayd to him: Take thy
bil, and wryte foure score. And the Lord
cōmēded the vniust steward because he
had done wisely. For the childrē of thys
world are in their kynde, wiser then þ chil
drē of lyght. And I saye also vnto you:
C ✠ make you frēdes of þ wicked māmō,
þ whē ye shal departe, they maye receaue
you into euerlastyng habitacions. ⊦
✠ He that is faythful in that whych is
lest the same is faythful in moch. And he
that is vnfaith ful in that least: is vnfai
thful also in moch. So then yf we haue
not ben faithful in þ wicked māmō, who
wil beleue you in that which is tru. And
yf ye haue not bene faithfull in another
mānes busines: who shal geue you your
owne? No seruaūt can serue .ii. masters,
for other he shal hate þ one & loue the o-
ther, or els he shal lene to the one & despy
se þ other. Ye cānot serue god & mamō.
Al these thinges herde the pharyses al
so whych were couetous, & they mocked D
hi. And he said vnto thē: Ye are they whi
ch ✠ iustyfy your selues before mē: but
God knoweth your hertes. For that whi
che is hyghlie estemed among mē, is ab
hominable in the sight of god. ⊦
The law & the prophetes raygned vn
til the tyme of John: and sence that time
þ kyngdom of god is preached, & euerye
man stryueth to go in. Soner shal heuē
& erth perysshe then one title of the lawe
shall perysh. Whosoeuer forsaketh his
wyfe & maryeth another, breakethe ma-
trimony. And euery man whych marieth
her that is deuorsed frō her husband, cō
mitteth aduoutry also.
✠ Ther was a certayne rych man, why E
ch was clothed in purple and fyne bisse,
& fared deliciously euery day. And there
was a certayne begger named Lazarus,
whyche laye at hys gate ful of sores de
syringe to be refresshed wt the cromes why
che fel frō the ryche mannes bord. Ne-
uertheles, þ dogges came & licked his so
res. And it fortuned that the begger dy-
ed, and was caryed by the angelles into
✠ Abrahams bosome. The rych man al
so dyed, and was buryed.
And being in hel in tormētes, he lift vp
his eyes and saw Abrahā a farre of, & la
zarus in his bosome, & he cried & said: fa F
ther Abraham, haue mercy on me, & send
Lazarus þ he may dip the typpe of hys
fīger in water, & cole my tōge: for I am
tormēted in this flame. But Abrahā sa-
de vnto hi: Sōne, remēber þ thou in th
lyfe tyme, receued thy plesure, & contra
ry wyse Lazarus payne. Now therfore
is he cōforted, & thou art punished. Be-
yonde al this, betwene you and vs there

is a great space set, so þ they which wold
go from hence to you cannot: nether mai
come from thence to vs.
E Then he saide I praye the therfore fa-
ther, sende him to my fathers house. For
I haue fiue brethren: for to warne thē lest
they also come into the place of torment.
Abrahā said vnto him: they haue Moses
& the prophetes let them heare thē. And
he said: nay father Abraham, but yf one
came vnto them frō the deed, they wolde
repent. He sayde vnto hym: If they hea
re not Moses and the Prophetes, nether
D wyl they beleue, though one rose frō dea
the agayne.

The Notes

a Make you frendes of þ wicked Mam
mō. This word Mamon is a word of þ Sy
ria speech, & sygnyfyeth ryches. So that the
text meaneth. Bestow your riches accordig
to þ word of god/ þ god be pleased wt youre
doinges & not deceitfully as this felow dyd
b ye at they þ iustifie your selues & c. Of
this is spoken afore in the .x. chap. e.
c Some by the bosome of Abrahā do vn
derstand the fayth of Abrahā, other some al
so vnderstand it of þ place wher the elect &
chosen that folow þ faythe of Abraham do
rest after their death. But where that place
is (because þ scripture doth not expresly de
termine it) cā we not tel & therfore may no
man be so bolde as to defyne it.

E ¶ Christ teacheth his disciples to auoyde occasi-
ons of euel, one to forgeue another. Stedfastlye to
trust in god & no mā to presume in his owne wor-
kes. He healeth the ten lepers, speaketh of þ later
dayes, and of the ende of the worlde.

The .xvii. Chapter.

THē sayd he to his disciples,
A it cānot be auoided but that
offences wyll come. Neuer-
thelesse wo be to hym thoro
we whome they come. It
were better for him that a mylstone were
hanged aboute his necke, & that he were
cast into the see, then that he shuld offen-
de one of these litle ōs. Take hede to you
F re selues. * If thi brother trespas agaīst
the, rebuke him and yf he repēte, forgeue
him. And though he sinne against the se
uē times in a day, & seuen times in a day
tourne agayne to the saying: it repēteth
me, forgeue hym.
And the Apostles sayd vnto the Lord:
increase our faith. And the lord sayd: yf
B ye had faith like a graine of mustерd sed
& shuld say vnto this sicamine tree, pluc
ke thy selfe vp by the rootes, & plāte thy
selfe in the see: he shuld obey you.
Who is it of you yf he had a seruaūte
plowing or fedyng catel, that wolde say
vnto him when he were come from the
felde: Go quickly and syt doune to mea
te: & would not rather saye to him, dresse
wherwt I may sup, and gird vp thi self
and serue me, til I haue eaten & dronkē:
& afterwarde, eate þ, and drynke thou?
Doth he thāk that seruaūt because he
did that which was cōmaūded vnto hī?
C I trow not. So lykewyse ye, whē ye ha
ue done al those thynges whych ar com-
maunded you say, we are vnprofitable
a seruauntes. We haue done that which
was oure duety to do.
✠ And it chaunsed as he went to Ieru-
salē, þ he passed thorow Samaria & Ga
lyle. And as he entred in to a certaine tou
ne, there met him ten men þ were lepers.
Which stode a farre of & put forth their
voices & said: Iesu master, haue mercye
on vs. Whē he saw thē, he said vnto thē:
D Go and shewe your selues vnto þ Pre-
stes. And it chaūsed as they wēt, thei wer
clensed. And one of thē, when he sawe þ
he was clēsed, tourned back againe, & wt
a loude voyce praysed God, & fel doune
on his face at his fete, and gaue hī thā-
kes. And the same was a Samarytane.
And Iesus āswered & said: ar ther not tē
clensed? But wher ar those nine? There
ar not foūde that returned againe, to ge-
ue God prayse saue only thys straūger.
And he said vnto him: arise, & go thy wa
ye thy fayth hath made the whoele. ✠
E ✠ When he was demaūded of þ Pha-
rises, whē the kingdō of god shuld come
he āswered thē & said: The kyngdom of
god cometh not wt wayting for. Nether
shal men sai: Lo here, lo ther. For behold
the b kyngdom of God is with in you.
And he sayde vnto the disciples: thee
dayes wyl come, when ye shal desyre to
se one daye of the sonne of mā, & ye shall
not se it. And they shal saye to you: Se
here, Se there. Go not after them, nor fo
low thē, for as the lyghtenynge that a-
pereth out of þ one parte of heuen: & shy
neth vnto þ other parte of heauen. * So
shall the sonne of man be in his daies.
But fyrst must he suffre many thīges, &
be refused of hys nacyon.

a In workes may no man trust, for by them no man is iustified before god, but by Christes blood only.

b The kingdom of god is to loue god with al thyne herte, & to put thy hole trust in hym according to the counsel of Christ, & for thy loue to loue thy neybour as thy selfe ...

Mat. xxiiii. c Mar. xiii. d Luk. xxi. d

As it happened in the tyme of Noe: so shal it be in ye tyme of ye sõne of mã. Thei ate they dranke, they maryed wyues, & were maried, euẽ vnto that same daye, ye Noe wẽt into the Arcke: & the floud came & destroied them all. Likewise also, as it chaũced in ye daies of Lot. They ate, thei drãk, they bought they sold, they plãted, they bylt. And euen the same day that lot went out of zodom it rayned fire & brym stone frõ heuen, & destroyed thẽ al. After these ensãples, shal it be in ye day whẽ ye sonne of mã shall appere.

G At that day he that is on the house top & his stuffe in ye house: lett him not come doune to take it out. And likewise let not hi that is in the feldes, turne bak againe to that he lefte behinde. Remẽber lottes wyfe. Whosoeuer wil go about to saue hys lyfe, shal lose it: & whosoeuer shal lose hys lyfe, shall saue it. I tel you in thet nyght, ther shalbe two in one bed, ye one shalbe receaued & the other shalbe forsakẽ. Two shalbe also agrindig together: the one shalbe receaued, & the other forsakẽ. And they answered, & sayde to him: where Lord? And he said vnto thẽ: wher soeuer the a * body shalbe, thyther wil the egles resorte.

The Notes.

a * Whersoeuer the body shalbe/ thyther wyl the egles resort/ yt is/ ther as the sonne of mã shalbe to iugde the world, thyther shal al gather together vnto me.

¶ He teacheth to be feruent in prayer continually. Of the pharisee & the publican. The kyngdom of God belongeth vnto chyldre. Christ answereth the ruler, and promiseth reward vnto al such as suffre losse for his sake, and folow him. The blynde man is restored to hys syght.

The .xviii. Chapter. +

A AND he put forth a similitude vnto thẽ, signifyig ye mẽ ought alwayes to praye & not to be wery, sayig: Ther was a Judge in a certayne citie, whiche feared not god nether regarded mã. And ther was a certayne wedow in the same citie, whiche came vnto hi sayig: auẽge me of myne aduersarie. And he wold not for a while. But afterward he said to hi self: though I feare not god nor care for mã, yet because this wedow troubleth me, I wil auẽg her lest at the last she come & hagge on me. And
B the Lorde saide heare what the vnryghtwes Judge sayeth. And shal not god auenge his elect, whych crye daye and nyght vnto him, ye though he deferre thẽ? I tel you he wyl auenge them and that quickly. Neuerthelesse, whẽ the sõne of mã cometh, suppose ye, that he shal fynd fayth on the erth?

+ And he put forth this similitude, vnto certayne which trusted in thẽ selues ye they were perfect, & despised other. Two men went vp into ye tẽple to praye: ye one a pharise & the other a publicã. The pharise stode & praied thus wt him self. God C
I thanke the that I am not as other mẽ ar, extorsioners, vniuste, aduouterers, or as this publicã. I faste twise in ye weke. I geue tithe of al that I possesse. And ye publican stode a farre of, & wold not lift vp his eies to heuen, but smote his brest saying: God be mercyfull to me a siner. I tel you thys mã departed home to his house iustifyed moare then the other. * mat.xxiii.
For euery man that exalteth hym selfe, shalbe broughte low: And he that humbleth hym self, shalbe exalted.

* They brought vnto him also babes, Math.xix. Mark.x.
that he shuld touche thẽ. Whẽ hys disciples saw that they rebuked thẽ. But Je- D
sus called them vnto hi, & said: Suffre children to come vnto me, & forbyd them not. For of soch is the kyngdom of god. Verely I saye vnto you: whosoeuer receaueth not ye kyngdõ of god as a child: he shal not entre therin.

And a certayne ruler asked hym sayinge: good master: what ought I to do, to obtayne eternal lyfe? Jesus sayde vnto hi: Why callest yu me good? none is good saue God only. Thou knowest the com- Exo.xx.
maũdemẽtes: Thou shalt not commyt aduoutry: yu shalt not kil: thou shalt not steale: thou shalt not beare false witnes: Honour thy father & thi mother. And he sayd al these haue I kept frõ my youth. Whẽ Jesus heard yt, he sayd vnto him. Yet lakest thou one thig. a * Sel al that thou hast, & distribute it vnto the poore, & thou shalt haue treasure in heuen and come, & folow me. Whẽ he hard that, he was heuy: for he was very ryche.

Whẽ Jesus saw him mourne, he sayde: wt what difficultie shal thei that haue ryches, entre into ye kingdom of God: it is

easier

easier for a camel to go thorow a nedles eye, then for a rych man to enter into the kingdō of God. Then said they y^t heard that. And who shal thē be saued? And he sayd: Thinges which are unpossible w^t men are possyble wyth God.

F Then Peter sayd: Lo we haue left al and haue folowed the. And he said unto them: ‡ Uerely J saye unto you, there is no mā that leaueth house, other father & mother, or brethren, or wyfe, or chyldren for the kingdom of Goddes sake, which same shal not receaue moch more in this worlde: and in thee worlde to come, lyfe euerlastynge.

C ✠ He toke unto him the twelue, & sayd unto them. Behold we go up to Jerusalem, & all shalbe fulfylled that are wrytē by the Prophetes of thee sonne of man. He shalbe delivered unto the gentyles, & shalbe mocked and shalbe despytefully entreated, and shalbe spetted on: & when they haue scourged him, they wyl put hi to death, and the thyrd day he shal aryse agayn. But they understode none of these thinges. And this saying was hyd frō them. And they perceaued not thee thynges whych were spoken.

D ‡ And it came to passe, as he was come nye unto Hierico, a certayne blinde man sate by the waye syde begging. And whē he hearde thee people passe by, he asked what it meant. And they sayd unto him, that Jesus of Nazareth passed by. And he cryed sayinge: Jesus y^e sonne of Dauid, haue y^u mercy on me. And they whyche went before rebuked hym, y^t he shuld hold hys peace. But he cried so moch the more, t^u y^e sonne of Dauid haue mercy on me. And Jesus stode styll, & cōmaunded him to be brought unto him. And when he was come neare, he asked him saying what wilt thou that J do unto the? And he sayde: Lorde that J may receaue my syght. Jesus said unto him: receaue thy syght: thy fayth hath saued the. And immediatly he saw, and folowed him, praysinge God. And al the people when they sawe it, gaue laude to God.

The Notes

a ✠ Sel al that y^u hast. &c. loke in mat. x. c.

C Of zacheus, and the ten seruauntes to whō the talentes were delivered. Christ wepeth to Jerusalem and wepeth ouer it.

The .xix. Chapter ✠

And he entred in & wēte thorowe Hierico. And beholde, ther was a mā named Zacheus, which was a ruler amōg the Publicans, & was ryche also. And he made meanes to se Jesus, what he shuld be: & coulde not for y^e preace, because he was of a low stature. Wherfore he ran before, & clymed up in to a wylde fyg tree, to se him: for he shulde come y^t waye. And when Jesus came to the place, he loked up, & sawe him and said unto him: zache, come downe atonce for to daye J muste abyde at thy house. And he came downe hastelye & receaued him ioyfully. And when they saw y^t they al grudged saying: He is gone in to tary wyth a man that is a synner. A

And zache stode forth and sayd unto the Lord: beholde Lorde, the halfe of my goodes J geue to the poore, and yf J haue done any man wronge, J wyl restore hym fower fold. And Jesus sayd to him thys daye is helth come unto thys house, for as moche as he also is become the chylde of Abraham. ✠ For thee sonne of mā is come to seke and to saue that whyche was loste. B

As they hearde these thinges, he added therto a symylitude, because he was nye to Jerusalē, & because also they thoughte that the kyngdō of God shuld shortely appere. He sayd therfore: ✠ ‡ a certayne noble man went into a farre countre, to receaue hym a kyngdō, & then to come agayne. And he called hys ten seruaūtes and delyuered them ten pounde, sayinge unto thē: by and sell tyl J come. But his cytesens hated him, and sent messengers after him sayinge: we wyll not haue this man to raygne ouer us. C

And it came to passe, when he was come agayne & had receaued hys kingdō, he cōmaunded these seruaūtes, to be called to him (to whō he gaue his money) to wit what euery mā had done. Thē came the first, saying: Lord thy poūde hath encreased ten poūd. And he sayd unto him ‡ wel good seruāt because y^u wast faithful in a very littel thing, take thou auctorite ouer .x. cytyes. And the other came saying: Lord thy pound hath encreased fyue pound. And to the same he sayd: &

& be thou also ruler ouer fyue cytyes.

And the thirde came & sayd: Lord behol de here thy pound, whych I haue kepte in a napkyn, for I feared the, because thou arte a straite man: thou takest vp þ thou laydest not downe, & repest that thou did
D dest not sowe. And he sayde vnto hym: *
math.xxv.c Of thine owne mouth, iudge I the þ e= uyl seruaunt. Knewest thou that I am a strait mā takyng vp that I laid not dou ne, & re[a]ynge that I dyd not sowe? Wher fore then gauest not thou my money in= to þ bank, that at my cōmynge I myght haue required myne owne wyth vauntage.

And he said to them that stode by: take frō him that pound, & geue it hi[m] that hath ten pound. And they sayd vnto hym lor de he hath ten pounde. I saye vnto you,
To him þ hath shal be geue[n] & so he in math. xxv.b that * vnto all them that haue, it shall be geuen: & frō him that hath not, euen that he hath shalbe takē frō hym. Moreouer those myne enemies, which wold not that
E I shuld raigne ouer them bryng hyther,
math.xxi.a Mark.xi.a & slee them before me. * And whē he had thus spoken, he procedeth forthe before, assendyng vp to Ierusalem. ⊢

And it fortuned, whē he was come nie to Bethphage & Bethany, besides mount Olyuete, he sent two of his disciples say inge: go ye into the towne which is ouer agaynst you. In the which assone as ye are come, ye shal fynd a colt tied, whereon yet neuer mā sate. Louse him and bryng him hyder. And yf any mā aske you, why that ye lowse hym: thus saye vnto hym, the Lord hath nede of hym.

They that were sent, wēt theyr waye & foūd, euen as he had sayd vnto thē. And as they were alosing the colt the owners said vnto them: why lowse ye the coolt?
F And they said: for the Lord hath nede of him. And they broughte hym to Iesus. And they cast their rayment on the colt, and set Iesus theron. And as he wente, they spredde their clothes in the way.

And when he was now come, where he shuld go downe frō the mount Oliuete, þ whole multitude of the disciples begā to reioyce, & to laude god wyth a loude voy ce, for al the miracles that they had sene, saying: blessed be the kyng that cōmethe in the name of the lord: peace in heauen, & glory in the hiest. And some of þ phary ses of the cōpany sayd vnto hi[m]: Master

rebuke thy disciples. He answered, & say de vnto thē: I tel you yf these shuld hol de their peace, the stones wold crie.

✢ And when he was come nere, he behel de the citie, & wept on it saying: If thou haddest knowen those thinges which be lōg vnto thy a* peace, euen at thys thy ti me? But now are they hyd frō thine eies. For the dayes shal come vpon thee, that thy enemyes shall cast a banke about þ, and compasse the rounde, & kepe thee in on euery side, & make the euen wyth þ groū
de, with thy chyldren whych are in thee. G And they shall not leue in the, one stone vpō another, because thou knowest not the tyme of thy vysytacyon.

And he went into the temple, & begāne to cast out them that solde therin, & them that bought saying vnto them, it is writ ten: my house is the house of prayer: but ye haue made it a den of theues. And he taught daili in the tēple. ⊢* The hie pre
John.ii. math.xxi. stes & the scrybes and the cheke of þ peo ple went about to destroye hi[m]: but could not fynd what to do. For all thee people stack by him, & gaue hym audyence.

The Notes:

a* That belonge vnto thy peace. &c, here peace is takē for health as in esa, xlviii /b/

¶ They aske christ one question, & he asketh the another. The parable of the vyneyard, Of trybu te to be geuen vnto Cesar, and how christ stoppeth the mouthes of the Saduces.

The .xx. Chapter. ✢

And it fortuned i[n] one of tho se daies as he taught þ peo
A ple in the tēple & preched þ gospel: the hye prestes & the Scrybes came wyth þ elders
math.xxi. Mark.xi. & spake vnto hi[m] sayig: ‡ Tel vs by what auctorytie þ doest these thinges? Either who is he þ gaue þ this auctoritie? He ā= swered & said vnto them: I also wil aske you a question, & answere me, The bap= tyme of Iohn: was it from heauen or of
a Of men, or of God, hole myn[ister]ye a* men? And they thought wyth in thē selues saying: yf we shal say frō heuē: he wyll say: why then beleued ye hi[m] not. But and yf we shal say of men, al the people wyll stone vs. For they be persuaded þ Iohn is a prophet. And they answered that they could not tel whence it was. And Ie sus sayde vnto them: nether tell I you by what auctorite I do these thynges.

Thē begā he to put forth to the people

thys

Math.xxi.d Mar.xii.a this similitude. A certayne man plãted a vyneyard, & let it forth to fermers and went hym self into a straunge coūtre for a great season. And when the tyme was come, he sent a seruaūt to hys tenaūtes þ they shuld geue hym of the frutes of the vyneyarde. And the tenauntes dyd bette him, & sent him away empty. And agayn he sent yet another seruaunte. And they dyd bet hym, & foule entreated him also, & sent him awaye emptye. Moreouer, he sent the thyrd to, & hym they wounded, & cast out.

C Then sayd the lord of the vyneyard: what shal I do? I wil send my deare sonne, him peraduenture they wyl reuerence, when they se hym.

But when the fermers saw hym, they thought in thē selues saying: thys is the heyre, come let vs kyll hym, that the enheritaūce may be oures. And they cast him out of the vyneyard: & kylled him. Now what shall the lord of the vyneyard doo vnto them? He wyl come and destroy these fermers, & wyl let oute hys vyneyarde to other. When they hearde that, they sayde: God forbydde.

Psal.cxviii Esa.xxviii.d Rom.ix.g And he beheld thē & sayde: what meaneth this then that is writtē: the stone þ the bylders refused, the same is made the head corner stone? Whosoeuer stōble at that stone shalbe brokē: but on whosoeuer it fal vpō, it wyl grinde him to powder. And the hye prestes & the Scribes þ same houre went aboute to laye handes on hym, but they feared the people. For they perceaued that he had spoken thys symylytude agaynst them.

Math.xxii.b Mark.xii.b And they watched hi, & sēt forth spies,

D which shuld fayne thē selues perfecte, to take him in his wordes, & to delyuer him vnto the power & auctorite of the debite. And they asked him saying: Master, we know þ thou sayest & teachest right, neyther cōsyderest thou any mās degre, but teachest the way of god truly. Is it lawful for vs to geue Cesar tribute or noo?

Rom.xiii.b Math.xxii.b He perceaued their craftines, & sayd vnto thē: why tēpt ye me? Shewe me a peny. Whose ymage & superscriptiō hath it? They āswered & said: Cesars. And he said vnto thē: geue thē vnto Cesar þ whiche belōgeth to Cesar: & to god þ whiche parteneth to god. And they could not reproue his sayīg before þ people, but thei marueled at his āswer, & held their peace.

F Thē came to hi certayn of the Saduces which denye þ ther is any resurrectiō. Math.xxii.c Mark.xii.b Deu.xxv.b And thei asked hi saying: Master, Moses wrote vnto vs, yf any mans brother dye hauing a wyfe, & þ same dye without yssue: þ then hys brother shuld take hys wyfe, & rayse vp sede vnto hys brother. Ther were .vii. brethrē, & the first toke a wife, & dyed wout childrē. And þ secōde toke the wyfe, & he dyed chyldles. And þ thyrd toke her, & in lykewyse the resydue of the seuen, & left no childrē behind thē & dyed. Last of al the woman dyed also. Now at þ resurrectiō whose wyfe of thē shal she be? For seuen had her to wyfe.

F Jesus āswered & said vnto thē. The childrē of this world mary wyues, & are maried, but thei which shalbe made worthy to enioye þ world, & þ resurrectiō frō deeth, nether mary wyues nor ar maried nor yet cā die any more, for they ar equal vnto þ angels: & ar the sonnes of god in as moch as they ar the childrē of þ resurrectiō. And þ the dead shall ryse agayne, euē Moses signified besydes the bushe, whē he sayd: the Lord God of Abrahā & the God of Isaac, & the god of Jacob. Exodi.iii.b For he is not þ god of þ dead, but of thē which liue. For al liue in hi. Thē certayne of the Pharises āswered & sayd: Master þ hast wel said. And after that durst they not aske him any question at all.

G Then sayd he vnto thē: how say they that christ is Dauids sonne? Mat.xxii.d Mark.xii.d And Dauid him self saith in the boke of the psalmes: The Lord sayd vnto my Lorde, syt on my right hand, tyl I make thyne enemyes thy fote stole. Psal.cix.a Seinge Dauid calleth him Lord: how is he then hys sonne?

Thē in the audience of al the people, he sayde vnto hys disciples: beware of the Scribes, which desyre to go in longe clothing: and loue greetinges in the markets, & the hyest seates in the synagoges and the chefe rownes at feastes, Mat.xxiii.a Mark.xii.d whiche deuoure wydowes houses þ that vnder a colour of long prayíng: the same shal receaue greater damnacion.

Christ commendeth the poore wydowe, he telleth of the destruction of Jerusalem, of false teachers, of þ tokens & troubles for to come, of the ende of the worlde, and of hys owne commynge.

The .xxi. Chapter.

Mark xii. b And he beheld, he saw ÿ ryche
me, how they cast in their of
frynges into ÿ tresury. And
he saw also a certayn poore
wyddow, which cast in thy-
ther.ii.mites. And he sayd of truth I say
vnto you, this poore wyddow hath putt
in more then they all. For they al haue of
theyr superfluytee added vnto the offrin
ge of God: but she, of her penurye hathe
cast in al the substaunce that she had.

As some spake of the temple, howe it
was garnyshed with goodly stones & Ie
Mat xxiiii. a Mark xiii. a wels, he sayd: † The dayes wil come, whē
B of these thinges whiche ye se, shal not be
lefte stone vppon stone, that shall not be
throwē downe. And they asked him say-
inge: Master when shal these thinges be
and what signe wyl there be when soche
thinges shal come to passe.

And he sayd: take hede, ÿ ye be not de
ceaued. For many wyl come in my name
sayinge: I am he, & the tyme draweth nea
re. Folow ye not thē therfore. But when
ye heare of warre & dissencion: be not a-
feared. For these thinges must fyrst co-
me: but the ende foloweth not by and by
C Thē sayde he vnto thē: Naciō shall ryse
agaynst nacion, & kingdō agaynst king
dom, & greate earthquakes shalbe in all
quarters, and honger, and pestilēce: and
fearful thinges. And great sygnes shall
there be from heauen.

But before al these, they shal lay their
hādes on you & persecute you, delyuerin
ge you vp to the Synagogis & into pre
son, & bring you before kinges & rulers
for my names sake. And this shal chaun
ce you for a testimonial. Let it stick ther-
fore fast in your hertes, not once to stody
before, what ye shal answere: for I wyll
geue you a mouth & wysdō, wher agaist
all your aduersaryes shall not be able to
speake nor resist. Yea & ye shalbe betray
ed of youre fathers & mothers, & of youre
brethren, & kynsmen, and louers, & some
of you shal they put to death. And hated
D shal ye be of al men for my names sake.
Yet ther shal not one heyre of your hea-
des perishe. With your ** patience pos-
sesse your soules.

And when ye se Ierusalē besehed with
an hoste, thē vnderstāde that ÿ desolaciō
of the same is nye. Then let thē which are
in Iewry flye to the moūtaynes. And let
thē which are in the myddes of it, depart
out. And lette not them that are in other
countreyes, enter therin. For these be the
dayes of vengeaunce, to fulfyll all that
are writtē. But wo be to them that be wt
chylde, & to them that geue socke in those
dayes: for ther shalbe great trouble in ÿ E
lande, & wrath ouer all thys people. And
they shal fal on the edge of the swearde,
and shalbe led captyue, into all naciōs.
And Ierusalem shalbe troden vnder fo
te of the gentyls, vntyll the tyme of thee
gentyls be fulfylled.

✠ And ther shalbe sygnes in the sunne
and in the mone, & in the starres: & in the
erth, the people shalbe in soch perplexite,
that they shall not tel which way to tur-
ne thē selues. The see & the waters shall
rore, and mēnes hertes shal fayle thē for
feare, and for loking after those thinges
which shal come on the erth. For ÿ pow-
ers of heauen shal moue. And then shall
they se the sonne of man come in a cloud
wyth power & great glorye. When these
thinges beginne to come to passe: then lo
ke vp, & lifte vp your ** heades for you
re redemption draweth nye.

And he shewed thē a similitude: behold
the fyg tree, & all other trees, when they F
shout forth their budes, ye se & know of
youre owne selues ÿ sommer is then nye
at hand. So lykewise ye (whē ye se these
thinges come to passe) vnderstād, that ÿ
kingdō of God is nye. Verely I say vn
to you: this generatiō shal not passe, tyll
all be fulfylled. Heauen & erth shal passe
but my wordes shal not passe. ✠

✠ Take hede to your selues, lest your
hertes be ouercome with surfetting and
drōkennes & cares of this world: & that,
ÿ daye come on you vnwares. For as a
snare shal it come on al thē that sit on the
face of the erth. Watche therfore cōtinu G
ally & praye, that ye may obtayne grace
to flye al this that shal come, and that ye
may stand before the sonne of man. ✠

In the daye tyme, he taught in the tē
ple & at midnight, he wente out, and had
abyding in the mount oliuete. † And al Ioh. viii. a
people came in the morninge to him in ÿ
temple, for to heare hym.

The

The Notes

a✱ With pacience possesse your soules, &c. The soule is possessed that is, perissheth not, but is saued by pacience, yf it through faythe in Christe do paciently suffer all aduersytes.

b✱ Lift vp your heades &c. To lyft vp ẏ head, is to haue remembraunce or to releyse.

¶ Christ is betrayed. They eate the ester lambe. The institucion of the sacramēt. They stryue, who shalbe greatest, he reproueth thē. He prayeth thre tymes vpō ẏ mount. They take him & bring him to the hye prestes house: Peter denyeth hym thryse, & they bringe hym before the councell.

The .xxii. Chapter ✠

The feast of swete bred drue nye which is called Ester, & the hye Prestes & Scribes
A sought how to kil him, but they feared ẏ people. Then
entred Satā into Judas, whose sirname
was Iscarioth (which was of ẏ nōbre of
ẏ .xii.) & he wēt his way & cōmuned wᵗ ẏ
hye prestes & officers howe he might be-
traye hī to thē. And thei were glad: & pro
mised to geue hī money. And he cōsēted,
& sought oportunite to betray him vnto
them when the people were awaye.

‡ Thē came the day of swete bred, whē
of necessite the esterlābe must be offred.
And he sent Peter & John saying: goo &
prepare vs the esterlābe, ẏ we may eate.
They sayd to hī. Wher wilt ẏ, ẏ we pre-
pare? And he said vnto thē. Behold whē
B ye be entred into the citie, there shal a mā
mete you bearing a pitcher of water, him
folow into ẏ same house ẏ he entreth in,
& say vnto ẏ good mā of the house. The
master sayth vnto ẏ, wher is the gest chā
ber, wher I shal eate mine esterlābe with
my disciples? And he shall shewe you a
great parlour paued. There make redy.
And they wēt & foūd as he had sayd vn
to thē: & made ready the esterlambe.

And whē thee houre was come, he sate
downe & the twelue Apostles wyth him.
And he sayd vnto thē: I haue inwardly
desyred to eate this ester lābe wythe you
before ẏ I suffer. For I saye vnto you:
hence forth I wyl not eate of it any more
vntil it be fulfilled in the kingdō of god
‡ And he toke the cup & gaue thanckes, &
sayd. Take thys, and deuyde it amonge
you. For I saye vnto you: I wyll not
drincke of the frute of the vyne, vntyll
the kyngdom of God be come.

And he toke bred, gaue thākes, & gaue
to thē, saying: This is my body which is
geuē for you. This do in the remēbraū-
ce of me. Lykewyse also, when they had
supped, he toke the cup sayīg: Thys cup
is the newe testament in my bloud, whi-
che shall for you be shedde.

Yet behold, ẏ hand of him ẏ betrayeth
me is wᵗ me on the table. And thee sonne
of man goeth as it is apoynted: But wo
be to ẏ mā by whom he is betrayed. And
they begā to enquyre among thē selues,
which of thē it shuld be, ẏ shuld do that.

✠ ‡ And ther was a stryfe amōg them, C
which of thē shuld be takē for ẏ greatest
And he said vnto thē: ẏ kinges of ẏ gen
tyls raygne ouer thē, & they ẏ beare rule
ouer thē, are called gracious lordes. But
ye shal not be so. But he ẏ is greatest a-
mōg you, shalbe as the yougest, & he ẏ is
chefe, shalbe as ẏ mynister. For whether
is greater, he ẏ sitteth at meat: or he ẏ ser
ueth? Is not he ẏ sitteth at meat? And I
am amōg you, as he ẏ ministreth. Ye are
they which haue bidē wᵗ me in my tēp-
tatiōs. And I apoynt vnto you a king-
dō as my father hath apoynted to me: ẏ
ye may eate & drincke at my table in my
kingdō, and syt on seates, and iudge the
twelue trybes of Israell. ✠

And the Lord sayd: Simon, Simon
behold Satan hath desyred you, to sifte
you, as it were wheat: but I haue prayed
for the, that thy faith fayle not. And whē
thou art conuerted, strength thy brethrē. D
And he sayd vnto him. ‡ Lorde I am re-
dy to go with the into preson & to death.
And he sayde: I tell the Peter, the cocke
shall not crowe thys daye tyll thou haue
thryse denyed that thou knewest me.

And he sayd vnto thē: when I sent you
without wallet & scrippe & shoes: lacked
ye any thing? And they sayd no. And he
sayd to thē: but nowe he ẏ hathe a wallet
let hī take it vp, & likewise his scrip. And
he ẏ hath no sweard, let him sel his coote
& bye one. For I saye vnto you, that yet
that which is wryttē, must be performed
in me: euē wyth the wycked was he nō-
bred. For those thinges whych are wrytē
of me, haue an ende. And they said: lord:
beholde here are two swerdes. And he
sayde vnto them: it is ynough.

And he came out, & wente as he was
wonte to moūte Oliuete. And the disci-
ples folowed him. And when he came to

Mat. xxvi. a. Mar. xiiii. a

Mat. xxvi. b. Mar. xiiii. a

Mat. xxvi. c. Mar. xiiii. c. 1 Cor. xi. e.

Mat. xviii. a. Marke. ix. e. Luke. ix. f

Mat. xxvi. c. Marc. xiiii. c

Mar. xv. d. Esaie. liii. c. Joh. xviii. f

the place, he sayde to them: praye leste ye
fall into temptacion.
And he gate him selfe frõ thẽ, about a
stones cast, & kneled downe, & prayed, say
ing. Father yf thou wilt, withdraw this cup
E frõ me. Neuertheles, not my wil, but thy
ne be fulfilled. And ther appered an an=
gel vnto him frõ heuẽ, cõforting hi. And
he was in an agony, & prayed som what
lõger. And his sweat was lyke droppes
of bloud, trickling downe to the ground
And he rose vp frõ prayer & came to hys
disciples, & fouñd thẽ sleping for sorowe,
& sayde vnto them: why slepe ye? Ryse &
praye, lest ye fall into temptacion.
Whyl he yet spake: behold, ther came a
cõpany, & he that was called Judas one of
the .xii. went before them, and preased nye
vnto Jesus to kisse him. And Jesus said
vnto hi: Judas, betrayest thou the sõne of mã
w a kisse? Whẽ they which were aboute
him sawe what wold folow, they said vn
F to hi: Lord, shal we smite w swerdes. &
Math.xxvi.e. Mar.xiiii.e. Joh.xviii.b. And one of thẽ smote a seruãt of the hyest
prest of al, & smote of his right eare. And
Jesus ãswered & said, suffer ye thus far
forth. And he touched hys eare, & heald
him. Thẽ Jesus sayd vnto the hie prestes
& rulers of the tẽple & ther elders which
were come to him. Be ye come out, as vn
to a theefe w swerdes & staues? When
J was daily w you in the tẽple, ye stret
ched not forth hãdes agaist me, but this
is euẽ youre verye houre, & the power of
darknes. Thẽ toke they hym, & led hym,
& brought him to the hye Prestes house.
And Peter folowed a farre of.
Whẽ they had kyndled a fyre in the mid
des of the palis, & were set down together
Mat.xxvi.g. Mar.xiiii.g. Joh.xviii.c. & Peter also sate downe amõge thẽ. And
one of the wenches, beheld him as he sate by
the fyer, & set good eye sight on hi & said
this same was also w him. Thẽ he deny
ed him saying: womã J knowe him not.
And after a lyttel whyle, another saw him
& sayd: thou art also of thẽ. And Peter said
mã J am not. And about the space of an
houre after, another affirmed saying: ve=
rely euẽ this felow was w him for he is
of Galile, & Peter sayde: mã J wote not
what thou sayest. And immediatly while he
yet spake, the cock crewe. And the Lorde
G turned back & loked vpõ Peter. And Pe
ter remembred the wordes of the Lorde,

how he sayde vnto hym, before the cocke
crowe, thou shalte denye me thryse. And
Peter went out, and wepte bytterly.
And the men that stode about Jesus,
mocked hym, & smote hym, & blyndfolded
hym, and smoote hys face. And as=
ked him saying: arede who it is that smoote
the? And many other thinges despytful
ly sayd they agaynst hym.
And assone as it was day the elders of the
people & the hye Prestes & Scribes, ca=
me together, & led hym into their coũsell
saying: art thou very christ? tell vs. And
he sayd vnto thẽ: yf J shal tel you, ye wil
not beleue. And yf also J aske you, ye
wil not ãswere me or let me go. Hereafter
shal the sonne of mã syt on the right hãde
of the power of god. Thẽ sayd they al: art
thou then the sonne of God? He sayd to thẽ:
ye saye that J am. Then sayde they: & what Math.xxvi.f. Mar.xiiii.f.
nede we any further witnes? We oursel
ues haue herde of hys owne mouth.

Jesus is brought before Pilate & Herod. The women make lamentation for him. He prayeth for his enemies, forgeueth the theefe vpõ his right hã de, and dyeth on the crosse, and is buried.

The .xxiii. Chapter

And the whole multitude of
thẽ arose, & led him vnto Pi
late. And they begã to accu= A
se hi saying: we haue foũde Mat.xxvii.a. Mar.xv.a. Joh.xviii.d.
this felow peruerting the peo
ple, & forbiddinge to paye tribute to Ce
sar: saying, that he is christ a king. And Pi
late apposed hym saying: art thou the king
of the Jewes? He answered him & sayd:
thou sayest it. Then sayde Pilate to the
hye Prestes, & to the people: J fynde no
faute in this mã. And they were the mo=
re fearce saying. He moueth the people,
teaching thorow out Jewry, and began
at Galile, euen to thys place.
Whẽ Pilate heard mencion of Galile
he asked whether the mã were of Galile.
And assone as he knew that he was of He=
rodes iurisdictiõ he sent hym to Herode,
which was also at Jerusalẽ i those daies
And whẽ Herod saw Jesus, he was exce
dingly glad. For he was desyreous to se
hi of a lõge seasõ, because he had hearde B
many thinges of him, & trusted to haue
sene som myracle done by hi. Thẽ questi
oned he w hym of many thīges. But he
answered hi not one word. The hye pre=
stes and Scrybes, stode forth & accused

him lightly. And Herode wyth his men of warre, despised him, & mocked hym, & arayed him in whyte, & sent him agayne to Pilate. ‡ And that same daye Pylate and Herod were made frendes together. For before they were at variaunce.

C And Pylate called together ÿ hye prestes & the rulers, & the people, & sayd unto them: ye haue brought this man unto me, as one that perverted ÿ people. And behold I haue examined him before you and haue founde no faute in this man of those thinges wherof ye accuse him. No nor yet Herode. For I sent you to hym: and lo nothing worthy of death is done to him. I wyl therfore chasten him & let him louse. ‡ For of necessite, he must haue let one louse unto them at that feast.

And al the people cryed atonce saying away with him, & delyuer to us Barrabas: which for insurrectiō made in the cytie & morther, was cast in preson. Pilate spake agayn to thē wylling to let Jesus lowse. And they cryed saying: Crucifye hym, Crucify him. He sayd unto thē the thyrd tyme. What euyll hath he done? I fynd no cause of death in hi. I wyl therfore chasten him & lett hym lowse. ‡ And they cryed wt a loude voyce, & required ÿ he myghte be crucified. And the voyce of them & of the hye Prestes preuayled.

D And Pilate gaue sentence ÿ it shulde be as they required & let louse unto thē, hym that for insurrectiō & morther, was cast into preson, whō they desyred: & delyuered Jesus to do with him what they wolde. ‡ And as they led him away, they caught one Simō of Syrene, cominge out of the felde: & on hym layde they the crosse, to beare it after Jesus.

And ther folowed him a great cōpany of people & of wemē, which wemē bewayled & lamented hym. But Jesus turned backe unto them, & sayd: Daughters of Jerusalē, wepe not for me: but wepe for your selues, & for your children. For behold, ÿ dayes wil come, whē mē shal say happy are the barrē & the wōbes that neuer bare & the pappes which neuer gaue sucke. Then shal they beginne to say to the mountaynes, fal on us: & to the hylles couer us. For yf they do thys to a grene tree, what shalbe done to the drye.

And there were two euyl doers led wt hym to be slayne. ‡ And when they were come to the place, which is called Caluary, ther they crucified him, & the euyl doers, one on the ryght hand & the other on the left. Thē sayd Jesus: father forgeue them, for they woote not what they doo. And they parted his rayment, & cast lots And the people stode & beheld. And ÿ rulers mocked him wt thē saying: he helpe other mē, let him helpe him selfe, yf he be christ ÿ chosē of god. The souldiars also mocked him, & cam & gaue him vineger & sayd: yf ÿ be ÿ king of the Jewes saue thy self. And his superscriptiō was written ouer hym, in Greke, in Latyn, & Hebrew: This is the king of the Jewes.

E F And one of ÿ euyl doers which hāged, railed on him saying: Yf ÿ be christ saue thy self & us. The other āswered and rebuked him saying: Nether fearest ÿ god because thou art in the same damnatiō? We are righteously punished, for we receaue according to our dedes: But thys mā hath done nothig amisse. And he sayde unto Jesus: Lord remēber me whē ÿ comest into thy kingdō. And Jesus sayde unto him: Verely I saye unto the, to day shalte ÿ be with me in Paradyse.

And it was about ÿ sixt hour. And ther came a darknes ouer al the lād, until the ninth houre, & the sunne was darkened. And ÿ vayle of the tēple dyd rēt euē thorow the myddes. And Jesus cried with a great voyce & sayd. Father into thy hādes I cōmend my spret. And whē he thus had sayd he gaue up the goost. G Whē the Centuriō saw what had happened, he glorified god saying: Of a surtye thys mā was perfect. And al ÿ people ÿ came together to ÿ sight, beholding ÿ thinges whyche were done, smoote their brestes, & returned home. And al his acquayntāce, & the wemē ÿ folowed him frō Galile stode a farre of beholding these thinges.

And behold ther was a mā named Joseph a coūcellour, & was a good mā & a iuste, & did not cōsent to the coūcel & dede of thē, whiche was of Aramathia, a cytie of the Jewes: whyche same also wayted for the kingdō of god: he went unto Pylate & begged the body of Jesus, & toke it down, & wrapped it in a linnen clothe,

& layed it in an hewë toũbe, wherin was neuer man before layed. ⊢ And that day was ỹ saboth euen, & the Sabothe drue on. The wemẽ ỹ folowed after which ca me wᵗ him frõ Galyle, beheld the sepulcre & how his body was leyed. And they returned & prepared odoures and oyntmentes: but rested ỹ Saboth day, accordynge to the commaundement.

The Notes.

⊕⊕ By Paradyse, as affirmethe Erasmus in his annotacions vpon this text, is vnderstãd a place of synguler quietnes & pleasure.

¶ The wemẽ come to the graue, christ appeareth vnto the two disciples that go towarde Emaus, stondeth in ỹ myddest of al hys disciples, openeth their vnderstandyng in the scriptures, geueth them a charge, & ascendeth vp to heauen.

The.xxiiii. Chapter. ✚

A Mach.xx.a mark.xvi.a Iohn.xx.a.

ON ỹ morow after ỹ saboth, erly, in ỹ mornig, thei came vnto ỹ toũbe & broughte ỹ odours which they had prepared & other wemẽ wᵗ thẽ. And they foũd ỹ stone rowled away frõ ỹ sepulcre, & went in: but founde not the body of ỹ lord Iesu. And it hapened, as thei were amased therat, Behold.ii. mẽ stode by thẽ in shinig vestures. ⊢ And as they were afraid, & bowed downe their faces to ỹ erth: they sayd to thẽ: why seke ye the lyuyng among the ded? He is not here: but is risen. Remẽber how he spake vnto you, when he was yet wᵗ you in galile, saying: ỹ the sõne of mã must be deliuered into the hãdes of synful men, & be crucified, & the third day ryse agayne

B And thei remẽbred his wordes, & returned frõ ỹ sepulcre, & tolde al these thiges vnto ỹ eleuen & to al the remnaũt. ⁎ It was Mari Magdalen & Ioãna, & Mary Iacobi, & other that were wᵗ thẽ, which told these thinges vnto the apostles, & their wordes semed vnto them fayned thigs, nether beleued they thẽ. Thẽ arose peter & ran vnto the sepulcre, & stowped in & saw the linne clothes layd by them self, & departed wondryng in hym selfe at that whych had happened. ⊢

✚ And behold, ii. of them went that same day to a towne whyche was frõ Ierusalem about.lx. score forlõges, called

C Emaus: & thei talked together of all these thigs that had hapened. And it chaũsed, as they cõmened together and reasoned, that Iesus hi self drue neare, & wẽt with thẽ. But their eyes were holdẽ, that they could not knowe him. And he sayde vnto thẽ: What maner of cõmunicatiõs are these ỹ ye haue one too another as ye walke, & are sadde? And the one of them named Cleophas, answered & said vnto him: art thou only a straũger in Ierusalem, & hast not knowẽ the thinges which haue chaũsed therin in these dayes? To whom he sayd: what thinges?

And they sayd vnto him: of Iesus of Nazareth which was a prophet, mighty in dede & word before God, & al the people. And how the hye Prestes, & oure rulers deliuered hym to be condempned to death: & haue crucified hym. But we trusted that it shuld haue ben he that shuld haue delyuered Israel. And as touching al these thinges to daye is euen the third daye, that they were done.

D Yea & certayne wemẽ also of our company made vs astonied, which came erly vnto the sepulchre, & foũd not his body: & came sayinge, that they had sene a vision of angels, which sayd that he was alyue. And certayn of thẽ which were wᵗ vs, went their waye to the sepulchre, and found it euen so as the wemen had sayd but hym they sawe not.

And he sayd vnto thẽ: O fooles & slowe of hert to beleue al that the Prophetes haue spokẽ. Ought not christ to haue suffered these thinges, & to enter into his glory? And he began at Moses, & at

E al the Prophetes, & interpreted vnto thẽ in al scriptures which were writtẽ of him And they drue nye vnto ỹ towne whych they wẽte to. And he made as though he wolde haue gone further. But they constrayned hym saying, abyde wᵗ vs, for it draweth towardes night, & ỹ daye is far passed. And he went in, to tary with thẽ.

And it came to passe as he sate at meat with thẽ, he toke bred, blessed it, brake & gaue to thẽ. And their eies were opened & they knew him: and he vanysshed out of their sight. And they said betwen thẽ selues: dyd not our hertes burne within vs whyl he talked wyth vs by ỹ waye, & as he opened to vs the scriptures? And thei rose vp ỹ same houre, & returned agayn to Ierusalem, & found the eleuen gathered together, & them that were wyth thẽ

which

which sayd: the Lorde is rysen in dede, & hath ap- peared to Simon. And they told what thinges was done in y way, & how they knew him in breakynge of breed. ⊢

As they thus spake + Jesus him selfe stode in the myddes of thē, and said vnto
F thē: peace be wt you. And thei wer abashed & afraid, supposyng that they had sene a sprete. And he said vnto thē: why are ye troubled, & why do thoughtes arise in your hertes? Beholde my hādes & my fete, y it is euen my self. Handle me and se: for spretes haue not flesh & bones, as ye se me haue. And whē he had thus spo kē he shewed them his hādes and his fe te. And whil they yet beleued not for io ye & wōdred, he said vnto them: Haue ye here any meat? And they gaue hi a pece of a broyled fysh, and of an honye cōbe. And he toke it, and ate it before them.

And he sayde vnto them. These are the wordes which I spake vnto you whil I was yet wt you: that al must be fulfilled which were wrytten of me in the law of
G Moses and in the Prophetes, and in y Psalmes: * Then opened he theyr wyttes, that they myght vnderstand y scriptures, and sayde vnto them: Thus is it wrytten, & thus it behoued christ to suffre, & to ryse agayne from deeth y thirde day, and that repentaūce and remission of synnes shuld be preached in his name amōg al natiōs, ⊢ & must be beginne at Jerusalem. And ye are witnesses of these thinges. And beholde, I wyl send the promes of my father vpō you. * But tary ye in the citie of Jerusalem, vntill ye be endewed with power from an hye.

And he led them out into Bethani, and lift vp his hādes & blessed thē. * And it came to passe, as he blessed thē, he departed from thē, and was caryed vp into heuen. And they worshipped hi, and returned to Jerusalem wt greate ioye, and were contynuallye in the tēple praysing & lawdynge God: Amen.

¶ Here endeth the Gospel of Sayncte Luke.

The Gospel of S. John.

¶ The euerlasting byrth of Christ, & how he became man. The testimony of John. The calling of Andrew, Peter, &c.

The .I. Chapter. +

A In the beginninge was the word, & the word was with God: & the word was God The same was in the beginning with God. Al thinges were made by it, and without it, was made nothinge that was made. In it was lyfe & the lyfe was the light of mē, & the lyghte shyneth in the darckenes but the darkenes comprehended it not.

Ther was a mā sente frō God, whose name was John. The same came as a witnes to beare witnes of y light, that al mē through hym myght beleue. He was not y light: but to beare witnes of y light That was a true light which lighteth al men y come into the worlde. He was in y world, & the worlde was made by hym: & yet the world knewe hym not.

He cam among hys owne, & hys owne
B receaued him not. But as mani as receaued hym, to thē he gaue power to be the sonnes of God in y they beleued on hys name: whyche were borne, not of bloude nor of the wyl of the fleshe, nor yet of the wyll of man: but of God.

And y word was made fleshe & dwelt among vs, & we sawe the glorye of it, as the glory of the only begotten sonne of y father, whyche worde was full of grace and veritie. ⊢

+ John bare witnes of him and cryed saying: This was he of whō I spake, he y cometh after me, was before me, because he was yer then I. And of his fulnes haue al we receaued, euē grace for grace. For y law was geuen by Moses, but grace and truthe came by Jesus Christ.
C No man hath sene God at any tyme. The only begottē sonne, whych is in the bosome of y father, he hath declared hi. ⊢

+ And this is y record of John when the Jewes sent prestes & Leuites frō Jerusalem, to aske hym, what arte y? And he cōfessed & denyed not & sayd playnly: I am not christ. And thei asked hi: what

thene

the art thou Helias? And he said: I am not. Art thou the prophete? And answered no. Then said thei unto him: what art thou that we may geve an answere to them that sent us: What sayest thou of thy selfe? He said I am the voice of a cryar in the wyldernes, make straight the way of the lorde, as sayd the Prophete Esaias.

D And they which were sent, were of the pharises. And they asked hym, and said unto him: why baptisest thou then yf thou be not christ, nor Helyas, nether a prophete? John answered them saying: I baptyse with water: but one is come amonge you, whom ye know not, he it is that cometh after me, which was before me, whose sho latchet I am not worthy to unlose. These thinges were done in Bethabara beyond Jordan where John dyd baptyse.

✠ The next day John saw Jesus coming unto him, and saide: behold the lambe of god, which taketh away the sinne of the world. This is he of whom I saide. After me cometh a man, which was before me, for he was yer then I, and I knew him not: but that he shuld be declared to Israel therfore am I come baptysing with water.

E And John bare record saying: I saw the sprete descend from heuen, like unto a doue: and abyde upon him, and I knew him not. But he that sent me to baptise in water, the same sayd unto me: upon whom thou shalt se the sprete descend and tary still on him, the same is he which baptiseth with the holy goost. And I saw and bare record that this is the sonne of god.

Math. i. d
Mark. i. a
Luke. iii. b

The next day after, John stode again, and .ii. of his disciples. And he beheld Jesus as he walked by and said: beholde the lambe of god. And the .ii. disciples herde him speke and folowed Jesus. And Jesus F turned about, and saw them folow, and sayd unto them: what seke ye? They said unto him: Rabbi (which is to say by interpretacion, Master) where dwellest thou? he sayd unto them: come and se. They came and saw wher he dwelt: and abode with him that dai. For it was about the tenth houre.

One of the .ii. which herd John speake and folowed Jesus, was Andrew Simon peters brother, the same found his brother Simon first, and saide unto hym: we haue found Messias, which is by interpretacion, anoynted: and brought him to Jesus. And Jesus beheld him and saide: thou art Simon the sonne of Jonas, thou shalt be called Cephas: which is by interpretacion, a stone.

The day folowing Jesus wold go in to galile, and found phylyp, and sayd unto him, folow me. Philip was of Bethsaida the citie of Andrew and Peter. And phylyp found Nathanael, and sayd unto hym. We haue found hym of whom Moses in the lawe and the Prophetes dyd wryte Jesus the sonne of Joseph of Nazareth. And Nathanael said unto him: can there any good thyng come out of Nazareth. Philip sayd to him: come and se.

Jesus saw Nathanael coming to him, and said of him. Behold a right Israelite, G in whom is no gile. Nathanael said unto him, whence knewest thou me? Jesus answered, and said unto him: Before that Philip called the, when thou wast under the fyg tree, I saw the. Nathanael answered and said unto him, Rabbi: thou art the sonne of god, thou art the king of Israel. Jesus answered and said unto him. Because I said unto the, I saw the under the figge tre, thou beleuest. Thou shalt se greter thinges then these. And he saide unto him: Verelye, verely, I sai unto you, hereafter shal ye se heuen open, and the angels of god ascending and descending ouer the sonne of man.

The Notes

a a The lyght shyneth in the darknesse, &c. By the lyght is understand christe and by the darknes ungodly and unbeleuyng men, among whom christ came and they receaued him not as Eph. iiii. b

b a The world knew him not. the worlde is here taken for the people of the worlde/ as after in the. viii/a and Marc/xvi/c

c a Grace for grace. By grace understande fauour. The meanyng is/ for the fauour that god the father hath to hys sonne Chryste/ hath he receaued us into fauour: so that as chryst is beloued of hys father, euen so are we beloued for hys sake as som. v. c

d a No man hath sene god at any tyme, &c. Ther can no bodely eye behold the maiesty of god in his excellent nature as he was we haue declared in exo. xxxiii. b

e a Voyce that is. I am that I preache I am sent to proue you synners and to crye on you to amend, that ye may receaue Chryst. and hys grace.

¶ Christ turneth the water into wine, and dryueth the byers and sellers out of the temple.

The .ii. Chapter.

AND the third day, was there a maryage in Cana a citie of galile, and the mother of Jesus was I ther

ther. And Jesus was called also and his
disciples vnto ÿ mariage. And whē the
wine failed, ÿ mother of Jesus said vnto
hi, they haue no wine. Jesus sayde vnto
her: womā what haue I to do wt the? my
ne houre is not yet come. His mother sai
de vnto the ministers: whatsoeuer he say
eth vnto you, do it. And ther were stādin
ge ther, syxe waterpots of stone after ÿ
maner of the puryfying of ÿ Jewes, cō
taynynge two or thre fyrkins a pece.
And Jesus said vnto thē: fyl ÿ water
pottes wt water. And thei filled thē vp to
ÿ brim. And he said vnto thē: draw oute
now, & beare vnto ÿ gouerner of ÿ feast
And they bare it. Whē ÿ ruler of ÿ feast
B had tasted the water ÿ was turned vnto
wine, & knew not whence it was (but the
ministers which drue the water knewe)
he called the brydgrome, & said vnto hī:
Al men at the beginning, set forth good
wine, & when men be dronck, then that
which is worse. But thou hast kept bac
ke the good wine, vntyll now.
This begining of miracles did Jesus
in Cana of Galile, & shewed his glori, &
his disciples beleued on hi. After ÿ he
descēded into Capernaū, & his mother,
& his brethren, & hys disciples, but con
tynued not manye dayes there,
C And the Jewes ester was euē at hād,
& Jesus went vp to Jerusalem, & foūd
sitting in the temple those that sold oxen
& shepe & doues & chaungers of money.
And he made a scourge of smal cordes, &
draue thē al out of the tēple, wt the shepe
& oxē, & poured out the chaūgers money,
& ouerthrue the tables, & said vnto them
ÿ sold doues: Haue these thīges hence, &
D make not my fathers house an house of
marchaūdise. And his disciples remem
bred, how that it was writen: the zele of
thyne house hath euen eaten me.
Then answered the Jewes and sayde
vnto hym: what token shewest thou vn
to vs, seing that thou dost these thīges?
Jesus answered & sayde vnto them: de
stroye thys temple, and in thre dayes I
wil reare it vp agayne. Then sayd ÿ Je
wes. xlvi. yere was this tēple abuilding: &
wylt thou reare it vp in. iii. dais? But he
spake of the temple of his body. As sone
therfore as he was risen frō deth agayne
his dyscyples remembred ÿ he thus say
de. And they beleued ÿ scripture, and the
wordes whych Jesus had sayde,
When he was at Jerusalem at ester in
the feest, many beleued on hys name, whē
they sawe hys myracles whyche he dyd.
But Jesus, put not hym self in theyr hā
des, because he knew al men, and neded
not, that any mā shuld testifie of hi. For
he knew what was in man.

¶ The cōmunycacyon of Chryst wt Nicodemus. The doctryne and baptyme of John, and what wytnes he beareth of Chryst.

The. iii. Chapter.

There was a mā of the phari
ses named nicodemus a ru A
ler amōg the Jewes. The
same came to Jesus by ny
ght, and sayd vnto hi. Rab
by, we know ÿ thou art a teacher whych
art come frō god. For no man coulde do
such miracles as thou doest, except God
were wt him. Jesus āswered & said vnto
him: Verely verely I say vnto the: except
a mā be borne a new, he cānot se the kig
dom of god. Nicodemus said vnto hi:
how can a mā be borne when he is olde?
cā he enter into his mothers wōbe & bee
borne agayne, Jesus āswered: verely ve
rely. I say vnto the: except ÿ a mā be bo
rne of water & of ÿ spryte, he cānot enter
into ÿ kingdō of god. That which is bo
rne of ÿ flesh is fleshe: & ÿ which is borē
of thee spryte, is spryte. Maruayle not
ÿ I sayd to the, ye must be borne a new.
The wynde bloweth wher he lysteth, & ÿ
hearest hys soūd: but canst not tel whēce
he cometh & whether he goeth. So is eue
ry mā that is borne of the spyryte,
And Nycodemus answered and sayde
vnto hym: howe can these thynges bee?
Jesus answered & sayde vnto hym. art B
thou a master in Israel, & knowest not
these thynges? Verely, verely, I say vn
to the, we speke ÿ we know, & testyfye ÿ
we haue sene: and ye receaue not oure wit
nes, If when I tell you earthly thīges,
ye beleue not: how shuld ye beleue, yf I
shal tel you of heuenly thynges.
And no mā ascēdeth vp to heuē, but
he ÿ came downe frō heauen, that is to
say, the sonne of mā whych is in heuen,
And as Moses lyft vp the serpēt in ÿ
wyldernes, euē so must ÿ sone of mā be
lyfte

lyft vp, that none that beleueth in hī peryshe: but haue eternall lyfe.

For god so loueth the worlde, that he hath geuē his only sōne, that none ŷ beleue in hī, shuld perysshe: but shulde haue euerlastīg lyfe. For god sēt not his sōne into ŷ worlde, to cōdēpne the worlde: but ŷ the worlde through hī, might be saued. He ŷ beleueth on him, shal not be condēpned. But he ŷ beleueth not, is condempned alreadye, because he beleuethe not in the name of ŷ only sōne of god. And this
C is ŷ cōdēpnacion that lyght is come into the worlde, & the mē loued darknes more then lyght, because their dedes were euil. For euery mā that euil doeth, hateth the light: nether cometh to light lest his dedes shulde be reproued. But he ŷ doeth truth cometh to the light ŷ his dedes might be knowē, how ŷ they ar wrought in god.

After these thynges came Jesus & hys dyscyples into the Jewes lande, & ther he haūted with them & baptised. And John also baptysed in Enon besydes Salim, because ther was moche water there, & they cam & were baptised. For John was not yet cast into preson.

And ther arose a question betwene
D Johns dyscyples and the Jewes about puryfying. And they came vnto John, & said vnto him: Rabby, he that was wt ŷ beyond Jordan, to whō thou barest witnes. Behold the same baptiseth, & al mē come to hym. John āswered, & sayde, a mā cā receaue nothing at al excepte it be geuē him frō heuen. Ye your selues are witnesses, how that J said: J am not christe, but am sent before him. He ŷ hath ŷ bryde, is the brydgrom. But the frend of the brydegrom, which standeth by & heareth hym reioyseth greatly of the brydegromes voyce. This my ioy is fulfilled. He must increase: & J must decrease.

He that cometh frō an hie is aboue all. He that is of ŷ earth, is erthly, & speketh of the earth. He ŷ commethe from heauen, is aboue al, & what he hath sene & herde: ŷ he testyfyeth, and no mā receaueth hys testymony. Howbeit, he ŷ hath receaued hys testymony, hath set to his sele that god is tru. For he whō god hath sēt, speketh ŷ wordes of god. For god geueth not ŷ spyrete by mesure (vnto hī). The father loueth ŷ sōne & hath geuen al thiges into his hand. He ŷ beleueth on ŷ sonne, hath euerlasting life: & he that beleueth not the sonne, shal not se life, but ŷ wrath of god abydeth on hym.

The Notes

a. Excepte amā be borne of water & of ŷ spirite &c. By this is signified ŷ baptyme/ which is the mortificacyon of ŷ fleshe preached by John baptyst. & the renuyng of the spirite whych is remission of synnes obtayned by chryst.

b. No man assendeth into heuen/ but he ŷ came from heuē &c. That is, no man can come in heuen but by christ the sōne of god that came frō heuē, &c. Only by his ryghteousnes must we assende.

c. But that ŷ worlde through hī might be saued &c. The worlde here doth only signifie that ŷ chosen and those that do beleue.

d. Hath set to his sele. &c. that is, hath it prynted in hys beleve, as it were wt a seale/

e. God geueth not ŷ spirite by mesure &c. How ŷ spiryte or the giftes of ŷ spiryte ar geuen by measure, read roma. xii. & i. Cor. xii. And euen so is the spyryte it self geuen forth thorow al christendom by measure/ but to christ, whych alone hath put awaye all synnes and deathe was it geuen aboue measure, as in Tytu. iii.

¶ The louyng communicacyon of chryst wythe ŷ woman of Samaria by the welles syde. How he healeth the rulers sonne.

The .iiii. Chapter.

As sone as the lord had knowledg, how ŷ pharyses had hearde, that Jesus made & A baptised mo discyples then John (though that Jesus hī self baptised not: but his discyples) he left Jewry, & departed agayne into galile. And it was so ŷ he must nedes go thorow Samaria. Thē came he to a citie of Samaria called Sichar, besides ŷ possession that Jacob gaue to his sonne Joseph. And ther was Jacobs well. Jesus thē weried in his iorney, sate thus on the wel. And it was about the syxt houre, & ther came a womā of Samaria to drawe water. And Jesus sayde vnto her: geue me drinck. For his disciples were gone away vnto ŷ towne to bye meat. Thē sayd the womā of Samaria vnto him: how is it, ŷ thou being a Jew, askest drinke of me, which am a Samaritane. For
B the Jewes medle not with the Samarytans. Jesus āswered & sayd vnto hir: yf thou knewest the gift of god, & who it is that sayeth to the geue me drīk, thou woldest haue asked of hym, & he wolde haue

geuen ye water of lyfe. The womã sayde
vnto him. Syr yu hast nothyng to draw
wt, & thee well is depe: from whence then
hast thou ye water of life? Art thou grea-
ter then our father Jacob which gaue vs
ye wel, & he him self dranke thereof, and
his children, and his catel?
Jesus answered & said vnto hir: who-
soeuer drinketh of this water, shal thirste
againe. But whosoeuer shal drink of ye
water that I shal geue hĩ, shal neuer be
more a thirst, but ye water yt I shall geue
him, shalbe in hĩ a wel of water, springi-
ge vp into euerlastinge life. The womã
said vnto hĩ: Sir geue me of that water,
yt I thirst not, nether come hider to draw
C Jesus said vnto her. Go & cal thy husbã
de, & come hither. And the womã answe-
red & said to him. I haue no husbãd. Je
sus said to her. Thou hast wel sayde, I
haue no husbãd. For yu hast had .v. hus-
bãdes, & he whom yu now haste, is not thi
husband. That saydest thou truely.
The womã said vnto him: Sir I per-
ceaue yt yu arte a prophete. Oure fathers
worshipped in this mouutaine: & ye say yt
in Jerusalẽ is ye place wher mẽ ought to
worship. Jesus said vnto her: womã be
leue me, ye houre cometh, whẽ ye shal ne-
ther in this mouitayne nor yet at Jerusa-
lem, worship the father. Ye worshypp ye
wot not what: we knowe what we wor-
ship. For saluaciõ cõmeth of the Jewes.
But ye houre cometh & now is, when the
true worshippers shal worship ye father
in ye sprete, & in trouth. For verely suche
the father requireth to worship hĩ. God
is a sprete, & they that worshyp hĩ, must
worshyp him in sprete and trouthe.
The womã said vnto him: I wot well
Messias shal com, which is called christ
When he is come, he wil tel vs al thiges:
Jesus said vnto hir: I that speke vnto yu
am he. And euẽ at ye poit came his discy-
ples, & merueiled yt he talked wt thee wo-
D man. Yet no mã said vnto hĩ: what mea
nest thou, or why talkest thou with her?
The womã thẽ left her waterpot, & went
her way into the citie, & said to thee men.
Come se a mã which told me al thynges
yt euer I did. Is not he christ? Thẽ they
wẽt out of the citie, and came vnto hym.
And in ye mene while his disciples praied
him saying: Master, eate. He sayde vnto
them: I haue meate to eat, that ye kno
we not of. Then said the disciples betwe E
ne thẽ selues: hath any mã brought him
to eat? Jesus said vnto thẽ: my meat is to
do the wil of him yt sent me. And to finish
his worcke. Say not ye rather at yet fou-
re monethes, & then cometh haruest? Be
hold I say vnto you, lyft vp your eyes,
& loke on the regions: for they are whyte
alredy vnto haruest. And he yt repeth re-
ceueth reward, & gathereth frute vnto li
fe eternal: yt both he yt soweth, & he that re
peth might reioyce together. And heri is
ye saying true, that one soweth and ano-
ther repeth. I sẽt you to repe yt wheron
ye bestowed no labour. Other mẽ labo-
red, & ye are entred into their laboures.
Many of the Samaritãs of that citie F
beleued on him, for ye saying of the wo-
mã, which testified: he told me al thiges
that euer I dyd. Thẽ when the Samari
tans were come vnto him they besought
hĩ, that he wold tary wyth thẽ. And he a-
bode ther two dayes. And many mo bele
ued because of his owne wordes, & sayd
vnto ye womã: Now we beleue not becau
se of thy saying: for we haue herd hĩ our
selues and know that thys is euẽ in de-
de christ the sauiour of the world.
After two dayes he departed thence, &
went away into Galile. * And Jesus hi Mat.xiii.
selfe testified that a prophete hathe none marc.vi.
honour in his owne coũtre. Thẽ as sone luc.iiii.
as he was come into galile, ye Galileans
receaued him whych had sene al ye thyn-
ges that he dyd at Jerusalem at the fest.
For they wẽt also vnto the feaste daye.
And Jesus came againe ĩto Cana of ga-
lile, wher he turned ye water into wyne.
And ther was a certaine ruler, whose G
sõne was syck at Capernaũ. Assone as
ye same herde yt Jesus was come out of
Jewry into Galile, he wẽt vnto hĩ, & be-
sought hĩ, that he wold descend, & heale
his sonne. For he was euen ready to die.
Thẽ saide Jesus vnto him: except ye se
signes & wõders, ye cãnot beleue. The ru
ler said vnto hĩ. Syr come away or euer
that my child die. Jesus said vnto hĩ, go
thy way, thy sõne liueth. And the mã be-
leued the wordes yt Jesus had spokẽ vn
to him, & wẽt hys way. And anone as he
wẽt on his way his seruauntes met hym,
and

ŷ told him saying: thy child lyueth. Thē enquired he of them the houre whē he began to amend. And they said vnto him: Yester day ŷ seuenth houre, the feuer left the hī. And ŷ father knewe that it was the same houre in which Jesus said vnto hī Thy sonne lyueth. And he beleued, ⁊ all his houshold. ‡ This is againe the secōde myracle that Jesus dyd, after he was come out of Jewry into Galyle.

The Notes.

a. About the syxt houre ⁊c. The Jewes rekened ŷ houres of their dai from the sonne rysyng to the sonne settyng, so that the syxt houre was, vi. houres after thee sonne rysyng which at that tyme of the yere was about none.

b. I haue meat to eate ⁊c. his meat is to do the wil of his father. and the chefe thing of his fathers will is to preach ŷ gospell to al the worlde, Which thing was euen now at hand to be done: as when the corne is rype men must fal to haruest.

¶ He healeth the man that was sycke eight ⁊ thyrtie yere. The Jewes accuse hī ⁊ he answereth for hym self and reproueth them.

The. v. Chapter.

A After that there was a feaste of ŷ Jewes, ⁊ Jesus wente vp to Jerusalē. And ther is at Jerusalē, by the a slaughterhouse a pole called in the Ebrue tōge a bethseda, hauing. v. porches, in which laye a great multitude of syck folk, of blinde, halt and wyddered, wayting for the mouyng of thee water. For an angel went downe at a certayne ceasō into the pole and troubled the water. Whosoeuer then first after ŷ stering of the water, stepped in, was made whole of whatsoeuer disease he hadd. And a certaine mā was ther which had bene dyseased. xxxviii yeres. Whē Jesus saw hī lye, ⁊ knew that he now longe tyme had bene diseased, he said vnto him. Wilt ŷ

The sheke hath shepe houses a place where they wasshe the beastes that were offred

B be made whole? The syck man āswered hī: Syr, I haue no mā when ŷ water is troubled, to put me into ŷ pole. But in ŷ meane time, whil I am about to come, a nother steppeth downe before me.

And Jesus said vnto hī: rise, take vp thi bedd ⁊ walk. And immediatly the mā was made whole, ⁊ toke vp his bed, ⁊ went. And ŷ same day was ŷ sabothe daye. The Jewes therfore said to him ŷ was made whole. It is ŷ Saboth daye, it is not lawful for the to cary thy beed. He āswered thē: he ŷ made me whole, sayd vnto me: take vp thy beed, ⁊ get ŷ hēce. Thē asked they hī what mā is that which said vnto ŷ take vp thy beed ⁊ walk. And he that was heled, wist not who it was. For Jesus had goten hī self awai, because ŷ ther was preace of people in ŷ place.

C And after that, Jesus foūd hym in the temple, ⁊ said vnto him: beholde ŷ art made whole, synne no more, lest a worsse thinge hapē vnto the. The mā departed and told ŷ Jewes that it was Jesus, whyche had made hī whole. ‡ And therfore ŷ Jewes did persecute Jesus, ⁊ sought ŷ meanes to sle hī, because he had done these thigꝭ on ŷ saboth day. And Jesus āswered thē ‡ b my father worketh hider to,

D ⁊ I work. therfore ŷ Jewꝭ sought ŷ more to kil hī, not only because he had broken ŷ Saboth: but said also ŷ god was his father ⁊ made hī self equall wt god.

Then āswered Jesus ⁊ said vnto them verely verely, I say vnto you: ŷ sōne cā do nothig of him self, but that he seeth ŷ father do. For whatsoeuer he doth, ŷ doeth the sōne also. For the father loueth ŷ sone ⁊ sheweth hym al thinges whatsoeuer he hī self doeth. And he will shew hī greter works then these, because ye shul

E de maruaile. For likewise as thee father raiseth vp ŷ deed, ⁊ quickeneth thē, euen so the sōne quyckeneth whō he will. Ne-

F ther iudgeth the father eny mā: but hath cōmitted al iudgment vnto the sōne, because ŷ al mē shuld honour the sōne, euē as they honour ŷ father. He that honoureth not ŷ sōne, ŷ same honoreth not ŷ father which hath sent hī. Uerely, verely I say vnto you: He that hereth my wordes ⁊ beleueth on hī that sent me, hath euerlasting life, ⁊ shal not come into damnacyon: but is scaped from deeth vnto life.

Uerily, verely I say vnto you: the time shal come, ⁊ now is, whē a the deed shal here ŷ voice of the sōne of god. And they ŷ heare, shal liue. For as the father hath life in hī self, so likewise hath he geuē to the sōne to haue lyfe in hym self: ⁊ hath geuen him power also to iudg, in that he is the sōne of mā: Maruaile not at this: ŷ houre shal come in ŷ which, ‡ al that are in the graues, shal here his voice, ⁊ shal come forth: they ŷ haue done good vnto the resurrectiō of life: ⁊ they ŷ haue done euyl

Wh ŷ are in ŷ graues shal heare ŷ voice of ŷ sōne of mā ... meaneth ŷ generall resurrection which shal be in ŷ last daye.

euyl, vnto ẏ resurrectiō of dāpnatiō. ⊢
F ✠ I can of myne own self do nothīg at
al. As I heare, I iudge, ⁊ my iudgemēte
is iust, because I seke not myne own wil
but the wyl of ẏ father whych hath sente
me. If I beare witnes of my self, my wit
nes is not true. Ther is another ẏ beareth
witnes of me, ⁊ I am sure that the wyt=
nes which he beareth of me, is true.
Ye sēt vnto John, ⁊ he bare witnes vn
to ẏ truth. But I receaue not the recorde
of mā. Neuertheles, these thinges I say,
ẏ ye might be safe. He was a burning, ⁊
a shyning light, ⁊ ye wold for a seasō ha
ue reioysed in his light. But I haue grea
ter witnes thē the witnes of John. For ẏ
works which ẏ father hath geuē me to fi
nish: ẏ same workes ẏ I do, bare witnes
of me, ẏ the father sent me. And ẏ father
hi self which hath sēt me, beareth witnes
of me. Ye haue not herd his voice at any
tyme nor ye haue sene hys shape: therto
his wordes haue ye not abyding in you.
For whō he hath sent: him ye beleue not.
Search ẏ scriptures, for in thē ye thīke
ye haue eternal lyfe: ⁊ they ar they which
testify on me, ⁊ yet wil ye not come to me
G ẏ ye might haue life. I receaue not pray
se of mē. But I know you, ẏ ye haue not
ẏ loue of god in you. I am come i my fa
thers name, ⁊ ye receaue me not. Yf ano
ther shal come in his owne name hi wyll
ye receaue. How cā ye beleue which recea
ue honour one of another, ⁊ seke not the
honour that cometh of God onely?
Do not thīke ẏ I wil accuse you to my
father. Ther is one ẏ accuseth you, euen
moses i whō ye trust. For had ye beleued
moses, ye wolde haue beleued me: for he
wrote of me, but seing ye beleue not his
writīg: how shuld ye beleue my wordꝭ ⊢

The Notes

a✠ Bethseda or as some wryteth bethesda is asmoch to say as a spittle or an hospital, where as poore folkes hath their beinge. Which place was by a pole wher the shepe that were offred in ẏ tēple were kept. And the sicke remayned ther loking for the mo=uinge of the water. ⁊c.

b✠ My father worketh hetherto ⁊ I wor ke ⁊c, ẏ is, my father kepeth not ẏ Saboth day, nomore do I. but my father useth no cō mō merchādise on ẏ saboth, ⁊ nomore do I.

c✠ The deed shall heare ẏ voyce of ẏ sōne of god ⁊c. Here he speaketh of ẏ resurrectiō of iustificatiō, wherby ẏ wicked ariseth frō his wickednes ⁊ wherby ẏ siner is brought frō ẏ deeth of his sines into ẏ life of rightu

ousnes, ⁊ specially of ẏ calling of ẏ gētyle, which was done after ẏ cōming of the holy goost: for ẏ gētils ar reputed as dead mē in cōparisō to ẏ Jewes, and afterward when he sayth ⁊c.

¶ Jesus fedeth .v.m. mē. departeth away, ẏ they shuld not make him king, ⁊ reproueth ẏ fleshly hea rers of his word. The carnal ar offended at him.

The .vi. Chapter ✠

After these thinges Jesus wēt A
his way ouer the see of Galile
nye to a citie called Tiberias.
And a great multitude folowed him, be
cause they had sene his myracles whych
he dyd on thē that were diseased. And Je
sus went vp into a moūtayne, ⁊ there he
sate with his disciples. And ester, a feast
of ẏ Jewes was nye. ⊢ ✠ ‡ Then Jesus mat.xiiii.b. marke.vi.c luke.ix.b
lift his eyes, ⁊ saw a great cōpany come
vnto hym, ⁊ sayde vnto Philip: whence
shal we bye bread that these might eate.
This he sayde to proue hym: for he hym
selfe knewe what he wold do.
Philip āswered him, two hūdred peny
worth of bred ar not sufficiant for thē: ẏ
euery mā haue a littel. Then sayd vnto
hi one of his disciples, Andrew Simon
Peters brother. Ther is a lad here, whi=
che hath .v. barly loaues ⁊ .ii. fishes: but
what is that amōg so many? And Jesus
sayd: Make the people sit downe: Ther B
was moch grasse in the place, ⁊ the men
sate downe, in nōbre, aboute .v. M. And
Jesus toke the bred, ⁊ gaue thākes and
gaue to thee disciples, ⁊ hys disciples to
them that were set downe. And lykewise
of the fyshes as moche as they wolde.
Whē they had eate ynough he said vn
to his disciples, gather vp ẏ brokē meat
that remayneth: ẏ nothing be loost. And
they gathered it together, ⁊ filled twelue
baskets with the brokē meat, of the fyue
barly loues: which brokē meat remained
vnto thē ẏ had eate. Then the men, whē
they had sene ẏ myracle ẏ Jesus did, say
de: this is of a trueth the Prophete that
shuld come into the worlde. ⊢
Whē Jesus perceaued ẏ they wold come math.xiiii.c marke.vi.f luke.ix.b
⁊ take hi vp to make hi kyng, he depar
ted agayn into a mōtayne him self alone
And whē euē was come hys disciples
wēt vnto ẏ see ⁊ entred into a ship ⁊ wēt
ouer the see vnto Capernaū. And anone
it was darcke, and Jesus was not come
to them. And the see arose wyth a greate

wynde

wynd that blew. And when they had rowe about a.xxv. or a.xxx. furlonges, they
saw Jesus walk on the see, & drawe nye
C vnto ÿ ship, & were afrayed. And he saide vnto thẽ: It is I, be not afrayd. Thẽ
wold they haue receaued hym into thee
ship, & the shyp was by and by at the lãd
whyther they went.

The daye folowyng, the people whyche stode on the otherside of the see, saw
ÿ ther was none other shippe there, saue
that one wher into his disciples were entred, & that Jesus went not in w his discyples in the ship: but that his discyples
were gone away alone. Howbeit, ther came other shippes frõ Tiberias me vnto
ÿ place, wher they ate brede, when ÿ lord
had blessed. Then when ÿ people sawe ÿ
Jesus was not ther nether his disciples,
they also toke shippynge & came in Capernaum sekyng for Jesus.

And whẽ they had foũde hĩ on ÿ other
syde of ÿ see, they said vnto him: Rabbi,
whẽ camest ÿ hither? Jesus ãswered thẽ
& said: verely, verely I saye vnto you: ye
seke me, not because ye saw ÿ myracles:
but because ye ate of ÿ loues, & were fylled. + Labour not for the meate whyche
perisheth, but for the meat that endureth
vnto euerlasting lyfe, which meat ÿ sonne of man shal geue vnto you. For hym
hath god the father * sealed.

D Then said thei vnto him: what shal we
do that we might worck the worckes of
God? Jesus answered & sayd vnto thẽ.
Thys is ÿ work of God, that ye beleue
on him, whõ he hath sent. They sayd vnto hĩ: what sygne shewest thou thẽ, that
we mai se & beleue the? What doest thou
worcke? Oure father dyd eate Manna
in the desert, as it is wrytten: He gaue thẽ
brede from heauen to eate. Jesus sayde
vnto thẽ: verely, verely I saye vnto you
Moses gaue you not bred from heauẽ:
but my father geueth you the true brede
frõ heauen, For the a + brede of god is he
which cõmeth downe frõ heauẽ, and geueth lyfe vnto the worlde.

Thẽ said they vnto him: lord, euer more
geue vs this bred. And Jesus said vnto
thẽ: I am ÿ brede of lyfe. He that cometh
to me shall not honger: and he that beleueth on me shal neuer thirst + But I saye vnto you: ÿ ye haue sene me, & yet beleue not. Al that the father geueth me shal
come to me: & him that cometh to me, I
cast not away. For I cam downe frõ heuen: not to do myne owne wyll, but hys
wil which hath sent me. And thys is the
fathers wil which hath sente me, that of
al which he hath geuẽ me, I shuld loose
nothing: but shuld rayse it vp againe at
ÿ last day. And this is ÿ wil of hĩ ÿ sent
me: ÿ euery mã which seeth the sõne & beleueth on hĩ, haue euerlastĩg life. And I
wil rayse him vp at ÿ last day. The Jewes thẽ murmured at hĩ, because he sayde: I am that bred which is come doune E
frõ heuẽ. And they seid: Is not this Jesus the sõne of Joseph, whose father and
mother we know? How is it then that he
saieth, I came doune frõ heuẽ. Jesus answered & said vnto thẽ. Murmur not betwene your selues, + ‡ No mã can come
to me except ÿ father which hath sẽte me
drawe hĩ. And I wyll rayse him vp at ÿ
last day. It is writtẽ in ÿ prophetes, that
they shalbe al taught of god. Euery mã
ther fore that hath herd & hath larned of
the father cometh vnto me. Not that any mã hath sene ÿ father, saue he whych
is of god, the same hath sene the father.

Verely verely I say vnto you, he that
beleueth on me, hath euerlasting lyfe. I
am that brede of lyfe. Your fathers dyd
eate Manna in the wyldernesse and are
deed? This is that bred which commeth
from heuen that he whych eatethe of it,
shuld also not dye. I am that lyuing brede which came downe from heuen. If
any mã eate of this bred, he shal liue for
euer. And the brede that I wyll geue is F
my flesh which I wyl geue for thee lyfe
of the worlde. ⁜

And the Jewes stroue amõg them selues saying: How cã thys felow geue his
flesh to eate? Then Jesus said vnto thẽ.
+ Verely, verely I say vnto you, excepte
ye eat ÿ flesh of ÿ sonne of mã & drynke
his bloude, ye shal not haue life in you.
Whosoeuer eateth my flesh & drinketh
my bloud, hath eternal life, & I wyl rayse hĩ vp at the last day + For my flesh is
meat in dede: & my bloud is drink in dede. He that eateth my flesh & drynketh
my bloud, dwelleth in me & I in him. As
the

Math. ... Luk. ...

Deut... ...

the lyuing father hath sent me, euẽ so ly-
ue I by my father: and he that eateth me
shal lyue by me. Thys is the bred which
came frõ heauẽ: not as your fathers ha-
ue eaten Manna & are dead. He y eateth
of this bread, shal lyue euer.

These thinges said he in the sinagoge
as he taught in Capernaũ. Many ther-
fore of his disciples: whẽ they had herde
this, sayd: this is an hard saying: who cã
abyde y hearing of it? Jesus knew in hi
self, y his disciples murmured at it, and
sayd vnto thẽ: b* Doth this offend you?
G What & yf ye shal se the sonne of mã as-
cende vp where he was before? It is the
spirite y quickeneth, y fleshe profeteth no
thing. The wordes y I speake vnto you
are spirete and lyfe. But ther are some of
you that beleue not. For Jesus knew frõ
the beginning, which they were that bele
ued not, & who shulde betraye him. And
he sayd: therfore sayde I vnto you: that
noman can come vnto me, except it were
geuen vnto him of my father.

Frõ y tyme many of his disciples wẽt
backe & walked no more with him. Thẽ
sayd Jesus to the twelue: wyl ye also go
away? Thẽ Simõ Peter ãswered: Ma
ster to whõ shall we go? Thou haste the
wordes of eternall lyfe, & and we beleue
and know that thou art Christ the sonne
of the lyuing God. Jesus answered thẽ:
Haue not I chosen you twelue, & yet one
of you is a deuyll? He spake it of Judas
Iscariot the sonne of Symon. For he it
was that shoulde betraye hym, and was
one of the twelue.

The Notes

* (Sealed) that is: he hath put his marke of the holy ghost on hym whyche testifieth wyth myracles what he is.

a* The bred of God is he whych cometh down frõ heuẽ &c. The word of the gospell (which is Christ) is the true & lyuely bred of heauẽ y geueth lyfe to the whole world.

b* Doth thys offende you &c. That is yf my wordes do so offend you, what wyl thẽ y performãce of thẽ do? whẽ y sonne of mã shal do in dede that he hath nowe spoken.

¶ Jesus cometh to Jerusalẽ at the feast, teacheth y Jewes a ryghtous iudgemẽt. Ther ar diuers opiniõs of him amõg the people, the Pharises rebuke the officers because they haue not takẽ hym, & chyde wyth Nicodemus for takynge hys part.

The. vii. Chapter

A After that, Jesus went aboute
into Galile, & wolde not go a-
bout in Jewry for the Jewes sought to
kyl hi. The Jewes tabernacle feast was
at hand. Hys brethrẽ therfore sayd vnto
him: get the hence & go into Jewrye that
thy disciples may se thy workes y thou
doest. For ther is nomã y doth any thin
ge secretly, & he him self seketh to be kno
wen opẽly. Yf thou do soch thinges, she-
we thy selfe to the world. For as yet hys
brethren beleued not in hym.

Thẽ Jesus sayd vnto thẽ: My tyme
is not yet come: but your tyme is allway
redy. The world cãnot hate you. But me
it hateth: because I testifye of it, that the
workes of it ar euyl. Go ye vp vnto this
feast. I wil not go vp yet vnto this feast
for my tyme is not yet full come. These
wordes he sayd vnto thẽ, & abode styl in
Galile. But as sone as his a* brethrẽ we
re gone vp, thẽ wẽt he also vp vnto y fea B
st: not opẽly, but as it were preuely. Thẽ
sought hi the Jewes at the feast: & sayd:
where is he. And moche murmuringe
was ther of him amõg y people. Some
said: He is good. Other said nay, but he
deceaueth y people. Howbeit no mã spa-
ke opẽly of him, for feare of y Jewes.
In y middes of the feast, Jesus wẽt
vp into the tẽple & taught. And y Jewes
marueiled sayig: How knoweth he y scri-
ptures, seyng y he neuer learned? Jesus
ãswered thẽ, & sayd: My doctrine is not
myne: but his y sent me: If any mã wyll
do his* wyll, he shal know of y doctrine,
whether it be of god, or whether I spea-
ke of my self. He y speaketh of hym self,
seketh hys owne prayse. But he y seketh
his prayse that sent him, the same is true
and no vnrighteousnes is in him.

He y loueth y wil of god to kepe his law: he same vnderstãdeth the doctryne

C Dyd not Moses geue you a law, and
yet none of you b* kepeth the law? Why
go ye about to kyl me. The people ãswe
red & sayde: thou hast the deuyl: who go-
eth aboute to kyl the? Jesus answered &
sayde to them: I haue done one worcke,
and ye al merueyle. Moses therfore ga-
ue vnto you circũcision not because it is
of Moyses: but of y fathers: And yet ye
on the Saboth daye, circũcise a man. Yf
a mã on the Saboth day receaue circũci
syon without breaking of y law of Mo
ses: disdayn ye at me, because I haue ma
de a man euery whyt whole on the Sa-

 both

D both daye? Judge not after ỳ vtter apea-
raūce: but iudge righteous iudgement.
Thē sayd some of them of Jerusalē: is
not this he whō they go about to kil? Be
hold he speaketh boldely, & they saye no-
thing to him. Do ỳ rulers know in dede
ỳ this is very Christ? Howbeit we know
this mā where he is: but whē christ com-
meth, nomā shal know whence he is.
Then cried Jesus in the temple as he
taught saying: ye know me, & whence I
am ye knowe. And yet I am not come of
my self, but he that sente me is true, whō
ye know not. I knowe hym: for I am of
him, & he hath sent me. Thē they sought
to take him: but no man layd handes on
him, because his tyme was not yet come.
Many of the people beleued on him and
sayd: whē Christ cometh, wyl he do moo
myracles then thys mā hath done?
E The Pharises heard ỳ the people mur
mured soch thinges about him. Wherfo
re the Pharises & hye priestes sent mini-
sters forth to take him. Thē sayd Jesus
vnto thē: Yet am I a little whyl wt you,
& then go I vnto him ỳ sent me. Ye shall
seke me, & shal not fynd me: & wher I am
thyther cā ye not come. Thē sayd the Je-
wes betwene thē selues: whither wyll he
go, that we shall not fynde him? Wyl he
go amōg the gentils which are scattered
al abroade, & teache the gentilles: What
maner of sayig is this ỳ he sayd: ye shall
seke me, & shal not fynd me: and where I
am, thither can ye not come?
F In the last daye: the great day of the
feast Jesus stode and cryed sayinge: Yf
any man thyrst, let hym come vnto me, &
drincke. He that beleueth on me, as sayth
the scripture out of hys belly shall flowe
ryuers of water of lyfe. Thys spake he
of the spirite which they that beleued on
hym, shuld receaue. b For the holy ghost
was not yet there, because ỳ Jesus was
not yet glorifyed.
✠ Many of the people, whē they heard
this saying, sayd: of a truth this is a pro
phet: other sayd, this is christ: som sayd:
Mich.v.a. shal christ come out of Galile? Sayeth
matth.ii.a. not ỳ scripture ỳ christ shall come of the
G sede of Dauid? & out of ỳ town of Beth
leem where Dauid was? So was there
dissenciō amōg the people about hi. And
some of thē wolde haue takē him: but no
mā layde hādes on him. Then came the
ministers to the hye preстes & Pharises.
And they sayde vnto them: why haue ye
not brought him? The seruātes āswered
neuer mā spake as this mā doeth. Then
āswered thē the Pharises: are ye also dis-
ceaued? Doth any of the rulers or of the
pharises beleue on hi? But the comē peo
ple which know not ỳ lawe, are cursed. Ni
codemus sayd vnto thē: he ỳ came to Je
sus by nyght, & was one of them. Doth
our law iudge any mā before it heare hi,
and know what he hath done? They an-
swered & sayd vnto him: art thou also of
Galile? Searche & loke, for out of Gali
le aryseth no Prophete. And euery man
went vnto his owne house. ✠

The Notes

a ✶ Of brethren, loke in Gen. xiii. b
b ✶ None of you kepeth the law. &c. Of ỳ
kepyng of the lawe Math. v. c

¶ A womā is takē in aduoutrie. Christ delyuereth
her. The frend of soch as folowe christ, whō they
accuse to haue the deuyl with him, & go about to
stone hym.

The. viii. Chapter. ✠

AND Jesus went vnto mounte
oliuete, & erly in the mornin A
ge came agayn into the tem Luke.xxi.
ple & al the people came vn-
to him, & he sate downe and
taught thē. And the Scribes & pharises
brought vnto him a womā taken in ad-
uoutry, & set hyr in the myddes & said vn
to him: Master, this womā was takē in
aduoutry, euē as the dede was doyng.
Moses in ỳ law cōmaūded vs that soch Luke.xx.
shuld be stoned. What sayest thou ther-
fore? And this they sayd to tempt him: ỳ
they might haue wherof to accuse hym.
Jesus stouped downe, & with his finger
wrote on the groūd. And whyle they cō-
tinued asking him, he lyft hym selfe vp,
& sayd vnto thē: let him ỳ is among you
without synne, cast the first stone at her.
And agayne he stowped downe & wrote
on the ground. And as sone as thei hear B
de that, they wēt out one by one, ỳ eldest
fyrst. And Jesus was left alone, & ỳ wo-
man standing in the myddes. When Je-
sus had lyfte vp hym self agayne, & saw
noo man, but the woman, he sayde vnto
hyr: woman where are those thyne accu-
sers? hathe noo man condempned thee?
She

She sayd: No man Lorde. And Jesus
sayd: Nether do I condēpne the. Go,
and synne no more.
✠ Then spake Jesus agayne vnto thē
saying: I am the light of y worlde. He y
foloweth me, shal not walke in darknes:
but shal haue the light of lyfe. The Pha
rises sayd vnto him: y bearest recorde of
thy self, thy record is not true. Jesus an-
swered & sayd vnto thē: though I beare
record of my selfe, yet my record is true:
for I know whēce I cam & whether I go
But ye cānot tel whēce I come & whither
C I go. Ye iudge after y flesshe, I iudge no
mā. And yf I iudge, my iudgemēt is tru
For I am not alone: but I & the father y
sent me. It is also writtē in your lawe, y
the testimony of two mē is true. I am o-
ne y bare witnes of my selfe, & the father
y sent me, beareth witnes of me. Thē say
de they vnto him: wher is thy father? Je
sus āswered: ye nether know me, nor yet
my father, yf ye had knowē me, ye shuld
haue knowē my father also. These wor-
des spake Jesus in y treasury, as he tau-
ght in the tēple, & no mā layde hādes on
him for his tyme was not yet come.
Then sayd Jesus agayne vnto them:
✠ I go my way, & ye shal seke me, & shal
dye in your synnes. Whyther I go, thy-
ther can ye not come. Then sayd the Je-
wes: wyl he kyl hym self, because he say-
eth, whether I go, thether can ye not co-
me? And he sayd vnto them: ye are from
beneth, I am from aboue. Ye ar of thys
world, I am not of this worlde. I sayde
therfore vnto you, that ye shal die in you
re sinnes. For except ye beleue that I am
he, ye shal dye in your synnes.
Then sayd they vnto him, who art y
D And Jesus sayd vnto thē: Euē the very
same thinge y I saye vnto you. I haue
many thinges to saye, & to iudge of you.
Yea & he that sent me is true And I spea
ke in y world, those thinges which I ha-
ue heard of him. Howbeit they vndersto
de not that he spake of his father. Then
sayd Jesus vnto thē: when ye haue lyfte
vp an hye y sonne of mā, thē shal ye kno
we that I am he, & that I do nothinge of
my selfe: but as my father hath taughte
me, euē so I speake: and he that sent me,
is with me. The father hath not left me a-
lone, for I do alwayse those thinges that
please him. As he spake these wordes
many beleued on him.
✠ Then sayde Jesus to those Jewes
which beleued on him. Yf ye continue in
my wordes, then ar ye my very disciples
and shal know the truth: & the truth shal
make you free. They āswered hym: We
be Abrahās sede, and were neuer bonde
to any mā: why sayest thou then, ye shal
be made free.
Jesus answered thē: verely, verely I E
saye vnto you y whosoeuer committeth Roma. vi. c
synne, is the seruāt of sinne. And the ser- ii. Pet. ii. d
uāt abideth not in y house for euer: But
the sonne abideth euer. Yf the sonne ther
fore shal make you fre, then ar ye free in
dede. I know y ye ar Abrahās sede: but
ye seke meanes to kil me, because my say
inges haue noo place in you. I speake y
I haue sene with my father: & ye do that
which ye haue sene with your father. Thei
āswered & said vnto him: Abrahā is our
father. Jesus sayd vnto thē Yf ye were
Abrahās chyldren ye wold do the dedes
of Abrahā. But now ye go about to kyl
me a mā y haue tolde you y truth which
I haue herde of god: this dyd not Abra
hā. Ye do y dedes of your father. Then
sayd they to hī: we were not borne of for
nication. We haue one father, whych is
god. Jesus said vnto them: yf god were
your father, thē wolde ye loue me. For I
preaded forth & come frō God. Nether
came I of my selfe, but he sent me. Why
do ye not know my speach? Euē because
ye cānot abyde the hearing of my wordes
Ye are of your father the deuyl, & the
lustes of your father ye will do. He was
a murtherer frō the beginning, & abode
not in the truth, because ther is no truth
in him. When he speaketh a lye, thē spea
keth he of his owne. For he is a lyar, & y
father therof. And because I tel you the
trueth, therfore ye beleue me not.
✠ Whych of you cā rebuke me of syn F
ne? Yf I saye thee trueth, why do not ye
beleue me? He that is of God heareth
Gods wordes. Ye therfore heare them i. Joh. iiii. b
not, because ye are not of God. Then an
swered the Jewes & sayd vnto hī: Saye
we not wel that y art a Samaritan and
hast the deuil? Jesus answered: I haue

not the deuyl: but I honour my father, and ye haue dishonoured me, I seke not myne owne prayse: but there is one that seketh and iudgeth.

Verely, verelye I saye vnto you yf a man kepe my sayinges, he shal neuer see death. Then sayde the Iewes vnto him, Now know we that thou hast ỹ deuil. Abraham is dead, and also the Prophetes and yet thou sayest, yf a mā kepe my say
G inge, he shal neuer taste of death. Arte ỹ greater then our father Abraham, which is dead? & the Prophetes are dead. Whō makest thou thy selfe.

Jesus answered, Yf I honoure my selfe, myne honour is nothing worth. It is my father that honoureth me, whyche ye saye, is your God, & ye haue not knowen hym: but I knowe hym. And yf I shuld saye, I know hym not, I shuld be a lyar lyke vnto you. But I know him, and kepe hys sayinge.

Youre father Abraham was glad to se my b* daye, & he sawe it and reioysed. Thē sayd the Iewes vnto him: thou art not yet .l. yere olde, and hast thou sene Abrahā? Jesus sayd vnto thē: Verely verely. I saye vnto you: yer Abraham was I am. Then toke they vp stones to caste at hym. But Jesus hyd hym selfe & wēt out of the temple.

The Notes

a* Goo & synne nomore, &c. The gospell preacheth not ye remissiō of synnes vnto vs that we shulde continue in synne, but ỹ we shuld chaunge our lyfe & walke in a new lyfe of the spryte, neuer purposynge to synne any more.

b* My daye &c. all the holy fathers that were before ỹ coming of christ frō ỹ beginning of the worlde, hadde the same fayth in christ, that we haue which be called christē.

¶ Christ maketh the man to se that was borne blynde.

The .ix. Chapter.

A And as Jesus passed by, he saw a man which was blynde from hys byrth. And his disciples asked him saying: Master who dyd synne: this man or his father & mother, that he was borne blinde? Jesus answered: Neyther hath this man synned nor yet his father & mother: but ỹ the workes of God shulde be shewed on him. I must worcke the workes of him ỹ sent me, whyl it is day.

‡* The night cometh whē nomā cā worke. As long as I am in the worlde, I am the lyght of the worlde.

As sone as he had thus spokē, he spatt B
on the ground & made claye of the spetle and rubbed the claye on the eyes of thee blynde, & sayd vnto him: Go washe the in the pole of Siloe, which by interpretacion, sygnifieth sent. He went his waye & washed and came agayne sayinge. The neyghbours & they that had sene him before how that he was a begger, sayde: is not this he ỹ sate & begged? Some sayd this is he. Other sayd: he is lyke hym. C

But he hym self sayde: I am euen he. They sayd vnto him. How are thine eyes opened then? He answered & sayde. The man that is called Jesus, made claye, & anointed mine eyes, & sayd vnto me. Go to the pole Siloe & weshe. And I wēte & weshed & receaued my sight. They sayd vnto hī: wher is he? He sayd: I cānot tel.

Then brought they to the Pharises, hym that a lyttle before was blynde: for it was the Saboth daye whē Jesus made the claye & opened hys eyes. Then agayne the Pharises also asked him how he had receaued his syght. He sayd vnto thē: He put claye vpō myne eyes and I washed & do se. Then sayd some of thee Pharises: this mā is not of God, becau- D
se he kepeth not the Saboth day. Other sayd: how can a man that is a synner, do soch myracles? And ther was strife amōge them. Then spake they vnto the blinde agayne. What sayest thou of hym, because he hath opened thine eyes? And he sayd: He is a Prophet.

But the Iewes dyd not beleue of ỹ felow, how ỹ he was blind & receaued hys syght, vntyl they had called the father & mother of him ỹ had receaued his syght And they asked them sayinge: Is thys youre sonne, whō ye say was borne blind How doth he nowe se then? Hys father & mother answered thē and sayd, we wote wel that thys is our sonne, & that he was borne blind: but by what meanes he nowe seyth that can we not tel, or who hath opened his eyes, can we not tel. He is old E
ynough, aske hym, lette him answere for him self. Soch wordes spake his father and mother, because they feared the Iewes.

wes. For the Jewes had cōspyred al rea
dy that yf any man dyd cōfesse ÿ he was
christ he shuld be excōmunicat out of the
synagoge. Therfore said his father and
mother: he is olde ynough, aske hym.

Then agayn called they the mā ÿ was
blinde, & sayde vnto him: Geue God the
prayse: we know ÿ thys man is a sinner.
He answered and sayd: whether he be a
sinner or no, I cannot tel: One thinge I
am sure of, ÿ I was blinde, & nowe I se.
Thē sayd they to him agayn. What dyd
F he to ÿ? How opened he thine eyes? He ā
swered thē, I told you yer while, & ye did
not heare. Wherfore wold ye heare it a
gayn? Wyl ye also be his disciples? Thē
rated they him, & sayd: Thou art his dis
ciple. We be Moses disciples. We ar su
re that God spake with Moses. This fe
low we know not frō whence he is.

The man answered & sayd vnto thē:
thys is a meruelous thinge that ye wote
not whēce he is, seing he hath opened my
ne eies. For we be sure ÿ god heareth not
a* synners. But yf any mā be a worship
per of god & do his wyl, hym heareth he.
Sence ÿ world began was it not hearde
that any mā opened the eyes of one that
was borne blind. Yf thys man were not
of god, he could haue done nothīg. Thei
answered & sayd vnto hym: thou arte all
together borne in synne, & doest ÿ teache
vs? And they cast hym out.

G Jesus heard ÿ they had excōmunicate
him: & assone as he had foūd him, he said
vnto hym: doest ÿ beleue on the sonne of
God? He answered and sayd: Who is it
Lord, ÿ I might beleue on him? And Je
sus sayd vnto him: Thou hast sene hym
& he it is that talketh wt the. And he said
Lord I beleue, & worshipped him. Je
sus sayd: I am come vnto iudgemēt in
to this world: ÿ they which se not might
se, & they which se might be made blinde
And some of ÿ Pharises which were wt
hym, hearde these wordes and sayd vnto
him: are we then blind? Jesus sayd vnto
them: yf ye were blinde ye shuld haue no
synne. But nowe ye saye, we se, therfore
your synne remayneth.

The Notes

3* The night &c. is, whē ÿ true knowled
ge of christ, how he only sufficeth, is loste
thē cā nomā worke a good worke in ÿ sight
of god, how glorious soeuer his workes
appeare.

a* God heareth no sinners &c. that is, he
heareth none that repent not nor is not in
mynde to leaue theyr euyll lyfe.

¶ Christ is ÿ true shepeherd, & the dore of ÿ shepe
Some sayd Christ hath ÿ deuil, & is madde. Some
sayd he speaketh not the wordes of one ÿ hath the
deuil. Because he telleth the truth, the Jewes take
vp stones to cast at him, cal his preaching blasphe
my and go about to take hym.

The .x. Chapter.

Verely, verelye I saye vnto
you, he ÿ entreth not in by ÿ A
dore into the shepefold, but
climeth vp some other way
ÿ same is a thefe & a robber
he ÿ goeth in by ÿ dore, is ÿ shepeherde
of ÿ shepe: to him the porter openeth, & ÿ
shepe heare his voyce, and he calleth hys
own shepe by name, & leade thē out. And
whē he hath sent forth his owne shepe, he
goeth before thē, & the shepe folowe him:
for thei know his voyce. A straūger they
wyl not folowe, but wyl flye frō him: for
they know not the voyce of straungers.
This similitude spake Jesus vnto them B
But they vnderstode not what thinges
they were which he spake vnto thē. Thē
sayd Jesus vnto thē agayn. Verely vere
ly I saye vnto you: I am the dore of the
shepe. Al, euē as many as cam before me
are theues & robbers: but ÿ shepe did not
heare thē. I am ÿ dore: by me yf any mā
enter in, he shalbe safe, & shal go in & out
& find pastur. The thefe cometh not but
for to steale, kyl & destroye. I am come ÿ
they might haue lyfe, and haue it more
aboundantly.

I am the good shepeherd. The good C
shepeherd geueth hys lyfe for the shepe
An hyred seruāt, which is not the shepe
herde, nether the shepe are his owne, seith
the wolfe cōming, & leueth the shepe, and
flyeth, & ÿ wolfe catcheth thē, & scattereth
the shepe. The hyred seruāt flyeth, becau
se he is an hyred seruāte, & careth not for
the shepe. I am ÿ good shepeherde, and [illegible]
know myne, & am knowē of myne. As
my father knoweth me: euen so know I
my father. And I geue my life for ÿ she
pe: & other shepe I haue, which ar not of
this fold. Thē also must I bring, ÿ they
may heare my voice, & ÿ ther may be one
flocke & one shepeherd. Therfore doth D
my father loue me, because I put my life

frō me, that I might take it agayne. No
man taketh it from me: but I putte it a-
waye of my self. I haue power to put it
frō me, & haue power to take it agayne:
Thys cōmaundement haue I receaued
of my father. And ther was a dissencion
agayne among the Jewes for these say-
inges, & many of them sayd. He hath the
deuyll, & is mad: why heare ye hi? Other
sayd, these ar not the wordes of him that
hath the deuyl. Can the deuyll open the
eyes of the blynde?

✠ And it was at Jerusalē the feast of ỹ
dedicatiō, & it was winter: & Jesus wal-
E ked in Salomōs porche. Thē came thee
Jewes roūde about him, and sayd vnto
him: How long doest ỹ make vs doute?
Yf thou be Christ, tel vs playnly. Jesus
answered thē: I told you & ye beleue not
The workes ỹ I do in my fathers name,
they beare witnesse of me. But ye beleue
not, because ye ar not of my shepe. As I
sayd vnto you: my shepe heare my voice
& I know thē, & they folowe me, & I ge-
ue vnto thē eternal life, & they shal neuer
perysshe, nether shal any mā plucke them
out of my hāde. My father whych gaue
F them me, is greater then all & no mā is a-
ble to take them out of my fathers hāde
And I and my father are one.

Thē ỹ Jewes agayne toke vp stones,
to stone him wall. Jesus answered thē:
many good workes haue I shewed you
frō my father: for which of them wyll ye
stone me? The Jewes āswered hi saying
For thy good worckes sake we stone the
not: but for thy blasphemye, & because ỹ
ỹ being a man, makest thy self god. Je-
sus āswered thē. Is it not writē in your
law, I say, ye ar gods? Yf he called thē
Psal. lxxxi. G Gods vnto whō the worde of God was
spokē (& ỹ scripture cānot be brokē) saye
ye thē to him, whō the father hath sancti-
fied, & sent into the world, thou blasphe-
mest, because I sayde I am the sonne of
God? Yf I do not the workes of my fa-
ther, beleue me not. But yf I do, thē thou
ghe ye beleue not me yet beleue the wor-
kes, that ye may knowe & beleue that the
father is in me, and I in hym. ✠

Agayne they wēte about to take hym:
but he escaped out of theyr hādes, & wēt
awaye agayne beyond Jordan, into the
place where Jhon before had baptised, &
ther abode. And many resorted vnto him
and sayde, John dyd no myracle: but all
thiges ỹ John spake of this mā, ar true.
And many beleued on hym there.

¶ Christ rayseth Lazarus frō death. The hie pre-
stes & Pharises gather a counsel agaynst him. he
getteth hym out of the waye.

The .xi. Chapter. ✠

A Certayn mā was sycke, na-
med Lazarus of Bethania B
the towne of Mary & her sy-
ster Martha. It was that
Mary which anoynted Je-
sus with oyntmēt & wyped his fete wyth
her hayre, whose brother Lazarus was
sycke, & his sisters sent vnto him saying
Lord beholde he whō thou louest, is sicke
When Jesus heard that, he sayde: thys
infirmitie is not vnto death, but for thee
laude of God, ỹ the sonne of God might
be praysed by the reason of it. Jesus lo-
ued Martha & her syster and Lazarus.
Then after he had heard that he was sic
ke, yet abode he two dayes styll in the sa
me place where he was.

Thē after ỹ, said he to his disciples: let D
vs go into Jewry agayne. His disciples
sayd vnto him: Master, ỹ Jewes lately
sought meanes to stone the, & wilte ỹ go
thyther agayne? Jesus āswered, are ther
not twelue houres in the daye? Yf a man
walke in ỹ daye, he stōbleth not, because
he seyth the light of this world. But yf a
mā walke in ỹ night, he stōbleth, because
ther is no light in him. This said he, & af
ter that, he sayd vnto thē: our frend La-
zarus slepeth, but I go to wake him out
of slepe. Then sayd his disciples: Lorde
yf he slepe, he shal do wel ynough. Howe
beit Jesus spake of hys death: but they
thought ỹ he had spoken of the naturall
slepe. Then sayd Jesus vnto thē playn-
ly, Lazarus is deed, & I am glad for you
re sakes, that I was not there, because ye
may beleue. Neuerthelesse let vs go vn-
to hym. Thē sayd Thomas which is cal
led Didimus, vnto ỹ disciples: let vs al
so go, ỹ we may die with him. Thē went E
Jesus, & foūde ỹ he had lyne in hys gra-
ue foure dayes allready. Bethanie was
nye vnto Jerusalē, about .xv. furlonges
of, and many of the Jewes were come to
Martha and Mary to comfort thē ouer
theyr

their brother. Martha assone as she her
de that Jesus was comyng, went & mett
him: but Mary sate styl in the house.
✠ Then said Martha vnto Jesus: lord
de yf thou haddest bene here, my brother
had not ben deed: but neuertheles, I kno
we yt whatsoeuer thou askest of god, god
wil geue it the. Jesus said vnto her: Thi
brother shal ryse agayne. Martha sayd
vnto him: I know yt he shal ryse agayne
in ye resurrecciõ at the last day. Jesus sai
de vnto her: a I am ye resurrecciõ & ye ly
fe: He that beleueth on me, ye though he
were deed, yet shal he liue. And whosoe-
uer lyueth & beleueth on me, shall neuer
die: Beleuest yu this: She sayd vnto hi:
ye lord, I beleue that yu art Chryst ye son
ne of god whiche shuld come into ye wor l
D de. ✠ And assone as he had so sayde, she
went her way & called Marye her syster
secretly saying: The master is come and
calleth for the. And she assone as she her
de that, arose quicklye, & came vnto him
Jesus was not yet come into the towne:
but was in the place wher Martha met
him. The Jewes then which were wt her
in the house & comforted her, when they
saw Mary, that she rose vp hastely, and
went out, folowed her, saying: She go-
eth vnto the graue, to wepe ther.
Then whe Mary was come wher Je-
sus was & saw him, she fel downe at his
fete, saying vnto him: Lord yf thou had
dest bene here, my brother had not bene
deed. Whe Jesus saw her wepe, & ye Je-
wes also wepe, which came wt her, he gro
E ned in ye spirite, & was troubled in hi self
& said: Where haue ye layed hym. They
sayde vnto hym: Lorde come & se. And
Jesus wept. Then said the Jewes. Be-
hold how he loued him. And some of the
said: could not he which opened the eyes
of the blind, haue made also, yt this man
shuld not haue dyed? Jesus againe gro
ned in him selfe, & came to the graue. It
was a caue & a stone layde on it.
And Jesus sayd: take ye away ye stone.
Martha the syster of hi yt was deed, sai
de vnto him, Lorde by this tyme he stinc
keth. For he hath bene deed foure daies:
Jesus said vnto her: Saide I not vnto
ye, that yf yu dydest beleue: thou shuldeste
se ye glory of god. Then they toke away
the stone frõ ye place wher the deed was
layd. And Jesus lift vp his eies & sayd.
Father I thank the because that yu hast
heard me. I wot that thou hearest me al
wayes: but because, of ther people that
stand by I said it that they may beleue,
that thou hast sent me.
And when he thus had spoke, he cryed F
wt a loude voice. Lazarus come forthe.
And he that was deed, came forth, boud
had and fote with graue bõdes, & his fa
ce was boud with a napkin. Jesus sayd
vnto the: lowse him, & let him go. Then
many of ye Jewes which came to Mary,
& had sene ye thinges which Jesus dyd,
beleued on hi. ✠ But some of them went
their wayes to ye Pharyses, & tolde them
what Jesus had done.
✠ Then gathered ye hye Prestes & the
pharyses a coũcel and said: what do we?
This mã doth many miracles. If we let
hi scape thus, al men wil beleue on him,
and ye Romaines shal come & take away
our coũtre & the people. And one of them
named Caiphas which was ye hye preste
that same yere, said vnto the: Ye percea-
ue nothing at al nor yet consyder yt it is
expedient for vs, yt one man die for ye peo
ple, & not al yt al ye people perisshe. Thys
spake he not of hi self, but beig hie prest
yt same yere, he prophesied yt Jesus shul-
de die for ye people: & not for ye people on
ly, but that he shuld gather together in
one the childre of god which were scatte G
red abrode. ✠ Frõ that dai forth thei held [illegible]
a coũcel together, for to put hi to deeth.
Jesus therfore walcked no more opẽ-
ly among the Jewes, but wet hys waye
thẽce vnto a coũtre nie to a wildernes, in
to a citie called Ephraim, & ther haũted
wt his dysciples. ✠ And the Jewes ester [illegible]
was nie at hãd, & many wente out of the
coũtre vp to Jerusalẽ before the ester, to
purifi the selues. Then sought they for
Jesus, & spake betwene them selues as
they stode in ye tẽple: What thike ye, sein
ge he cõmeth not to the fest. The hie pres
tes & pharises had geuẽ a cõmaũdemẽ
te, that yf any mã knew wher he were, he
shuld shew it, that thei might take hi. ✠

The Notes

a a I am ye resurrection & lyfe. &c. That
is I am ye auctor of resurrectyon and lyfe
for those that beleue in me wyl I rayse vp

at the laste daye into lyfe euerlastinge, & those that are deed shal liue by me because they beleue in me.

¶ Mary anoynteth Christes fete. Judas murmureth. Christ excuseth her & rydeth into Jerusalem.

The .xii. Chapter. ✠

A Mat. xxvi. a. Mar. xiiii. a. Luke. vii. f.

Then Jesus sixe dayes before ester, came to Bethany where lasarus was, which was deed & whom Jesus raysed fro deeth. There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table with him. Then toke Mary a pounde of ointment called Nardus, perfect and precious, & anoynted Jesus fete, & wyped his fete with her heer & the house was fylled of the sauer of the ointmet.

Math. xxvi. a. Mar. xiiii. a.

Then saide one of his disciples named Judas Iscarioth Simons sonne, which afterward betrayed him, why was not this ointmente sold for thre hundred pence and geuen to the poore. This said he, not that he cared for the poore: but because he was a thefe, & kept the bagge, & bare that which was geuen. Then said Jesus: Let her alone, against the day of my burying she kepte it. The poore al wayes shal ye haue with you, but me shal ye not al wayes haue.

B Moch people of the Jewes had knowledge that he was ther. And they came, not for Jesus sake only, but that they myght se Lasarus also whom he raised fro deth. The hye prestes therfore held a counsel that they might put lasarus to dethe also because that for his sake many of the Jewes wente awaye, and beleued on Jesus. ✠

Mat. xxi. a. Mar. xi. a. Luke. xix. f.

✠ On the morow, moche people that were come to the feast when they herd that Jesus shuld come to Jerusalem, toke braunches of palme trees & wete & met him, & cryed Hosanna, blessed is he that in the name of the lord, cometh kig of Israel. And Jesus got a yonge asse & sate theron, accordig to that which was written: feare not daugh-

C ter of Sion, beholde thy kynge cometh syttyng on an asses coolt. These thinges vnderstode not his disciples at the fyrst: but whe Jesus was glorified, the remembred thei that soch thiges were writte of him, & that soch thiges they had done vnto him. The people that was with him whe he called Lazarus out his graue, & raised him from death, bare recorde. Therfore met him the people, because they heard that he hadde done soch a myracle. The Pharises therfore sayde amonge them selues perceaue ye how we preuayle nothinge. Beholde the worlde goeth away after hym.

There were certayne Grekes amonge them, that came to praye at the feast: the same came to Philip which was of Bethsaida a citie in Galyle, & desyred him saying: Syr, we wolde fayne se Jesus. Philip came & told Andrew. And agayn Andrew & Philip tolde Jesus. And Jesus answered them saying: the houre is come that D
the sonne of man must be glorified.

✠ Verely verely I say vnto you, except the wheat corne fal into the grounde & dye, it byde alone. Yf it dye, it bringeth forth moch frute. He that loueth his lyfe shal destroy it: & he that hateth his lyfe in this world shal kepe it vnto lyfe eternall. Yf any ma minister vnto me, let him folowe me & wher I am ther shal also my minister be. And yf any ma minister vnto me hym wyl my father honoure. ✠

Nowe is my soule troubled, and what shal I saye? Father delyuer me fro thys houre: but therfore cam I vnto this houre. Father glorify thy name. Then came ther a voyce fro heauē: I haue glorified it & wil glorifye it agayne. Then sayd the people that stode by & heard: it thoundreth. Other sayd an angell spake to hym. Jesus answered & sayd: this voyce came, not because of me, but for your sakes.

✠ Now is the iudgemēt of this world now shal the prince of thys worlde be cast E
out. And I, yf I were lyft vp fro the erth wyl drawe al men vnto me. This sayde Jesus, signifying what death he shulde dye. The people answered him: We haue heard out of the lawe that Christ byde euer and how sayest thou then that the sonne of man must be lift vp? who is that sonne of man? Then Jesus sayd vnto them: yet a lytle whyle is the lyghte with you. Walke whyl ye haue light, lest the darcknes come on you. He that walketh in the darcke, wotteth not whither he goeth. Whyl ye haue light beleue on the light, that ye maye be the chyldren of the lyght. ✠

These thinges spake Jesus & departed
& hid him self fro them. And though he F
had done so many myracles before them,

yet beleued not they on him, yt the saying
of Esaias ye Prophet might be fulfilled
yt he spake. ☞ Lorde who shal beleue oure
saying? And to whõ is ye arme of ye Lord
opened? Therfore could they not beleue
because yt Esaias sayth agayne: he hath
blinded theyr eyes & hardened theyr her-
tes, yt they shuld not se wt their eyes, & vn
derstãd wt their hertes & shuld be cõuer-
ted, & I shulde heale thẽ. Such thynges
sayd Esaias whẽ he saw his glory, & spa
ke of hi. Neuertheles amõg the chefe ru
lers many beleued on hi. But because of
F ye Pharises they wold not be a knowẽ of
it, lest they shuld be excommunicate. For
they loued the prayse yt is geuen of men,
more then the praise that cometh of god.
And Jesus cryed & sayd: he yt beleueth
G on me, beleueth not on me, but on hym yt
sent me. And he yt seith me, seith him that
sent me. ☩ I am come a light into ye worl
de that whosoeuer beleueth on me, shuld
not byde in darknes. And yf any mã hea
re my wordes, & beleue not. I iudge him
not. For I cam not to iudge ye world: but
to saue ye world. He yt refuseth me & recea
ueth not my wordes, hath one yt iudgeth
hi. The wordes yt I haue spokẽ thei shal
iudge him in ye last daye. For I haue not
spokẽ of my self: but ye father which sent
me, he gaue me a cõmaũdement what I
shuld saye, & what I shuld speake. And
I know yt this cõmaũdemẽt is lyfe euer
lasting. Whatsoeuer I speake therfore,
euẽ as the father bade me, so I speake ☩

The Notes.

☞ He that hateth his life &c. yt is, he that can be cõtẽt to lose his tẽporall lyfe in thys world for christes sake & his word, shal liue for euer as in Mat. x. Mar. viii. Luk. ix.

¶ Christ wassheth the disciples fete, sheweth that of Judas the traytour, & cõmaũdeth the earnestly to loue one another.

The .xiii. Chapter. ☩

A Before ye feast of Ester whẽ
Jesus knew that his houre
was come, yt he shuld depar
te out of this world vnto ye
father. When he loued hys
which were in ye world, vnto ye ende he lo
ued thẽ. And whẽ supper was ended, af-
ter that the deuil had put in ye hert of Ju
das Iscarioth Simõs sonne, to betraye
him: Jesus knowing that the father had
geuẽ all thinges into hys handes, & that
he was come frõ god, & went to God: he
rose frõ supper, & layd a syde his vpper
garmẽtes, & toke a towel, and girde hym
selfe. After that, he poured water into a
basin, & ☞ began to washe his disciples
fete, & to wipe thẽ wyth the towel, wher-
with he was girde.
Then came he to Simon peter. And
peter sayd to him: Lord shal thou weshe
my fete? Jesus answered & sayde vnto
him: what I do, thou wotest not nowe,
but yu shalt know hereafter. Peter sayd
vnto hi: yu shalt not washe my fete whyl
ye world stãdeth. Jesus answered hi: yf
I wash ye not, thou shalt haue no parte
wt me. Simõ peter sayde vnto him: lor B
de, not my fete only: but also my hãdes &
my hedd. Jesus saide to him: he yt is wes
shed, nedeth not saue to wesh his fete, &
is clene euery whit. And ye ar clene: but
not al. For he knew hys betrayer. Ther-
fore said he: ye are not al clene.
After he had wesshed their fete, & recea-
ued his clothes, & was set doune againe,
he sayd vnto them: wot ye what I haue
done to you. Ye cal me master & lorde, &
ye say wel, for so am I: Yf I then youre
lord and master haue wesshed your fete,
ye also ought to wesh one anothers fete,
for I haue geuẽ you an ensãple, yt ye shul
de do as I haue done to you. ☩ Verely ve
rely I say vnto you, ye seruaũt is not gre
ter then his master, nether the messenger
greater then he that sent hym.
Yf ye vnderstãd these thynges happy
are ye yf ye do them. I speake not of you
al, I know whõ I haue chosẽ. But that
the scripture be fulfilled: he that eateth
bread wt me, hath ☞ lift vp his hele agai C
nst me. Now tel I you before it come: yt
when it is come to passe ye might beleue
yt I am he. Verely verely I saye vnto
you. He that receaueth whõ soeuer I send
receaueth me. And he that receaueth me,
receaueth him that sent me.
Whẽ Jesus had thus said, he was trou
bled in ye spirte, & testified saying: verely
verely I saye vnto you, that one of you
shal betraie me. And when the disciples
loked one on another douting of whõ he
spake. Ther was one of his disciples, whi
ch lened on Jesus bosom, whõ Jesus lo
ued. To hi beckened Simõ peter that he

shuld

chuld aske who it was of whō he spake.
He thē as he lened on Jesus brest, sayde
vnto him: Lorde who is it? Jesus ā swe-
red: he it is to whō I geue a sopp, whē I
haue dypt it. And he wet a sop, & gaue it
to Judas Iscarioth Simōs sonne. And
D after the sop c✱ Satan entred into hym.
Thē sayd Jesus vnto him: that þ doeste
do quickly. That wist nomā at the table
for what intēt he spake vnto him. Som
of them thought, because Judas had the
bag, þ Jesus had sayd vnto him, bye tho
se thinges þ we haue nede of agaiust þ feest:
or þ he shuld geue some thing to þ poore
Assone thē as he had receaued the sop, he
weēt immediatly out. And it was nyght,
whē he was gone out. Jesus sayd: nowe
is þ sonne of mā glorified. And God is
glorified by him. Yf god be glorified by
him, God shall also glorifye hym in him
selfe: & shal straight waye glorifye hym.
✠ Deare chyldrē, yet a litell whyle am
I wt you. Ye shal seke me, & as I sayde
vnto þ Jewes whyther I go, thyther can
ye not come. Also to you I saye nowe. A
new cōmaūdemēt geue I vnto you, þ ye
loue together, as I haue loued you, þ euē
so ye loue one āother. By this shal al mē
know that ye ar my disciples, yf ye shall
haue loue one to another. Simon Peter
sayd vnto him: Lord whyther goest þ?
Jesus answered hym: whyther I goo þ
canst not folowe me now, but thou shalte
folowe me afterwardes. ✠ Peter sayde
vnto hym: Lorde, why cannot I folowe
the nowe? I wyl geue my lyfe for thy sa-
ke. Jesus answered him: wilt thou geue
thy lyfe for my sake? Verelye, verelye I
say vnto the, the cocke shal not crow, tyll
thou haue denyed me thryse.

The Notes

a✱ Begā to washe &c. He washeth their fe
te to declare þ he come to minister to other
& not to be ministred vnto: And further to
teache by this washing þ hys ministration
was to purge & washe away þ filth of synne
which is done by the shedyng of hys bloud,
for the bloud of Christ sprencled into oure
hertes by the word of hys Gospell, & recea
ued by fayth, clenseth vs from all synne.
b✱ To lyfte vp hys hele, is, to oppresse by
violence, for whō ye thrust or [illegible] wyth
the hele, him do ye vtterly ouerthrowe.
c✱ After the sop Satan entred, &c. Sathā
was entred into hym before, as this Euan
gelist affirmeth in þ beginning of this chap.
But now begā he more to enforce his stren
gthe, & more aptly to shew hī selfe. In lyke
maner as þ apostles had the holye ghost be-
fore christes resurrectiō, whē they beleued
in him, whē they cōfessed him to be the sōne
of god &c. But thē euydently receaued hym
when Christ was ascended. actuum. ii. a

¶ He armeth hys disciples with cōsolatiō agayn
st trouble, & promyseth thē the holy goost, the spy
ryte of comforte.

The xiiii. Chapter. ✠

AND he sayd vnto hys disci-
ples: let not youre hertes be A
troubled. Beleue in God, &
beleue in me. In my fathers
house are many mansions.
Yf it were not so, I wold haue told you
I go to prepare a place for you. And yf
I go to prepare a place for you, I wyll
come agayne, & receaue you euen vnto
my selfe that where I am, ther may ye be
also. And whyther I go ye knowe, & the
waye ye knowe.

Thomas sayde vnto hym: Lorde we
know not whether thou goest. Also how
is it possible for vs to know the way? Je
sus sayd vnto hym: I am the waye, the
truth & þ lyfe. And nomā cometh vnto þ
father, but by me. Yf ye had knowen me
ye had knowē my father also. And now
ye know him, & haue sene hym.

Philip sayd vnto him: Lord shew vs
the father & it suffiseth vs. Jesus sayde
vnto hun, haue I ben so longe tyme with
you: & yet hast þ not knowē me? Philip,
he þ hath seue me, hath sene þ father. And B
how sayest þ then: shewe vs the father?
Beleuest þ not that I am in the father, &
þ father in me? The wordes that I spea
ke vnto you, I speak not of my self: but
the father that dwelleth in me, is he that
doth the workes. Beleue me that I am
in þ father, & the father in me. At the leest
beleue me for the very workes sake.

Verely, verely I say vnto you, he that
beleueth on me, the workes that I do, the
same shal he do, & greater workes then
these shal he do, because I go vnto my fa
ther. And what soeuer ye aske in my na-
me, þ wyl I do, that þ father might a✱ be
glorified by the sōne. Yf ye shall aske a-
ny thinge in my name I will do it. ✠
✠ Yf ye loue me kepe my cōmaūdemen-
tes, & I wyl pray the father, & he shal ge-
ue you another cōforter, þ he maye byde
wt you euer: which is the b✱ spryte of tru
the whō the world cānot receaue because
thei

ỹ world seeth hī not, nether knoweth hī.
But ye know him. For he dwelleth with
you, & shalbe in you. I wil not leaue you
cōfortlesse: but wyll come to you:
Yet a lytell whyle and the worlde seeth
me no moare: but ye shall se me. For I ly
ue and ye shall lyue. That daye shall ye
knowe that I am in my father, & you in
me, and I in you.
C He ỹ hath my cōmaūdemētes & kepeth
them, the same is he ỹ loueth me. And he
ỹ loueth me shalbe loued of my father: &
I wil loue him, & wyl shewe myne owne
selfe to him. Judas sayde vnto him (not
Judas Iscarioth) lord what is the cau-
se ỹ thou wylt shew thy self vnto vs, &
not vnto ỹ world? Jesus answered & sai
de vnto him: yf a mā loue me & wil kepe
my sayinges, my father also wil loue hī,
& we wyll come vnto hym, and wil dwel
wyth hym. He that loueth me not, kepeth
not my sayinges. And ỹ wordes whych
ye here, are not mine, but the fathers whi
che sent me.
D This haue I spokē vnto you being yet
presēt wͭ you. But ỹ cōforter which is ỹ
holy gost (whō my father wyl sēd in my
name) he shal teach you al thynges, and
bring al thinges to your remembraunce
whatsoeuer I haue told you.
Peace I leue wͭ you, my peace I geue
vnto you. Not as ỹ world geueth, geue
I vnto you. Let not your hertes be gre-
ued, nether feare ye. Ye haue herd how I
sayd vnto you: I go & come againe vnto
you. Yf ye loued me, ye wolde verely re-
ioyce, because I said I go vnto ỹ father.
For the father is greter thē I. And now
haue I shewed you, befor it come, ỹ whē
it is come to passe ye might beleue. Here
after wil I not talcke many wordes vn-
to you. For ỹ ruler of this world cōmeth
& hath nought in me. But ỹ ỹ world mai
know that I loue the father: therfore as
ỹ father gaue me cōmaūdement, euē so
do I. Ryse let vs go to hence.

The Notes.

a* That the father myghte be glorifyed &c. The father is glorified by the sonne, wha we knowledg and geue thankes that he gaue hys sonne for vs to saue vs.

b* Which is the spirite of truth. he is called ỹ sprete of truth. not only because he is true: but because he maketh ther men in to whom he entreth, true. where as al ỹ they do wout ỹ sprete is no nother thyg but lies

The true vyne, the husbandman & the braunches. A doctrine of loue & a swete cōfort agaynste ỹ persecucion.

The .xv. Chapter.

I Am ỹ true vine, & my father
is an husband mā. Euerye A
braūche ỹ beareth not fruy
te in me, he wyl take a way.
And euery braunch ỹ bea-
reth frute, wyl he pourge, that it may brī
ge more frute. Now are ye cleane thorow
the wordꝭ which I haue spokē vnto you
Byde in me, & lett me byde in you. As ỹ
braunce cānot beare frute of it selfe, ex-
cept it byde in the vine: no more cā ye, ex-
cept ye abide in me. I am the vyne, & ye
are thee braunches. He that abydethe in
me, & I in him, the same bringeth forthe
moch frute. For wͭout me can ye do no-
thing. Yf a mā byde not in me, he is cast
forth as a braūch, & is wyddered: & men
gather it & cast it into the fire, and it bur-
neth. * Yf ye byde in me & my wordes al B
so bide in you: aske what ye wyl, & it shal
be done to you. Herein is my father
glorified, that ye bare moch frute, and be
made my dysciples.
As the father hath loued me, euē so ha-
ue I loued you. Cōtinue in my loue. Yf
ye shal kepe my cōmaundemētes, ye shal
byde in my loue, euē as I haue kept my
fathers cōmaundementes, and byde in
his loue. These thinges haue I spoken
vnto you, that my ioy might remaine in
you, & that your ioy myght be full.
* This is my cōmaundemēt: that ye
loue together as I haue loued you. Gre-
ter loue thē this hath no mā, then that a
mā bestow his lyfe for his frēdes. Ye ar
my frendes, yf ye do whatsoeuer I com
maūde you. Hēceforth cal I you not ser C
uauntes: for the seruaūte knowethe not
what his lord doeth. But you haue I cal
led frēdes: for al thīges that I haue her
de of my father I haue opened to you.
Ye haue not chosē me, but I haue chosē
you & ordeined, that ye goo and bringe
forth frute, & that youre frute remayne,
that whatsoeuer ye shal aske of thee fa-
ther in my name he shuld geue it you.
This cōmaūd I you, that ye loue to
gether. Yf ỹ world hate you, ye knowe ỹ
he hated me before he hated you. Yf ye
were of ỹ world, the world wold loue his
owne:

Math. xxi. c. Joh. xiii. b.

To kepe ỹ law maketh vs cōtynewe in the loue and fauour of christ.

owne. Howbeit because ye are not of the
worlde, but I haue chosē you oute of the
worlde, therfore hateth you ye worlde. Re-
mēber the saying that I sayd vnto you
Math. x. c
Luke. vi. f
Math. x. c
the seruaūt is not greter then the Lorde.
* If they haue persecuted me, so wil thei
persecute you. If they haue kept my say
inges, so wyl they kepe youres.
D But al these thinges wyl they do vnto
you for my names sake, because they ha
ue not knowē hī yt sent me. If I had not
come & spokē vnto them they shulde not
haue had synne: but now haue they nothi
ge to cloke theyr synne wal. He yt hateth
me, hateth my father. If I had not done
works amōg them which none other mā
did, they had not had synne. But now ha
ue they sene, & yet haue hated bothe me &
my father: euē that the sayīge mighte be
fulfilled yt it is wrytē in their law: thei ha
ted me wout a cause. ✝ ✠ But when ye
cōforter is come, whom I wil send vnto
you frō the father, which is the sprete of
truth, which procedeth of the father, he
shall testifie of me. And ye shall beare ᵃ*
witnes also, because ye haue bene wt me
from the begynnynge.

The Notes.

ᵃ* Wher as in the .v. chapter of Iohn
christ saith yt he receaueth no wytnes of mā
It is to be vnderstand, yt for hys owne par
te he neded none: but for oure cause it was
expedyent that his dysciples shulde testyfye
hys truth vnto vs, & therfore sayth, ye shal
beare wytnes of me also.

¶ Consolacyon agaynst trouble. Prayers at her
bi thorow Christ.

The .xvi. Chapter.

A These thinges haue I sayde
vnto you, because ye shuld
not be offēded. They shall
excōmunicat you: ye ye time
shall come that whosoeuer
killeth you, wil thinke that he doth God
seruice. And such thīges wil they do vn
to you, because they haue not knowē the
father nether yet me. But these thynges
haue I told you, that when that houre is
come, ye might remember then, that I tol
de you so. ✝ These thīges said I not vn
to you at the begynnyng because I was
present wyth you.
✠ But now I go my way to hym that
set me, & none of you asketh me: whither
goest ye? But because I haue sayde such
thinges vnto you, your hertes ar ful of
sorow. Neuertheles I tel you thee truth
it is expedyent for you that I go away.
For yf I goo not awaye, that comforter
wil not come vnto you. But yf I depar
te, I wyl send hym vnto you. And when
he is come, he wil rebuke the worlde of si
ne, & of rightwesnes, & of iudgement. ᵃ*
Of sine, because they beleue not on me:
of ryghtwesnes, because I go to my fa-
ther, & ye shal se me no moare: of iudgmē
te, because the chefe ruler of this worlde,
is iudged alreadye
I haue yet many thinges to saye vnto
you: but ye cānot beare them away now.
Howbeit whē he is come (I meane ye spre C
te of truthe) he wil leade you into al tru-
the. He shal not speake of hym selfe: but
whatsoeuer he shal here, that shal he spe
ke, and he wyl shewe you thinges to co-
me. He shal gloryfy me, for he shal recea
ue of mine & shall shew vnto you. Al thi
ges yt the father hath are mine. Therfo-
re said I vnto you, that he shall take of
mine and shew vnto you. ✝
✠ After a while ye shal not se me, & a-
gaine after a while ye shal se me: for I
go to ye father. Thē said some of his dis
ciples betwene thē selues: what is thys
yt he saith vnto vs, after a while ye shall
not se me, & againe after a while ye shall
se me: & that I go to the father. They sai D
de therfore: what is this that he saith af-
ter a while, we cānot tel what he saith Je
sus perceiued yt they wold aske hi, & sayd
vnto thē: This is it that enquyre of bet-
wene your selues, that I said after a whi
le ye shal not se me, & agayne after a whi
le ye shal se me. Verely verely I say vn
to you: ye shal wepe & lament & ye worlde
shal reioyce. Ye shal sorow: but your so
row shalbe turned to ioye.
A womā whē she trauailleth hath so- E
row, because her houre is come: but asso
ne as she is deliuered of the child, she re-
mēbreth no more ye anguish, for ioy that
a man is borne into ye worlde. And ye no
we are in sorow: but I wyl se you agai-
ne, and your hertes shal reioyce, & youre
ioy shal no mā take frō you. ✝ And in yt
daye shal ye aske me no questiō. ✠ Vere
lie, verelie I saie vnto you, whatsoeuer
ye shal aske ye father in my name, he wil
geue

F geue it you. Hitherto haue ye asked no-
thing in my name. * Aske & ye shal rece-
ue it: that your ioye may be full.

[illegible marginal references]

These thinges haue I spokē vnto you
in prouerbes. The time will come whē I
shal no more speake to you in prouerbs:
but I shal shew you plainly from my fa-
ther. At y daye shall ye aske in my name.
And I saye not vnto you that I will spe-
ke vnto my father for you. For thee fa-
ther him selfe loueth you, because ye haue
loued me, and haue beleued y I came ou-
te frō god. I wēt out frō the father, and
came into the world: & I leue the worlde
agayn, and go to the father.

Hys disciples said vnto him: loo nowe
spekest thou plainlye, & y vsest no pro-
uerb. Now know we y y vnderstandest
al thinges, & nedest not that eny mā shul
G de aske y any questyon. Therfore beleue
we y y camest frō god. ‡ Jesus āswered
thē: Now ye do beleue. * Behold y hou-
re draweth nie, & is already come that ye
shalbe scatered euery mā hys wayes, &
shal leaue me alone. And yet am I not a-
lone. For the father is wyth me.

These wordz haue I spoken vnto you
y in me ye might haue peace. For in the
world shal ye haue tribulatiō: but be of
good chere, I haue ouercome y worlde.

The Notes

a* Of synne because they beleue not on me, Vnbelefe is y sinne that cōdempneth y world (By the world vnderstand the wycked reproued, and vnfaythful, not al y creatures that be in the world) and fayth is y ryghtewesnes of beleuers. Thys thyng because the worlde and naturall reason wyll not know, but wyll be iustifyed and saued by theyr owne workes is euen it, wherof the holy goost shal rebuke ther worlde and shew that it shalbe iustly condempned.

¶ The most harty & louyng prayer of chryste vnto his father, for al such as receaue the trueth.

The .xvii. Chapter. ✠

These wordes spake Jesus &
A lift vp his eies to heuen, &
said: father y houre is come
glorify thy sōne, that thi sō-
ne may glorify y: as y hast
geuen him power ouer al flesh, y he shul-
de geue eternal lyfe to as many as thou
haste geuē him. Thys is life eternall, y
thei might know the that only very god,
& whom thou hast sent Jesus Chryst.

I haue glorified the on the erth. I haue
finished the worcke which thou gauest
me to do: And now glorifye me y father
wt thine owne selfe, wt the glory which I
had with y yer the world was. I haue * a
declared thy name vnto the men whyche
thou gauest me oute of the world. Thy-
ne they were & thou gauest them me, and
they haue kept thy sayinges. Now they
know that al thīges whatsoeuer y hast B
geuē me, ar of the. For I haue geuē vn-
to thē the wordes which thou gauest me
& they haue receaued thē, & know surely
that I cam out frō the: & do beleue that
thou dyddest sende me.

b * I pray for them, & praye not for thee
world: but for them which thou hast ge-
uē me, for they ar thyne. And al myne ar
thyne, and thyne are myne, & I am glori-
fied in thē. And now am I no more in y
world, but they ar in y worlde, & come to
the. ‡ ✠. Holy father kepe in thine ow-
ne name, thē whych thou hast geuen me,
that they may be one, as we ar. Whil
I was wt them in y world, I kept them
in thy name. Those that thou gauest me
haue I kepte, and none of them is lose,
but that lost chyld, that the scripture mi-
ght be fulfylled.

Now come I to the, & these wordz spe-
ke I in the world, that they might haue
my ioyeful in thē. I haue geuē them thy C
wordes, & the world hath hated them, be-
cause thei ar not of y world, eue as I am
not of y world. I desyre not y thou shul-
dest take thē out of the worlde: but that
thou kepe them frō euyll. They are not
of the world, as I am not of the world.
Sāctifie them wyth thy truth. The say-
ing is truth. As thou dydest send me in-
to the world, euen so haue I sent them in-
to the world, & for their sakes sāctifye I
my selfe, that they also myght be sanctify-
ed thorowe the truthe.

I pray not for thē alone: but for them
also whiche shall beleue on me thorowe
their prechig, that they all may be one,
as thou father art in me, & I in the, that
they maye be also one in vs, that y worl-
de may beleue that thou hast sēt me. And
that glory that thou gauest me, I haue
geuē them, that they maye be one, as we
are.

at one. I in them & thou in me, that they
may be made perfect in one, & yt the worl
de may know that yu hast sent me, & hast
loued the as thou hast loued me.

D Father, I wil that they which yu haste
geuen me, be with me where I am, that
they may se my glory which yu hast geuē
me. For thou louedest me before the ma
Mark. x. D / Luke. x. D king of the world.* O ryghteousse fa-
ther, ye very world hath not knowē ye: but
I haue knowen the, & these haue knowē
that thou hast sēt me. And I haue decla
red vnto thē thy name, & wil declare it, yt
the loue wherwith yu hast loued me, be in
them, & that I be in them.

The Notes

a* I haue declared thy name &c. That is thy same thy renowne & glory that thou art mercyful, forgeuest synnes for my sake, art good, and ryghtwesse. &c

b* I pray for them, I praye not for the world, that is, for the those pray I, not for ye wycked, froward, & vnbeleuers.

¶ Cap. It is before... The wordes of his mouthe smite the offycers to the grounde, Peter smyteth of Malchus eare. Jesus is brought before Anna Cayphas, and Pylate.

The. xviii. Chapter.

WHē Jesus had spokē these
A wordes, he wēt forthe wt hys
Math. xxvi. D / Mar. xiiii. D / Luk. xxii. D disciples ouer ye broke Ce-
drō, wher was a gardē into
the whiche he entred wt hys
disciples. Judas also which betraied hi,
knew the place: for Jesus oft tyme resor
ted thyther wyth hys disciples. Judas
then after he had receaued abond of mē,
& mynysters of the hie prestes and pha
ryses came thyther with lanters & fyre-
brandes & wepens. Then Jesus knowi
ge al thinges that shuld come on hi, wēt
forth & sayde vnto them: whom seke ye?
They āswered hi: Jesus of Nazareth.
B Jesus said vnto thē: I am he. Judas
Mat. xxvi. E / Mark. xiiii. E / Luke. xxii. E also whiche betraied him, stode wt them.
But assone as he had said vnto them, I
am he, they wēt back wardes and fell to
ye grounde. And he asked them agayne:
whō ye seke? They said: Jesus of Naza
reth. Jesus answered: I sayd vnto you,
I am he. If ye seke me, let these go their
way. That ye sayīge myght be fulfylled
which he spake: of them whych thou ga-
uest me, haue I not lost one.

Symon peter had a sweard, and drue
it, & smote ye hye prestes seruaunt, & cutt
of his ryght eare. The seruauntes name
was Malchus. Then said Jesus vnto
peter: put vp thy sweard into ye sheathe:
shal I not drynk of the cup whyche my
father hath geuē me. Then the cōpanye
& ye captayne, & mynysters of the Jewes
toke Jesus & boūd hi, & led him away to
Anna first: for he was fatherelaw vnto
Caiphas which was the hie prest yt same
yere. Caiphas was he that gauecounsel
to ye Jewes that it was expedyente that
one mā shuld dye for the people.

*And Symon peter folowed Jesus & C
another disciple: that disciple was kno- mat. xxvi. [illegible]
wē of ye hye prest, & went in wt Jesus in mark. xiiii. [illegible]
to ye pallys of the hye Prest. But Peter luke. xxii. [illegible]
stode at ye dore wtout. Then wente oute
that other disciple which was knowē vn
to the hie prest, & spake to the dāsel that
kept the dore, & brought in Peter. Then
said the dāsel that kept the dore, vnto pe
ter: Art not yu one of this mans disciples
He sayd: I am not. The seruauntes & the
ministers stode there, & had made a fyer
of coles: for it was colde & they warmed
them selues. Peter also stode amōg thē
and warmed him selfe.

The hie prest asked Jesus of his dys
ciples and of his doctrine. Jesus answe mar. xiiii. E.
red hi: I spake openly in ye world. I euer luke. xxii. [illegible]
taught in ye Synage & in ye tēple whither D
al the Jewes resorted, & in secret haue I
said nothing: Why askest thou me, aske
thē whych heard me, what I saide vnto
them. Behold they cā tel what I sayde.
Whē he had thus spokē, one of ye mynys
ters which stode by, smote Jesus on the
face sayīg: āswerest yu the hieprest so? Je
sus āswered hi. If I haue euill spoken,
beare witnes of the euil: yf I haue well
spokē, why smytest yu me? And Annas sē
te hi boūd vnto Caiphas the hye preste.

Simō Peter stode & warmed hi selfe.
And they saide vnto him: arte not yu also E
one of his disciples? He denied it, & said:
I am not. One of ye seruauntes of the hie
prestes (his cosē whose eare peter smote
of) said vnto hi: did not I se ye in ye gardē
wt him? Peter denied againe: & immedy
atly the cock crew. Thē led they Jesus mat. xxvii. [illegible]
frō Caiphas into ye hal of iudgment, It mark. xv. [illegible]
was in the mornig, & they thē selues wē luke. xxiii. [illegible]
te not into the iudgmente hal lesse they
shuld

shuld be defiled, but ẏ they might eate ẏ
paschal lãbe. Pilate then went out vnto
them & said: what accusacyõ brynge ye a
gaīst this mã? They ãswered & sayd vn
to hī, yf he were not an euil doer we wold
F not haue deliuered him vnto ẏ. The say
de pilate vnto them: take ye him & iudge
him after your owne law. Then ẏ Iewes
said vnto hī. It is not lawful for vs to
put any man to death. a* That ẏ wordes
of Iesus might be fulfilled which he spa
ke, signifying what deeth he shulde dye.
Then pylate entred into the iudgemẽte
hal againe, & called Iesus, & saide vnto
him: art thou ẏ king of ẏ Iewes? Iesus
answered: saist thou that of thy selfe, or
did other tel it the of me? Pylate answe
red: Am I a Iewe? thine owne naciõ & hie
prestes haue deliuered ẏ vnto me. What
hast ẏ done. Iesus answered: b* my kig
dom is not of thys world. Yf my kigdõ
were of thys world then wold my myni
sters surely fight, that I shuld not be de
liuered to ẏ Iewes, but now is my king
dom not frõ hence. Pylate sayd vnto hī:
Art ẏ a kyng then? Iesus answered: ẏ
G saiest that I am a kinge. For thys cause
was I borne, & for thys cause came I in
to the world, that I shuld beare wytnes
vnto the trueth. And al that are of the tru
eth heare my voyce. Pilate said vnto him
what thynge is trueth? And when he had
said that, he went out agayne vnto ẏ Ie
wes, & said vnto them: I fynd in him no
cause at al. Ye haue a custome, ẏ I shul
de delyuer you one louse at easter. Wyl
ye that I louse vnto you the king of the
Iewes. Then cried they al again saing:
Not him but Barrabas: that Barrabas
was a robber.

The Notes.

a* That ẏ wordes of Iesus might be ful
fylled &c. he had sayd that he shuld be cruci
fyed of the gentyls & therfore muste Pylate
geue sentence on hym & not ẏ Iewes, for ẏ
performaunce of hys worde.
b* My kyngdom is not of thys world &c.
ẏ is, my kyngdom is not a worldly kynge
dom that consisteth in strengthe in harnes
in men in the swerde & in the subdewynge
of bodely thynges. But my kyngdome is
spiritual, whych is in the hertes of the fai
thfull that are ruled, not by thee swerdes,
but by the gospel.

¶ Christ is crucified, he cōmendeth his mother
vnto Iohn, shedeth his blood, and is buryed.

The .xix. Chapter.

Then pilate toke Iesus and A
scorged him. * And ẏ souldi mat. xxvii. c
ers wound a crowne of thor mar. xv. b.
nes & put it on his hed. And
they did on hī a purple gar
mẽt, & said: hail king of the Iewes: & they
smote him on ẏ face: Pilate wẽt forth a
gaine & said vnto thẽ, behold I brig him
forthe to you, ẏ ye may know, ẏ I fynde
no faut in him. Then came Iesus forth
wearing a crowne of thorne & a robe of
purple. And pilate said vnto them: behol
de ẏ mã. * Whẽ the hie prestes & myny mat. xxvii. c
sters saw him, they cryed saying: crucify mar. xv. a.
hī, crucify him, Pilate said vnto thẽ. Ta luke. xxiii. d
ke ye him & crucify him: for I fynde no
cause in him. The Iewes ãswered hym.
We haue a law, & by our lawe he ought B
to die: because he made hym self ẏ sonne
of god. Whẽ pilate herd ẏ sayig he was
ẏ more afraid, & wẽt agayne into ẏ iudg
ment hal, & said vnto Iesus whence art
ẏ? But Iesus gaue him none answere
Then said pylate vnto hym. Speakest
ẏ not vnto me. Knowest thou not that I
haue power to crucify the, & haue power
to lowse ẏ? Iesus answered: Thou coul
dest haue no power at al against me, ex
cept it were geuen ẏ frõ aboue. Therfo
re he that deliuered me vnto ẏ, is more in
synne. * And frõ thence forth sought py mat. xxvii. b
late meanes to louse him: but the Iewes mar. xv. c
cried saying: yf thou let him go thou art luke. xxiii. c
not Cesars frende. For whosoeuer ma C
keth hym self a kynge, is against Cesar.
When pilate herd that saying, he brou
ght Iesus forth, & sate doune to geue sẽ
tence, in a place called the pauement, but
in the Hebrue tong, Gabbatha. It was
the Saboth euen which falleth in the e
ster fest, & about ẏ sixt houre. And he say
de vnto ẏ Iewes, beholde youre kinge.
They cryed away wt him, away wt him,
crucify hī, pilate said vnto thẽ shal I cru
cifie your king. The hie prestes ãswered,
we haue no king but Cesar. * The deli mat. xxvii. d
uered he him vnto them, to be crucified: mark. xv. c
And they toke Iesus, & led him away. luke. xxiii. c
And he bare his crosse, and went forth in D
to a place called the place of deede mens
sculles, which is named in Hebrue, Gol
gotha. Wher they crucified him, & ii. o
ther with him, on ether side one, & Iesus

in the myddes. And pilate wrote his title,
& put it on the crosse. The wrytyng was:
Jesus of Nazareth kyng of þ Jewes:
This title red many of the Jewes. For þ
place wher Jesus was crucifid, was nie
to the cytye. And it was writte in Hebrue
Greke and Latyn. Then said þ hie pre-
stes of the Jewes to pilate: write not kig
of the Jewes, but þ he sayde I am king
of the Jewes. Pylate answered: what I
haue written, that haue I wrytten:
E Then the soudiers, whē they had cruci-
fied Jesus, toke his garmentes & made
foure partes, to euery soudier a parte, &
also his cote. The cote was without seme,
wrought vpō thorow out. And they said
one to another. Let vs not deuide it, but
Psal. xxi. cast lotes who shal haue it. That þ scrip
ture might be fulfilled whiche sayth. *
They departed my raymēt amōg them,
& on my cote dyd cast lotes. And þ soudi
ers dyd soch thynges in dede.
Then stode by the crosse of Jesus his
mother, & hys mothers syster Mary the
wife of Cleophas, & Mary Magdalen.
When Jesus saw his mother, & the dys
ciple standing whō he loued, he said vn
to his mother: womā behold thy sonne.
Then said he to the disciple: beholde thy
mother. And from that houre þ dyscyple
toke her for his owne.
F After that when Jesus perceued that
al thinges were performed: that the scrip
Psal. lxviii. ture might be fulfilled: he said: I thirst
Ther stode a vessel ful of veneger by. *
mat. xxvii. f / Mar. xv. d. And they filled a spūge wt veneger, and
wōd it about with ysope, & put it to his
mouth. Assone as Jes9 had receiued of þ
veneger, he said: It is finished, & bowed
his heed, & gaue vp the goost. The Je-
wes thē because it was þ saboth euen, þ
þ bodies shuld not remayne vpō þ crosse
on the saboth day (for that saboth daye
was an hye daye) besought Pylate that
their legges might be broken & that they
might be taken downe. Then came the
soudiers & brake the legges of þ first, &
of þ other whiche was crucified wt Je-
sus. But whē they came to Jesus, & saw
that he was deed already they brake not
his legges: but one of þ soudiers with a
speare, thrust him into þ syde, & forthe wt
came ther out blood and water.

And he that saw it, bare record, & his re
cord is true. And he knoweth that he sai
eth true that ye might beleue also. The-
se thiges were done þ þ scripture shulde
be fulfilled. * Ye shal not breake a bone of exodi. xii. / Numeri ix.
hi. And againe another scripture saith: Zacha. xii.
They shal loke on him, whō they pearsed.
* After þ, Joseph of Aramathia (which G
was a disciple of Jesus: but secretly for mat. xxvii. / Mar. xv. / Luk. xxiii.
fere of þ Jewes) besought pilate þ he mi-
ght take doune þ body of Jesus. And pi
late gaue hi licēce. And ther cā also Ny-
codemus which at þ begīnig came to Je
sus by night, & brought of myrre & aloes
mīgled together about an hūdred poūd
weight. Thē toke they þ body of Jesu, &
wōd it in linnē clothes wt þ odours, as
the maner of the Jewes is to bury. And
i þ place wher Jesus was crucified, was
a gardē, & in the garden a new sepulcre,
wherin was neuer mā layed. There laid
they Jesus because of þ Jewes Saboth
eue, for the sepulcre was nye at hād.

¶ The resurrection of Christ, which appeareth to Mary Magdalene & to al his disciples, to theyr great comforte.

The .xx. Chapter.

The morow after þ Saboth
day, cā Mary Magdalene
erly, whē it was yet darck, A
vnto the sepulcre, & saw the mat. xxviii. a. / Luk. xxiiii. / Mar. xvi.
stone take awaye from the
toūbe. Thē she ran, & came to Simō pe
ter & to the other disciple whō Jesus lo
ued, & said vnto them. They haue taken
away the lord out of the toūbe, & we can
not tel wher they haue laid hi. Peter wēt
forth & that other disciple & came vnto þ
sepulcre. They came bothe together, &
that other dyscyple dyd oute runne Pe-
ter, & cam first to þ sepulcre. And he stow
ped downe & saw the lynnen clothes ly-
ing, yet wēt he not in. Then came Simō B
peter folowinge hym, & wente into þ se-
pulcre, and saw the linen clothes lie, and
the napkyn that was about his hed, not
lyinge with the linen clothe, but wraped
together in a place by it selfe. Then wen
te in also that other dyscyple whyche ca-
me first to the sepulcre, and he saw &
beleued. For as yet they knewe not the
scryptures that he shuld rise againe frō
deeth. And the dyscyples went awaye
agayne vnto theyr owne home.

Marye

✠ Mary stode without at ŷ sepulcre we-
ping And as she wept she bowed her self
into ŷ sepulcre & saw two angels in why
C te syttyng, the one at the head & the other
at the fete, wher they had layde the body
of Jesus. And they said vnto her: womã
why wepest thou? She sayd vnto them: for
they haue takẽ away my Lord, & I wote
not wher they haue layd him. When she
had thus sayd, she turned her self back &
saw Jesus stãding & knew not ŷ it was
Jesus. Jesus sayd vnto her: womã why
wepest thou? whõ sekest thou? She suppo
sing ŷ he had ben a gardener, sayd vnto
D him. Syr yf ŷ haue borne him hence tell
me wher ŷ hast layde him, ŷ I may fet hi
Jesus sayde vnto her: Mary. She tur-
ned her self, & said vnto hi: Rabboni, whi
che is to say master. Jesus sayd vnto her
b ✠ touch me not, for I am not yet ascẽded
to my father. But go to my brethrẽ & say
vnto thẽ, I ascẽd vnto my father & youre
father: to my God & youre God. Mary
Magdalene came & told the disciples ŷ
she had sene the Lord, & that he had spo-
ken soch thinges vnto her. ✠

✠ The same daye at night, which was
E the morow after ŷ Saboth day, whẽ the
dores were shut, wher the disciples were
assembled togeather for feare of the Je-
wes came Jesus & stode in the myddes &
sayd to thẽ: peace be wt you. And whẽ he
had so sayd, he shewed vnto thẽ his han-
des, & his side. Thẽ were ŷ disciples glad
whẽ they saw the lord. Thẽ sayd Jesus
to thẽ agayne: peace be with you. As my
father sent me, euen so sende I you. And
when he had said ŷ, he brethed on them &
F sayd vnto them: Receaue the holy ghost.
Whosoeuers c ✠ synnes ye remyt they ar
G remitted vnto thẽ. And whosoeuers syn-
nes ye retayne, they are retayned. ✠

✠ But Thomas one of the.xii. called
Didimus, was not wt them when Jesus
came. The other disciples said vnto him
we haue sene the Lord. And he sayd vn-
to thẽ: except I se in his handes the prent
of the nayles, & thrust my hande into his
syde, I wyl not beleue. And after eyght
dayes agayne his disciples were within
H & Thomas with thẽ. Then came Jesus
when the dores were shutt, & stode in the
myddes & sayde: peace be with you.

After that sayd he to Thomas: bring
thy finger hether & se my hãdes, & bring
thy hand & thrust it into my syde, and be
not faythles, but beleuing. Thomas an
swered & sayd vnto hym: my Lord, & my
God. Jesus sayde vnto hym. Thomas,
because thou hast sene me, therfore thou
beleuest: happye are they that haue not
sene, and yet beleue. ✠

And many other signes dyd Jesus in ŷ
presence of his disciples, which are not writ
tẽ in this boke. These are writen that ye
might beleue ŷ Jesus is Christ the sõne
of God, & that in beleuing ye might ha-
ue lyfe thorow hys name.

The Notes

a ✠ And beleued &c. That ŷ christ was ta-
ken out of the sepulcre as Mary Magdalē
had told hym afore.

b ✠ Touche me not &c. ŷ is, because ŷ be-
leuest not that I am rysen verye God, but
am carnall as I was afore I suffered death,
therfore touche me not.

c ✠ whose synnes ye remyt, they are remyt
ted &c. loke in Math. xviii. c.

Christ appereth to his disciples agayn by the see
of Tiberias & cõmaundeth Peter earnestly to fe-
de hys shepe.

The.xxi. Chapter. ✠

After ŷ Jesus shewed hym
self agayn at the see of Ti-
berias. And on this wise she A
wed he him self. Ther were
together Simon Peter and
Thomas, which is called Didimus: &
Nathanael of Cana a citie of Galile, & ŷ
sonnes of zebedei, & two other of the dis-
ciples. Simõ Peter sayd vnto thẽ. I go
a fishing. Thei said vnto hi: we also wil
go wt the. They went their way & entred B
into a ship straight way, & ŷ nyght cau-
ght they nothing. But whẽ ŷ morninge
was now come Jesus stode on the shore
neuertheles the disciples knewe not ŷ it
was Jesus. Jesus sayd vnto them: syrs
haue ye any meate? They answered him,
no. And he said vnto thẽ: cast out the net
on the right side of the ship, & ye shal fi(n)d
they cast out, & anone they were not able
to drawe it for the multitude of fishes.

Thẽ sayd the disciple whõ Jesus lo- C
ued vnto Peter: It is the lord. Whẽ Si-
mõ Peter heard that it was the Lord, he
gyrde his mantel to him (for he was na-
ked) & sprãg into the see. The other disci
ples came by ship, for they were not far

from lãd, but as it were two hũdred cubi
tes, & they drew the net wt fisshes. Assone
as they were come to lãd, they saw hoot
coles & fisshe layd theron, & breed. Jesus
D sayd vnto thẽ: bring of ẏ fisshe which ye
haue now caught. Simõ Peter stepped
forth & drawe the net to land ful of grea
te fisshes, an hũdred & .liii. And for al ther
were so many, yet was not the net broke.
Jesus sayd vnto them: come & dyne. And
none of the disciples durst aske hi: what
art thou? For they knew that it was the
Lord. Jesus then came and toke breede,
& gaue them, and fysshe lykewyse. And
thys is nowe the thyrde tyme that Jesus
apered to his disciples, after that he was
rysen agayne from deeth.
E Whẽ they had dyned, Jesus sayd to Si
mon Peter: Simõ Joãna: louest ẏ me
more then these? He sayd vnto him: ye lor
de ẏ knowest, that I loue the. He sayd vn
to him fede my * lãbes. He sayde to hym
agayne the second tyme, Simõ Joãna, lo
uest thou me. He sayd vnto him: ye lorde
thou knowest that I loue ẏ. He sayde vn
to him: fede my shepe. He sayd vnto him
the third tyme: Symon Joanna, louest ẏ
me? And Peter sorowed because he sayd
to him the third tyme louest thou me, and
sayd vnto him: Lord, thou knowest al thi
ge ẏ knowest that I loue the Jesus say
de vnto him: fede my shepe.

He loueth Christ ẏ fedeth his lãbes & shepe.

F Verely verely I saye vnto the, when ẏ
wast yong, thou gerdedst thy selfe, and
walkedst whyther thou woldest: but whẽ
thou arte olde, thou shalte strecche forth
thy hãdes & another shall gyrde the, and
leade ẏ whyther thou woldest not. That
spake he sygnyfyeng by what deethe he
shuld glorify God.
And whẽ he had sayd thus, he sayd to hi
* folow me. Peter turned about & sawe
ẏ disciple whom Jesus loued folowinge
which also lened on his brest at supper &
G sayd: Lord which is he that shal betraye
the. Whẽ Peter saw him, he sayde to Je
sus: Lorde what shal he here do? Jesus
sayd vnto him: Yf I wyll haue hym to
tary tyll I come, what is that to the? fo
low thou me. Then went this sayinge a
brode among the brethrẽ, that ẏ disciple
shuld not dye. Yet Jesus sayd not to hi,
he shal not dye: but yf I wyll that he ta
ry tyl I come, what is that to the. The sa
me disciple is he, which testifieth of these
thynges, and wrote these thynges. And
we knowe, that hys testimony is true.
There are also many other thinges why
che Jesus did the whych yf they shulde
be writen euery one. * I suppose ẏ worl
de could not cõtaine the bokes that shul
de be wrytten.

The Notes.

a* I suppose ẏ world could not cõtaine ẏ bokes ẏ shuld be writẽ &c. th is is a figuratiue speech whych doth signyfye ẏ ther was many thynges moo to wryte. But as Erasmus affirmeth in his paraphrasis vpõ this place. Ther remained so moch writen as is necessary & suffycient to our saluacyon

Here endeth the Gospel of Saynct John.

The Actes of the Apostles, wrytten by Saynct Luke the Euangelyst, whych was present at the doinges of them.

The ascencion of christ. Mathias is chosen in the steade of Judas.

The .I. Chapter.

In the former treatise (Dea
re frend Theophilus) I ha A
ue wrytten of all that Je
sus beganne to do and tea
che vntyll thee daye in why
che he was taken vp, after that he, tho
rowe the holye gooste, had geuen cõmau
dementes vnto thee Apostles, whiche he
had chosen: to whome also he shewed hi
selfe alyue after hys passyon by manye
tokens, appearynge vnto them fourtye
dayes, & speakynge of the kyngedom of
god, and gathered them together, * and Luk.
commaunded them, that they shuld not
departe from Jerusalem: but to wayte
for ẏ promys of the father wherof ye ha
ue herd of me. For John baptised wyth
water: but ye shalbe baptised wt ẏ holye
gost, and that with in this feawe dayes.
Whẽ thei were come togetger, thei asked
of him saying: Lord wylt thou at this ty
me restore agayne the kyngdom to Isra
el. And he sayde vnto them: It is not for
you to knowe the times, or thee seasons
which

which the father hath putte in hys owne
power: but ye shal receaue power of the
holy ghost which shal come on you. And
ye shal be wytnesses vnto me in Jerusa-
lem, and in all Jewry and in Samary, &
B euen vnto the worldes ende.
And whe he had spoken these thinges
whyl they behold, he was take vp, and a
cloud receaued him vp out of their sight
And whyle they loked stedfastlye vp to
heue as he wet, beholde two men stode by
the in whyte apparel, which also sayd, ye
men of Galile, why stad ye gasing vp in
to heaue. This same Jesus which is ta-
ke vp fro you into heue, shall so come, e-
ue as ye haue sene hym go into heaue. ✝
Then returned they vnto Jerusale from
mout Oliuete, which is nye to Jerusale
coteynynge a ** Saboth dayes iorneye.
And whe they were come in, they wete vp
into a parler, where abode bothe Peter &
James, John & Andrew, Philip & Tho
mas, Bartlemew & Mathew, James the
sonne of Alpheus, & Simo Zelotes, & Ju
das James sonne. These all cotinued w
one accord in prayer & supplication with
the wemen and Mary the mother of Je
su, and wyth hys brethren.
C ✝ And in those dayes peter stode vp in
the myddes of the disciples & sayd (the no-
ber of names that were together, were abou
te an hudred & twentie) Ye men & brethre
this scripture must haue nedes ben ful-
filled which the holy ghost thorow the
mouth of Dauid spake before of Judas
which was gyde to the that toke Jesus.
For he was nobred with vs & had obtay
ned fellowship in thys mynistracio. And
the same hath now possessed a plat of grou
de with the reward of iniquite, & whe he
was hanged, brast a sunder in the myd-
des, & al hys bowels gusshed out. And it
is knowe vnto all the inhabiters of Je-
rusalem: in so moch that that feld is cal-
led in theyr mother tonge, Acheldama, that
is to saye the bloude felde.
It is writte in the boke of Psalmes: his
habitacio be voyde, & no ma be dwelling
therin: & his bishopryke let another ta-
D ke. Wherfore of these me which haue co-
panied with vs, al the tyme that the lord
Jesus went in & out amonge vs, begin-
ninge at the baptime of John vnto that
same daye that he was taken vp fro vs
must one be ordeyned to beare witnes w
vs of hys resurrection.
And they appoynted .ii. Joseph called
Barsabas (whose syrname was Justus)
& Mathias. And they prayed saying: thou
Lord which knowest the hertes of al me
shewe whether of these two thou haste
chosen that the one may take the rowme
of this ministration & Apostleship, from
which Judas by transgression fell, that
he might go to hys owne place. And they
gaue forth theyr lottes, and the lotte fell
on Mathias, and he was counted wyth
the eleuen Apostles. ✝

The Notes

** A Saboth dayes iorney was about a myle as afore in Math. xxiiii. b.

¶ The coming of the holy goost. The sermon of Peter before the congregacion at Jerusalem, and the increase of the faythfull.

The .ii. Chapter. ✝

WHen the fyfteth daye was
come, they were all with one A
accord together in one place
And sodely ther came a sou
de fro heaue as it had bene
the coming of a myghtye wynde, & it fyl-
led all the house wher they sate. And ther
appered vnto the clouen tonges, lyke as
they hadde bene fyre, and it sate vppon
eache of the: & they were al fylled with
the holy ghost, and began to speake with
other tonges, euen as the spyrete gaue the
vtteraunce.
And ther were dwelling at Jerusalem,
Jewes, deuout me which were of al naci
os vnder heuen. When this was noysed
about, the multitude came together & were
astonied, because that euery man hearde
them speake his owne tounge. They wo
dred al & marueiled, saying amog the sel-
ues: beholde, are not al these whych speake B
of Galile? And how heare we euery man
his owne tonge wherein we were borne?
Parthians, Medes & Elamytes, and the
inhabiters of Mesopotamia, of Jury, &
of Capadocia, of Pōthus & Asia, Phri-
gia, Pamphilia, & of Egipt, & of the par
ties of Lybia whych is besyde Syrene,
& straūgers of Rome, Jewes & conuer-
tes, Grekes & Arabians: we haue hearde
them speake with our owne tounges the
great workes of God. ✝ They were all

 amased

amased, & wōdred saying one to another what meaneth this? Other mocked them saying: they are full of newe wyne.

C ✠ But Peter stepped forth with the .xi. and lyft vp his voyce, & sayd vnto them Ye men of Iewry, & all ye that inhabyte Ierusalem: be this knowē vnto you and wyth your eares heare my wordes. These are not drōken as ye suppose: for it is yet but the thyrd houre of the daye. But this is y which was spoken by the Prophete Iohell: It shalbe in the last dayes sayth God: of my sprete I wyl powre out vpō al fleshe. And your sonnes and your daughters shal prophecye & your yonge men shal se visiōs, & your olde men shal dreme dremes. And on my seruaūtes, & on my hādmaydēs I wyl powre out of my sprete in those dayes, & they shal prophecye. And I wyl shewe wōders in heauen aboue, & tokens in the erth beneth, bloud and fyre, & the vapour of smoke. ✠ The sunne shalbe turned into darcknes & the mone into bloud before that great & notable day of the Lord come. ‡ And it shal be, that whosoeuer shall call on the name of the Lord shalbe saued. ⊢

Ioel. ii. g

Roma. x. c

D ✠ Ye mē of Israel heare these wordes Iesus of Nazareth a man aproued of God amōg you with myracles, wōders and signes which god dyd by him in the myddes of you, as ye your selues know: hym haue ye takē by y hādes of vnrighteous persons, after he was delyuered by the determinate coūsel & foreknowledge of god, & haue crucified & slayne: whom god hath raysed vp & lowsed y sorowes of death, because it was vnpossyble y he shuld be holdē of it. For Dauid speaketh of him. ‡ I fore sawe I saw God alwaies before me: for he is on my right hande, y I shuld not be moued. Therfore dyd my hert reioyce, & my tonge was glad. Moreouer also my fleshe shal rest i hope, becau se y wilt not leaue my soule in hel, nether wilt suffre thyne holy to se corruption. y hast shewed me y wayes of lyfe, & shalte make me ful of ioye wt thy coūtenaūce. ⊢

Psal. xv. c

E Men & brethrē, let me frely speake vnto you of y patriarke Dauid: ‡ For he is both dead & buried, & his sepulcre remayneth wt vs vnto this day. Therfore seig he was a Prophet, & knew that god had

iii. Reg. ii. b

sworne wyth an othe to him, that y frute of his loynes shuld syt on his seate (in y christ shulde ryse agayne in the fleshe) he sawe before: & spake of the resurrectiō of Christ, y hys soule shulde not be lefte in hell: nether hys fleshe shuld se corruptiō This Iesus hath God raysed vp, wherof we all are wytnesses.

Sence now y he by the ryght hand of God exalted is, & hath receaued of the father the promyse of the holye Ghoste, he hath shed forth that which ye now se and heare. For Dauid is not ascēded into heuē: but he sayd. ‡ The Lord sayde to my Lord syt on my right hād vntyl I make thy foes thy fotestole. So therfore let al the house of Israel know for a suerty, y God hath made that same Iesus whom ye haue crucified, Lord and Christ. F

Psal. cix. a

Whē thei heard this thei were pricked in their hertes, & sayd vnto peter & vnto y other Apostles: Ye mē & brethrē, what shal we do? Peter sayd vnto thē: repente and be baptised euery one of you in y name of Iesus Christ for the remission of synnes, & ye shal receaue the gyfte of the holy ghoste. For the promyse was made vnto you & to your chyldren, & to al that are a farre euē as many as y Lord oure god shal cal. And wt many other wordes bare he witnes & exhorted them sayinge: Saue youre selues frō this vntowarde generation. Thē they that gladly receaued hys preaching, were baptised: & the same day there were added vnto them aboute thre thousande soules. G

And they cōtynued in y Apostles doctrine & felowship, & in breaking of bread and in prayer. And feare came ouer euery soule. And many wōders & signes were shewed by the Apostles. And al y beleued kept thē selues together, & hadde all thinges cōmen, & sold theyr possessiōs & goodes, & departed thē to al mē, as euery mā had nede. And they contynued dayly wt one accorde in y tēple, & brake bred in euery house, & dyd eate theyr meat together, wyth gladnes & singlenes of herte praysing God, & had fauour withall the people. And the Lord added to the cōgregation dayly soch as shuld be saued.

¶ The halte is restored to his fete. Peter preacheth Christ vnto the people.

The .iij. Chapter.

A Peter & John wēt vp toge-
ther into ỹ tēple at the nith
houre of prayer. And there
was a certaine mā halt frō
hys mothers wōbe, whome
they broughte & layde at the gate of the
temple called beutiful, to aske almes of
them that entred into the tēple. Whyche
same when he saw Peter & John, ỹ they
wold into the temple, desired to receue an
almes. And peter fastened hys eies on hi
with John, & sayde: loke on vs. And he
gaue hede vnto them, trusting to receue
some thynge of them. Then sayd peter:
B Syluer & gold haue I none, suche as I
haue, geue I the. In the name of Jesus
christ of Nazareth, ryse vp & walk. And
he toke hym by the ryght hand, and lyfte
hym vp. And immedyatly hys fete and
anclebones receued stregth. And he sprā-
ge, stode and also walked, and entred wt
them into the temple, walking & leaping
and laudynge God.

And all the people saw him walke and
laude god. And they knew him, ỹ it was
he whiche sate & begged at the beutyfull
gate of the temple. And they wondred &
were sore astonyed at that which had ha
pened vnto hym. And as the halt why-
che was healed, helde Peter and John, al
the people ranne amased vnto them in
Salomons porche.
C Whē peter saw that, he āswered vnto
ỹ people. Ye men of Israel, why mar-
uaile ye at this, or why loke ye so stedfa
stly on vs, as though by oure owne po-
wer or holines, we had made this mā go
The god of Abrahā, Isaac and Jacob,
ỹ god of our fathers hathe glorified his
sōne Jesus, whō ye deliuered, & denied in
the presence of Pylate when he had iud-
ged him to be lowsed. But ye denied ỹ
holy & iust, & desired a mortherar to be ge
uē you & killed a ỹ lord of life, whō god
hath raised frō deeth, of ỹ whiche we are
witnesses. And his name thorow ỹ faith
of his name, hath made thys man sound,
whō ye se and know. And the faith whi-
che is by him, hath geuē to hī this health
in the presence of you all.

Mat.xxvij.b Mar.xv.a Luke.xxiij.c John.xviij.g

And now brethrē I wote wel ỹ thorow
ignoraunce ye did it, as dyd also youre
heders. But those thynges which god be
fore had shewed by ỹ mouth of all hys
prophetes, how ỹ Chryst shuld suffre, he
hath thus wise fulfiled. b Repēt ye ther D
fore & turne, that your sinnes may be do
ne away, when the time of refreshinge
cōmeth, which we shal haue of ỹ presēce
of ỹ lord, & when god shal send him, whi
che before was preached vnto you, ỹ is
to wit Jesus Chryst, whych must receue
heauen vntyll the tyme that all thinges,
which God had spoken by the mouth of
al his holy prophetes sence the world be
gan, be restored agayne.

For Moses said vnto ỹ fathers: a pro
phet shal the Lord your god raise vp vn
to you, eue of your brethrē like vnto me:
hym shall ye heare in al thynges what-
soeuer he shall saye vnto you. For ỹ ty-
me wyl come, that euerye soule whyche
shal not heare that same Prophet, shalbe
destroied frō amonge the people. Also al
ỹ Prophetes frō Samuel & thēce forth
as many as haue spokē haue in likewy-
se tolde of these dayes.

Deu.xviij.c Actes.vij.e.

Ye are the children of the Prophetes &
of the couenāt, which god hath made vn
to our fathers, sayig to Abrahā: Euen
in thy seed shal al the kinredes of ỹ erth
be blessed. First vnto you hath god ray-
sed vp his sōne Jesus & him he hath sen
te to blisse you, that euery one of you shul
de turne frō youre wyckednes.

Gene.xxij.c

The Notes

a The lord of lyfe he that is euē he that
fyrst vpō ryse from death to lyfe & by who-
me al we must ryse and lyue. &c
b Repent ye loke in Math iiij c

The apostles ar take & brought before ỹ coun
cel. They ar forbid to preach. but they turne thē
vnto prayer, & ar more obediēt vnto god then vn
to men.

The .iiij. Chapter.

A As they spake vnto the peo
ple, the Prestes & the ruler
of the tēple, and the Saddu-
ces came vpō them takyng
it greuously ỹ they taughte
the people & preched in Jesus the resur-
rectiō from deeth. And they laid handes
on them & put them in holde vntyll thee
next day: for it was now euē tyde. How
be it many of thē which herd the wordes,
beleued and the noumbre of the mē was
about fyue thousande.

In Jesus ỹ he was rysen & al shal be ryse by hym.

And it chaunsed on ẏ morow that their rulers & elders & Scribes, as Annas the chefe Prest & Cayphas & John & Alexander & as many as were of ẏ kinred of ẏ hie prestes gathered together at Jerusalẽ, & sett ẏ other before thẽ, & asked: by what power or in what name haue ye do
B ne this, syrs? ✚ Thẽ peter ful of ẏ holye gost said vnto thẽ: ye rulers of ẏ people, & elders of Israel, yf we this day at examined of ẏ good dede done to ẏ sick mã, by what meanes he is made whole: be it knowẽ vnto you al, & to ẏ people of Israel, ẏ in the name of Jesus christ of Nazareth, whõ ye crucified, & whõ god raysed againe frõ deeth: euẽ by hĩ doth thys mã stand here present before you whole.
Mat.xxi.b. Mark.xii.a Luke.xx.c. * This is ẏ stone cast a syde of you bylders, which is set in ẏ chefe place of ẏ corner. Nether is ther saluaciõ in eny other.
C Nor yet also is ther eny other name geuen to men wherin we must be saued. ✚

When they saw the boldnes of peter & John, & vnderstode that they were vnlerned men & lay people, they marueyled, & they knew thẽ, that they were wt Jesu: & beholding also the man which was healed stãding wt them, they could not saye agaynst it. But they cõmaunded thẽ to go a syde out of the councel, and counceled amonge them selues sayinge: what shal we do to these mẽ? For a manyfeste signe is done by them, & is openlye knowẽ to al thẽ that dwel in Jerusalẽ, & we cannot denie it. But that it be noysed no farther amõg the people, let vs threaten & charge thẽ that they speake hẽce forth to no man in this name.

And they called them, & cõmaũded thẽ
D that in nowyse they shuld speake or teache in the name of Jesu. But Peter and John ãswered vnto them and said: whether it be ryght in the sight of god, to obey you more then god, iudge ye. For we cãnot but speke that which we haue sene & herd. So threatened they them & lett them go, and founde nothynge howe to punish them, because of the people. For al men lauded god for the myracle whiche was done: for ẏ mã was aboue fourtie yeare olde, on whom thys miracle of healyng was shewed.

Assone as they were let go, they came to their felowes, & shewed all that thee hye
E Prestes & elders had sayd to them. And when they heard that, they lifte vp theyr voyces to God wyth one accord, & sayd: Lorde, thou arte God which haste made heauen & erth the see and al that in them is, which by ẏ mouth of thy seruaũt Dauid hast saide: * Why dyd ẏ hethẽ rage, Psalm.ii.a
& the people ymmagẽ vaine thĩges. The kynges of the erth stode vp and thee rulers came together, against ẏ Lord and agaynst his Christ.

For of a trueth, against thy holy chyld Jesus whõ ẏ hast anoynted, both Herode and also Põcius Pylate, with ẏ Gen F
tyles and the people of Israel gathered them selues together, for to do whatsoeuer thy hãdes & the coũsel determined before to be done. And now lorde, beholde their threateninges and graũt vnto thy seruauntes wt al cõfidence to speake thy worde. So that thou stretch forth thyne hãde, that healynge and sygnes & wonders be done by ẏ name of the holy child Jesus. And assone as they had prayed, ẏ place moued wheare they were assembled together, and they were all fylled wt the holy Goste, and they spake the word of god boldelye.

✚ And the multitude of them that bele G
ued, were of one hert, & of one soule. Also none of them said, that any of the thynges whiche he possessed, was his owne: but had al thĩges cõmẽ. And wt great power gaue ẏ Apostles witnes of the resurrectiõ of the lord Jesu. And greate grace was wt thẽ al. Nether was ther eny amõge them, ẏ lacked. For as many as were possessers of lãdes or houses, solde them & brought the pryce of the thynges that were solde, & layed it downe at the Apostles fete. And distributiõ was made vnto euery mã according as he had nede. ✚

And Joses whych was also called of ẏ apostles, Barnabas (that is to say, the sõne of consolacyon) beynge a Leuyte, & of the countre of Cypers had lande, and sold it and laide the pryce downe at thee Apostles fete.

¶ The dyssemblynge of Ananias and Saphira is punished. Myracles are done by ẏ apostles, which are taken: but the angel of god bryngeth them out of pryson. They are brought before the councel. The sentence of Gamaliel. The apostles are bet, they reioyse in trouble.

The

The.v.Chapter.

A Certayn mã named Anani
A as with Saphira his wyfe
sold a possessiõ & kept away
part of y pryce (his wyfe al
so being of counsel) & brou-
ghte a certayn part, & layd it down at
the Apostles fete. Thẽ sayd Peter: Ana-
nias how is it y Sathã hath filled thine
hert, that thou shuldest lye unto the holy
ghost, & kepe away part of y pryce of the
lyuelod? Pertayned it not unto the only,
& after it was solde, was not the pryce in
thine owne power? How is it y thou hast
cõceaued this thing in thine hert? Thou
B hast not lied unto mẽ, but unto god. Whẽ
Ananias herde these wordz, he fel downe
& gaue up y ghost. And great feare cam
on al thẽ y these thinges hearde. And the
younge men rose up, & put him aparte, &
caryed him out, and buryed hym.
And it fortuned as it were aboute the
space of .iii. houres after y his wife came
in, ignoraunt of y which was done. And
Peter sayd unto her: Tel me, gaue ye the
lande for so moche? And she sayd: ye, for so
moche. Then Peter sayd unto her: why
haue ye agreed together, to tempt y spy
rit of the Lord? Behold y fete of thẽ why
che haue buried thy husbande, are at the
dore, and shal cary the out. Then she fell
downe streyght waye at his fete & yelded
up the ghost. And the yonge men came
in & founde her dead, & caryed her out, &
buried her by her husbande. And greate
feare came on all the congregation, & on
as many as hearde it.
C By y handes of the apostles were many
signes & wõders shewed amõg y people
And they were al together w one accord
in Salomõs porche. And of other durst
nomã ioyne him self to thẽ: neuerthelater
y people magnified them. The nõber of
them that beleued in the lord both of mẽ
and wemen grewe more and more: in so
moche y they broughte the sycke into the
streetes, and layde them on beddes & pa-
lettes, that at the least waye the shadowe
of Peter whẽ he came by might shadow
some of them. Ther came also a multitu
D de out of the cities round about, unto Je
rusalẽ bringing sycke folckes & thẽ whi
che were vexed wyth uncleane spretes.

And they were healed euery one.
Thẽ the chefe Preste rose up & al they
y were with him (which is the secte of the
Sadduces) & were ful of indignatiõ, and
layd hãdes on the apostles, & put thẽ in y
cõmen preson. But the angel of y Lorde
by night opened y preson dores, & brou-
ghte thẽ forth, & sayde: go, steppe forth, &
speake in y tẽple to the people al the wor
des of this lyfe. When they hearde that,
they entred into the tẽple early in y mor-
ning & taught. The chefe Preste came &
they that were w him, & called a counsell
together, & al the elders of the chyldrẽ of
Israel, & sent to y preson to fet thẽ. Whẽ
the mynisters came & foũd thẽ not in the
preson, they returned & told saying: y pre
son found we shut as sure as was possi
ble, & the kepers stãding without before
the dores. But when we had opened, we E
found nomã within. Whẽ y these preste
of al & the ruler of the tẽple & the hye pre
stes heard these thinges, they douted of
them, where unto thys wolde growe.
Then came one & shewed them: behol
de the men y ye put in preson, stande in y
tẽple, & teache the people. Then went the
ruler of the tẽple with ministers, & brou-
ght them without violence. For they fea
red the people, lest they shulde haue bene
stoned. And when they had brought thẽ,
they set thẽ before y coũcel. And the chefe
preste asked thẽ saying: dyd not we strait
ly cõmaunde you that ye shuld not teach
in this name? And behold ye haue fylled
Jerusalẽ with your doctrine & ye entend
to bring this mãs bloude upon us.
Peter & the other Apostles answered & F
sayd: We ought more to obey god then Gen.xxvi.a Exod.xx.c. Deut.xi.b
men. The god of our fathers raysed up
Jesus, whõ ye slew & hãged on tre. Him
hath God lyfte up with his right hande,
to be a ruler & a sauioure, for to geue re-
pẽtãce to Israel & forgeuenes of synnes
And we are his recordes cõcerning these
thinges & also the holy ghoste whõ God
hath geuẽ to them that obey him. When
they heard that, they claue a sunder: and
sought meanes to slee them. Then stode
ther up one in the coũsel, a Pharisey na-
med Gamaliel, a doctour of lawe had in
auctoritie amõg al the people & cõmaun-
ded to putte the Apostels a syde a lytle

space, & sayde vnto them: men of Israel
take hede to your selues what ye entend
E to do as touchinge these mẽ. Before the-
se dayes rose vp one Theudas bostinge
him self, to whõ resorted a nõbre of men,
about a foure hũdred which was slayne,
& they al which beleued him were scatte-
red abrode & brought to noughte. After
this man, arose ther vp one Judas of ga
lile in ÿ tyme when tribute begã, & drew
a way moche people after him. He also
perished: & al euẽ as many as harkened
to him are scattered abrode.

And now I say vnto you: refrayn your
selues frõ these men, let thẽ alone. For yf
ÿ counsel of this worke be of mẽ, it wil co-
me to nought. But & yf it be of god ye cã
not destroy it, lest haply ye be foũd to stri
ue against god. And to him they agreed,
& called the Apostles, & bet them, & com-
maunded ÿ they shuld not speake in the
name of Jesu, and let them go.

And they departed frõ the coũsel, reioy-
sing that they were coũted worthi to suf
fre rebuke for his name. And dayly in ÿ
temple & in euery house they ceased not,
teaching & preachynge Jesus Chryst.

The Notes.

a* By the castyng of his mony at ÿ Apostles fete/ would he haue bene couted to bee one of the chrystẽ congregacion, & that one of the chefe. But in holdynge part abacke he declared verelye what he was, that is to wit a very ypocrite mistrustynge the holy ghoost, which thing because Peter would be in no cõdicion shuld be vsed among that sorte, therfore punyshed he it so extremly.

¶ Ministers (or deacons) are ordeined for ÿ congregacion to do seruice in necessary thinges of the body, that ÿ apostles maye wayte only vpõ ÿ worde of God. Steuin is accused.

The .vi. Chapter.

IN those dayes as the nõbre
B of the disciples grew, ther a
rose a grudge amonge the
Grekes against ÿ Hebrues,
because their a wyddowes
were despised in the daylye ministringe.
Thẽ the twelue called ÿ multytude of ÿ
disciples together & sayd: It is not mete ÿ
we shuld leaue the worde of god and ser-
ue at ÿ tables. Wherfore brethrẽ loke ye
out amõg you seuen men of honest repor
D te & ful of the holy goost & wysdom, whi
che we may apoynt to this nedeful busy
nes. But we wyl geue our selues contynu-
ally to prayer & to the ministratiõ of the
word. And the saying pleased the whole
multitude. And they chose Steuen a mã
ful of fayth & of the holy ghost, & Philip
and Prochorus, & Nichanor, & Timon,
and Parmenas, and Nicholas a cõuerte
of Antioche. Which they sette before the
Apostles, & they prayed and b laydtheir
handes on them.

And the worde of God encreased, & the C
nõbre of the disciples multipliedin Jeru
salẽ greatly and a great company of the
prestes were obedient to the fayth. ✠ And
Steuen ful of fayth & power, dyd great
wonders & myracles among the people.
Then ther arose certayn of the Synago
ge, which are called Libertines & Syre-
nites, & of Alexandria, & Cicilia & Asia &
dysputed wyth Steuẽ. And they coulde
not resyste the wisdom, & the sprete, with
which he spake. Then sente they in men,
whych sayd: we haue hearde hym speake
blasphemous wordes agaynst Moses,
& agaynst god. And they moued the peo
ple & the elders & thee scrybes: and came D
vpon him & caught him, & brought hym
to the coũcel, & broughte forth false wit-
nesses which sayd. This mã ceaseth not
to speake blasphemous wordes agaynst
this holy place & the lawe: for we hearde
him saye: thys Jesus of Nazareth shall
destroye this place, & shal chaunge the or
dinaunces whych Moses gaue vs. And
all that sate in the counsel loked stedfast
ly on him, & sawe hys face as it had bene
the face of an Angell.

The Notes

a* Because theyr wydowes were not indifferently loked on in the daylye distributinge the commen goodes.

b* Puttinge on of hãdes here, is none other thing thã an open signe to admyt thẽ to their offices, & declare openly their callinge, euen as handes were put on Paul & Barnabas whã they were sent to preache, after in the .xiii.c. They receaued neyther more grace nor goodnesse therby, nor coulde not for they had before receaued the holy ghost the very worker of al grace and goodnes.

¶ Steuen maketh answere to his accusatiõ, rebuketh the hardharted Jewes, and is stoned vnto death.

The .vii. Chapter.

THen sayd ÿ chefe prest, is it
euẽ so? And he sayd: ye mẽ, B
brethrẽ & fathers, herkẽ to.

The

¶The god of glory appered vnto oure
father Abrahã whil he was yet in Meso
potamia, before he dwelt in Charran, &
Gen.xii.a said vnto him: ✱ come out of the contre,
& frõ thy kired, & come into the land, why
che I shal shew the. Then came he out of
the lãd of Caldey, & dwelte in Charran.
And after that, assone as his father was
deed, he brought hi into this lãd in why=
che ye now dwel, & he gaue him none in=
heritaũce in it, no not the bredethe of a fo
Gen.xiii.d te: ✱ but promised that he wolde geue it
to him to possesse & to his sede after him,
when as yet he had no chylde.

God verely spake on this wise, ỹ hys
seade shuld be a dweller in a straũg lãde
& that they shuld kepe them in bõdage &
entreate thẽ euil.iiii.C.yeares. But thee
naciõ to whome they shalbe in bondage
wil I iudge, said god. And after ỹ shall
they come forth and serue me in this pla
Gen.xvii.c ce. ✱ And he gaue him the couenãte of cir
B cumcision. And he begat Isaac, & circum
cised him the.viii.day, & Isaac begat Ia
cob, & Iacob the twelue Patryarckes. ✱
Gen.xxxvii.f And ỹ Patriarkes hauige indignacyon
sold Ioseph ĩto Egipt. And god was w
him, & deliuered him out of al his aduer
sities, and gaue hi fauour and wysdom
in the syght of Pharao kynge of Egipt
which made him gouerner ouer Egipte,
and ouer al his housholde.

Gen.xli.e ✱ Then came ther a derth ouer al thee
lãd of Egypt & Canaan, and greate af=
fliciõ, that our fathers foũd no sustenã
ce. But whẽ Iacob heard that ther was
corne in Egipt he sent our fathers fyrst.
Gen.xlv.a ✱ And at thee seconde time, Ioseph was
knowẽ of his brethrẽ, and Iosephs kin
red was made knowẽ vnto Pharao. Thẽ
sent Ioseph and caused hys father to be
brought & al his kinne, thre score &. xv.
✱ soules. And Iacob descended ĩto Egipt
and died both he & our fathers, and were
trãslated into Sichem, and were putt in
the sepulcre that Abrahã bought for mo
ney of the sonnes of Emor, at Sichem.

When the time of the promes drue nye
C (which god had sworne to Abrahã) thee
people grew & multiplied in Egipt, tyl a
nother king arose which knew not of Io
seph. The same deale subtelye with oure
kinred and euil intreted our fathers and
made thẽ to cast out their yonge children
that they shuld not remayne alyue. The
same tyme was Moyses borne, & was a
proper chyld in the syght of god, whych
was norysshed vp in hys fathers house
thre monethes. When he was cast oute,
Pharaos daughter toke him, & norisshed
him vp for her owne sonne. And Moses
was learned in al maner wysdom of the
Egyptians, and was myghty in dedes &
in wordes.

And whẽ he was ful forty yeare old, it
came into his hert to visit hys brethrẽ, ỹ
childrẽ of Israel. And whẽ he saw one of
thẽ suffre wrong, he defended him & auẽ
ged hys quarel ỹ had the harme done to
him, & smote the Egiptiã. For he suppo=
sed hys brethrẽ wold haue vnderstande,
how ỹ god by his handes shuld saue thẽ
But they vnderstode not.

And ỹ next day he shewed hym self vn D
to thẽ as they stroue, & wold haue set thẽ
at one agayne saying: Syrs, ye are bre=
thrẽ, why hurte ye one another? But he ỹ
dyd his neyghbour wrõge, thrust him a=
way saying: who made the a ruler and a
iudge amõge vs? What wilt ỹ kyll me,
as ỹ dyddest the Egiptian yester daye?
✱ Thẽ fled Moses at that saying, & was Exod.ii.c
a strangre in ỹ land of Madian, wher he
begat two sonnes.

✱ And whẽ.xl.yeres were expired, there Exod.iii.b
appered to him in the wildernes of moũt
Sina an Angel of ỹ Lord in a flãme of
fyre in a bushe. When Moses saw it, he
wõdred at the syght. And as he drue nea
re to, behold, the voyce of the Lord came
vnto him: I am the God of thy fathers,
the God of Abrahã the God of Isaac &
the god of Iacob. Moses trẽbled & durst
not behold. Thẽ sayd the Lord to hym: ✱ Exod.iii.b
Put of thy shoes frõ thy fete, for the pla Josue.v.d
ce wher ỹ standest is holy groũd. I haue
perfectly sene the affliction of my people
which is in Egipt & I haue heard theyr
growing, & am come down to deliuer thẽ
And nowe come and I wyll sende the in
to Egypte.

This Moses whõ they forsoke sayin E
ge: who made the a ruler & a iudge? ỹ sa=
me God sent both a ruler & a deliuerer,
by the hãdes of ỹ Angell which appered
to him in the bushe. And ỹ same brought
them

them out, shewinge wonders & sygnes in
Egipt, & in the red see & in the wyldernes
xl. yeares. Thys is that Moses whyche
Exod. viii. c / Deu. xviii. b said unto the children of Israel: a I pro
phet shal the Lord youre god raise up un
to you of youre brethren, lyke unto me;
hym shal ye heare.

Thys is he that was in the congregaci
on in the wyldernes wt the Angel which
spake to him in the mount Sina, & with
oure fathers. Thys man receaued ye word
of lyfe to geue unto us, to whom oure fa
thers could not obeye, but cast it fro them,
& in their hertes turned back agayne in
Exo. xxxii. a to Egypt, saying unto Aaron: make us
goddes to go before us. For this Moy
ses yt brought us out of ye lande of Egipt,
we wote not what is become of him. And
they made a calfe in those dayes & offered
sacrifice unto the ymage, & reioysed in ye
workes of their owne handes.

Then god turned him selfe and gaue
them up, that they shuld worship ye star
res of the skye, as it is wrytten in the bo
Amos. v. f. ke of the Prophetes. O ye of the house
F of Israel, gaue ye to me sacrifices & mea
teofferinges by the space of. xl. yeares in
the wildernes? And ye toke unto you the
tabernacle of b Moloch, & the starre of
youre god Remphan, fygures whyche ye
made to worshyp them. And I wil transla
te you beyonde Babylon.

Our fathers had ye tabernacle of witnes
in the wildernes as he had apointed them,
speaking unto Moses, that he shuld ma
ke it according to the fassyon that he had
sene. Which tabernacle oure fathers rece
ued, & brought it in with Josue into the
possessyon of the Gentyls whyche God
draue out before the face of oure fathers
unto ye tyme of Dauid, which founde fa
uour before god, & wolde faine haue ma
de a tabernacle for ye god of Jacob. But
Salomon bylt him an house.

Howbeit he that is hiest of al, dwelleth
not in temples made wt handes, as sayth
the prophet: heauen is my seate, & earth
is my fote stole, what house wyl ye bylde
for me sayth the Lorde? or what place is
it that I shuld rest in? hath not my hande
made al these thinges?

G Ye stifnecked & of uncircumcised hert
and eares: ye haue al wayes resisted the
holy gooste: as youre fathers did, so do ye.
Which of the Prophetes haue not youre
fathers persecuted? And they haue slay
ne them, which shewed before of the com
myng of that Just, whom ye haue now be
trayed and murthered. And ye also haue
receaued a lawe by the ordinaunce of An
gels, & haue not kepte it.

When they heard these thinges, their
hertes claue a sunder & they gnashed on
him with their teth. But he being ful of
the holy gost, loked up stedfastly with
his eies into heuen, and saw the glory of
God, and Jesus standing on the ryghte
hande of god and said: behold, I se the hea
uens open, and the sonne of man standin
ge on the right hande of god. Then they
gaue a shoute wt a loude voice, & stopped
their eares & ran upon him al at once, &
cast him out of the citie, & stoned him. And
the witnesses layde downe their clothes
at a yong mannes fete named Saul. And
they stoned Steuen calling on & saying:
Lorde Jesu receaue my spirite. And he
kneled downe and cryed wyth a loude
voyce: Lorde laye not this synne to their
charge. And when he had thus spoken he
fell a slepe.

The Notes.

a a Soules at men & women as in ge. xlii. b and. xlvi. b
b c Moloch thys is expounded in Leuye. xx. a

Saul persecuteth ye church. The apostles are scatered abrode. Philip commeth into Samaria. Simon magus is baptysed. Philip baptyseth the chamberlayne.

The. viii. Chapter.

Saul had pleasure in his death.
A And at that tyme ther was
a great persecucion agaynst
the congregacion which was
at Jerusalem, and they were
al scattered abrode thorow out ye regions
of Jury & Samaria, except ye apostles.
Then deuout men dressed Steuen, & ma
de greate lamentacion ouer him. But Saul
made hauock of the congregacion, and en
tred into euery house & drewe out bothe
man & woman & thrust them into prison. How
beit they that were scatered abrode, went
euery where preachynge the word. Then
came Philip into a cytye of Samaria,
& preached Christ unto them. And ye peo B
ple gaue hede unto those thinges which

Philip

Philip spake, with one accorde in y they
heard & saw the myracles which he dyd.
For vnclene spretes crying wt loud voy
ce, came out of many that were possessed
of thẽ. And many take wt palsyes, & ma-
ny y halted, were healed. And there was
great ioye in that cytie. And there was a
certayne mã called Simõ, which before
tyme in the same citie, vsed witchcrafte &
bewitched the people of Samarie, sayin
ge y he was a man that could do greate
thinges. Whõ they regarded, frõ the leest
to the greatest, saying: this felowe is the
great power of God. And him they sette
C much by, because y of longe tyme he had
mocked thẽ with sorcery. But as sone as
they beleued Philippes preaching of the
kingdom of God & of the name of Jesu
Christ, they were baptysed bothe mẽ and
wemen. Thẽ Simõ him self beleued al-
so, & was baptised, & cõtinued with Phi-
lip, & wondred beholdinge the myracles
and sygnes, which were shewed.
+ When y Apostles which were at Je
rusalẽ heard saye that Samaria had re-
ceaued the worde of God: they sent vnto
thẽ Peter & John. Which whẽ they we-
re come, prayed for thẽ that they myghte
receaue the holi goost. For as yet he was
come on none of thẽ: but they were bapti
sed only in the name of christ Jesu. Thẽ
layde they theyr handes on them, ** and
they receaued the holy ghost. ⊢

Whẽ Simõ sawe, that thorow laying
on of the Apostles hãdes on thẽ, y holye
ghost was geuẽ: he offred thẽ money say
inge: geue me also this power, y on whõ
soeuer I put the handes, he may receaue
D the holy ghost. Thẽ sayd peter vnto him
thy money perysh with the, because thou
wenest that the gyfte of God may be ob
tayned wyth money. Thou hast nether
parte nor fellowship in this busines. For
thy hert is not ryght in the syght of god
Repent therfore of this thy wyckednes,
& praye God that the thoughte of thyne
hert maye be forgeuen the. For I percea
ue that thou arte full of bitter gall, and
wrapped in iniquite.

Then answered Simon & sayd: pray
ye to the Lord for me, that none of these
thinges which ye haue spokẽ fal on me.
And they when they had testified & prea
ched the worde of the Lord returned to-
ward Jerusalem & preached the Gospel
in many cytees of the Samaritans.
+ Thẽ the angel of the Lord spake vn E
to Philip saying: aryse and go towarde
myddeday vnto the waye y goeth downe
frõ Jerusalem vnto Gaza which is in y
desert. And he arose & wente on. And be-
hold a mã of Ethiopia which was a chã
berlayne, & of great auctorite wyth Can
dace quene of the Ethiophians, and had
the rule of all her treasure, came to Jeru
salem for to praye. And as he returned
home agayne syttinge in hys charette, he
rede Esay the Prophet.

Then the sprete sayde vnto Philip: go
neare & ioyne thy self to yonder charette
And Philip rãne to him, & heard him re- F
de y Prophet Esayas, & sayd: Vnderstã
dest y what y redest? And he sayd: howe
can I, excepte I had a gyde? And he desy
red Philip y he wold come vp & sit with
him. The tenour of the scripture which
he red was thys. He was ledd as a shepe
to be slayne: & lyke a lambe dõme before
his sherer, so opened he not hys mouthe.
*I Because of his hũblenes, he was not
estemed: who shal declare his generatiõ?
for his lyfe is taken frõ y erth. The chã
berlayn answered Philip & sayd: I praye
the, of whõ speaketh the prophet this? of
hym selfe, or of some other man?

And Philip opened his mouth, & begã
at y same scripture, & preached vnto him
Jesus. And as they went on theyr way,
they came vnto a certayn water, and the
chamberlayne sayde: Se here is water,
what shal let me to be baptysed? Philip
sayd vnto hym: Yf thou beleue wyth all
thyne herte, thou mayest. He answered & G
sayd: I beleue that Jesus Christe is the
sonne of God. And he cõmaũded the cha
ret to stand styll. And they wente downe
bothe into the water: both Philip & also
the chãberlayne, & he baptised hym. And
assone as they were come out of the wa-
ter, the sprete of the Lord caught awaye
Philip, that the chamberlayne saw hym
nomore. And he went on hys waye reioy
synge: but Philip was found at Azotus
And he walked thorowoute the countre
preachynge in theyr cytes, till he came
to Cesarea. ⊢

The Notes.

a* And they receaued the holy ghost. Understand in a manifest & visible sygne, as ẏ Apostels them selues receaued it on the whitsondaye, or (as we cal it) whitsondaye/ whyche thinge at that tyme was necessarye for the furtheraunce and stablyshment of the preachyng of the Gospell, all though not nedeful to saluacion: but now the preaching therof is sufficiently confyrmed, thys visible myracle is ended: & yet remayneth ẏ styll whych was stablyshed by the myracle, ẏ is, that by the preaching of the Gospel is ministred ẏ holy ghost al thought oure bodelye eye se it not: by whom fayth cometh, whyche receaued Christ to be oure righteousnes sanctifynge, and redemption, i. Corint. i. d

*l Because he was of so lowe degree in thys worlde: but a poore carpēter & hūbled him self vnto al mē & was obedient eue vnto the moost vyle death of the crosse, therfore cannot the Jewes esteme hym for the very Messyas.

¶ Saul is conuerted, and confoundeth the Jewes. Peter rayseth Tabitha.

The .ix. Chapter.

A AND Saul yet brething out threateninges & slaughter agaynst the disciples of ẏ Lorde, wēt on to the hye preste & desyred of hī letters to Da-
Actes. viii. a mascon to ẏ synagoges: that yf he found any of this way whether they were mē or wemē, he might bring them bound vnto Jerusalē. But as he iorneyed & was come nye to Damasco, sodelye there shyned rounde about hym a light frō heauē, & he fel to the erth, & hearde a voyce saying to
Actes. xxii. b him: Saul, Saul why persecutest thou me? And he sayd: what art ẏ Lorde? And the Lord sayd: I am Jesus whō ẏ persecutest, it shalbe harde for the to kycke a-
Saul is conuerted gaynst the prycke. And he both tremblinge and astonied sayd: Lord what wilt thou haue me to do? And the Lord sayd vnto hym: aryse & go into the cytie, & it shalbe tolde the what thou shalt do.

B The men which iorneyed wt him, stode amased, for they heard a voyce, but saw nomā. And Saul arose frō the erth, and opened his eyes, but saw no mā. Thē led they him by the hād, & brought hym into Damasco. And he was .iii. dayes wtout sight & nether ate nor dranke. And there was a certayne disciple at Damasco named Ananias & to hym sayd the Lord in a vision: Ananias? And he sayd: behold I am here Lord. And the Lord sayd vnto him: aryse & go into the strete which is called straight, & seke in the house of Judas after one called Saul of Tharsus. For beholde he prayeth, & hath sene in a vision a mā named Ananias coming in to him, & puttinge hys handes on him, ẏ he might receaue hys syght.

C Then Ananias answered: Lord, I haue heard by many of this mā, how moch euil he hath done to thy sayntes at Jerusalē: & here he hath auctorite of the hye Prestes to bynd al that cal on thy name. The Lord sayd vnto him: go thy wayes for he is a chosen vessell vnto me, to beare my name before the Gentils & kinges and the chyldren of Israell. For I wyll shewe hym how great thynges he muste suffre for my names sake.

Ananias wēt his way & entred into the house, & put his handes on him & sayde: brother Saul: the Lord ẏ appered vnto the in the way as ẏ camest, hath sent me, that ẏ mightest receaue thy syghte & be fylled wyth the holy ghost. And immediatly there fell frō hys eyes as it had bene scales, & he receaued syght & rose & was baptysed, & receaued meat & was cōforted. Then was Saul a certen dayes wt
D the disciples whyche were at Damasco. And streyght waye he preached Christe in the Synagoges, how that he was the sonne of god. Al ẏ heard him, were amased & sayd: is not this he that spoyled thē which called on this name in Jerusalē, & came hether for ẏ entent ẏ he shuld bringe them bound vnto ẏ hye prestes? But Saul encreased in strēgth, & cōfounded the Jewes which dwelt at Damasco affyrming that this was very Christ.

And after a good whyle, ẏ Jewes toke coūcel together, to kyl him. But theyr laying awayt was knowē of Saul. And they watched at the gates daye & nyghte to kyl him. Then the disciples toke him by night and put hym thorow the wal & let hym downe in a baskette.

E And whē Saul was come to Jerusalē he assayde to couple him self wt ẏ disciples & they were al afrayed of him, & beleued not ẏ he was a disciple. But Barnabas toke him & brought him to the Apostles & declared to thē how he had sene ẏ Lord in the waye, & had spoken with hym: and how he had done boldely at Damasco in

y name of Jesu. And he had his cõuersa
ciõ wyth them at Jerusalem, & quit hi selfe
boldly in the name of the lord Jesu. And
he spake & disputed wyth the Grekes: &
they went about to slee him. But whē y
brethren knew of that, they brought him
to Cesarea, and sent him forth to Thar-
sus. Then had the cõgregaciõs rest tho
rowout al Jewry, and Galyle & Sama
ry, and were edyfied, & walked in the fea
F re of the Lord, and multiplied by the cõ
forte of the holy goost.

And it chaūsed as peter walked throu-
ghout al quarters, he came to y sainctes
which dwelt at Lydda. And there he foūd
a certayne mā named Eneas, which had
kept hi s bed. viii. yeres sicke of y palsye.
The said peter vnto him: Eneas Jesus
Christ make the whole: aryse and make
thy bed. And he arose immediatlye. And
al that dwelt at Lidda and Assarō, saw
him, and torned to the Lord.

There was at Joppa a certaine woman
(which was a disciple named Tabitha,
which by interpretaciō is called Dorcas)
the same was ful of good workes & al-
mes dedes, which she did. And it chaun-
sed in those daies that she was sick and
died. When they had wesshed her & layde
her in a chāber: because Lidda was nye
to Joppa, & the disciples had harde that
peter was there, they sent vnto him, desy
ring him that he wolde not be greued to
come vnto them.

Peter arose & came wyth them. And when
G he was come, they brought him into the
chāber. And al the wydowes stode roūde
about him weping & shewinge the cotes
& garmētes which Dorcas made whyll
he was wyth thē. And peter put thē al forth
& knelyd downe & prayde & turned hi to
the body & said: Tabitha, arise. And she
opened her eies: & when she saw peter, sat
vp. And he gaue her y hāde & lift her vp
& called the saintes & wydowes, & shewed
her aliue. And it was knowē thorowout
al Joppa, & many beleued on the Lord.
And it fortuned y he taryed many daies
in Joppa with one Symon a tanner.

The Notes.

a By saynctes the scripture alwayes vn
derstandeth none other but only those that
beleued the gospel that was preached vnto
thē, which were lyuyng in this world,
& not those that are departed as ye maye se af
ter by their necessytes which paule exhor-
ted the brethren to mynistre vnto, as in thys
Chaptre at the letter, E, & g Rom. xviii. i.
Corinth. xvi and in many other places.

The vision that Peter saw, when he was sent
to Cornelius. The heythen also receaue y Gospel,
and are baptysed.

The x. Chapter.

There was a certaine mā in Ce- A
sarea called Cornelius, a cap
taine of y souldiers of Ita-
ly, a deuout mā, & one y fea
red god wyth all hys hou-
shold, which gaue moche almes to y peo
ple, and prayde God alwaye. The same
saw in a visiō euidently about the ninthe
houre of y day, an Angel of god coming
into him, & saying vnto him: Cornelius.
Whē he loked on him, he was afraide &
said: what is it lord? He said vnto hi. a
Thy prayers & thy almeses are come vp
into remembraūce before god. And now
send mē to Joppa, & cal for one Symō na
med also Peter. He lodgeth wyth one
Symon a tanner whose house is by the
see syde. He shal tell the what thou ough
test to do. When the Angell which spa-
ke vnto Cornelius, was departed, he cal
led two of his housholde seruātes and a
deuoute souldier of them that waited on
hym, and tolde them allther mater, and
sent them to Joppa.

On the morow as they wēt on their iour B
ney & drew nie vnto the citie, Peter wēte
vp vpō y top of y house to pray, about y
vi. houre. Thē wexed he an hūgred, and
wold haue eate. But whyll they made re
dy, he fel into a traūce, and saw heuē o-
pened and a certayne vessel come doune
vnto him, as it had bene a greate shete,
knyt at the. iiii. corners, & was let downe
to the erth, where in were al maner of. iiii C
foted beastes of the earth, and vermen &
wormes, & foules of the ayer. And there
came a voice to hym: ryse Peter kyl and
eate. But peter sayd: god forbyd Lord,
for I haue neuer eaten eny thyng y is cō
men or vnclene. And y voice spake vnto
him agayne the second tyme: what God
hath clensed, y make y not cōmen. Thys
was done thryse, & y vessel was receaued
vp agayne into heuen.

While peter musēd in hī self what this D
visiō which he had sene meāt: behold, the
men

men which were sent frō Cornelius, had
made inquirāce for Simons house, and
stode before ẏ dore. And called out one &
asked whether Simō whyche was also
called peter were lodged ther. Whyl pe-
ter thought on this visiō, the spirit sayd
vnto him: behold, mē seke the: arise ther-
fore, get ẏ downe & go wt them, & doute
not: for I haue sēt them. peter wēt down
to the mē which were sent vnto him frō
Cornelius, and sayde. Beholde, I am he
whō ye seke, what is the cause wherfore
ye are come. And they sayd vnto hī: Cor-
nelius ẏ captayne, a iust mā, & one that
feareth god, & of good reporte among al
the people of the Iewes, was warned by
an holy angel to send for the into his hou
se, & to heare wordes of thē. Then called
he them in, and lodged them.

And on ẏ morow Peter went awaye wt
them, & certaine brethren from Ioppa ac
cōpanyed him. And ẏ thirde daye entred
they into Cesaria. And Cornelius wayt-
ted for thē, & had called together his kins
men, & special frendes. And as it chaun-
sed peter to come in, Cornelius met him,
& fel downe at his fete, & worshypped hī
But peter toke him vp sayinge: stād vp:
for euen I my self am a man. And as he
talked wt hym he came in, & foūd manie
that were come together. And he said vn
to thē: Ye know how that it is an vnlaw
ful thing for a man that is a Iew, to cō
E pani or come vnto an alien: but god hath
shewed me that I shulde not cal any mā
comun or vncleane: therfore came I vnto
you wtout sayīg nay, assone as I was
sente for. I aske therfore, for what in-
tent haue ye sent for me.

And Cornelius sayd: This daye now
iiii. dayes I fasted & at the nynth houre
I prayde in my house: & beholde, a mā sto
de before me in bright clothyng, & sayde
Cornelius, thy prayer is hard & thine al
mes dedes are had in remēbraunce in ẏ
syght of god. Sende therfore to Ioppa,
& cal for Simon which is also called pe
ter. He is lodged in the house of one Sy
mō a tanner by the see syde, the whyche
assone as he is come, shal speake vnto ẏ
Then sent I for the immediatly: & thou
hast wel done for to come. Now are we al
here present before god, to heare al thyn
ges ẏ are commaunded vnto the of God.

Then Peter opened hys mouth & saide:
Of a trueth I perceaue, that god is not
parciall but in all people he that feareth
hym & worketh ryghtewesnes, is accep-
ted wyth hym.

Ye know the preaching that God sente
vnto ẏ childrē of Israel, preachīg peace F
by Iesus Christ, whych is Lord ouer al
thinges. Which preachīg was publis-
shed thorow out al Iewry, and beganne
in Galile, after the baptisme which Iohn
preached how god had anoynted Iesus
of Nazareth wt the holy gost, & wyth po
wer. Which Iesus wēt about doīg good,
& healinge al ẏ were oppressed of the de-
uels, for god was wt him. And we are wit
nesses of al thyngis which he dyd in the
land of the Iewes & at Ierusalē: whom
they slew, & hange on tree. Him god rey-
sed vp the third day, & shewed him ope-
ly, not to al the people, but vnto vs wyt-
nes chosē before of god, which are & dronc
ke wt hī after he arose frō deeth. And G
he cōmaūded vnto vs to preache vnto ẏ
people & testifie, that it is he that is orde
ned of god a iudge of quick & deede. To
him geue al the Prophetes witnesse, that
thorow his name, al that beleue in hym
shal receaue remyssyon of synnes.

While Peter yet spake these wordes,
the holy gost fell on al thē which herde ẏ
preaching. And they of the circumcision
which beleued, were astonyed, as manye
as came wt Peter, because that on ẏ Gē
tyls also was shed out the gyft of ẏ ho
ly gost. For they hearde thein speake wt
tōgis & magnyfy God. Then answered
Peter: cā any man forbyd water, ẏ these
shuld not be baptysed, which haue recea
ued the holy ghoost as wel as we? And
he cōmaunded them to be baptised in ẏ
name of the Lord. Then prayde they
him: to tary a fewe dayes.

The Notes.

aa Thy prayer & almes &c. In as moche as by workes no mā cā be saued: as ẏ psal-mist opēly affirmeth In ẏ syght none ẏ ly-ueth cā be iustified psal. cxlii. & agayne If ẏ loke on our iniquytees, Lord who shal be able to beare the? psal. cxxix. No chrysten cōscience dare be so hardy as to ascrybe ẏ saluacyō of this mā Cornelyus to hys praier & fastyng. For fyrst ye se he was a Gentyle, vncircumcysed, not kepynge ẏ lawe nor once chalenginge therby, and therfore

[illegible]

must be iustyfyed by fayth that came by hearyng the glad tydynges preached in Christ. Rom. x. And therfore must ye loke vnto the wordes of Luke in the beginninge of thys Chapter wher he sayeth that he feared god whych thynge he could not haue done, neyther yet haue prayed nor geuen almose, excepte he hadde beleued: for howe shoulde he haue called on hym, on whome he beleued not: Thus are we compelled to ascribe his callinge vnto faythe oute of whyche these fruytes of prayer and fastynge proceaded, specially seynge that Saynte Paule affyrmeth that whatsoeuer is not done of fayth the same is synne. Romaynes. xiiii. d. The Christen then, and suche as wyll the Scripture to be trew in all places and so expounde one texte, that another maye agree with it, doo ryghte well knowe that hys calling and oure saluacyon is freely geuen of God for hys sonne Christes sake: and not for the deseruynge of oure worckes. And because fayth can receaue thys grace and fre benefyte of God, and beleue it to be true, & workes neyther can beleue it nor yet deserue it therfore is it ascrybed vnto faythe and not to worckes. Yf prayer or fastynge or the holiest worcke vnder heauen could saue, Christe hadde neuer neded to haue suffred soche greuouse paynes, but vtterly dyed in vayne Neyther shoulde God freelye chose vs, but oure worckes shoulde chose hym. Vnderstande therfore that by hys worckes was he not called, but by hys faythe. out of whyche hys worckes sprange, whyche faythe. God freelye gaue hym, and by it freely called hym as he calleth and saueth vs all. Good worckes muste we doo, as thy man dyd, and that wyth all loue and earnestnes, and thereto are we bounde, and wythoute them can it not be knowen whether we be very Christen or not, no more then we can knowe a tree to be good and neuer se hys frute, but we maye in no condicion ascribe iustyfycation or saluacyon to them, for as sayeth Christe. Luke. xvii. when ye haue done all ye can do, saye ye are vnprofitable seruauntes, but to fayth: whych onely can receaue the benefyte of Christe, and beleue that he alone hath deserued forgeuenes for the synnes of the whole worlde. i. John. i. and. ii. The Apostles were here fyrste taughte and certyfyed by the holye ghoste of the conuersyon of the gentyles.

¶ Peter sheweth the cause wherfore he wente to the Hethen. Barnabas & Paul preached vnto the Heythen. Agabus prophecieth derth for to come.

The. xi. Chapter.

A AND y Apostles & y brethren that were thorowout Iewry hearde saye that the Hethen had also receaued the worde of god. And whe peter was come vp to Ierusale, they of the circumcysyon reasoned wyth him sayinge: Thou wentest into men vncircumcised, & atest wyth them.

Then peter began & expounded y thynge in order to the saying. I was in y cytie of Ioppa praying, & in a traunce I sawe a visio, a certe vessel descēd, as it had bene a large linnen cloth, let doune from heue by the fower corners, & it came to me Into the which when I had fastened mine eies, I cosydered and saw fower foted beastes of the earth, & vermē & wormes, & foules of ayer: And I herd a voyce sayinge vnto me, arise peter, sley & eate. And I said: God forbyd lord, for nothing comme or vnclene, hath at any time entred into my mouth. But y voyce answered me againe fro heuen, coumpte not y those thīges comen which god hath clensed. And thys was done thre times. And al were taken vp agayne into heuen. B

¶ The Iewes called y comune whyche is vnpure, & vncleane & which they were forbidden by the lawe to eate. leui. xi.

And behold immediatly ther were thre men come vnto y house wher I was sent fro Cesarea vnto me. And y sprete sayd vnto me, y I shuld go with them, without doutyng. Moreouer the sixe brethre accompanyed me: & we entred into the mas house. And he shewed vs how he had sene an agel ī his house, which stode & said to him: send mē to Ioppa, & cal for Symō, named also peter: he shall tel y wordes, wherby both y & al thine house shal be saued. And as I began to preache, y holy gost fel on them, as he dyd on vs at y beginning. Then came to my remembraūce y wordes of y lord, how he sayd: C John baptist with water but ye shalbe baptysed wythe the holye goost. For as moch thē as god gaue them like giftes, as he did vnto vs, when we beleued on y lord Iesus christ: what was I, y I shulde haue withstand God. Whē they herd thys, they held their peace and glorified god, saying: thē hath god also to y Gentyls graunted repentaunce vnto lyfe. John. i. d

They which were scatred abrode thorow y affliction y arose about Steuen, walked thorow out tyll they came vnto Phenices & Cypers & Antioche preachinge y worde to no man, but vnto the Iewes only. Some of the were men of Cypers & Sirene, which whē they were come into Antioche, spake vnto y Grekes, and preached y lord Iesus. And the had D

of

of the lord was wyth them, and a greate nobre beleued & turned vnto the Lorde.

Tidinges of these thinges came vnto ȳ eares of the cõgregacyon, whych was in Ierusalem. And they sent forth Barnabas ȳ he shuld go vnto Antioche, which when he was come & had sene ȳ grace of god, was glad, & exhorted thē al, that with purpose of hert, they wold cõtinually cleaue vnto the Lorde. For he was a good mā, and ful of the holy goost & of fayth: & moch people was added vnto ȳ Lord. The departed Barnabas to Tarsus, for to seke Saul. And when he had foūd him, he brought hī vnto Antioche. And it chaūsed ȳ a whole yere they had their cõuersaciō wt the congregaciō ther, and taught moche people: in so moche ȳ ȳ disciples of Antioche were the fyrste ȳ were called Chrysten.

Actu.xxi.b ✠ In those dayes came Prophetes frō Ierusalē vnto Antioche. And ther stode vp one of them named Agabus, and signified by ȳ spirite, that ther shuld be greate derth thorowghout al the world, whyche came to passe in the Emproure Claudius dayes. Then the disciples euery mā accordinge to his abilyte, purposed to sēde socour vnto the brethren which dwelt in Iewry, whych thyng they also dyd, & sent it to the elders, by the hādes of Barnabas and Saul.

¶ Herode persecuteth ȳ Christē, killeth Iames, & putteth peter in prisō, whō the lorde delyuereth by an Angel. The shameful death of Herode.

The.xii.Chapter. ✠

B IN that tyme Herode ȳ king stretched forthe his handes to vexe certaine of ȳ cõgregaciō. And he killed Iames ȳ brother of Iohn with the swerde & because he saw that it pleased ȳ Iewes, he proceaded farther, & toke Peter also. Then were the dayes of swete bread. And whē he had caught him, he put him in prisō & delyuered him to .iiii. * quaternions of souldiers to be kept, entending after ester to bring him forth to the people. Then was peter kept in prison. But prayer was made without ceasinge of ȳ congregacion, vnto god for him. And whē Herode wold haue brought him out vnto the people, the same nyghte slepte peter betwene two souldiers, bound with two chaynes, and the kepers before the dore kepte the prison.

Quaternyon is foure souldiers

And beholde ȳ angel of the Lorde was ther presēt, & a light shined in the lodge. And he smote peter on the side, & stered hī vp saying: aryse vp quickly. And hys cheines fel of frō hys handes. And ȳ angel said vnto him: gyrd thy selfe and binde on thy sandals. And so he dyd. And he sayde vnto him: cast thy mantle aboute the, & folow me. And he came out and folowed him, and wyste not, that it was truth ȳ was done by ȳ āgel, but thought he had sene a visiō. When they were past the first and the second watch, they came vnto the yron gate, that ledeth vnto the cytye, which opened to them by his owne accorde. And they wente out and passed thorow one strete, and by and by the Angel departed from hym.

D

And whē peter was come to hym selfe, he sayd: now I know of a surety, that ȳ Lord hath sent his Angel, & hath delyuered me out of the hande of Herode, & frō al the waytynge for of the people of the Iewes. ✠ And as he consydred ȳ thinge, he came to the house of Mary ȳ mother of one Iohn, which was called marke also, wher many were gathered together in praier. As Peter knocked at the entry dore, a dāsel came forth to herken, named Rhoda. And whē she knew Peters voice, she opened not the entre for gladnes, but rā in & told how peter stode before the enter. And they said vnto her: ȳ art mad. And she bare thē downe that it was euen so. Thē said they it is his angel. But peter continued knocking: and when they had opened the dore, & sawe hī, they were astonied. And he beckened vnto thē with the hand, to hold their peace, & tolde them by what meanes the Lorde had brought him out of the prisō. ✠ And he said: go shew these thinges vnto Iames & to the brethren. And he departed & went in to another place.

C

This Iohn is the same which wrote the Gospel of marke.

Assone as it was day ther was no lytel ado among the souldiers, what was become of peter. Whē Herode had called for hī & found hī not, he examined ȳ kepers, & commaūded them to depart. And he descended from Iewry to Cesarea, & ther abode. Herode was displeased wyth them

D

of

of Tyre and Sidon. And they came al at once, & made intercessiō vnto Blastus ÿ kinges chamberlein, and desired peace, because theyr countrey was nourished by the kinges land. And vpon a day apointed, Herode arayed him in royal apparell, & set him in hys seate, & made an oracion vnto thē. And ÿ people gaue a shoute, sayinge: it is ÿ voice of a god & not of a mā. And immediatly the angel of the lord * smote him, because he gaue not god the honour, & he was eaten of wormes & gaue vp the gost. And the word of god grew and multiplied. And Barnabas & paul returned to Jerusalē, when they had fulfilled theyr office, & toke with thē John, whych was also called Marcus.

Paul & Barnabas are called to preach among the heythen. Of Sergius Paulus & Elymas ÿ sorcerar. Paul preacheth at Antioche.

The .xiii. Chapter.

A There were at Antioche, in ÿ cōgregaciō certaine * prophetes & teachers: as Barnabas & Simō called Niger, & Lucyus of Cerene & Manahen Herode the Tetrarkes norsfelow, and Saul. As they ministred to the lord and fasted, the holy gost sayd: separate me Barnabas and Saul, for ÿ work wher vnto I haue called thē. Then fasted they & prayed, and put their hādes on thē, and lett them go. And they after they were sēt of the holy gost, came vnto Seleucia, and from thence they sailed to Cipres. And whē they were come to Salamine, they shewed the word of god in the synagogis of the Jewes. And they had John to theyr minister.

When they had gone thorowout ÿ yle vnto the citie of Paphos, they founde a certaine sorcerer, a false prophet whyche

B was a Jew, named Barjesu, which was wt ÿ ruler of thee countre one Sergius paulus a prudent man. The same ruler called vnto hi Barnabas and Saul, & desyred to heare the word of god. But Elimas the sorcerer (for so was hys name by interpretaciō) withstode thē, & sought to turne awaye the ruler from the fayth. Thē Saul, which also is called paul being ful of ÿ holy goost set his eies on hi, and said: O ful of al sutelty and deceitfulnes, ÿ child of ÿ deuyl, and ÿ enemye of all ryghtousnes, ÿ ceasest not to peruert the straight wayes of the Lord. And now beholde the hande of the Lorde is vpō the, & thou shalt be blynd & not se the sunne for a season. And immediatly

C ther fel on hym a myste & a darknes, and he wēt about sekyng thē that should leade hym by the hand. Then the ruler whē he saw what had happened, beleued & wondred at the doctryne of the Lord.

Whē they that were with Paul, were departed by ship frō Paphus, they came to Perga a citie of Pamphilia: and ther John departed frō thē, and returned to Jerusalem. But they wandred thorowe the countreys frō Perga too Antioche a cytie of the coūtrey of Pisidia, & wēt into the synagoge on the Sabothe daye & sate downe. And after the law & the Prophetes were redde, the rulers of the synagoge sent vnto thē saying. Ye men and brethren, yf ye haue any sermō to exhort the people, saye on.

Thē Paul stode vp & beckened wyth the hād, & sayd: Men of Israel, & ye that feare God, geue audience. The God of thys people chose our fathers, & exalted the people whē they dwelte as straūgers in the land of Egipt, & wyth a myghtye arme brought thē out of it, & aboute the tyme of .xl. yeres suffred he their maners in the wyldernes. And he destroyed .vii. nacions in the land of Canaan, & deuyded theyr land to thē by Lot. And afterward he gaue vnto thē iudges aboute ÿ space of .iiii.C. & .l. yeres vnto the tyme of Samuel the Prophet. And after that they desyred a kynge, & God gaue vnto

D thē Saul ÿ sonne of Cis, a mā of ÿ trybe of Beniamin, by the space of .xl. yeares. And after he had put hi downe, he set vp Dauid to be their king, of whō he reported saying: I haue found Dauid ÿ sonne of Jesse, a man after myne owne hert, he shal fulfyll all my wyll.

Of this mās sede hath god (accordyng to hys promes) brought forth to the people of Israel, a sauiour, one Jesus, when John had fyrst preached before hys cōming the baptyme of repentaūce to Israel. And whē John had fulfilled his course, he sayd: whō ye thinke that I am, the same am I not. But beholde ther cometh

one after me whose shoes of hys fete I am not worthy to lowse.

¶ Ye men & brethren, chyldren of the generation of Abraham, & whosoeuer among you feareth god, to you is this worde of saluation sent. The inhabiters of Ierusalem & their rulers, because they knew hym not, nor yet ye voyces of ye Prophetes whiche are redde euery Sabboth day, they haue fulfilled the in condempnyng him. And whe they founde no cause of death in him yet desyred they Pylate to kill hym. And whe they had fulfylled al yt were wrytten of him, they toke hym downe fro the tree & put him in a sepulcre. But God raysed him agayne fro death, & he was sene many dayes of the which came with him fro Galile to Ierusalem. Whych are hys witnesses vnto the people.

E — Mat. xxvii. c. Luk. xxiii. c.

And we declare vnto you, how that the promes made vnto ye fathers, God hath fulfilled vnto vs their chyldren, in yt he reysed vp Iesus agayne, euen as it is written in the fyrst psalme: Thou art my sonne, this same day begat I the. As concernyng yt he raysed him vp fro death, now nomore to returne to corruption, he sayde on this wyse: The holye promises made to Dauid, I wyll geue the faythfully to you. Wherefore he sayth also in another place. Thou shalt not suffer thyne holy to se corruption. Howbeit Dauid after he had in his tyme fulfilled the wyll of god he slept, & was layde wyth his fathers, & sawe corruption. But he whom god reysed agayne, sawe no corruption.

Psalm. ii. b. Heb. i. a. b. — Esaye. lv. b. Psal. xv. b. Actes. ii. e.

F Be it knowen vnto you therfore ye men and brethren, yt thorow thys man is preached vnto you the forgeuenes of synnes, & that by him al that beleue, are iustified fro al thinges fro which ye could not be iustified by the lawe of Moses. Beware therfore lest yt fal on you, which is spoken of in the prophetes: Behold ye despisers and wonder, & perishe ye, for I do a worke in your dayes, which ye shal not beleue, yf a man wold declare it you.

When they were come out of ye Synagoge of the Iewes, the gentils besought that they wold preache the word to them betwene ye Sabboth dayes. Whe the congregation was broke vp, many of the Iewes & relygious conuerts folowed Paul and Barnabas, which spake to the & exhorted the to continue in the grace of god.

¶ And ye next sabboth day came almost ye whole cytie together, to heare ye worde of God. Whe the Iewes sawe ye people, they were ful of indignation & spake agaynst those thinges which were spoken of Paul speaking against it, & raylyng on it. The Paul & Barnabas wared bolde, & sayde: it was mete that the word of god shulde fyrst haue ben preached to you. But seinge ye put it from you, & thinke your selues vnworthy of euerlastyng lyfe: lo, we turne to the Gentils: For so hath ye Lord commaunded vs. I haue made the a lyght to the Gentyls, that thou be saluation vnto the ende of the worlde. G

Esay. xlix. b.

The gentils heard & were glad & glorified the worde of the Lorde, & beleued euen as many as were ordened vnto eternall lyfe. And the word of the Lord was published thorow out al the region. But the Iewes moued the worshipfull & honorable wemen & the chefe men of the citie, & raysed persecution agaynst Paul & Barnabas & expelled them oute of their costes. And they shoke of the duste of their fete agaynst them, & came vnto Iconium. And the disciples were fylled with ioye and wyth the holy ghost. F

Mat. x. b. Mar. vi. b. Luk. ix. a.

The Notes

a a Prophetes, loke after in the. xv. c.

b a Bariesu, yt is by interpretacion Iesus sonne but this name had this sorcerer gotte to blind ye world wal. As nowe our sorcerers & coniurers whe they go to worke, they fal to crossing & praying with al holy wordes to deceaue the people without makinge them to iudge yt they rather calle on God then on the deuil. And Elimas was hys name by interpretacion sayth the texte, whych (as Erasmus affyrmeth in hys paraphrasis) soundeth as moche in the Syrian language, as great and false Prophete.

c a Saul which also is called Paul. Of ye name of Paul be many dispute, but the most alowed opinion is, yt of the Hebrues he was called Saulus after ye maner of speach of ye people & Romaines he was called Paul.

d a Foure C. & fiftie yeares. These yeares must ye reken fro their comyng forth of Egipt. Exod. xii. & not fro their firste Iudge. Iudic. i.

¶ Paule & Barnabas preach at Iconium, some beleue, some stere vp tumult. At Lystra they wold be sacrificed to Barnabas & Paul, which refuse it & exhort the people to worship the true God. Paul is stoned, after yt commeth he to Derba, Lystra, Iconium and to Antioche.

The .xiiii. Chapter.

And

The.xiiii. Chapter.

And it fortuned in Jconium
that they wet both together
into yͤ synagoge of the Je-
wes, & so spake, that a great
multitude both of yͤ Jewes
and also of yͤ Grekes beleued. But yͤ vn
beleuing Jewes, stered vp & vnquieted
the myndes of yͤ gẽtyls agaynst the bre-
thrẽ. Lõge tyme abode they there & quyt
thẽ selues boldly with yͤ helpe of yͤ Lord
which gaue testimony vnto the word of
his grace, & caused signes & wonders to
be done by their hãdes. The people of yͤ
citie were deuided: & part helde wyth the
Jewes, and part with the Apostles.
Whẽ ther was a saulte made both of
the gẽtyls & also of yͤ Jewes wt their ru-
lers, to putt thẽ to shame & to stone them
they were ware of it, & fled vnto Lystra
& Derba, cities of Licaonia, & vnto the re
gion yͭ lyeth round about, & ther preched
B the gospel. And ther sate a certayn mã at
Lystra weake in hys fete, beynge crepel
frõ his mothers wõbe, & neuer walked.
The same heard Paul preache. Which
beholde hym & perceaued yͭ he had fayth
to be whole, & sayde with a loude voyce:
stãde vpryght on thy fete. And he sterte
vp, & walked. And whẽ the people sawe,
what Paul had done, they lyft vp theyr
voyces, sayng in yͤ speache of Licaonia:
Gods ar come downe to vs in yͤ lykenes
of men. And they called Barnabas Jupi
ter, & Paul Mercurius, because he was yͤ
preacher. Then Jupiters preste, whiche
dwelt before their citie, brought oxẽ and
garlandes vnto the church porche, & wold
haue done sacrifice with the people.
C But whẽ yͤ apostles, Barnabas & Paul
herde yͭ, they rent their clothes, & ran in
among the people, crying & sayinge: syrs
why do ye thys? We are mortal mẽ lyke
vnto you, & preache vnto you, yͭ ye shuld
turne frõ these vanities vnto yͤ lyuinge
God, which made heuẽ & erth & the se &
al yͭ in thẽ is: the which in times past suf
fered al nations to walke in their owne
wayes. Neuertheles he left not hym self
without witnes, in yͭ he shewed his bene
fites, in geuing vs rayne frõ heauẽ and
fruteful seasons, fylling oure hertes wt
fode & gladnes. And with these sayinges
scarce refrayned they the people, that they
had not done sacryfyce vnto them.
Thyther came certayn Jewes frõ An
tioche & Jconium, & obtayned yͤ peoples
cõsent, & stoned Paul, & drue him out of
the citie, supposing he hadde bene dead. D
Howbeit as the disciples stode round a-
bout him he arose vp & came into yͤ cytie
And yͤ next day he departed with Barna
bas to Derba. After they had preached
to yͤ cytie, & had taught many they retur
ned agayne to Lystra, & to Jconium &
Antioche, & strengthed the disciples sou
les, exhortyng thẽ to cõtinue in the fayth;
affirming yͭ we must thorow moch tribu
latiõ, entre into the kingdõ of God. And
they ordened thẽ elders by electiõ in eue
ry cõgregation, & prayde & fasted, & com
mended them to God on whõ they bele-
ued. And they went thorow out Pisidia
and came to Pamphilia, & whẽ they had
preached the word of god in Perga, they
descẽded into Attalia, & thence departed
by shyppe to Antioche, frõ whence they
were delyuered vnto the grace of God,
to the worcke whych they had fulfylled
When they were come & had gathered yͤ
congregation together, they rehersed all
that God had done by them, and how he
hadde opened the dore of fayth vnto the
Gentyles. And there they abode lõge ty-
me wyth the disciples.

Variaunce about circũcision. The apostles pa
cyfye the matter at Jerusalẽ. Paul & Barnabas
preache at Antioche.

The.xv. Chapter.

Then came certayn frõ Jew A
rye, & taught the brethrẽ: ex- Gala.ii.a.
cept ye be circũcysed after yͤ
maner of Moses, ye cannot
be saued. And when there
was rysen dissension & disputinge not a
lytle vnto Paul & Barnabas, agaist the
They determined yͭ Paul & Barnabas,
& certayn other of them shuld ascende to
Jerusalẽ vnto the Apostels & elders a-
bout thys question. And after they were
brought on their way by yͤ cõgregation,
they passed ouer Phenices & Samaria,
declaring the cõuersion of the Gentyls,
and they brought great ioye vnto al the
brethrẽ. And when they were come to Je
rusalẽ, they were receaued of the congre
gaciõ & of the Apostles and elders. And
they declared what thinges god had done B

by thē. Then rose vp certayn of the secte of the Pharises, which dyd beleue, sayig that it was nedeful to circumcise them & to commaunde them to kepe the law of Moses. And the Apostles & elders came together to reason of thys matter.

And when ther was moch disputinge, Peter rose vp & sayd vnto thē: Ye mē & brethrē, ye know howe that a good whyle a go, God chose amōg vs, that the gentils by my mouth shulde heare the worde of the gospel & beleue. And god which knoweth the hert, bare thē witnes, & gaue vnto thē the holy ghost, euen as he dyd vnto vs: & he put no difference betwene them & vs, but with fayth he purified theyr hertes. Now therfore why tempt ye god, that ye wold put a yocke on the disciples neckes which nether our fathers nor we were able to beare? But we beleue that thorow the

C grace of the Lord Jesu Christ, we shalbe saued, as they do. Then all the multitude was pleased and gaue audience to Barnabas and Paul, which tolde what sygnes & wonders God had shewed amonge the Gentyls by them.

And whē they held theyr peace James answered saying: Men & brethren herkē vnto me. Simeon tolde how God at the beginning dyd visyt the Gentils, & receaued of thē people vnto his name. And to this agreeth the wordes of the prophetes, as it is wryttē. After this I wyl returne, & wil bylde agayne the tabernacle of Dauid which is fallē downe, & the whiches fallē in decay of it, wyl I bylde agayne, and I wyl set it vp, that the resydue of men might seke after the Lord, & also the gentils vppō whō my name is named sayth the Lord, which doth al these thinges. Knowē vnto god are all his workes frō the beginning of the worlde. Wherfore my sentence is that we trouble not them which frō amonge the Gentyls are turned to God: but that we wryte vnto them, that they abstayne thē selues frō fylthynes of ymages, frō fornicatiō, frō strangled & frō bloud.

D For Moses of old tyme hath in euery cytye that preache hym, & he is redde in the synagoges euery Saboth daye.

Then pleased it the Apostles & elders with the whole cōgregation, to send chosen men of theyr owne company to Antioche wyth Paul and Barnabas. They sent Judas called also Barsabas, & Sylas whych were chefe men among the brethren, and gaue them letters in theyr hādes after thys maner.

The apostels, elders & brethrē send gretinges vnto the brethrē which are of the Gentils in Antioche, Siria & Cilicia. For as moch as we haue heard that certayn which E departed frō vs, haue troubled you wt wordes, & cōbred youre myndes saying: Ye must be circumcised & kepe the law, to whō we gaue no soch cōmaundement It semed therfore to vs a good thinge, whē we were come together with one accorde, to send chosen men vnto you, with our beloued Barnabas & Paule, men that haue ieoparded theyr lyues for the name of our Lord Jesu Christ. We haue sente therfore Judas & Silas, which shall also tel you the same thinges by mouth. For it semed good to the holy ghost & to vs, to put no greuous thing to you, more thē these necessary thinges: that is to saye, that ye abstayne from thinges offred to ymāges, frō bloud, from strangled & fornication. Frō which yf ye kepe youre selues, ye shal do wel. So fare ye well.

Whē they were departed, they cam to Antioche & gathered the multitude toge- F
ther, & delyuered the pystle. When they had rede it, they reioysed of the cōsolation And Judas & Silas being prophetes exhorted the brethrē with moch preachinge, & strengthed thē. And after they had taried ther a space, thei were let go in peace of the brethren vnto the apostles. Notwithstanding it pleased Sylas to abyde ther styl. Paul & Barnabas cōtinued in Antioche teaching & preaching the word of the Lord wyth other many.

Prophetes are here ta[illegible] ken in th[illegible] [illegible] place of the [illegible] [illegible] [illegible] [illegible] [illegible]

But after a certayn space, Paul sayd vnto Barnabas: Let vs go agayn & vysite our brethren in euery citie where we haue shewed the word of the Lord, & se how they do. And Barnabas gaue coūsell to take with them John, called also Mark G
But Paule thought it not mete to take hym vnto theyr cōpany which departed frō thē at Pamphilia, & went not wt thē to the worke. And the dissention was so sharp betwene them, that they departed a sunder one from the other: so that Barnabas

tooke

toke Marcke and sayled vnto Cypers.
And paul chose Sylas ⁊ departed, delyuered of the brethrē vnto ẏ grace of god
And he went thorow al Syria ⁊ Cilicia,
stablisshing the congregations.

The Notes

a* Fayth purified their hertes ⁊c. theyr hertes were purified wt fayth, because they receaued by faythe, that theyr synnes were not imputed vnto them, but forgeuen for Christes bloudes sake.

b* Vpō whō my name is named ⁊c. that is. Those that shalbe named wt my name: as ar those ẏ at called ẏ people of god ⁊ ẏ seruauntes of the Lorde, ⁊ the congregation of Christ, or the Christen companye.

c* Strangled is that whych dyeth and hath not hys bloud shedde.

¶ Timothy is circūcysed. Paul preacheth at Philippos and ther is bounde in preson.

The .xvi. Chapter.

Then came he to Derba ⁊ to
A Lystra. And beholde a certayne disciple was ther named Timotheus, a womās sonne which was a Iewesse ⁊ beleued: but hys father was a Greke.
Of whō reported wel the brethrē of Lystra ⁊ of Iconiū. The same Paul wold ẏ he shuld go forth wt hi, ⁊ toke ⁊ circumcised hym because of the Iewes whyche were in those quarters: for they knew al ẏ hys father was a greke. As they went thorowe the cyties, they delivered thē the decrees for to kepe ordeyned of the Apostles and elders, which were at Ierusalem. And so were the congregations stablysshed in the fayth, and encreased in nōber dayley.
Whē they had gone thorow out Phri
B gia ⁊ the region of Galacia, ⁊ were forbidden of the holye ghoste to preach the worde in Asia, they came to Mysia, and sought to go into Bethynia. But ẏ spret suffred thē not. Then they wēt ouer Mysia, ⁊ came downe to Troada. And a vision appered to Paul in ẏ nyght. Ther stode a mā of Macedon, ⁊ prayed him saying: come into Macedonia ⁊ help vs
C After he had sene the vision, immediatly we prepared to goo into Macedonia, certified that the Lord had called vs, for to preache the gospell vnto them. Then lowsed we forth from Troade, ⁊ wyth a straight course came to Samothracia ⁊ the next day to Neapolim, ⁊ frō thēce to Philippos, which is the chefe cytie in the partes of Macedonia, and a fre cytie.

We were in ẏ citie abyding a certayn dayes. And on ẏ Saboth dayes we wēt out of ẏ citie besydes a ryuer where men were wont to pray. And we sate downe ⁊ spake vnto the wemē which resorted thyther. And a certayn womā named Lidia a seller of purple, of the cytie of Thyatira, whych worshipped God, gaue vs audience. Whose hert the lord opened ẏ she D
attēded vnto ẏ thīges, which paul spake
Whē she was baptised ⁊ her houshold, she besought vs saying: Yf ye thincke ẏ I beleue on ẏ Lord, come into my house and abyde ther. And she cōstrayned vs.

* And it fortuned as we wēre to prayer a certayn damsel possessed wyth a sprete that prophesyed, met vs, which brought her master ⁊ mastres moch vauntage wt prophesying. The same folowed Paul and vs ⁊ cryed saying: these men are the seruauntes of the most hye God, whych shewe vnto vs the way of saluatiō. And thys dyd she many dayes. But paul not content, turned about ⁊ sayd to the spret I commaunde the in the name of Iesu christ, that thou come out of her. And he came out the same houre.

Leui.xix.d
Deu.xviii.b
i.re.xxviii.a

And when her master ⁊ maistres sawe that the hope of their gaynes was gone, they caught Paul ⁊ Silas, ⁊ drue them E
into the market place vnto the rulars, ⁊ brought thē to the officers saying: These men trouble our cytie, whyche are Iewes ⁊ preach ordinaunces, which ar not lawful for vs to receaue, nether to obserue, seyng we are Romayns. And the people ran on thē ⁊ ẏ officers rent theyr clothes, ⁊ cōmaūded thē to be beaten wt roddes. And when they had beate them sore they cast them into preson, cōmaūding ẏ tayler to kepe them surely. Which tayler when he had receiued soch cōmaūdment thrust them into the ynner presō, ⁊ made theyr fete fast in the stockes.
At midnight Paul ⁊ Silas prayed, ⁊ lauded God. And the presoners hearde F
thē. And sodenly ther was a greate erthquake, so ẏ thee foundatiō of the preson was shakē, ⁊ by ⁊ by al ẏ dores opened, ⁊ euery mās bādes were lowsed. When the keper of the preson waked out of his

kepe ꝛ sawe the preson dores ope, he drue
out hys swearde ꝛ wold haue kylled hym
selfe, supposinge the presoners had bene
fledde. But Paul cried wyth a loude voyce
saying: do thy selfe no harme, for we are al
here. Then he called for a light ꝛ sprang
in ꝛ came tremblinge, ꝛ fell downe before
Paul ꝛ Sylas, ꝛ brought thē out ꝛ said
Syrs what must I do to be saued? And
they sayd: beleue on the Lord Jesus and
thou shalt be saued ꝛ thy houshold. And
they preached vnto him the worde of the
Lord, ꝛ to al that were in his house. And
he toke thē the same houre of the night ꝛ
washed theyr woundes, ꝛ was baptysed
wyth al that belōged vnto him straight
waye. When he had broughte them into
hys house, he sett meate before them, and
ioyed that he wyth all hys housholde, be
leued on God.

And when it was day, ye officers sent ye
ministers sayinge: let those men go. The
keper of the preson tolde thys saying to
Paul, the officers haue sent word to low
se you. Now therfore get you hence and
go in peace. Then sayd Paul vnto them
they haue beate vs openly vncondempned,
for al ye we are Romayns, ꝛ haue cast vs
into preson: ꝛ now wold they send vs a-
way preuely? Nay not so, but lett thē co-
me thē selues ꝛ fet vs oute. When ye mi-
nisters told these wordes vnto ye officers
they feared when they heard ye they were
Romayns, ꝛ came ꝛ besought them, and
brought thē out, ꝛ desyred thē to departe
out of the citie. And they went out of the
preson and entred in the house of Lydia
and when they had sene the brethrē, they
comforted them ꝛ departed.

Paul commeth to Thessalonica, where the Je-
wes set the cytie on a [illegible], [illegible]
[illegible] to [illegible] he preacheth the true and
unknowen God.

The .XVII. Chapter.

A S they made theyr iourneye
thorowe Amphipolis, ꝛ Ap-
pollonia, they came to Thessa
lonia where was a Syna-
goge of ye Jewes. And paul
as his maner was went in vnto thē, ꝛ iii
Sabboth dayes disputed out of ye scripture
vnto thē, openyng ꝛ allegyng ye Christe
must nedes haue suffered ꝛ rysen agayne
frō death, ꝛ that thys Jesus was Christ

whō (sayd he) I preache to you. And so-
me of them beleued ꝛ came ꝛ companyed wt
Paul ꝛ Sylas: also of the honourable
Grekes a great multitude, ꝛ of the chefe
women not a fewe.

But the Jewes which beleued not, ha-
uing indignatiō toke vnto them euyl men
whiche were vagabondes, ꝛ gathered a
cōpany, ꝛ set al the citie on a rore, ꝛ made
assaut vnto ye house of Jason, ꝛ sought
to bring thē out to the people. But when
they found them not, they drue Jason and
certayne brethren vnto the heades of the
citie cryinge: these ye trouble the world are
come hyther also whych Jason hath re-
ceiued preuely, ꝛ And these al do cōtrary
to the decrees of Cesar, affermynge ano-
ther kyng, one Jesus. And they troubled
the people ꝛ the officers of the citie, when
they heard these thinges. And when they
were sufficiently answered of Jason ꝛ
of the other, they let them go.

And ye brethren immediatly sent away
Paule ꝛ Sylas by night vnto Berrea.
Which whē they were come thither, they
entred into ye Synagoge of the Jewes.
These were ye noblest of byrth amōg the
of Thessalonia, which receaued ye worde
wt al diligence of mynde, ꝛ searched ꝛ the
scriptures dayly whether those thinges
were eue so. And many of thē beleued: al
so of worshipful women which were gre-
kes, ꝛ of men not a fewe. When ye Jewes
of Thessalonia had knowledge that the
word of God was preached of Paule at
Berrea, they cam ꝛ moued ye people ther.
And then by ꝛ by the brethren sent away
Paul to go as it were to the see: but Sy-
las ꝛ Timotheus abode there styll. And
they that guyded Paul, brought him vn-
to Athens, ꝛ receaued a cōmaūdemēt vn
to Sylas ꝛ Timotheus for to come too
him at ōce ꝛ came theyr way. While paul
wayted for thē at Athens his sprete was
moued in him to se ye citie geuen to wor-
shippyng of ymages. Then he disputed in
ye sinagoge wt the Jewes, ꝛ wt ye deuout
persons, ꝛ in the market dayly wyth them
ye came vnto him. Certain philosophers
of the epicures ꝛ of the Stoyckes, dispu-
ted wyth him. And some ther were which
sayd: what wyl thys babler saye? Other
sayd: he semeth to be a tydinges bringer
of new

Margin notes: Luk. [illegible] — Iohn [illegible] — Searche the scriptures, to, by [illegible] may ye [illegible] al [illegible]

C of new deuysse, because he preached vnto them Jesus & the resurrection. And they toke hym, and brought hym into Marce strete sayinge: maye we not knowe what thys new doctrine wherof thou speakest ys? For thou bringest straunge tydinges to oure eares. We wolde knowe therfore what these thinges meane. For al the Athenians & straungers which were there gaue the selues to nothing els, but ether to tell or to heare new tydinges.

Paule stode in the myddes of Marce strete & sayd: ye men of Athens I perceaue y in al thinges ye are to superstitious

F For as I passed by & behelde the maner how ye worship your goddes, I foūd an aulter wherein was wrytē: vnto the vnknowē God. Whom ye then ignorantly worship, him shewe I vnto you: God y made the world & al that ar in it, seinge y he is Lorde of heauen & erth, he dwelleth not in temples made with hādes, nether is worshypped wyth mennes handes, as though he neded of any thinge, seinge he him selfe geueth lyfe & breth to all men euery where & hath made of one bloud al natiōs of men, for to dwell on al the face of the erth, & hathe assigned before, how longe tyme, & also the endes of theyr inhabitatiō, y they shuld seke God, yf they might fele & fynd him though he be not farre frō euery one of vs. For in him we lyue, moue & haue oure being, as certain of youre owne Poetes sayde. For we are also hys generation. For as moche then

G as a we are the generation of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer or stone, grauen by craft & ymagynation of man.

And the tyme of this ignoraūce god regarded not. But now he biddeth al men

D euery where repente, because he hath appoynted a day, in the which he wyl iudge the world according to righteousnes, by that man whō he hath apoynted, & hathe offered fayth b to all men, after that he had raysed hym from death.

When they heard of y resurrectiō frō death, some mocked, & other sayd: we wil heare the agayne of thys matter. So Paul departed frō among them. Howbe it certayne men claue vnto Paul, & beleued, amōg the which was Dionisyus a senatour, and a woman named Damaris, and other wyth them.

The Notes

a We at hys generatiō &c. y is, we are come of him as of our father and maker.

b Fayth is here taken for y promyses of mercy, which thorow fayth saue vs: which promises after y resurrection of christ, god commaunded to be preached vnto al naciōs and not to the Jewes onely, as before.

C Paul preacheth at Corinthū, continuing there a yere & a halfe, goeth agayne into Syria, cometh to Ephesus, Galatia & Antioche. Of Apollos, Aquila and Priscilla.

The.xviii. Chapter.

A After y Paule departed frō Athens & came to Corinthū & foūde a certayne Jewe named Aquila borne in Ponthus, lately come frō Italie w his wife Priscilla (because y the Emperour Claudius had cōmaūded al Jewes to depart frō Rome) & he drew vnto thē. And because he was of y same craft he abode w them & wrought: their craft was to make tentes. And he preached in the synagoge euery Saboth daye, & exhorted the Jewes & the Gentyls.

B When Silas & Timotheus were come frō Macedonia, Paul was cōstrayned by the sprete to testyfye to y Jewes y Jesus was very Christ. And when they sayd cōtrary & blasphemed, he shoke his rayment & sayd vnto thē: your bloud vpō your owne heades, & frō henceforth I go blamelesse vnto the gentyles. And he departed thence, & entred into a certayne mās house named Justus a worshipper of God, whose house ioyned hard to thee synagoge. Howbeit one Crispus y chefe

C ruler of the sinagoge beleued on the Lorde wyth all hys housholde, and many of the Corinthians gaue audiēce, & beleued and were baptysed.

Then spake the Lord to Paule in the night by a vysyon: be not afrayed, but speake, & holde not thy peace: for I am wyth the, & no mā shal inuade the y shall hurt the. For I haue moch people in this cytye. And he contynued there a yeare & syre monethes, and taught the the word of God.

D When Gallio was ruler of y coūtre of Acaia the Jewes made insurrectiō with one accord against Paul, & brought him to the iudgemēt seate, saying: this felow

cōsiecleth men to worship god cōtrary to
the law. And as Paul was about to opē
hys mouth, Gallio sayd vnto the Jewes
yf it were a matter of wronge or an euyl
dede (O ye Jewes) reason wold ỹ I shul
de heare you: but yf it be a Question of
wordes, or of names, or of your law, loke
ye to it your selues. For I wyl be no iud
ge in such matters, & he draue thē frō the
seate. Then toke al the Grekes Sosthenes
the chefe ruler of the Synagoge, & smo-
C te him before the iudges seate. And Gal
lio cared for none of those thinges.

Paul after this, taried ther yet a good
whyle, & the toke his leaue of the brethrē
and sayled thence into Siria, Priscilla &
Aquila accōpanying him. And a. he sho
re hys head in Cenchrea, for he hadde a
vowe. And he cam to Ephesus & left thē
ther: but he hym selfe entred into the Sy
nagoge and reasoned wyth the Jewes.
When they desyred hym to tarye longer
tyme with them, he cōsented not, but bad
them fare wel sayinge. I muste nedes at
thys feast that cometh, be in Jerusalem:
but I wyll returne agayne vnto you, yf
F God wyl. And he departed frō Ephesus
and came vnto Cesarea: & ascended & sa
luted the cōgregation, & departed vnto
Antioche, & whē he had taried ther a why
le he departed. And went ouer al the coū
tre of Galacia & Phrigia by order, streg
thing all the disciples.

And a certayne Jewe named Apollos,
borne at Alexandria, came to Ephesus,
an eloquent mā, & myghty in the scriptu
res. The same was informed in the way
G of the Lord, & he spake feruentlye in the
spirete, & taught diligentlye the thinges
of the Lord, & knew but the b. baptyme
of John only. And the same beganne to
speake boldelye in the Synagoge. And
when Aquila & Priscilla had heard him
they toke him vnto thē & expounded vnto
hym the way of God more perfectly.

And when he was disposed to go into
Acaia, the brethren wrote exhortyng the
disciples to receaue him. After he was co
me thyther, he holpe them moche whyche
had beleued thorow grace. And myghte
ly he ouercame the Jewes, and that open
ly, shewynge by the scriptures that Je-
sus was Christ.

The Notes

a. He shaue his heade & kepte hys vowe after the law of abstinence, as ye may reade Nume. vi. a

b. Baptyme of John, loke in the beginninge of the next chapter.

Of the. xii. men whō Paul baptysed at Ephesus & what miracles were done by him. Demetrius moueth sedition in the cytie.

The. xix. Chapter.

It fortuned whyle Apollo
was at Corinthū, that paul A
passed thorow the vpper co
stes & came too Ephesus, &
found certayne disciples, &
sayd vnto thē: haue ye receaued the holy
ghost sence ye beleued? And they said vn
to him: noo we haue not hearde whether
ther be any holy ghost or no. And he said
vnto thē: wherewith were ye then baptysed?
And they sayd: a. wyth Johns bap-
tyme. Thē sayd Paul: John verely bap
tysed with the baptyme of repentaunce,
saying vnto the people ỹ they shuld bele
ue on him, which shuld come after hym:
ỹ is on Christ Jesus. Whē they heard ỹ
they were baptysed in the name of ỹ Lor
de Jesu. And Paul layd his hādes vpō B
thē, & the holy ghoste came on thē, & they
spake with tonges, & prophesied, and all
the men were about. xii.

And he wēt into the synagoge, & beha-
ued him self boldely for the space of thre
monethes, disputing & geuing the exhor
tacions of the kingdō of God. b. When
dyuers wered hard herted & beleued not
but spake euyl of the waye, & that before
the multitude: he departed from thē, and
separated the disciples. And he disputed
dayly in the scole of one called Tyrannus
And this continued by the space of twoo
yeres: so ỹ al they which dwelt in Asya,
heard the word of the Lorde Jesu, bothe
Jewes & Grekes. And god wrought no C
smal miracles by the handes of paul: so
that frō hys body, were brought vnto ỹ
syche, napkins or partelettes, and the dy
seases departed from them, and the euyl
spirites went out of them.

Then certayn of the vagabond Jewes
exorcistes, toke vpō thē to cal ouer them
which had euyl spirites, the name of thee
Lord Jesus saying: we adiure you by
Jesu whō paul precheth. And ther were
vii. sōnes of one Sceua a Jewe & chefe
of the

[illegible]

[illegible] greate is [illegible] the Ephesians.

[illegible] clarke had [illegible] the people, he [illegible] of Ephesus, what mā [illegible] not how that the citie of the Ephesians is a worshypper of the great [illegible] of the ymage which [illegible]. Seyng then that no mā [illegible] ye ought to be contēt [illegible] rashly: for ye haue brought [illegible] which are nether robbers of churches, nor yet despysers of your goddes. Wherfore yf Demetrius & the craftes men which are wt hym, haue any [illegible] to any mā, the lawe is open & there are rulers, let the accuse one another. Yf ye go about any other thyng, it maye be determyned in a lawful congregation. For we are in ieopardye to be accused of this dayes busynes: for as moch as there is no cause wherby we may geue a rekenyng of this concourse of people. And when he had thus spoken he let the congregation departe.

[illegible]

[illegible]

The .xx. Chapter.

A After the vprore was ceased,
Paul called the disciples vn-
to hym, & toke hys leaue of
them, & departed for to go into
Macedonia. And when he
had gone ouer those parties, & geuen the
large exhortacions, he came into Grece, &
ther abode .iii. monethes. And whē the Ie-
wes layd wayte for hym as he was aboute
to sayle into Syria, he purposed to retur-
ne thorow Macedonia. Ther accompani-
ed hym into Asia, Sopater of Berrea, &
B of Thessalonia Aristarchus & Secundus
and Gayus of Derba, & Timotheus: &
out of Asia Tychicus and Trophimus.
These went before, & taryed vs at Tro-
as. And we sayled awaye frō Philippos
after the Easter holy dayes, & came vnto
thē to Troas in fyue dayes, where we a-
bode seuen dayes.
And on the morow after the Saboth day
the disciples came together for to breake
bread & Paul preached vnto thē (redy to
depart on the morow) & contynued the prea-
ching vnto mydnyght. And ther were ma-
ny lyghtes in the chāber where they were
gathered together, & ther sate in a windo-
we a certayn yonge mā named Eutichus
falle into a depe slepe. And as Paul de-
clared, he was the more ouercome wyth
slepe, & fel downe frō the thyrd loft, and
C was take vp dead. & Paul went downe &
fel on him, & embraced him, & sayd: make
nothing a do for his lyfe is in him. When
he was come vp agayne, he brake bread
and talked, & comuned a longe whyle euē
tyl the mornyng, & so departed. And they
brought the yonge man a lyue, and were
not a lytle comforted.
And we went afore to shyp, & losed
vnto Asson ther to receaue Paul. For so
had he appoynted, & wolde himself go a fo-
te. When he was come vnto vs to Asson,
we toke him in, & cam to Mitylene. And
we sayled thēce, & came the next daye ouer
agaynst Chios. And the next day we ary-
ued at Samos, & taryed at Trogilion.
The next day we came to Miletum: For
Paul had determined to sayle by Ephesus,
lest he shulde spende the tyme in Asia.
For he hasted to be (yf he
coulde possible) at Ierusalē at the day of

iii.Re.xvii.b iiii.Re.iiii.d

Pentecoste. Wherfore frō Mileton he
sent to Ephesus, & called the elders of the
congregaciō. And when they were come D
to him, he sayd vnto thē: Ye know frō
the fyrst daye that I came into Asia, after
what maner I haue bene with you at al
ceasons, seruyng the Lord with al humble-
nes of mynde, & with many teares, & tēp-
tacions which happened vnto me by the
layinges awayte of the Iewes, & how I
kept backe nothyng that was profitable
but that I haue shewed you and taught
you openly and at home in youre houses,
wytnessyng both to the Iewes, & also to
the Grekes, the repentaunce toward God
and fayth toward our Lorde Iesus.
And now behold I go bounde in the sprete
vnto Ierusalē, & know not what shal co-
me on me there, but that the holy goost wyt- E
nesseth in euery cytie saying: that bandes &
trouble abyde me. But none of those thin-
ges moue me: nether is my lyfe dere vn-
to my selfe, so that I myght fulfyl my course
wyth ioye, & the ministracion which I ha-
ue receaued of the Lord Iesu, to testyfie
the Gospel of the grace of God.
And now behold, I am sure that hēceforth
ye al (thorow whō I haue gone preachin-
ge the kyngdō of god) shal se my face no
more. Wherfore I take you to recorde F
thys same day, that I am pure frō the bloud
of al men. For I haue kept nothyng bac-
ke, but haue shewed you al the counsell of
God. Take hede therfore vnto your sel-
ues & to al the flocke, wherof the holy ghost
hath made you ouerseers, to rule the con-
gregaciō of god, whiche he hath purcha-
sed wyth his bloude. For I am sure of thys,
that after my departyng shal greuous wol-
ues entre in amōg you, which wyl not spa-
re the flocke. Moreouer of your awne sel-
ues shal men aryse speakyng peruerse thin-
ges to drawe disciples after thē. Therfo-
re awake & remēber, that by the space of .iii.
yeares I ceased not to warne euerye one
of you both nyght & daye with teares.
And now brethren I commende you to god
& to the worde of his grace, which is able to
buylde further & to geue you an inheritaūce G
amonge al thē which are sanctified. I ha-
ue desyred no mans syluer, gold or vestu-
re. Ye knowe wel that these handes haue
ministred vnto my necessities, & to thē that
were

ii.Reg.xii. Dan.xii.

i.Tim.iiii. ii.Cor.xi. ii.Pet.ii. Jude.i.

were with me. I have shewed you all thinges, how that so labouring ye ought to receave the weake, & to remember the wordes of the lord Jesu, how that he sayde: It is more blessed to geve then to receave.

When he had thus spoken, he kneled downe & prayed with them al. And they wept al abundantly, & fel on paules neck, & kissed him, sorowinge most of all for the wordes which he spake, that they shulde se his face no more. And they accompanyed him vnto the shyppe.

¶ Paule sayleth to Tyre. [illegible] prophesieth, and certaine disciples warneth paul not to go to Jerusalem. He remaineth stedfast in his purpose, and is taken in the temple.

The .xxi. Chapter.

A And it chaunsed that assone as we had lanched forthe, & were departed from the, we came with a straight course vnto Choon, & the daye folowing vnto the Rodes, & fro thence vnto Patara. And we founde a shyppe redy to saile vnto Phenices, & went a borde & set forth. Then apered vnto vs Cyprus, & we left it on the left hande, & sayled vnto Siria, & came vnto Tire. For there the shyp vnladed her burthen. And whe we had founde brethren we taryed there .vii. dayes. And they told paul thorow y spret, that he shuld not go vp to Jerusalem. And when the dayes were ended, we departed & went oure waye, and thei al brought vs on our waye, with their wives & children, tyll we were come out of the cyte. And we kneled downe in the shore &

B prayed. And when we had taken oure leave one of another, we toke shyppe, and they returned home agayne.

When we had ful ended the course fro Tyre, we arrived at Ptolomaida, & salued the brethre, & abode with them one day. The next day, we that were of paules company departed & came vnto Cesarea. And we entred into the house of Philip the Euangelist, which was one of the seven deacons, & abode with him. The same man had .iiii. doughters virgins, which did

C prophesy. And as we tarried there a good many of dayes, ther came a certayne prophet from Jury named Agabus. When he was come vnto vs he toke paules girdel, & bounde his hondes & his fete, & sa-

ye. Thus sayth the holy gost: so shal the Jewes at Jerusalem binde the man that oweth this girdel, and shal deliver him into the handes of the Gentyls.

When we herd this, both we & other of the same place besought him that he wold not go vp to Jerusalem. The paul answered & sayd: what do ye weping and breaking mine herte? I am redy not to be bounde only, but also to dye at Jerusalem for the name of y lord Jesu. When we could D not turne him our myndes, we ceased, saying: the wyl of the lord be fulfilled. After those dayes we made our selves redy, & went vp to Jerusalem. Ther went with vs also certaine of the disciples of Cesarea, & brought with them one Mnason of Ciprus an old disciple with whom we shuld lodg. And when we were come to Jerusalem, the brethren receaued vs gladlye. And on the morow paul went in with vs vnto James, and al the elders cam together. And when he had salued them, he told by order al thinges, y god had wrought amonge the gentyls by his ministracion. And whe they herd it, they glorifyed y Lord, & said vnto him: Thou seest brother, how many thousad Jewes ther ar which beleue, and they ar al zelous over the law. And they are informed of the, that y teachest all the Jewes which are among the gentyles, to forsake Moses, & sayst that they ought not to circumcise their children nether to liue after the customes. What is it therfore? The multitude must nedes come together: For they shall heare that thou art come. Do therfore this that we say to the.

We have .iiii. men, which have a vow E on them. Them take & purifie thy selfe with them, and do cost on them, y they may shaue their heddes and al shal knowe y those thinges which they have herd concerning the, are nothinge: but that thou thy selfe also walkest & kepest the lawe. For as touchinge the gentyls which beleue we have writen & concluded, that they observe no soche thynges: but that they kepe the selves from thinges offred to ydoles, fro bloud, fro strangled, & from fornicacion. Then the next day paul toke the men, and purified him selfe with them and entred into the temple, declaring y

be

Margin notes: F iii.Reg.xvii. Dan.iii. — Ro.xii. i.Cor.xii. i.Pet.iii. Jude.i. — G Act.xi. — Zelouse to gelouse, as a mā is over hys wyfe — Numeri.vi.

be absent the dayes of the purificacio, vntil that an offeringe shulde be offered for euery one of them.

And as the .vii. dayes shulde haue ben ended, the Iewes which were of Asia, when they sawe him in the temple, they moued al the people, & layed handes on him, cryenge:

F Men of Israel helpe. This is the man that teacheth al men euery where against the people and the lawe, & this place. More ouer also he hath brought Grekes into the temple, & hath polluted this holy place. For they sawe one Trophimus an Ephesian with him in the cite, whom they supposed paul had brought into the temple. And al the cite was moued, & the people runned together. And they toke paul & drue him out of the temple, and forthwith the dores were shut to.

As they went about to kil him, tydinges came vnto the hie captayne of the souldiers, that al Ierusale was moued. Which immediatly toke souldiers & vnder captaines, & ran doune vnto them. When they saw the vpper captayne & the souldiers

G they left smiting of paul. Then the captayne came neare & toke him, & commaunded him to be bound with .ii. chaines, & demaunded what he was, & what he had done. And one cryed this, another that, among the people. And when he could not knowe the certaintie for the rage, he commaunded him to be caried into the castle. And when he came vnto the steares, it fortuned that he was borne of the souldiers for the violence of the people. For the multitude of the people folowed after, crying: Away with him.

And as paul [illegible]

¶ What [illegible]

The .xxii. Chapter.

Ye men, brethren & fathers, heare my answere [illegible] A

[illegible] B

[illegible] verely a man [illegible] Cilicia [illegible] at the fete of Gamaliel, & informed diligently in the lawe of the fathers, & was feruent mynded to Godward, as ye al are this same day. And I persecuted this waye vnto the death, bynding & deliuering into preson both men & wemen, as the hye prest doth beare me witnes, & al the elders: of whom also I receaued letters vnto the brethren, & went to Damasco to brynge them which were there bounde vnto Ierusalem for to be punished. Actes. ix. a. and .xxvi. b

D

And it fortuned, as I made my iourney & was come nye vnto Damasco about none, that sodenly there shone from heauen a great light rounde about me. And I fel vnto the earth, & herde a voyce sayinge vnto me: Saul, Saul, why persecutest thou me? And I answered: Who art thou Lorde? Actes. ix. a

And he said to me: I am Iesus of Nazareth whom thou persecutest. And they that were with me sawe verely a light and were afrayed: but they herde not the voyce of him that spake with me. And I saide: What shal I do Lorde? And the Lorde saide vnto me: [illegible] C

[illegible]

of those thinges, which thou hast sene & hearde. And now: why taryest thou. Aryse and be baptised, and wesshe awaye thy synnes, in callynge on thee name of thee Lord. And it fortuned, when I was come agayne to Jerusalem & prayde in the teple, that I was in a traunce, & saw him saying vnto me. Make haste, & gett thee
E quyckly out of Jerusalem: for they wyl not receaue thy witnes that thou bearest of me. And I sayd: Lord they know that I presoned, & bet in euerye synagoge thé that beleued on thé. And whé the bloude of thy witnes Steuë was shed, I also stode by, & cösëted vnto his deeth & kept the raymet of them y slew hym. And he sayd vnto me: depart, for I will sende the farre hence vnto the Gentyls.

They gaue hi audyéce vnto this worde, & then lyft vp their voyces & sayd: a-
F way wyth soch a felow from the erth: it is pytie that he shuld lyue. And as they cried & cast of their clothes, & threw duste into the ayer, the captaine bad him to be brought into the castle, & cömaüded him to be scourged, & to be examined, that he might know wherfore they cried on him And as they bound him wt thöges, paul said vnto y Centurion that stode by: Is it lauful for you to scourge a mä that is a Romayn & vncödewned? When the Centurion herd that, he went, and told y vpper Captayn saying. What intedest y to do? This mä is a Romayne.

Then the vpper captayne came, & sai-
G de to him: tell me, arte thou a Romayne? He sayd: Ye. And the captayne äswered: with a great somme obtayned I this fredö. And paul said: I was fre borne. Thë strayght way departed from hym, they which shuld haue examined hym. And y hye captayne also was afrayde. after he knewe that he was a Romayne: because he had bounde hym.

On the morowe because he wolde haue knowen thee certayntye wherfore he was accused of the Jewes, he lowsed hi from hys bondes, and commaunded the hye Prestes & al the councill to come together, & brought paul and sett hym before them.

¶ Paul pouerly before the councel. The debate ariseth among the people, the Captayne deliuereth him. God comforteth hym.

The.xxiii. Chapter.

Paul beheld the coücel & say- A
de: men and brethren, I haue liued in al good cöscience before God vntyll thys Josu.xxiii.b
day. The hye prest Ananyas cömaüded thé that stode by, to smyte him on the mouth. Then said paul to hi: God smite thé thou painted wal. Sittest thou and iudgest me after the lawe: and cömaundest me te be smitten contrary to the lawe? And they that stode by sayd: reuylest thou Goddes hye preste? Thé saide paul: I wist not brethren y he was the
hye prest. For it is wrytten: y shalte not Exo.xxii.d
curse the ruler of thy people.
Whë paul perceued that the one parte B
were Saduces, & the other pharises: he cried out in the councel. Men & brethre,
* I am a pharisay, the sonne of a pharisay. Of the hope & resurrection frö deeth Phil.iii.a
I am iudged. And when he had so saide, ther arose a debate betwene the Pharisayes & the Saduces, and the multitude
was deuided. For the Saduces say Mat.xxii.d
that ther is no resurrectiö, nether angell, nor spirite. But y pharisaies graüt both. And ther arose a great crye, and the scribes which were of y Pharisayes part, arose and stroue sayinge: we fynde none euyl in this man. Though a spirite or an angell hath appered to hym, lette vs not stryue agaynst God.
And whé ther arose, greate debate, the C
captaine fearig lest paul shuld haue ben plucke a sondre of them, cömaunded the souldiers to go doune, & to take hi frö amög them & to bring him into y castell. The nyght folowyng god stode by him & sayd: be of good cheare paul: for as y hast testified of me i Jerusalé, so must y beare wytnes at Rome. Whé day was come, certaine of the Jewes gathered them selues to gether, and made a vow, sayinge, that they wold nether eat nor drynck tyl they had kylled paul. They were about.xl. which had made this cöspiració. And they came to y cheife preste & elders, and sayd: we haue bound our selues w
a vowe, that we wyll eate nothynge vn- D
tyl we haue slayne paul. Now therefore geue ye knowledg to the vpper captaine & to the councel, that he bryng him forth

vnto

unto vs to morow, as though we wolde
know some thyng more perfectly of him
But we (or euer he come neare) are redy
in the meane season to kyl hym.

When Pauls systers sonne heard of
their laying awayte, he went and entred
into the castle, and tolde paul. And paul
called one of the vnder captaynes vnto
him, and said: bringe this yonge man
vnto the hye captayne: for he hath a cer-
tayne thyng to shew him. And he toke hi
& sayd: Paul the presoner called me vn-
to him, & prayed me to bryng this yōge
man vnto the, whych had a certaine mat
ter to shewe the.

The hye captayne toke him by the hād
C & went a part wyth him out of ŷ waye: &
asked him: what hast thou to saye vnto
me? And he said: the Jewes are determi-
ned to desire the that thou woldest bring
forth paul to morow into the councel, as
though they wold enquyre somwhat of
him more perfectly. But folow not their
myndes: for there lye in wayte for hym
of them, mo then .xl. men, whyche haue
bound them selues wt a vowe, that they
wyll nether eate nor drynke tyll they ha-
ue killed hym. And nowe are they redy,
and loke for thy promes.

The vpper captayne let the yōge mā
depart & charged hym: se thou tell it out
to no man that thou haste shewed these
F thynges to me. And he called vnto hym
two vnder captaines saying: make redy
two hūdred souldiers to go to Cesarea &
horsmen thre score & ten, & speare mē .ii.
hundred, at the thyrde houre of the night
And deliuer them beastes that they may
put Paul on, and brynge hym safe vn-
to Felix the hye debyte, and wrote a let-
ter in this maner.

Claudius Lisias vnto the most migh
ty ruler Felix, sendeth gretynges. Thys
mā was take of the Jewes, & shuld haue
bene kylled of thē. Then came I wt sou-
diers, & rescued him, & perceiued that he
was a Roma ne. And whē I wold haue
knowē the cause, wherfore they accused
hī, I broughte hym forth into their coū-
cel. There perceaued I that he was accu
G sed of questyons of their lawe but was
not gilty of any thyng worthy of death
or of bondes. Afterward whē it was she
wed me how that ŷ Jewes layd wait for
the mā, I sent him straight way to the, &
gaue commaundement to his accusers, yt
they had oughte against him, to tel it vn
to ŷ: fare wel. Thē ŷ souldiers as it was
commaunded them, toke paul, & broughte
him by night to Antipatras. On ŷ moro
we they lefte the horsmen to go wt him, &
returned vnto ŷ castle. Which whē they
came to Cesarea, they deliuered ŷ epistle
to the debite, & presented Paul before hī.
Whē the debite had redde the letter, he
asked of what cōtre he was. And when
he vnderstode ŷ he was of Cicil, I wyll
heare the (saide he) when thyne accusars
ar come also: & cōmaunded hī to be kept
in Herodes pallys.

C Paul is accused before Felix, he answereth for hym selfe.

The .xxiiii. Chapter.

After fyue dayes, Ananyas
ŷ hye prest descended, wyth
elders & wt a certaine Ora- A
tour named Tartullus, and
enfourmed ŷ ruler of Paul.
Whē paul was called forth, Tartullus
begā to accuse him saying: Seing ŷ we
liue in great quietnes by ŷ meanes of ŷ,
& that many good thinges are done vn-
to this naciō thorow thy prouidēce: that
alow we euer & in al places most mighti
Felix wt al thanckes. Notwythstādyn-
dyng, that I be not tedious vnto the, I
pray the, that ŷ woldest heare vs of thy
curtesy a fewe wordes.

We haue foūd this mā a pestilent fe- B
low, & a mouer of debate vnto al the Je- Prou. [illegible]
wes thorow out the world, & a maintai-
ner of the sect of the Nazarites, & hath
also enforsed to pollute the tēple, Whō
we toke & wold haue iudged accordyng
to our lawe: but the hye captayne Lisias
came vpō vs, & with great violēce toke
hym away oute of our handes cōmaun
dyng hys accusers to come to the. Of
whom ŷ mayst (yf thou wylte enquyre)
know ŷ certaine of al these thīges wher-
of we accuse him. The Jewes likewyse C
affyrmed, saying that it was euen so.

Thē paul (after that the ruler him selfe
had beckened vnto hī that he shuld spea
ke) aūswerd: I shal wt the a more quiete
minde aūswere for my selfe, for as moche
as

as I vnderstāde ÿ thou hast bene of ma-
ny yeres a iudge vnto this people, becau
se that thou mayst knowe that ther ar yet
but .xii. dayes sence I went vp to Ieru-
D salem for to pray, & they nether foūd me
in the temple dysputynge wyth any mā,
ether raysynge vp the people, nether in ÿ
Synagoges, nor in the cytye: Nether cā
they reproue thee thynges wherof they
accuse me.

But this I cōfesse vnto the, that after
the way (which they cal heresye) so wor-
shyp I the god of my fathers, beleuinge
al thinges which ar wrytten in the lawe &
ÿ prophetes & haue hope towardes god,
that the same resurreccyō of ÿ dead (whi-
ch they them selues loke for also) shalbe,
both of iust & vniust. And therfore stodi
I to haue a cleare conscyence towarde
god, and toward mā also.

But after many yeres I came & brou-
ght almes to my people & offerynges, in
the which they foūd me purified in ÿ tē-
ple, nether with multitude nor yet wyth vn
quietnes, howbeit ther were certaine Ie-
wes out of Asia, which ought to be here
presēt before the, & accuse me, yf thei had
ought agaynste me, or els let these same
E here say, yf they haue founde anye euyll
doyng in me, whyl I stāde here in ÿ coū-
cell, except it be for thys one voyce, that
I cryed standinge amonge them, of the
resurreccyō from deeth am I iudged of
you thys daye.

Whē Felix herd these thinges he defer
de them, for he knewe very well of ÿ way,
& sayde: when Lysias the captayne is cō
me, I wyll knowe the vttmoste of youre
matters. And he commaunded an vnder
captaine to kepe Paul and that he shuld
haue rest, & that he shuld forbid none of
F his acquayntaunce to mynister vnto hī,
or to come vnto him.

And after a certaine dayes, came Felix
& his wife Drusilla which was a Iewe,
& called forth paul, and herde him of the
fayth which is towarde Christ. And as he
preached of ryghtewesnes, temperaūce, &
iudgmēt to come, Felix trembled & ansue
G red: Go thy waye for thys tyme, when
I haue a conuenient tyme, I
wyl sende for the. He hoped also ÿ money
shuld haue bene geuē him of paul, that
he might louse him: wherfore he called hī
the ofterner and comened with him. But
after two yere, Festus Porcius came in
to Felix rowme. And Felix willig to shew
the Iewes a pleasure, left Paul in pri-
son bounde.

¶ The Iewes accuse paul before Festus, he ap-
pealeth vnto the Emperour, and is sent to
Rome.

The .xxv. Chapter.

When Festus was come in-
to ÿ prouince, after .iii. day- A
es, he ascended frō Cesarea
vnto Ierusalē. Then enfor-
med him the hie priestes and
the chefe of the Iewes of paul. And thei
besought hym and desyred fauoure a-
gainst hym, that he wolde sende for hym
to Ierusalē: & layde awayte for hym in ÿ
way, to kyll hym. Festus answered that
paul shuld be kept at Cesarea: but that
he hym selfe wold shortly depart thither.
Let them therfore (sayde he) which amō-
ge you ar able to do it, come downe with
vs and accuse him, yf ther be anye faute
in the man.

When he had taryed ther more thē ten B
dayes, he departed vnto Cesarea, & the
next day sate downe in the iudgmēt sea-
te, & cōmaunded Paule to be broughte.
When he was come, the Iewes whyche
were come frō Ierusalem, came aboute
hym & layd many and greuous cōplain-
tes against paul, which they coulde not
proue as longe as he answered for hym
self, that he had nether agaynste the law
of the Iewes, nether agaynste the tem-
ple, nor yet agaynst Cesar offended any
thynge at al.

Festus willing to do the Iewes a plea C
sure āswered paul & saide: wylt thou go
to Ierusalem and there be iudged of the
se thinges before me? Then sayd paul:
I stand at Cesars iudgment seat, wher
I ought to be iudged. To the Iewes ha
ue I no harme done, as thou verye wel
knowest. If I haue hurte them, or cōmit-
ted any thyng worthy of death I refuse
not to dye. If none of these thinges ar,
wherof they accuse me, no mā ought to
delyuer me to thē. I appeale vnto Cesar.
Then spake Festus with delyberacion: & D
answered. Thou hast appealed vnto Ce
sar: vnto Cesar shalt thou go.

After

After a certayne dayes, kynge Agrip-
pa & Bernice came vnto Cesarea to sa-
lute Festus. And whē they had bene ther
a good season, Festus rehersed Pauls cau
se vnto ye kyng saying: ther is a certaine
mā left in preson of Felix, about whom
whē I came to Jerusalem ye hye prestes
& elders of the Jewes enformed me, & de
sired to haue iudgmēt against him. To
E whō I ãswered: It is not the maner of
ye Romains to delyuer eny mā, yt he shul
de perish, before that he which is accused
haue the accusers before hym, & haue ly
cence to answere for him selfe concernyn
ge ye cryme layd agaynst him: when they
were come hider without delaye on the mo
rowe I sate to geue iudgmēt, & cōmaun
ded the man to be brought forth. Agaist
whō whē ye accusers stode vp, thei brou
ght none accusaciō of soch thinges as I
supposed: but had certaine questions a-
gaynst hym of their owne superstition,
& of one Jesus whych was deed whom
Paul affirmed to be aliue. And because
F I douted of soche maner questiōs, I as
ked hym whether he wolde go to Jeru-
salem, & ther be iudged of these matters.
Then when Paull had appealed to be
kept vnto the knowledg of Cesar, I cō-
maūded him to be kept, til I might send
hym to Cesar. Agrippa sayde vnto Fe-
stus: I wold also heare the mā my selfe.
To morow (said he) thou shalt heare hi.
And on the morow when Agrippa was
come and Bernice wyth great pompe,
& were entred into the coūcel house wyth
the captaynes & chefe men of the citie, at
Festus cōmaundement Paul was brou-
G ght forth. And Festus sayd: kyng Agrip
pa, & al men which are here presente wt
vs: ye se this man about whom al ye mul
titude of the Jewes haue bene wt me,
both at Jerusalem, and also here, crying
that he ought not to lyue any lenger. Yet
founde I nothyng worthy of deeth that
he had committed. Neuertheless seinge
that he hath appealed to Cesar, I haue
determined to send him. Of whō I ha-
ue no certayne thynge to write vnto my
Lord. Wherfore I haue brought hi vn
to you, & specially vnto the, kyng Agrip
pa, yt after examynacyon had, I myghte
haue sumwhat to wryte. For me thinketh
it vnreasonable, for to send a presoner, &
not to shewe the causes whych are layde
agaynst hym.

¶ Kyng Agrippa heareth Paul, which telleth of his callynge from the begynnynge.

The .xxvi. Chapter.

AGrippa sayd vnto Paul: yu A
art permitted to speake for
thy selfe. Then Paul stret-
ched forth ye hād, & ãswered
for hym selfe. I thynke my
selfe happy kynge Agrippa, because I
shal answere this day before the, of al ye
thynges wherof I am accused of the Je
wes namely because yu art experte in all
customes & questions, whych are amōge
the Jewes. Wherfore I beseche thee to B
heare me pacyently.
My lyuyng of a chyld, whych was at
the fyrst amōg myne owne nacyō at Je
rusalē know al the Jewes which knewe
me from the begynnyng, yf they wolde
testify it. For after the most straitest sect
of our lay, lyued I a pharyse. And now
I stād & am iudged for the hope of the C
promes made of god vnto our fathers:
vnto whych promes our xii. tribes instāt
ly seruing god daye and nyghte hope to
come. For whych hopes sake, kynge A-
grippa, am I accused of ye Jewes. Why
shuld it be thoughte a thynge incredible
vnto you, that God shuld rayse agayne
ye deed. I also verely thought in my selfe,
that I ought to do many contrary thyn
ges, clene agaynst the name of Jesus of
Nazareth: whych thyng I also did in Je
rusalē. Wher many of the saintes I shut
vp in preson, & had receaued auctorytye
of the hye prestes. And when they were
put to deeth, I gaue the sentence. And I D
punished them oft in euerye synagoge,
& compelled them to blaspheme: & was
yet more mad vpō thē, & persecuted thē,
euē vnto straunge cytyes. About which
thinges as I wēt to Damasco wt auc-
torytie & lycence of the hye prestes, euē at
mydday (o kyng) I saw in the way a ly-
ght from heuen, aboue the brightnes of
the sūne, shyne, round about me & thē whi
che iorneyed wyth me.
When we were al fallen to the erthe, I E
heard a voyce speakyng vnto me, & say- Actu.ix.a.
ing in the Hebrew tong: o Saul, Saul, and.xxii.b.

why persecutest thou me? It is hard for
the to kyck agaynst the prycke. And I
sayd: Who art thou lorde? And he sayde
I am Jesus whō thou persecutest, but
ryse & stād up on thy fete. For I haue a-
pered unto the for this purpose, to make
ỹ a minister & a witnes both of those thi
ges which ỹ hast sene, & of those thinges
in the which I wil apere unto the, deli-
uering the frō the people, & frō ỹ gētyls,
unto which now I send the, to opē their
eyes, ỹ they might turne frō darknes to
lyghte, & from the power of Satā unto
god, that they may receaue forgeuenesse
F of sinnes & inheritaūce among thē whi-
che are sāctyfyed by fayth in me.

Wherfore king Agrippa, I was not
disobedient unto the heuenly vision: but
shewed first unto them of Damasco, &
at Jerusalem, & thorow out al the costes
of Jewry, & to the gentils, ỹ they shulde
repent, & tourne to god, & do ỹ right wor
kes of repentaūce. For this cause the Je
wes caught me in the tēple & wēt aboute
to kil me. Neuertheles I obtained helpe
of god & cōtinew unto thys day witnes-
sing both to smal & to greate saying no-
ne other thinges, then those whyche the
G prophetes & Moses did say shuld come,
that christ shulde suffre, & that he shulde
be the first that shuld ryse from deeth, &
shuld shew lyght unto the people, & to
the gentils. And he thus āswered for hi
self: Festus sayd w a lowd voice. Paul,
thou arte besydes thy selfe. Moch lear-
nyng hath made the mad. And paul say
de: I am not mad, most dere Festus: but
speake the wordes of trueth and sober-
nes. The king knoweth of these thīges,
before whome I speake frely: nether thi
ke I that any of these thynges ar hidden
frō him. For this thing was not done in
a corner. Kyng Agrippa beleuest ỹ the
Prophetes? I wote wel thou beleuest.
Agryppa sayde unto Paul: Sumwhat
thou bringest me in mynd for to become
a chrysten. And Paul sayde: I wold to
god that not only ỹ: but also al that hea
re me to daye, were, not sumwhat onely e
but altogether soch as I am, except the-
se bondes. And when he had thus spoke,
the kyng rose up, & the debyte, & Berni-
ce, and they that sate wyth thē. And whē
they were gone aparte, they talked bet-
wene them selues saying: This mā do-
eth nothing worthy of deeth, nor of bon
des. Then sayde Agrippa unto Festus:
This mā might haue bene lowsed, yf he
had not appealed unto Cesar.

¶ Paul shyppyng toward Rome. Julius the cap
tayne intreateth hym courteously. At the last they
suffre shypwrake.

The. xxvii. Chapter.

When it was cōcluded that A
we shuld sayle into Italye,
they delivered paul & certai
ne other prisoners unto one
named Julyus, an under
captaine of Cesars souldiers. And we en
tred into a ship of Adramicium, & lowsed
frō lāde: apoited to saile by the costes of
Asia, one Aristarcus out of Macedonia
of the contre of Thessalia: being w us.
And ỹ next day we came to Sydon. And
Julius courteously entreated paul, & ga
ue him liberte to go unto his frendes, &
to refresh him self. And from thēce lan-
ched we, & sayled hard by Cipers, becau
se the windes were contrary. Then say-
led we ouer the see of Cylicia, & Pāphy-
lia, & came to Myra a citie in Lycia.
And ther ỹ under captaine foūd a ship B
of Alexādre, redy to sayle into Italye, &
put us therin. And when we had sayled
slowly many daies, & scace were come o-
uer against Gnidon (because ỹ wind w
stode us) we sailed hard by the costes of
Candy, ouer against Salmo, & wyth
moch work sailed beyōd it, & came unto
a place called goodport. Nie wher unto
was a citie called Lasea. When moch ty
me was spēt & sailing was now ieoper
deous, because also ỹ we had ouerlonge
fasted, Paul put them in remembraūce, C
& said unto them. Syrs, I perceiue that
thys viage wilbe with hurt & moch do-
mage, not of ỹ lading & ship only: but al
so of our liues. Neuerthelater the under
captaine beleued ỹ gouerner & the ma-
ster, better thē the thinges which were spo
kē of paul. And because the hauen was
not cōmodius to winter in, many toke coū
sel to depart thēce, yf by any meanes they
might attaine to Phenices & ther to winter
which is an hauen of Cādy, and serueth
to the southwest and northwest wynde.
When the south wind blew, they suppo

sing to obtayne their purpose lowsed vn to Asson, and sayled past al Candy.

But anone after, ther arose agaynst their purpose, a flaw of wynd out of the northeeste. And whē ÿ ship was caught & could not resist the wind, we let her go

D & draue wt ÿ wether. And we came vnto an yle named Clauda, & had much worke to come by a bote, which they toke vp & vsed help, vndergerding the ship, fearig lest we shuld haue falle īto Syrtes, & we let downe a vessel & so were caried. The next day whē we were tossed wt an excedyng tēpest, they lyghtened ÿ ship, & the third day we cast out wt our owne hādes ÿ tackling of ÿ shyppe. Whē at ÿ last nether sūne nor starre in many dayes apered & no smal tēpest lay vpō vs, al hope that we shuld be saued, was thē taken away. Then after long abstynence, Paul stod forth in the myddes of thē & sayde: Syrs ye shuld haue harkened to me, & not haue lowsed from Candy, nether to haue brought vnto vs this harme & los. And now I exhort you to be of good chere. For ther shalbe no los of any mās life among you, saue of ÿ ship only. For ther stode by me this night ÿ angell of God, whose I am, & whō I serue, sayig: feare not Paul for ÿ must be brought before Cesar. And lo, God hath geuen vnto the al ÿ sayle with the. Wherfore syrs be of

E good chere: for I beleue god, ÿ it shalbe euē as it was told me. Howbeit we must be cast into a certayne ylonde.

But when ÿ fourtenth nyght was come as we were caried in Adria about mid nyght, the shypmen demed that ther apered some countre vnto them: & sounded, & found it .xx. feddoms. And when they had gone a litell further, they sounded agayne, & found .xv. feddōs. Then fearig lest they shuld haue falle on some rocke, they cast .iiii. ancres out of the sterne, & wyshed for the day. As the shipmen were about to fle out of the ship, & had let downe ÿ bote into ÿ see, vnder a coulour as though they wold haue caste ancres out of the fore shyp: Paul sayd vnto the vnder captaine & the Souldiers: except these abyde in the shyp, ye cānot be safe.

F Thē the Souldiers cut of the rope of ÿ bote, and let it fall awaye.

And in the meane time betwyxt that & day, Paul besought thē al to take meate, sayig: this is ÿ fourtenth day ÿ ye haue taryed and cōtinued fastyng, receauīge nothing at al. Wherfore I pray you to take meat: for this no dout is for your helth: for ther shal not an here fall from the heed of anye of you. And whē he had thus spoke, he toke bred & gaue thākes to god in presence of thē al, & brake it, & began to eate. Thē were they al of good cheare, and they also toke meat. We were altogether in the shyp, two hūdred .iii. score & sixtene soules. And whē they had eaten ynough, they lyghtened the ship, & cast out the wheate into the see.

When it was day, they knew not ÿ lāde but thei spied a certaine hauē wt a bāke into ÿ which they were mynded (yf it were possible) to thrust in the shyp. And whē they had take vp ÿ ancres, they cōmitted thē selues vnto ÿ se, & lowsed ÿ rudder bōdes & hoysed vp ÿ maine sayle to the wind & drue to lād. But thei chaūsed on a place, which had ÿ see on both ÿ sydes, & thrust in ÿ ship. And the fore parte stuck fast & moued not but the hynder brake with the violence of the waues. G

The souldiers councel was to kil the presoners, lest anye of them, whē he had swomme out shuld fle a way. But ÿ vnder captayne wyllyng to saue Paull kepte thē frō their purpose, & cōmaunded ÿ they ÿ could swime shuld cast thē selues fyrste into thee see, and scape to lād. And the other he commaunded to go, some on bordes, and some on broke peces of the shyp. And so it came to passe, ÿ they cam all safe to lande.

The Notes.

Lest we shuld haue fallen into Syrtes. Syrtes are perelouse sandy places in the see about the costes of Aphrica of ther nature of whirlpoles.

¶ The vyper hurteth not Paulus hande, he healeth Publius father, and preacheth Christe at Rome.

The .xxviii. Chapter.

And when thei were scaped, thē they knew that ther yle was called Milete. And the A people of ÿ countre shewed vs no lytel kindnes: for they kyndled a fyre & receaued vs euery one, because of the pseēt rayne & because of

the

the cold. And when paul had gathered a
bondel of styckes, and put them into thee
fire, ther cam a viper out of ŷ heet & lept
on his hād. When the men of the coūtre
saw the worme hang on his hād, they sai
de among them selues: this mā must ne-
des be a mortherer: whō (though he ha
ue escaped the see) yet vengaūce suffreth
B not to liue. But he shouke of the vermē
into ŷ fire & felt no harme. Howbeit they
waited whē he shu d haue swolne, or fal
len downe deed sodenly. But after they
had loked a great while, & saw no harme
come to hym, they chaunged theyr myn-
des, and sayd that he was a god.

In the same quarters the chefe mā of ŷ
yle whose name was publius, had a lord
ship: the same receued vs, and lodged vs
iii. dayes courteously. And it fortuned ŷ
the father of publius lay sick of a feuer
and of a bloudy flixe. To whom paul en
tred in & prayde, and layd his handes on
C hym and healed him. When this was
done other also which had dyseses in the
yle, came and were healed. And they did
vs great honour. And whē we departed,
they laded vs wt thynges necessarye.

After thre monethes we departed in a
ship of Alexādry, which had wintred in ŷ
yle, whose badge was Castor & Pollux.
And when we came to Siracusa, we tari
ed ther .iii. daies. And frō thence we fet a
cōpasse & came to Regiō. And after one
day ŷ south wid blew, & we came ŷ next
daye to Puteolus: wher we founde bre-
thren, & were desyred to tary withe them
seuen dayes, & so came to rome. And frō
D thence, when the brethren herd of vs, they
came agaīst vs to Appiphorū, & to the .iii.
tauernes. When paul saw them, he thāc
ked god, & wexed bold. And whē he came
to rome, the vnder captayne deliuered ŷ
presoners to ŷ chefe captaine of the host
but paul was suffred to dwel by hī selfe
wyth one Souldyer that kept hym.

And it fortuned after thre daies, ŷ paul
called the chefe of the Jewes togeather.
And when they were come, he sayd vnto
them. Men and brethrē though I haue
cōmitted nothing against ŷ people or la
wes of our fathers: yet was I deliuered
presoner frō Jerusalem into the hādes
of ŷ Romains. Which when they had ex
amined me wold haue let me go, because
they fouūd no cause of dethe in me. But
when the Jewes cried cōtrary, I was cō
strayned to appeale vnto Cesar: not be- E
cause I had ought to accuse my people
of. For this cause haue I called for you,
euen to se you, & to speake wyth you: be-
cause that for the hope of Israel, I am
bound with thys chayne.

And they sayde vnto hym: We nether
receued letters out of Jewry pertaining
vnto the, nether came any of ŷ brethren
that shewed or spake eny harme of thee.
But we wil heare of ŷ what ŷ thinkeste.
For we haue herd of this sect, that euery
where it is spoken agaynst. And when
they had apoynted him a day, there came
many vnto hī into his lodging. To whō F
he expoūded & testified the kingdome of
god, & preached vnto them of Jesu: both
out of the law of Moses & also out of ŷ
prophetes, euē from mornyng to nyght.
And some beleued the thinges which we
re spoken, & some beleued not.

When they agreed not amōg them sel
ues they departed, after that Paull had
spoken one word. Well spake the holye
gost by Esay the prophet vnto oure fa-
thers, sayinge: Go vnto thys people & (Esaye. vi. e. Mat. xiii. b. Mar. iiii. b. Luk. viii. b. John. xii. f.)
say: wt your eares shal ye here, & shal not
vnderstand: and wt youre eyes shal ye se
and not perceaue.

For the hert of this people is wexed
gros & their ears were thick of hearing, &
their eyes haue they closed: lest they shul
de se wt their eyes, and heare wyth theyr
eares, & vnderstād with their hertes, and
shuld be cōuerted, & I shuld heale them.
Be it knowen therfore vnto you, ŷ thys G
saluaciō of god is sent to the gentyles,
and they shall heare it. And when he had
sayd that, the Jewes departed, and had
great despycions among them selues.

And paul dwelt .ii. yeres ful in his lod-
ging, & receued al that came to him, prea
chynge the kyngdome of God, and
teachynge those thinges whyche
concerned thee Lorde Jesus
wyth all confydence,
vnforbodden.

Thus endeth the Actes of ŷ
Apostles.

The Prologe of the Epistle of Saint Paul to the Romaynes.

For as moch as this Epistle is the pryncipall and most excellent part of the newe Testament and most pure Evangelion, that is to saye, glad tidynges, and that we cal Gospel, and also a lighte and a waye in, unto the whole scripture, I thinke it mete that every Christen man not only knowe it by rote and without the boke: but also exercise hym selfe therin evermore continually as with the dayly breade of the soule. No man verely can rede it to ofte or study it to wel: for the more it is studyed the easier it is, the more it is chewed, the pleasanter it is, & the more groundely it is serched, the precioser thinges are found in it, so great treasure of spiritual thinges lieth hid therin.

I will therfore bestowe my labour & diligence, thorowe this lytell preface or prologe, to prepare a way in ther unto, so farforth as God shal geve me grace, that it may be the better understanded of every man. For it hath bene hetherto evel darkened with glosses and wonderful dreames of Sophisters that no man coulde spye out the entent and meaning of it. Which neverthelesse yet of ye selfe, is a bryght lyght, & sufficient to geve lighte unto al the scripture.

Fyrst we must marke diligently the maner of speakinge of the Apostel, and above al thinge knowe what Paule meaneth by these wordes, the Lawe, Synne, Grace, Fayth, Righteousnes, Flesh, Spirite & soche lyke, or els rede thou it never so ofte, thou shalt but lose thy laboure. This worde lawe maye not bee understand here after the commune maner and so use Paules terme, after the maner of men or after mans wayes, that thou woldest saye the lawe here in this place where nothing but lerninge which teacheth what ought to be done and what ought not to be done, as it goeth wyth mannes law, where the lawe ys fulfilled with outwarde workes only, though the hert be never so farre of. But God iudgeth the ground of the herte ye & the thoughtes and the secret movinges of the mynde, and therfore his lawe requireth the grounde of ye herte and love from the botome there of and is not content with the outwarde worke only: but rebuketh those workes most of al which springe not of love from the ground & lowe botome of ye herte, though they appere outwarde never so honest and good. As Christ in the Gospel rebuketh ye Pharises above al other that were open synners, and calleth them ypocrites, that is to saye dyssemblers & paited sepulcres which pharises yet lived no man so pure as pertayneth to the outwarde dedes & workes of the lawe: ye & Paul in the thirde Chapter of his Epistell unto the Philippians confesseth of hi self, that as touchyng the lawe he was soch a one as no man could complayne on & not withstâding was yet a murderar of ye Christen persecuted them and tormented them so sore that he compelled them to blasphemie Christ, & was al together mercilesse, as many which now fayne outward good workes are.

> How Paul useth these wordes must be dilygently understâde

> The law of God requireth love.

For this cause the .cxv. Psalme calleth al men lyars, because that no man kepeth ye lawe frô ye grounde of the herte nether can kepe it though he appeare outwarde full of good workes.

For al men are naturally enclyned unto evel and hate the lawe: we finde in oure selves unlust & tedi ousnes to do good, but lust & delectacion to do evel: Now wher no free lust is to do good, there the botome of the hert fulfylleth not the lawe: ther no doubt is also sinne, & wrath is deserved before God, though ther be never so great & outward shewe and apperaunce of honest lyvynge. For this cause concludeth saint Paul in the seconde Chapter, ye the Iewes are al sinners and transgressors of the law, though they make men beleve, thorowe ypocrisy of outwarde workes, how that they fulfil the lawe, & sayeth that he only which doth the lawe is righteous before God, meanynge therby that no man wyth outwarde workes fulfylleth the lawe.

Thou sayth he, to the Iewe teachest a man shulde not breake wedlocke and yet breakest wedlocke thy selfe, where in thou iudgest another man, therein condemnest thou thy self, for thou thy selfe doest even the very same thinges which thou iudgest. As though he wolde saye, thou lyvest outwardely wel in the workes of the lawe, and iudgest them that live not so. Thou teachest other men, and seest a mote in another mans eye, but art not ware of the beame that is in thyne awne eye. For though ye kepe the law outwardly with workes, for feare of rebuke, shame & punishement, other for love of reward vauntage & vayne glory, yet doest thou al without lust and love towarde the lawe: and haddest lever a greate deale otherwise do yf thou haddest not feare the lawe: ye inwardly in thine herte, thou woldest ye there were no lawe, no nor yet God, the auctor and vengear of the lawe, yf it were possible: so paynefull it is unto thee to have thyne appetites refrayned, & to be kepte doune. Wherfore then it is a playne conclusion that thou from the ground & botome of thine hert, arte an enemy to the law, what prevayleth it now, that thou teachest an other man not to steale, when thou thyne owne selfe arte a theefe in thyne herte, and outwardlye woldeste fayne steale yf thou durst, though the that the outwarde dedes abyde not awaye behinde with soche ypocrytes and dyssimulars, but breake forth, amonge euen as an evell scabbe or a pocke cannot al wayes be kept in wt violence of medicyne.

Thou teachest another man, but teachest not thi selfe ye thou worest not what thou teachest, for ye understandest not the lawe aright, how that it cannot be fulfilled and satisfied, but wt an unfayned love & affeccion, so greatly it cannot be fulfilled wt outwarde dedes and workes only. More over ye law encreaseth synne as he sayth in the fifte Chapter, because that man is an enemy to the lawe for as moch as it requireth so many thinges clene contrarie to his nature, wherof he is not able to fulfyll one poynte or tytle, as the lawe requireth it. And therefore are we moare provoked, and have greater lust to breake it. For which causes sake as he sayth in the seventh Chapter, that the law is spiritual though he wold saye, yf the lawe were fleshly and but mans doctrine, it myght be fulfilled, satisfied and stilled wyth outwarde dedes. But nowe is the lawe goostly, and no man fulfilleth it excepte that al that he doth, springe of love frô ye botom of the hert. Such a new hert & lusty corage unto the lawe ward, canst ye never come by of thine owne strenght and enforcement, but by the operacion and working of the spyrte. For the spyrte of God only maketh a man spiritual and lyke unto the lawe, so that now henceforth he doeth nothing of feare or for lucre vauntages sake or vayne glory, but of a fre herte and of inwarde lust. The lawe is spiritual and wil be the loved and fulfilled of a spirtual hert, and therfore of necessite requireth it the spyrte that maketh a mannes hert fre, and geveth him lust and courage unto the lawwarde. Where soeva a spyrt is not, there remayneth sinne, grudgyng and hatered agaynst the lawe, which lawe neverthelesse is good rightewes and holy.

> The lawe encreaseth sine

> The spyrt is required yet we can kepe the lawe.

Acquaynte thy selfe therfore with the manner of speakinge of the Apostel, and let this new styke fast in thine herte, that it is not both one to do dedes and workes of the lawe and to fulfil the lawe. The worke of the lawe is what soever a man doth or can do of his owne free wyl, of his owne proper strenghte and enforsing. Notwithstanding thought there be never so greate workinge yet as long as there remayneth in the herte unlust, tediousnes, grudginge, grief, payne lothsumnes and compulsion towarde the law so long are al the workes unprofitable, lost, ye & damnable in the syght of God. This meaneth Paul in the thirde Chapter where he sayeth, by the dedes of the lawe shal no flesh be iustified in the sight of god. Here by perceavest thou that those sophisters are but dysceavers which teache that a man may and must prepare

> To do ye dedes of ye lawe & to fulfyll ye lawe are two thynges.

him self to grace and to the fauour of God with good workes before he hath the spirite and true fayth of Christ. How can they prepare them selues vnto the fauour of God, & to that which is good, when they them selues can do no good, nor cannot once thinke a good thought or consent to do good the deuel possessyng their hertes, myndes and thoughtes captiue at his pleasure? Can those workes please god thinkest thou, which are done with grefe, payne and tediousnes, with an euell will, with a contrary groudgynge mynde? O holy saincte Prosperus how mightely, with the scripture of Paul didest thou confounde this heresye about (I trowe) a twelue hundred yeres ago or ther vpon.

Prosperus.

To fulfil the lawe what it is.

To fulfil the lawe, to do the workes therof and whatsoeuer the lawe commaundeth with loue, lust & inwarde affection and delectacion: and to liue godly and wel, frely, willingly, & without compulsion of the lawe euen as though there were no lawe at al. Suche luste and fre liberte to the lawe, commeth only by the workyng of the spirite in the herte, as he sayth in the .i. Chapter. Now is the spirit none otherwyse geuen then by fayth only, in that we beleue the promises of God, with out wauering, how that God is true, & wil fulfil al his good promises toward vs, for Christes bloudes sake, as it is playne in the first Chap. I am not ashamed sayth Paul, of Christes gladde tidinges, for it is the power of God vnto saluacion to as many as beleue. For at once and to gether euen as we beleue the glad tydinges preached to vs the holy gost entreth into oure hertes, & lowseth the bondes of the deuel which be fore possessed our hertes in captiuite & held them that we colde haue no lust to the wyl of God in the lawe. And as the spirite commeth by fayth only, euen so fayth commeth by hearing the worde or glad tidinges of God when Christ is preached, how that he is Goddes sonne and man also, deed and rise agayn for our sakes as he sayth in the .iii. iiii. & x. Chapters. All our iustifieng then commeth of fayth, and fayth & the spirite come of God & not of vs.

The spirite cometh by fayth.

Fayth cometh by hearing the glad tidinges.

When we saye fayth bringeth the spirite, it is not to be vnderstande that fayth deserueth the spirite, or that the spirite is not present in vs before fayth. For the spirite is euer in vs, and fayth is the gifte & workyng of the spirite. But thorow preaching, the spirite beginneth to worke in vs. And as by preaching the lawe, he worketh the feare of god, so by preachinge the glad tydynge he worketh fayth. And now when we beleue and are come vnder the couenaunt of God, then are we sure of the spirite by the promyse of God & then the spirite accompanieth fayth inseparably, and we beginne to fele hys workinges. And so faithe certifyeth vs of the spirite, and also bryngeth the spirite wyth her vnto the workinge of all other gyftes of grace, and to the workyng out of the rest of oure saluacion, vntyll we haue altogether ouercome synne, death, hell and Sathan, and are come vnto the euerlastinge lyfe of glory. And for this cause say we, fayth bryngeth the spyryte. Here of commeth it, that fayth onely iustifieth, maketh rightuous, and fulfylleth the lawe, for it bryngeth the spirite thorow Christes deseruynges, the spyrite bryngeth lust, loseth the herte, maketh hym fre, setteth hym at libertie, and geueth hym strength to worke the dedes of the lawe wyth loue, euen as the lawe requireth. That at the last out of the same fayth so workinge in the herte, springe all good workes by their owne accorde. That meaneth he in the thyrde Chapter, for after he hath cast awaye the workes of the law, so that he soundeth as though he wolde breake and disanull the lawe thorow fayth, he answereth, to that myght be layde agaynst, saying, we destroye not the lawe thorow fayth but mayntayne further or stablysh the lawe thorow fayth. That is to saye, we fulfill the lawe thorow fayth.

Fayth onely iustifyeth.

Workes springe of fayth.

Synne.

Synne in the scripture is not called that outward worke only committed by the body, but all the whole busines and whatsoeuer accompanieth, moueth or styrreth vnto the outward dede, & that whence the workes springe, as vnbelefe, pronenes and redines vnto the dede in the grounde of the herte with all the power, affections and appetites, wherwith we can but synne. So that we saye, that a man then synneth, when he is caryed awaye hedlonge into synne altogether asmuch as he is, of that poyson inclynacion and corrupte nature wherin he was conceyued and borne. For there is none outward synne commytted, excepte a man be caryed awaye altogether, with lyfe, soule, herte, body lust and mynde therevnto, the scripture loketh singularly vnto the herte, & vnto the rote and original fountayne of al synne, whyche is vnbelefe in the botome of the hertes. For as fayth onely iustifieth and bryngeth the spirite and lust vnto the outwarde good workes, euen so vnbelefe onely damneth and kepeth out the spyrite, prouoketh the fleshe and stereth vp luste vnto the euel outward workes, as happened to Adam and Eue in paradise. Genesis. iii.

Fayth is the mother of al good workes & vnbelefe of euil.

For this cause Christ calleth synne vnbelefe, and that notably in the .xvi. Chapter of saint Iho. The spirite sayeth he shall rebuke the worlde of synne, because they beleue not in me. And Iohan. viii. he sayeth. I am the lyght of the worlde. And therfore in the .xii. of Iohn, he byddeth them, whyle they haue lyght to beleue in the lyght, that ye maye be the chyldren of lyght, for he that walketh in darknes woteth not whether he goeth. Now as Christ is the lyght, so is the ignoraunce of Christ, that darknes wherof he speaketh, in which he that walketh, woteth not whether he goeth, that is, he knoweth not how to worke a good worke in the syght of god, or what a good worke is, and therfore in the .ix. he sayeth, as long as I am in the worlde, I am the lyght of the worlde, but there commeth night when no man can worke, which night is but ignoraunce of Christ, in which no man can se to do any worke that pleaseth God. And Paul exhorteth, Ephe. iiii. that they walke not as other heathen whych are straungers from the lyfe of God, thorow the ignoraunce, that is in them. And agayn in the same chap. Put of (sayth he) the old man which is corrupte thorow the lustes of erroure that is to saye ignoraunce. And Roman. xiii. Let vs caste away the dedes of darknes, that is to saye of ignoraunce & vnbelefe. And, i. Pet. i. Fashion not your selues vnto your olde lustes of ignoraunce, & .i. Iohn. ii. He that loueth his brother dwelleth in lyght, & he that hateth hys brother walketh in darkenes, and woteth not whether he goeth for darkenes that blynded hys eyes. By lyght he meaneth the knowledge of Christ and by darknes, the ignoraunce of Christ, for it is impossible that he that knoweth Christ truly, should hate his brother.

Furthermore, to perceaue this thing more clearly thou shalt vnderstand, that it is impossible to sinne any sinne at al, except a man breake the fyrst commaundement before. Now is the fyrst commaundement deuyded into two verses. Thy Lorde god is one god, and thou shalt loue the lord god with al thine hert, with al thy soul, with al thy power and with al thy myght. And the whole cause why I synne agaynst any inferyour precept, is that thys loue is not in myne hert, for were thys loue wrytten in my hert, and were ful and perfect in my soule, it wolde kepe myne hert from consentyng to any synne. And the whole and onely cause why thys loue is not wrytten in our hertes, is that we beleue not the fyrst parte, that our lord god is one god. For wyst I what these wordes, one Lorde and one god meaneth, that is to saye, yf I vnderstode that he made al, & ruleth al, and that what soeuer is done to me, whether it be good or bad, is yet hys wyl, & that he only is the lorde that ruleth, and doth it, and wyst therto what thys worde, myne, meaneth, that is to saye, yf myne hert beleued and felt the infynyte benefytes and kyndnes of God to me warde, and vnderstod and earnestly beleued the manyfolde couenauntes of mercy wherwith God hath bounde him selfe to be myne whole and altogether, with al hys power, loue, mercy, & myght, then shulde I loue hym with al myne hert, soule, power, & myght, and of that loue euer kepe hys commaundementes. So se ye now that as fayth is the mother of al goodnes, & of al good workes, so is vnbelefe the grounde & rote of al euell & al euel workes. Fynaly, yf any man hath forsaken synne & is conuerted to put hys truste in Christ, and to kepe the lawe of God doth fal at a

tyme, the cause is, that the flesh thorow negligence hath choked the spirite, and oppressed her and taken fro her ye fode of her strenght with the fode of her meditacion in God and in hys wonderful deades, and in the manifolde couenauntes of hys mercye.

Wherfore then before all the good workes as good frutes, there must nedes be faith in the herte whence they sprynge. And before all bad dedes as bad frutes, there must be vnbelefe in the herte, as in the route, fountayn, pyth and strenght of all synne. Whych vnbelefe, and ignoraunce is called the heade of the Serpent, and of the olde dragon, which the womans sede Christ must treade vnder foote, as it was promysed vnto Adam. Grace and gifte haue thys difference. Grace properly is Goddes fauoure, beneuolence or kynd mynde, which of hys owne selfe, without deseruinge of vs, he beareth to vs, wherby he was moued and enclyned to geue Christ vnto vs, wyth all hys other gyftes of grace. Gift is the holy ghost and hys workyng whome he powreth into the hertes of them, on whome he hath mercye, and whome he fauoureth. Though the gyft of the spirite, encrease in vs dayly, and haue not yet theyr full perfection, yea and though there remayne in vs yet euell lustes and synne, which fyght agaynst the spirite, as he sayth here in the, vii, chapt. and in the, v, to the Galathyans, and as it was spoken before in the, iii, Chapter of Genes. of the debate betwene the womans sede, and the sede of the serpent: yet neuertheles Goddes fauoure is so greate and so stronge ouer vs for Chrystes sake that we are counted for full, hole and perfecte before God. For Goddes fauoure towarde vs, deuideth not her selfe, encreasing a lytle & a lytle, as do the gyftes, but receaueth vs hole and altogether in full loue for Chrystes sake oure intercessour and mediator, and because that the gyftes of the spirite and battayle betwene the spirite and euell lustes, are begonne in vs already.

Of thys now vnderstandest thou the, vii Chapter, where Paull accuseth hym selfe as a synner, and yet in the, viii. chapt. sayeth, there is no dampnacion to them that are in Chryste, and that because of the spirite, & because the gyftes of the spirite are begon in vs. Synners we are because the fleshe is not full kylled and mortefied. Neuertheles in as much as we beleue in Chryst, and haue the earnest and beginnings of the spryte, and wold fayne be perfecte. God is so louynge and fauorable vnto vs, that he wyll not loke on suche synne, neyther wyll counte it for synne, but wyl deale wyth vs accordynge to oure belefe in Chryste, and accordinge to hys promyses, which he hath sworne to vs, vntyll the synne be slayne and mortyfyed by death.

Faythe is not mans opynion and dreame, as some ymagyne and fayne, when they heare the storye of the Gospell, whych when they se that there foloweth no good workes nor amendemente of lyuinge, though they heare, and yet can bable many thynges of fayth, then they fall from the right waye and say, faythe onely iustifieth not, a man must haue good workes also, if he wyll be righteous and safe. The cause is when they heare the gospell or glad tydinges, they fayne of theyr owne strenght certayn imaginacions, & thoughtes in theyr hertes, sayinge: I haue herd the gospell, I remember the story, lo I beleue. And ye they counte right fayth, which neuertheles as it is but mans imaginacion & fayning, euen so profiteth it not, nether foloweth any good workes or amendement of lyfe. But right faith is a thing wrought by the holy gost in vs, which changeth vs, turneth vs into a new nature, & begetteth vs anew in god, and maketh vs the sonnes of god, as thou redest in the .i. of Johan, and kylleth ye olde Adam and maketh vs altogether newe in the herte, mynde, will, lust and in all oure affections and powers of the soule, the holy goste euen accompanyinge her and rulinge the herte. Faith is a lyuely thinge mightie in workinge, valeaunt and stronge, euer doinge, euer frutefull so that it is vnpossible that he which is endued therwith shulde not worke alwayes good workes without ceasinge. He asketh not whether good workes are to be done or not, but hath done them already, yer mencion be made of them, and is alway doinge, for such is hys nature, now quicke fayth in hys herte, and lyuely mouinge of the spirite, dryue hym, and stere hym therunto. Who soeuer doth not good workes, is an vnbeleuing person and faythlesse, and loketh rounde about, gropinge after fayth and good workes, and woteth not what fayth and good workes meane, though he bable neuer so manye thynges of faythe and good workes.

Faith is not the worke of man.

Right fayth is a thing wrought by the holy gost / is of ye workyng of ye spirite of god.

Fayth is then a lyuelye and stedfaste trust in the fauor of god, wherwith we commit our selues altogether vnto god, & that trust, is so surely grounded and sticketh so fast in our hertes, that a man wold not ones doute of it, though he shoulde dye a thousand tymes therfore. And suche trust wrought by the holy gost thorow fayth, maketh a man glad, lustye, cherefull and true herted vnto god and to all creatures. By the meanes wherof willingly without compulsion he is glad and redy to do good to euery man, to do seruyce to euerye man, to suffre all thinges, that god maye be loued and praysed, which hath geuen hym such grace: so that it is impossible to separate good workes from fayth, euen as it is impossible to separat heate and burninge from fyre. Therfore take hede to thy selfe, and beware of thyne owne fantasies, and ymaginacions, whyche to iudge of fayth and good workes wyll seme wyse, when indede they are starke blind & of al thinges most folysh. Praye god that he wyll vouchesafe to worke faythe in thyne herte, or els shalte thou remayne euer more faythlesse, fayne thou, ymagine thou, enforce thou, wrastell thou with thy selfe, and do what thou wylt or canst.

Faith what it is.

Righteousnes is euen such fayth, and is called Goddes righteousnes, or righteousnes that is of valoure before god. For it is goddes gyfte, and it altereth a man, and chaungeth hym to a newe spirituall nature, and maketh him fre and lyberall to paye euery man hys dutie. For thorowe fayth is a man purged of his synnes, and obtaineth luste vnto the lawe of god, wherby he geueth god hys honoure, and payeth hym that he oweth hym, and vnto men he doth seruice wyllingly wherwith soeuer he can, and payeth euerye man his dutie. Suche righteousnes can nature, frewyll and oure owne strenght neuer bringe to passe. For as no man can geue hym selfe fayth, so can he not take awaye vnbelefe, how then can he take away one thing at all. Wherfore all is false ypocrysy and synne, what soeuer is done without faythe, or in vnbelefe, as it is euident in the xiiii. Chapter vnto the Romaynes, though it appeare neuer so glorious or beautyfull outwardes.

Faith is ryghteousnes.

Fleshe and spryte mayest thou not here vnderstande, as thought fleshe were only ye which pertayneth vnto vnchastite, & the spryte, which inwardly pertayneth to the herte: but Paul calleth flesh here, ye as Christ doth John iii. Al ye is borne of fleshe ye is to wete the whole man with lyfe, soule, body, witte, wil, reason & whatsoeuer he is, or doth within & without: because that those al & al that is in man study after the worlde & the fleshe. Cal fleshe therfore what soeuer (as longe as we are without the spirite of god) we thinke or speke of god, of fayth of good workes and of spirituall matters. Call flesh also all workes which are done without grace and without the workyng of the spryte, how soeuer good holy and spirituall they seme to be, as thou mayest proue by the, v Chapter vnto the Galathians, where Paul numbreth worshipping of Idoles, witchcrafte, enuy and hate, among the dedes of the fleshe, and by the .viii. vnto the Romaynes, where he sayeth that the lawe by the reason of the flesh is weake. Which is not vnderstande of vnchastitie onely, But of al synnes, and moost specially of vnbelefe, which is a vyce most spirituall, and ground of all synnes.

And so thou callest hym which is not renewed with the spirite and borne agayne in Christ, fleshe: and all his workes, even the very mocions of his hert and mynde, hys lernyng, doctrine and contemplacion of hye thinges, hys preachinge, teaching and study in the scripture, buyldinge of churches, foundinge of Abbeyes, gevinge of almes, masse, mattences and what soever he doth, though it seme spirituall and after the lawes of god: So contrary wyse call hym spirituall, which is renewed in Christ and all hys dedes, which springe of fayth seme they never so grosse, as the wasshinge of the disciples fete, done by Christ, and Peters fysshing after the resurrection, yea and all the dedes of matrimonye are pure spirituall, yf they procede of fayth and what soever is done within the lawes of God, though it be wrought by the body, as the very wypinge of shewes, and such lyke, how soever grosse they appeare outwarde. Without suche understandinge of these wordes canst thou never understande thys epistle of Paul, nether any other place in the holy scripture. Take hede therfore, for who soever understandeth these wordes other wyse, the same understandeth not Paull: what soever he be. Nowe wyll we prepare our selues unto the Epistle.

The.i.Cha. For as much as it becommeth the preacher of Christes glad tydinges, fyrst thorow openinge of the lawe, to rebuke all thinges, and to prove all thinges synne, that procede not of the spirite and of fayth in Christ, and to prove all men sinners and chylderen of wrath by enheritaunce, and how that to synne is their nature, and that by nature they can none other wyse do then synne, and therwith to abate the pryde of man and to bringe hym unto knowledge of hym selfe, and to mysery and wretchednes, that he myght desyre helpe. Even so doth saynct Paull, and beginneth in the fyrst Chapter to rebuke unbelefe and grosse sinnes, which all men se, as ydolatry, and as the grosse synnes of the heathen were, and as the synnes nowe are of all them which lyve in ignoraunce withoute fayth, and without the favoure of God, and say the. The wrath of the God of heaven appeareth thorow the gospell upon all men for theyr ungodlynes and unholy lyuing. For though it be knowen and dayly understande by the Creatures, that there is but one God, yet is nature of her selfe without the spirite and grace, so corrupt and so poysoned that, men nether can thanke him, nor worship him, nether geve hym his due honoure, but blynde them selues and fall without ceasing into worse case, even untyll they come unto worshipping of ymages and worckinge of shameful synnes, which are abhominable and agaynst nature, and moreover suffre the same unrebuked in other, havinge delectacion and pleasure therin.

The.ii.cha. In the.ii. Chapter, he proceadeth further, and rebuketh al those holye people also which without lust and love to the lawe, lyve well outwardly in the face of the worlde and condemne other gladly, as the nature of all ypocrites is, to thinke them selves pure in respect of open sinners and yet hate the lawe inwardly, and are ful of covetousnes and envy and of al unclenes, Math.xxiii. these are they whych despise the goodnes of god, and accordinge to the hardnes of theyr hertes, heape together for them selues the wrath of god. Furthermore saynt Paul as a true expounder of the lawe, suffreth no man to be withoute synne, but declareth that all they are under synne whych of frewyll and of nature wyll lyve well and suffreth them not to be better then the open sinners, yea he calleth the hard harted & such as cannot repente.

Third cha. In the.iii. Chapter he mingleth together bothe the Jewes and the Gentyles, & saieth that the one is as the other both sinners, and no difference betwene them, save in this onely, that ye Jewes had the worde of God comitted unto them. And though many of theym beleved not theron, yet is Goddes truthe and promyse therby, nether hurt nor minished, and he taketh in his way & allegeth the saying of the.l. Psal. ye God which might abyde true in hys wordes and overcome whe he is Judged: After ye he returneth to his purpose agayn & proveth by ye scriptur, ye al men wout difference or exceptio are sinners and that by the workes of the lawe no man is iustifyed: but that the lawe was geven to utter and declare synne only.

The law iustifieth not: but uttereth the synne only and condemneth. Then he begynneth and sheweth the right waie unto ryghtwesnes, by what meanes me must be made righteous and safe, & sayeth. They are al sinners & without prayse before God, and must without their owne deservinge be made righteous thorow fayth in Christ, whych hath deserved such ryghtwesnes for us and is become unto goddes mercy stole for the remission of sinnes that are past, therby provynge ye Christes righteousnes which commeth on us thorow faith, helpeth us only. Which righteousnes, saith he is now declared thorow the gospel, and was testyfied of before by the lawe of the Prophets. Further more (sayth he) the lawe is holpe & fordred thorow fayth, though ye the workes therof wt al their boste are brought to naught and proved not to iustyfye.

iiii.Chap In the.iiii. Chapter (after that now by the.iii. fyrste Chapters, the synnes are opened, and the waie of fayth unto ryghtwesnes layd) he begynneth to answere unto certayne objections & cavillacions. And fyrst he putteth forth those blynde reasons, which commenly they that wyl be iustified by their owne workes, are wonte to make when they here that faith only with out workes, iustifieth, sayinge: Shall men do no good workes, ye and yf fayth only iustifie, what nedeth a man to study for to do good workes. He putteth forth therfore Abraham for an ensample, saying, what dyd Abraham wt his workes: was all in vayne, came his workes to no profite: and so concludeth ye Abraha wout and before al workes was iustifyed and made righteous. In so muche that before the worke of circumcision he was prayсed of the scripture and called righteous by his fayth onely. Gene.xv. So that he dyd not the worke of circumcision for to be holpe therby unto righteousnes, which yet god commaunded him to do, & was a good worke of obedience. So in like wyse no doute none other workes helpe any thyng at al unto a mans iustifying, but as Abrahams circumcision was an outwarde sygne wherby he declared his righteousnes whyche he had by faith, and hys obedience and readynes unto the wyl of God, even so are other good workes outwarde sygnes and outward frutes of fayth and of the spirite, which iustify not a man, but that a man is iustyfied already before God inwardly in the hert, thorow faith and thorow the spirite purchased by Christes bloud. here wt now stablisheth sainct Paul his doctrine of faith afore rehersed in the.iii. Chapter, and bringeth also testimony of David in the.xxxii. Psal. which calleth a man blessed, not of workes, but in that his sinne is not rekened and in that fayth is imputed for righteousnes, though he abyde not afterwarde wout good workes, when he is once iustified. For we are iustified and receave the spirite for to do good workes, nether were it other wyse possible to do good workes, except we had fyrst the spirite.

For howe is it possible to do any thynge well in the syghte of God, while we are yet in the captivitie & bondage under ye devel, & the devel possesseth us altogether & holdeth our hertes, so that we canot once consent unto ye wyl of god. No man therfore can prevent the spirite in doing good, but the spirite must fyrst come and wake hym out of his slepe, & with the thunder of the lawe feare hym, and shew him his myserable estate & wretchednes, & maketh him abhorre & hate hym selfe & to desyre helpe, & then comforte him agayne with ye plesant rayne of the Gospell, that is to saye wt the swete promises of God in Christ, & stere up faith in hym to beleve the promises. Then when he beleveth the promises, as god was merciful to promyse, so is he true to fulfyl them, & wyl geve him the spirite and strength, both to love the wyll of God and to worcke there after. So se we that god onely which accordinge to the scripture worketh al in all thinges

ges worketh a mans iustifienge, saluacion and health, yea and powreth faith and beleve, lust, to love Goddes wyl, and strength to fulfyl the same, into us, euen as water is poured into a vessel, & that of his good wyl and purpose and not of our deseruynges and merites. Goddes mercy in promisynge, and trueth in fulfyllynge his promyses saueth us and not we our selues. And therfore is al laude, prayse, and glorye, to be geuen unto god for hys mercy and trueth, and not unto us for our merites and deseruinges. After that he stretcheth his ensample out agaist al other good workes of the lawe, & concludeth that the Jewes can not be Abrahams heyres because of bloud and kynred only, and much lesse by the workes of the law, but must inherete Abrahās faith, yf they wyl be the ryght heyre of Abraham, for as much as Abraham before the lawe, both of Moses and also of cyrcumsysion, was thorow fayth made ryghtewes, & called father of al them that beleue, and not of them that worke. Moreouer the lawe causeth wrath, in as much as no man can fulfyl it with loue and lust. And as longe as suche grudgyng, hate, and indignacion agaynste the lawe remayneth in the herte, and is not taken awaye by the spyrte, that cometh by fayth, so long, no dout, the workes of the lawe, declare euydently that the wrath of God is upon us and not fauoure. Wherfore faith onely receaueth the grace promysed unto Abraham. And these ensamples were not wrytē for Abrahams sake only, sayth he, but for oure also to whom if we beleue, fayth shalbe rekened lykewyse for ryghteousnes, as he sayth in the ende of the Chapter.

In the. v. Chapter he commendeth the frutes or workes of faith, as are peace, reioysing in the cōscience, inward loue to God, and man, more ouer boldnes, trust, confidence and a strong and lusty mynd and stedfaste hope in tribulacyon and sufferinge. For al such folow, where the right fayth is, for the abundante graces sake and gyftes of the spyrte, which God hath geuen us in Jesu Christe, in that he gaue him to dye for us yet his enemyses. Now haue we then that faith only before al workes iustifieth, and that it foloweth not yet therfor that a man shuld do no good workes, but that the right shapen workes abyde not behinde, but accompany faith, euen as brightnes doth the sonne, and are called of Paul the frutes of the spyrte. Where the spyrte is, there it is al wayes somer and there are al wayes good frutes, that is to saye: good workes. The. v. chap

Paules order is that good workes spryng of the spyrte, the spyrte commeth by fayth and fayth commeth by hearyng the worde of God, when the glad tydynges and promyses which God hath made to us in Chryste, are preached truely, and receaued in the grounde of the hert with out wauerige or doutyng, after that the lawe hath passed upon us and hath damned our conscyences. Where ye worde of God is preached purely and receaued in the herte, there is fayth and the spyrte of god, and there are also good workes, of necessitye whensoeuer occasyon is geuen: where goddes word is not purely preached but mens dreames, tradycyons, ymagynacyons, inuencyons, ceremonyes & supersticyon, there is no fayth: and consequently no spyrte that commeth of god. And where Goddes spyrte is not, there can be no good workes, euē as wher ye appel tre is not, there can growe no appel, but there is unbelefe, the deuels spyrte & euel workes. Of thys goddes spyrte & his frutes, haue oure holy ypocrytes once knowen, neither yet tasted how swete they are, though they fayne many good workes of their owne ymagynacyons, to be iustyfyed with al, in which is not one crome of true fayth of spyrytual loue, or of inwarde ioye, peace & quietnes of conscyence, for as moch as they haue not the word of god for them, that such workes please god, but they are euen the roten frutes of a roten tre. Good workes are the frutes of the spyrte.

After that he breaketh forth, and runneth at large and sheweth whence both synne and ryghteousnes death and lyfe come. And he cōpareth Adam and Chryst to gether, thus wyse reasonynge and dysputynge that Chryst most neades come as a second Adam to make us heyres of his ryghtewesnes thorow a newe spyrytuall byrth wythout oure deseruynges euen as the fyrst Adam made us heyres of synne thorowe the bodely generacyon wythout our deseruinge. Whereby it is euydently knowen & proued to the uttermost that no man can brynge hymselfe oute of synne unto ryghtewesnes, no more then he could haue withstand that he was borne bodely. And that is proued herewyth, for as moche as the verye lawe of God whiche of ryghte shoulde haue holpe, if any thynge coulde haue holpen, not only came and broughte no helpe wyth her, but also increased synne, because that the euel and poysoned nature is offended and utterly dyspleased with the lawe & the more she is forbyd by the lawe, the more is she prouoked and set on fyre to fulfyl & satysfy her lustes. By the lawe then we se clearly that we must nedes haue Chryst to iustify us wyth his grace, and to helpe nature.

In the. vi. he setteth forth the chefe and pryncypal worke of fayth, the batayll of the spyrte agaynste the flesh, how the spyrte laboureth & enforseth to kyll the remnaunt of synne and lust which remaine in the fleshe, after our iustifyenge. And this Chapter teacheth us, that we are not so free from synne thorow faith, that we shoulde hence forth go up & down ydle, carles & sure of our selues, as though ther were now no more synne in us. Yes there is synne remayninge in us, but it is not rekened, because of fayth and of the spyrte, which fyghte agaynst it. Wherfore we haue ynough to do all oure lyues longe, to tame oure bodyes, and to compell the membres to obeye the spyrte and not the appetites, ye thereby we myght be like unto Christes death & resurrection, & might fulfyl our baptyme, which sygnyfieth the mortifieng of lustes, and the new lyfe of grace. For this batayl ceaseth not in us until the last breth, & untyl that synne be utterly slayne by the death of the bodye. The. vi. chapiter.

Baptyme is a witnes betwene God & us that we haue promysed to mortyfye the lustes and synne ye remayneth in the flesh.

This thinge, I meane to tame the body and so forth) we are able to do (sayeth hee) seinge we are under grace, and not under the lawe, what it is, not to be under the lawe, he hym selfe expoundeth. For not to be under the lawe, is not so to be understande that euery man maye do what hym lusteth. But not to be under the lawe, is to haue a free herte renewed with the spirite, so that thou hast luste inwardly of thyne owne accorde, to do that which the lawe commaundeth without compulsion as though there were no lawe. For grace that is to saye Goddes fauoure bringeth us the spirite, and maketh us loue the lawe: so is there now no more synne, nether is the lawe now any more against us, but at one, and agreed with us, and we with it. But to be under the lawe, is to deale with the workes of the lawe, and to worke with oute the spirite and grace, for so longe no doubte, synne raygneth in us thorowe the lawe, that is to saye, the lawe declareth that we are under synne, and that synne hath power and dominion ouer us, seinge we can not fulfyll the lawe namely with in the herte, for as muche as no man of nature fauoureth the lawe, consenteth there unto and delyteth therin. Which thynge is exceadinge greate synne, that we cannot consent to the lawe, which lawe is nothinge else saue the wyll of God. Not to be under the lawe what it meaneth.

This is the right fredome and lybertie from synne, and from the lawe wher of he wryteth unto the ende of thys chapter, that it is a fredome to do good onely with luste, and to lyue wel without compulsion of the lawe, wherfore thys fredome is spiritual fredome which destroyeth not the law but ministreth that which the lawe requireth, and wherwith the lawe is fulfylled: that is to understande luste and loue, wherwith the lawe is stylled, and accuseth us no more, compelleth us no more nether hath ought to craue of us any more. Euen as though thou were in dette to an other man, & were not able to paye, two maner wayes myghtest thou be losed. One waye, yf he wolde requyre nothynge of the, and breke thyne oblygaci To be under ye law what it is.

or another waie, yt some other good man wold paie for ye, & geue ye as moch as ye myghtest satisfy thine obligacion w al. Of this wise hath christ made ye fre from ye lawe, & therfore is this no wyld fleshely lyberte, that shulde do nought, but that doth al thinges, and is fre from ye crauinge & dette of the lawe.

The .vii. chapiter.

In the .vii. confirmeth he the same with a similitude of the state of matrimony. As when the husbande dyeth, the wyfe is at hyr lyberte, & the one lowsed and departed from the other, not that ye woman shulde not haue power to marye vnto an other man but rather now fyrste of all is she fre, and hath power to marye vnto an other man whych she coulde not do before, tyll she was lowsed from hyr fyrst husband. Euen so are oure conscyences bound and in daunger to the lawe vnder olde Adam the flesh, as long as he lyueth in vs. For the lawe declareth that oure hertes are bound and that we can not disconsent from him. But when he is mortified and kylled by the spyrte, then is the conscience fre and at lyberte: not so that ye conscience shal nowe nought do, but now fyrst of al cleueth vnto another, that is to wete Christ, and bringeth forthe the fruites of lyfe. So nowe to be vnder the lawe, is, not to be able to fulfyll the lawe, but to be detter to it, and not able to paye that whych the lawe requyreth. And to be lowse from the lawe, is to fulfyll it and to paye that whych the lawe demaundeth, so that it can now hence forth axe the nought.

To be vnder the lawe. To be lowse from the law

Consequently Paul declareth more largely the nature of synne and of the law, how that thorowe the lawe synne reuyueth, moueth hyr self, and gathereth strength. For the olde man and corrupte nature, the moare he is forboden and kepte vnder the lawe, is the moare offended and displeased there wyth, for as moche as he cannot paye that whych is requyred of the lawe. For synne is his nature and of hym selfe, he cannot but synne. Therfore is the lawe death to hym, tormente and martyrdome. Not that the lawe is euyll but because that the euyll nature cannot suffre that whych is good, cannot abyde that the lawe shoulde requyre of hym any good thynge, lyke as a syche man cannot suffre that a man shulde desyre of hym to runne, to lepe and to do other dedes of an whole man. For whych cause saynct Paul concludeth, that where the lawe is vnderstande and perceaued of the beste wyse, there it doeth no moare but vtter synne, and brynge vs vnto the knowledge of oure selues, and therby kyll vs and make vs bonde vnto eternall dampnacyon and detters of the euerlastyng wrath of God, euen as he wel feleth and vnderstandeth whose conscyence is truely touched of the lawe. In suche daunger were we yer the lawe came, that we knewe not what sinne ment, nether yet knowe we the wrath of God vppon sinners, tyl the lawe hath vttered it. So seest thou that a man must haue some other thinge, ye and a greter and a more myghty thinge then the lawe, to make hym ryghteous and safe. They that vnderstande not the lawe on this wyse, are blinde and go to worke presumptuously, supposyng to satisfye the lawe with workes. For they knowe not that the lawe requyreth a fre, a willinge, a lusty and a louynge herte. Therfore they se not Moses ryght in the face, the vayle hangeth betwene and hydeth hys face, so that they cannot beholde the glorye of hys countenaunce, how that ye law is spirituall and requireth the hert. I maye of myne awne strength refrayne that I do myne enemye no hurte, but to loue him with all myne herte, and to put awaye wrathe clene oute of my mynd, can I not of myne awne strength. I maye refuse money of myne awne strenght, but to put away loue vnto ryches out of myne herte, can I not do of myne awne strenght. To abstayne from adultery as concernynge the outwarde dede, can I do of myne awne strenght, but not to desyre in myne hert is as vnpossyble vnto me as is to chose whether I will hongre or thurst, and yet so the lawe requireth. Wherfore of a mannes awne strength is the lawe neuer fulfylled, we must haue therunto goddes fauoure, and his spirite, purchased by Christes bloude. Neuertheles when I saye a man maye do many thinges outwardlye clene agaynst his herte, we must vnderstande that man is but dryuen of diuers appetites, and the greatest appetite ouer commeth the lesse & caryeth the man awaye vyolently with hyr. As when I desyre vengeaunce, and feare also the inconuenience that is lyke to folow, if feare be greater I abstayne, yf the appetite that desyreth vengaunce be greater, I cannot but prosecute the dede, as we se by experience in many murtherers and theues, which though they be brought into neuer so great perel of deeth, yet after they haue escaped, do euen the same agayne. And commen wemen prosecute their lustes because feare & shame are away, whe other which haue the same apetites in their hertes, abstaine at the least way outwardly or worke secretly beyng ouercome of feare and of shame, and so lyke wyse is it of al other appetites.

Flesshe spirit fyghte togeder

Further more he declareth, how the spyrite and the flesshe fyghte to gether in one man, and maketh ye ensample of him selfe, that we myght lerne to knowe how to worke a right, I meane to kyl sinne in our selues. He calleth both the spyrte and also the flesh a lawe, because that lyke as the nature of Goddys lawe is to dryue, to compell and to craue: euen so the flesshe dryueth, compelleth, craueth and rageth agaynst the spyrite, and wil haue her lustes satisfyed. On the other syde dryueth the spyrite, cryeth and fyghteth agaynst the flesshe, and will haue his luste satisfied. And this stryfe dureth in vs, as longe as we lyue, in some moare and in some lesse, as the spyrite or the flesshe is stronger, and the veri man his owne selfe is bothe the spyrite and the flesshe, which fyghteth with his awne selfe vntyll synne be vtterlye slayne, and we all together spiritual. In the .viii. Cha. he comforteth suche fyghters that they dispere not because of suche flesshe, other thinke that they are lesse in fauour w god. And he sheweth how ye synne remaining in vs hurteth not, for there is no daunger to them yt are in Christ which walke not after the flesshe, but fight against it.

The .viii. ch.

And he expoundeth more largely what the nature of the flesshe and the spyryte is, & how the spyrite cometh by Christ, which spyrte maketh vs spirituel, tameth, subdueth and mortifieth the flesh, and certifieth vs yt we are neuertheles the sonnes of god, and also beloued though that sinne rage neuer so muche in vs, so longe as we folow the spyrite and fight against sinne to kyl and mortifie it. And because nothig is so good to the mortifienge of the flesh, as ye crosse and tribulacion, he comforteth vs in our passions & afflictions by the assistence of the spyrite which maketh intercessione to god for vs mightely with gronynges yt passe mans vtteraunce, so that mas speache can not comprehende them: & with the mourninge also of the creatures with vs, of greate desire that they haue, that we were lowsed from sinne & corupcion of ye flesh. So se we that these thre Chapters, vi. vii. viii, do none other thinge so moche as to dryue vs vnto the ryghte worke of faith, which is to kil the old mane mortifie the flesshe.

The .ix. x. & xi chapters.

In the .ix. x. & xi. Chapters, he treateth of Gods predestinacion, whence it spryngeth altogether, whether we shal beleue or not beleue, be lowsed from synne or not be lowsed. By whiche predestinacion oure iustifiyng and saluacion are cleane taken out of oure handes, and put in the handes of god only which thinge is moost necessary of al. For we are so weake and so vncerteyne, that if it stode in vs there shoulde of a trueth no man be saued, the deuell no doubte would deceaue vs. But now is god sure that his predestinacion can not disceaue hym, nether any man withstande or let hym: and therfore haue we hope and trust agaynst synne. But here must a marke be set vnto those vnquiet, busye and hye clymminge spirites, how farre they shall go which fyrste of all brynge hether theyr hye reasons and pregnant wittes, and begin first from an hye to serche the botomles secretes of goddes predestinacion, whether they be predestinat or not.

This do ye lyke wise vnderstand

These must nedes ether cast them selues downe headlonge into desperation, or els comit them selues to fre chaunce careles, but folowe thou the ordre of thys Epistle, and nosel thy self w Christ & learne to vnderstand what the lawe & the gospel meane, & the office of both two yt thou mayest in the one knowe thy selfe, & how that thou hast of thy selfe no strenght, but to synne, and in the other the grace of Christe. And then se thou fyght against synne, and the fleshe as the .vii. fyrst. Chapters teache the. After that when

Harte comt, to the .viii. Chapters and art vnder the crosse and sufferinge of trybulacyon, the necessyte of predestinacion wyl ware swete, and thou shalt wel fele how precyous a thynge it is. For except thou haue borne the crosse of aduersyte and temptacyon, & hast felte thy selfe brought vnto the very brimme of desperacyon, yea and vnto hel gates thou canst neuer medle with the sentence of predestynacion wyth oute thyne own harme, and with out secret wrath and grudgyng in wardly agaynst God, for other wyse it shal not be possyble for the to thynke that God is ryghteous and iuste. Therfore must Adam be wel mortyfied and the fleshely wytte brought vtterly to nought, yer that thou mayst awaywith this thing, and drinke so stronge wyne. Take hede therfore vnto thy selfe, that thou drynke not wyne, whyle thou art yet but a suckling. For euery lerninge hath hys tyme, measure and age, and in Chryst is there a certayne chyldhod in which a man must be content wyth mylke for a season, vntyl he waxe stronge and growe vp a perfecte man in Christ, and be able to eate of more stronge meate. In the .xii. Chapter he geueth exhortacions. For this maner obserueth Paul in al his Epistles, fyrst he teacheth Chryst and the fayth, then exhorteth he to good workes, and vnto contynual mortyfieng of the fleshe. So here teacheth he good workes in dede, & the treue seruynge of God, and maketh al men Prestes, to offer vp not money & beastes as the maner was in the tyme of the lawe, but their owne bodyes with kyllyng and mortyfieng of the lustes of the fleshe. After that he descrybeth the outwarde conuersacyon of christen men how they ought to behaue them selues in spiritual thynges, how to teache, preache and rule in the congregacyon of Chryst, to serue one to another, to suffer al thinges pacyently, and to commyt the wrake and vengaunce to god, in conclusion how a Christen man ought to behaue hym selfe vnto al men, to frend, foo, or what so euer he be. These are the right workes of a Chrysten man which sprynge out of fayth. For faith kepeth not holy daye, nether suffereth any man to be ydle, wheresoeuer he dwelleth. In the .xiii. he teacheth to honoure the worde and temporal sweard. For though a mans lawe or ordinaunce make not a man good before God, nether iustifye him in the hert, yet are they ordeined for the furtheraunce of the comen welth, to maintain peace, to punish the euel and to defende the good. Therfore ought the good to honoure the temporal swerd and to haue it in reuerence, though as concernyng them selues, they nede it not, but wolde abstayne from euel of their owne accorde, ye and do good with out mans law, but by the lawe of the spirite which gouerneth the herte, and gydeth it vnto al that is the wyl of god.

Finally he comprehendeth and knitteth vp all in loue. Loue of her own nature bestoweth al that she hath and euen her owne selfe on that which is loued. Thou nedest not to byd a kind mother to be louinge vnto her onely sonne. Much lesse spirituall loue which hath eyes geuen her of God, nedeth not mans law to teche her to do her dutie. And as in ẏ begynnyng he dyd put forth Christ as the cause and auctoure of our ryghtewesnes and saluacion, euen so here setteth he him forth as an ensample to contersayte, that as he hath done to vs, euen so shoulde we do one to another.

In the .xiiii. Chapter he teacheth to deale soberly with the conscience of the weake in the fayth which vnderstand not yet the lybertie of Christ perfectly ynough, & to fauour the of Christen loue, & not to vse the lybertye of the fayth vnto hynderaunce, but vnto the furtheraunce and edifienge of the weake. For where such consideration is not, there foloweth debate and despisinge of the Gospell. It is better therfore, to forbeare the weake a whyle vntyll they waxe stronge, then that the learning of the Gospell should come altogether vnder fote. And such worke, is the singular worke of loue, and where loue is perfect there must nedes be such a respecte vnto the weake, a thinge that christ commanded and charged to be had aboue al thinges.

In the .xv. Chapter, he setteth forth Christ agayne to be folowed, if we also by hys ensample shoulde suffre other that are yet weake, as them that are fraile, open synners, vnlerned and vnexpert, and of lothsome maners, and not to caste them awaye forth withe, but to suffre them tyll they waxe better, and exhorte the in the meane tyme. For so dealt Christ in the Gospell, & now dealeth with vs dayly, sufferinge our imperfectnes, weaknes, conuersation, and maners not yet fashioned after the doctryne of the Gospell, but smell of the fleshe, ye and somtime breake out in outwarde dedes. After that to conclude with all he wysheth them encrease of fayth, peace and ioye of conscience, prayseth them, and committeth them vnto God and magnifieth hys office and administracion in the Gospell, and soberlye, and with greate discretion desyreth succoure and ayde of them for the poore saintes at Ierusalem, and it is all pure loue that he speaketh or dealeth with all. So finde we in thys pistle plenteously, vnto the vttermost, what soeuer a christen man or woman ought to knowe, that is to wete, what the lawe, the Gospell, synne, grace, fayth, righteousnes, Chryst, God, good workes, loue, hope, and the crosse are, and euen wherin the pythe of all that that pertayneth to the Christen faythe standeth, and how a Chrysten man, ought to behaue hym self vnto euery man, be he perfecte or a synner, good or bad, stronge or weake, frend or foo: and in conclusyon howe to behaue our selues both toward God, and towarde our selues also. And al thinges are profoundly grounded in the scriptures, and declared with ensamples of hym selfe, of the fathers and of the prophetes, that a man can here desyre no more. Wherfore it appeareth euidentlye, that Paules minde was to comprehende brefely in thys pistle all the whole learninge of Christes Gospell, and to prepare an introduction vnto all the olde testament. For without doubte, who soeuer hathe thys pistle perfectly in hys herte, the same hath the lyght and the effect of the old testament, wyth him, wherfore let euery man wythout exception exercise hym selfe there in dilygently, and recorde it nyght and daye continually vntyll he be fully acquainted therwith.

This epistle to ẏ Romayns is the [illegible] into al the scripture, ye and the herte that openeth the vnderstandinge of it.

The last cha.

The last Chapter is a Chapter of recommendacion, wherein he yet mingleth a good monycion that we shoulde beware of the tradicions and doctryne of men, which begyle the symple with sophistrye and learning that is not after the Gospel and drawe them from Chryste, and nosel them in weake & feble, (as Paul calleth them in the Epistell to the Galathians) in beggerly ceremonies for thentent that they wold lyue in fatte pastures and be in auctoritye and be taken as Christ, yea and aboue Chryste, and syt in the temple of God, that is to wite in the consciences of men, where god onely, hys worde, and hys Christ oughte to syt. Compare therfore al maner doctryne of men vnto the scripture & se whether they agree or not. And commit thy self whole & altogether vnto Christ & so shal he wyth hys holy spirite & wyt al his fulnes dwel in thy soul.

The somme and hole cause of the writing of this Epistle, is, to proue that a man is iustified by fayth onely: which proposytion who so denyeth, to him is not only this Epistle and al that Paul wryteth, but also the holy scripture so locked vp, that he shal neuer vnderstand it to his soules health. And to brynge a man to the vnderstanding & feeling that faith only iustifieth: Paul proueth that the hole nature of man is so poysoned and so corrupte, yea & so dead concernyng godly lyuing or godly thinking, ẏ it is impossyble for her to kepe ẏ lawe in ẏ sight of God. ẏ is to say, to loue it, & of loue & lust to do it as naturally as a man eateth or drinketh, vntil she be quickened againe & healed thorow faith. And by iustifienge vnderstande none other thinge then to be reconciled to God & to be restored vnto his fauour, and to haue thy synnes forgeuen thee. As when I saye God iustifieth vs, vnderstand therby, that God for Christes sake, merites and deseruinges onely receaueth vs vnto his mercy, fauoure and grace, and forgeueth vs our sinnes. And when I saie Christe iustifieth vs, vnderstad therby that Christe hath onely redemed vs, bought & delivered vs out of the wrath of god and damnacion, and hath with his workes only, purchased vs ẏ mercy, fauor, & grace of God & ẏ forgeuenes of our sinnes. And when I saie that faith only iustifieth, vnderstand therby ẏ faith & trust in ẏ trueth of god & in ẏ mercy promised vs for Christes sake, & for his deseruing & workes only, doth quiet ẏ conscience & certifi her ẏ our sinnes be forgeuen & we in the fauor of god

Iustifienge.

Furthermore sett before thyne eyes Christes workes and thyne owne workes. Christes workes onelye iustifye thee, and make satisfaction for thy synne, and thine owne workes not: that is to saye, quieteth thy conscience, and make thee sure that thy synnes are forgeuen thee, and not thyne owne workes. For the promise of mercye is made thee, for Christes workes sake, and not for thyne owne workes sake. Wherfore seing god hath not promysed that thyne owne workes shal saue thee, therfore fayth in thyne owne workes can neuer quiet thy conscience nor certifye thee before God (when god commeth to iudge or to take a recouering) that thy synnes are forgeuen thee. Beyond al thys, myne owne workes can neuer satisfye the lawe or paye her that I owe her. For I owe the lawe to loue her with al myne herte, soule power and myght. Which thinge to paye I am neuer able whyle I am compassed with fleshe. No, I can not ones beginne to loue the lawe, except I be fyrst sure, by fayth that god loueth me, and forgeueth me. Finally, that we saye fayth onelye iustifieth ought to offende no man. For if thys be true, that Christ onely redemed vs, Christ onely bare oure synnes, made satisfaction for theym, and purchased vs the fauoure of God, then must it nedes be true, that the trust only in Christes deseruing and in the promises of god the father made vs for Christes sake, doth onelye quyet the conscience, and certifye hes that the synnes are forgeuen. And when they saye, a man must repent, forsake synne, and haue a purpose to synne no more, as nye as he can and loue the lawe of God. Ergo fayth onely iustifieth not, I answere, that and all lyke argumentes are nought, and lyke to this. I must repente and be sory, the Gospell muste be preached me, and I must beleue it or else I cannot be partaker of mercye which Christ hath deserued for me, Ergo Christe only iustifieth me not, or Christ only hath not made satisfaction for my synnes. As this is a naughtie argument, so is the other.

Now go to reader, and accordinge to the ordre of Paules writing, euen so do thou. First beholde thi selfe dilygentlye in the lawe of God, and se there thy iust dampnacion. Secondarelye turne thine eyes to Christ, and see there the exceadinge mercye of the moost kinde and louinge father. Thyrdly remembre that Christ made not this attonemēt that thou shouldest angre god again, neyther died he for thy synnes, that thou sholdest liue still in them, nether clensed he thee, that thou shouldeste returne, as a swine, vnto thyne olde podell agayne. but that thou shouldeste bee a newe creature and lyue a newe lyfe after the wyll of God, and not of the fleshe.

And be dyligent least thorow thyne owne negligence and vnthanckfulnes, thou lose this fauoure and mercye agayne.

Farewell.

The ende of the prologe to the Romaynes.

¶ The Epistel of the Apostle Saynct Paull to the Romayns.

¶ Paul declareth his loue towarde ye Romaines, sheweth what the Gospell is with ye frute therof, & rebuketh the beestlynes of the fleshe.

The fyrst Chapter.

Paull the seruaunte of Jesus
Christ called to be an Apos-
A tle, put a parte to preache ye
Gospell of God, which he
promysed afore by his Prophetes in ye
holy scriptures ye make mencion of his
sonne, the which was begotten of ye seed
of Dauid, as pertayninge to ye fleshe:
and declared to bee ye sonne of God, wt
power of the Holy goost ye sanctifyeth,
sence ye time that Jesus Christ our Lor-
de rose agayne from deathe, by whome
wee haue receaued grace & Apostleshyp
to bring all maner Heathen people vnto
the obedyence of fayth, that is in his na-
me: of ye which Heathen are ye a part al-
so, which are Jesus Christes by voca-
cion.
To all you of Rome beloued of God, &
a* sayntes by callynge. b* Grace be wt
you and peace from God oure father, &
frõ the Lorde Jesus Christ.
Fyrst verely I thanke my God thorow
B Jesus Christ, for you all, because you-
re fayth is publisshed throughout all
the worlde. For God is my witnes, whõ
I serue wt my spirite in the Gospell of
his sonne, that wt out ceasynge I make
mencion of you al wayes i my prayers,
besechinge that at one tyme or other, a
prosperous iorney (by the will of God)
myght fortune me, to come vnto you.
For I longe to see you, that I myghte
bestowe among you some spyritual gyf-
te, to strenghte you with all: that is, yt I
might haue consolacion to gether with
you, through the commen fayth, which
both ye and I haue.
I wolde that ye shulde knowe bre-
thren, howe that I haue often tymes
purposed to com vnto you (but haue be
let hytherto) to haue som frute amonge
you, as I haue amounge other of the
Gentyles.
For I am detter both to the Grekes &
to them which are no Grekes, vnto the
learned and also vnto the vnlearned.
Lyke wyse, as moche as in me is I am
redy to preach the Gospel to you of Ro-
me also. For I am not asshamed of the
gospel of Christ because it is the power
of God vnto saluacyõ to al that beleue,
namely to the Jew, and also to the Gen
tyle. c* For by it ye ryghtewesnes which
commeth of God/ is opened, from fayth
to d* faythe. As it is written: the Juste
shall lyue by fayth. C
For the wrath of God apereth from
heauen agaynst al vngodlynes, & vnry-
ghtewesnes of men which withholde ye
trueth in vnrighte wesnes: seyng/ what
maye bee knowen of God, that same
is manifeste among them. For God did
shew it vnto them. So that hys inuisi-
ble thynges: that is to say, hys eternall
power and godhead/ are vnderstande
and sene, by the workes from the crea-
cion of ye world. So that they are wyth
oute excuse, in as moche, as when they
knewe God, they glorified him not as
God, nether were thankfull but were
full of vanities in their imaginacions,
and their folisshe hertes were blynded.
When they counted them selues wyse,
they became foles and turned the glory
of the immortall God, vnto the simili-
tude of the ymage of mortal man, and
of byrdes, and foure foted beastes, and
of serpentes. Wherfore God lyke wy-
se gaue them vp vnto their hertes lust-
es, vnto vnclennes, to defyle their aw-
ne bodyes betwene them selues: which
tourned hys truthe vnto a lye, and wor
shypped and serued the creatures mo-
re then the maker, which is blessed for
euer. Amen. For this cause God gaue
them vp vnto shamfull lustes. For eue
their wemen dyd chaunge the naturall D
vse vnto the vnnatural. And lyke wyse
also the men lefte the natural vse of the
woman, and brent in their lustes one to
another. And mã wt mã wroght filthi-
nes, and receued in them selues the re-
warde of their errour, as it was accor
dynge.
And as it semed not good vnto them
to be a knowen of god, euen so god deli
uered them vp vnto a leawd mynde, yt
they shuld do those thinges which were
not comely, beinge full of all vnrighte
ous doynge, of Fornicacion, wicked-

nes, couetousnes, maliciousnes, full
of enuie, morther, debate, disceyte, euell
condicyoned, whisperers, backbyters,
haters of god, doers of wrong, proude
bosters, bringers vp of euell thynges,
disobedient to father ād mother, wout
vnderstādig, couenaūt breakers, vnlo-
vig trucebrekers ꝫ mercyles. Which mē
thogh they knew ꝧ rightwesnes of god
how ꝧ they which comit such thiges are
worthy of death, yet not onely do the sa
me, but also haue * pleasure i them that
do them.

The Notes

a * Saynctes by callyng is as much to saie, as cal-
led to be saynctes, called to holines and holy lyuige:
for the scripture is acustomed to cal them that be a
liue saintes, & it ought to be al one, to saye, a saynct
and a Chrysten man or a Christian

b * Grace be with you and peace. By grace, here vn
derstand the fauour of god wher wt he freiye forge-
ueth synnes. By peace, the tranquylite of consciēce
procedyng therof.

c * For by it the ryghtwesnes which cometh of god,
is opened, that is by the preching of the gospel, the
imputacyon of ryghtewesnes wherwith God repu-
teth and pronounceth vs rightwes freilye thorowe
mercy, is euydently declared.

d * From fayth to fayth, that is from an vnperfect
fayth to a perfect, from a weake fayth to a strōger,
& from one batayle of fayeth to another, for as wee
haue escaped one ieopardy thorow fayth, another
inuadeth vs, thorow which we muste wade by the
helpe of fayth also

* To haue pleasure in another mans synes is grea
ter wyckednes then to synne thy selfe.

¶ He rebuketh the Iewes, which as touching sin-
ne are lyke the heathen, yea worse then they.

¶ The .ii. Chapter.

A Therfore arte thou inexcusa
ble O man, whosoeuer thou
be that * iudgeste. For in ꝧ
same wherin thou iudgeste
another, thou condemnest
thy selfe. For thou that iudgest doest e
uen the same self thynges. But we are
sure that the iudgment of god is accor
dyng to trueth, against them which cō-
myt such thinges.

Thinckest thou thys O thou man ꝧ
iudgest them which do such thynges, &
yet doest euen the very same, that thou
shal escape ꝧ iudgmēt of God. Eyther
dyspisest thou ꝧ ritches of his goodnes
pacience and longe sufferaunce, and re-
membrest not how ꝧ the kyndnes of god
ledeth the to repentaunce.

But thou after thyne harde herte
that cannot repent, heapest ꝧ to gether
the treasure of wrath agaīst the dai of ve
geaūce, whē shalbe opened ꝧ ryghtwes
iudgement, of god * which will reward
euery man according to hys dedes:
that is to saye, Prayse, honoure and
immortalite, to them whych contynue i
good doynge, & seke eternall lyfe. But
vnto them that are rebellious ād diso-
bey the trueth, ād folowe iniquytie, shal
come indignacion and wrath, tribula-
cion and angwyshe vpon the soule of
euery man that doth euyll: of ꝧ Iewe
fyrst, and also of the Gentyl. To euery B
man that doth good shall come prayse,
honoure, and peace, to the Iewe fyrst,
and also to the Gentyl. For ther is no
parcialite wt God. But whosoeuer ha-
th synned with out lawe, shall perishe
wt out law: And as many as haue sined
vnder the law, shalbe iudged bi ꝧ lawe:
* For before God they are not ryghte-
ous which heare the lawe; but the do-
ers of the law shalbe iustified. For yf ꝧ
Gentyles which haue no law, do of na-
ture the thynges contayned in the lawe
then they hauynge no lawe, are a lawe
vnto them selues, which shew ꝧ dedes
of the law writen in their hertes: while
their conscience beare the witnesse vn-
to them and also their thoughtes, accu
synge on another or excusynge, at the
dai whē god shal iudge ꝧ secretes of mē
by Iesus christ, accordig to my gospel.

Beholde, thou arte called a Iewe,
and trustest in the lawe and reioysist in
god, and knowest his will, and hast ex-
perience of good and bad, in that ꝧ art
informed by the lawe: and belevest ꝧ
thy selfe arte a gyde vnto the blynde, a
lyght to them whych are in darcknes,
an informer of them whych lack discre- C
cion, a teacher of vnlearned, which
haste the exāmple of that which ought
to be knowen, and of the truth, in the la
we. But thou whych teachest another,
teachest not thy self: Thou preachest a
man shuld not steale: and yet thou stea-
lest: thou sayst, a mā shuld not cōmyt ad
uoutery & thou breakest wedlok. Thou
abhorrest ymages, and robbest god of
his honoure.

Thou reioisest in the law, and thorowe
breaking the lawe, dishonourest God.
For the name of god is euell spoken of
amonge the Gentiles thorowe you, as
it is wrytten.

circumcision verely auayleth, yf thou kepe the lawe. But yf thou breake the lawe, thy circumcision is made vncircumcision. Therfore yf the vncircumcised kepe the ryght thinges conteyned in ẏ lawe: shal not his vncircumcisiō be counted for circumcision? And shall not vncircumcision which is by nature (yf it kepe ẏ lawe) iudge the, whiche beynge vnder ẏ letter and circumcisiō, dost trāgresse the lawe? For hee is not a Jewe, which is a Jewe outwarde. Nether is that thinge circumcision which is outwarde in the flesshe. But hee is a Jewe which is hid within, & the circumcision of the herte is ẏ true circūcisiō, which is ẏ sprete & not iṅ ẏ letter. whose praise is not of men, but of God.

The Notes

a. To iudge, here (as in many other places) signyeth to condemne other and esteame thy selfe rightwes.

b. Which wyl rewarde euery man accordynge to his dedes. This saieng may no man so vnderstād, as though workes dyd iustify before God: for thē maketh he this whole Epistle false, which only laboureth to proue that our synnes are forgeuen frely through mercy, for Christes sake, and not for our deseruinges or workes. Know ye therfore that. S. Paul doth here ascribe iustifycatyō to workes, but describeth them that are rightwes, by the thing ẏ foloweth, that is by their fruites what they be. He wyl reward euery man &c, ẏ is to the rightwes wyll he geue lyfe, and to the vnrightwes payne.

c. For before God they are not righwes, &c, but the doares of the lawe shalbe iustified, that is, shal be pronounced iust and rightwes. This sentence is onely spoken to the rebuke of the Jewes, settynge no smal stoare by them selues in the behalfe of the law, which yet they kept not.

This thing layeth Paul to their charges, on thys wyse. It is not ynough for ẏ O thou Jewe to here the lawe only and to be a professour therof, & a lerner to it, but if thou wilt nedes be iustified & made rightwes in the syght of God by the lawe, as thou so greately crakest, then must thou kepe the lawe, not onely here it, now that doste thou not, but are gyltie of the breaking of it, and therfore must thou haue another waye to be com rightwes in ẏ syght of god, then by the keping of the lawe, which is, as this whole Epistle both after and before playnely proueth fayth, that fastly beleueth synnes to be forgeuen frely by Christ, not for our workes or deseruynges, no not when we haue done the best that we can. Luke. xvii.

And to this purpose doth. S. Ambrose wryting on this selfe same text expound Paul, sayeng, not they are rightwes which heare the lawe, but which beleue in Christe whome the lawe promised affyrmynge playnelye, that to beleue in hym, is to do the lawe.

¶ He sheweth what preferment the Jewes haue, & that both ẏ Jewes and Gentiles are vnder synne, & are iustifyed only by the grace of God in Christ.

¶ The. iii. Chapter.

What preferment then hath A
the Jewe? other what auauntageth circumcision? Surely very moche. First vnto
them was committed the
worde of God. What then though some of them dyd not beleue? shal their vnbeleue make the promes of God without effecte? god forbid: Let god be true,
ād all men lyars, as it is written: that ẏ
myghtest be iustifyed in thy sayinge, and
shuldest ouercome, when ẏ arte iudged.
Yf oure vnryghtewesnes make the
rightwesnes of God more excellēt: what
shall we saye? Is God vnrighteous
which taketh vengaunce? I speake after ẏ maner of mē. God forbid. For how
then shall God iudge the worlde? If the
veritie of God appeare more excellent
thorow my lye, vnto his prayse, why ā I
hence forth iudged as a synner? and say
not rather (as men euyll speake of vs,
and as some affyrme that we saye) let vs
do euil ẏ good maye come therof. Who- B
se damnacyon is iuste.
What say we then? Are we better thē
they? No, i no wyse. For we haue alredy
proued how ẏ both Jewes & Gētils are
al vnder sine, as it is wrettē there is non
righteous no not one: ther is none ẏ vnderstandeth, there is none ẏ seketh after
god they are al gone out of ẏ waye, they
are al vnprofitable/ ther is none ẏ doeth
good, no not one. Their throte is an opē
sepulchre/ wyth their tonges they haue
disceaued: the poyson of aspes is vnder
their lyppes. Whose mouthes are full
of cursynge and bytternes. Their fete
are swyfte to shed bloud. Destruccyon
and wretchednes are in their wayes.
And the way of peace they haue not knowen. There is no feare of God before
their eyes.
Ye and we knowe that whatsoeuer the
lawe sayth, he saith it to them which are
vnder ẏ lawe. That al mouthes maie be
stopped, and all the worlde be subdued to God because that by ẏ dedes of
the lawe shall no flesshe be iustifyed in
ẏ sight of God. For by the law cōmeth
the knowledge of synne. C
Now verely is the ryghtewesnes that
cometh of God declared with out fulfyllinge of the lawe/ hauynge witnes yet
of the lawe and of the Prophetes.

The

The ryghtewesnes no doute whiche is good before God, cometh by the fayth of Jesus Christ, unto all and upon all that beleue.

Ther is no dyfference: for all haue synned and lacke the praise that is of ualoure before God: but a * are iustified frely by his grace, through the redempcion that is in Christ Jesus, whom God hath made a seate of mercy thorow faith in his bloude, to shewe ÿ ryghtewesnes which before him is of ualoure, in ÿ he forgiueth the synes that are passed, which God dyd suffre to shewe at this tyme, the ryghtewesnes that is alowed of hi, that hee myght bee counted iust, and a iustifier of hi which beleueth ō Jesus. B

Where is thē thi reioysinge? It is excluded. By what lawe? bi the lawe of workes? Naye: but by ÿ lawe of fayth.

Therfore wee holde ÿ a man is iustifyed by fayth without the dedes of ÿ lawe. Is hee the God of the Jewes onlye? Is hee not also ÿ God of ÿ Gentiles? Yes, euen of the Gentiles also. For it is God only which iustifieth circūcision whiche is of fayth, and uncircūcisyō thorow fayth. Do wee thē destroie ÿ lawe thorow faythe? God forbid. But wee rather maynteyne the lawe.

The Notes.

a * Are iustifyed freely by his grace. This sayenge doeth. S. Ambrose expounde on this wise: they working nothing nor acquyting him any whit, are iustyfied by faith alone, by the gyft of god. Thys word, alone, (although many be therwith unwisely offended) is also euydentely expressed by. S. Paul hymselfe, in these wordes, frely wout the lawe, wout workes, it is a gyft and such lyke, which ÿ must marke, for they are alone w this forsaide exposicion of. S. Ambrose, by faith alone we are iustyfyed which sayenge signyfieth this much. Onely by the belefe wherw we beleue that the mercy of god graūted in Christes bloude doth saue us, are wee pronounced rightwes. This word alone excludeth workes, not that thou shouldest not do thē: for unto al good workes commaunded in the scripture art thou bounde and called to walke in them, and must earnestly studie and endeuoure thy self to leue none of them undone: but that thou shuldest in no condycion thincke, that thou art therby iustyfyed or made rightwes before God.

He declareth by the example of Abraham, ÿ faythe iustyfyeth, and not the lawe, nor the workes

The .iiii. Chapter.

A What shal we saye then, ÿ Abrahā our father as pertaynynge to the fleshe, dyd fynde? If Abraham were iustified by dedes, then hathe he wherin to reioyce: but not wyth God. For what sayth ÿ scripture? Abraham beleued God, and it was counted unto him for ryghtewesnes. To him ÿ worketh, is the reward not reckened of fauoure, but of duty. To him ÿ worketh not but beleueth on him that iustifieth the ungodly, is his fayth coūted for ryghtewesnes. Euen as Dauid descrybeth the blessedfulnes of the man unto whom God ascribeth ryghtewesnes wythout dedes. Blessed are they, whose unrightewsnes are forgeuen and whose synnes are couered. Blessed is that man to whom the Lorde imputeth not synne.

Came this blessednes then upon ÿ circūcised or upon the uncircumcised? B
We saye uerely how that fayth was rekened to Abraham for rightewesnes. How was it rekened? in the time of circumcisyon? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet uncircumcised. And he receaued the signe of circūcysyon, as a seale of the ryghtewesnes which is by faith, which fayth he had yet beynge uncircumcised: that he shulde be the father of all them that beleue, though they be not circumcised, ÿ rightewesnes myght be imputed to them alse: and that he myght be the father of ÿ circumcised, not because they are circūcised only: but because they walke also in the steppes of that fayth that was in oure father Abraham before the tyme of circumcisyon.

For the promes that he shuld be the heyre of the worlde, was not geuen to Abraham or to hys seed thorow the lawe: but thorow the ryghtewesnes which cometh of fayth. For yf they which are of the lawe, be heyres, then is fayth but uaine, and the promes of none effecte. Because the lawe causeth wrath. For where no law is, there is no transgressyon. a * Therfore by fayth is ÿ inheritaunce geuen ÿ it might com of fauoure: & ÿ promes myght be sure to al ÿ seed. Not to thē only which ar of ÿ law: C
but also to them which are of the faith of Abrahā, which is ÿ father of us all. As it is wrytten: I haue made the a father to many nacions, euen before God whi-

whome thou hast beleued, which quyc-
keneth the deed, ãd calleth those thiges
which be not, as though they were.
D Which Abraham contrary to hope,
beleued in hope, that he shuld be the fa-
ther of many nacyons, accordynge to ẏ
which was spoken: So shal thi sede be.
And he faynted not i ẏ fayth, nor yet cõ-
sydered his owne body which was now
dead, euen when he was al most an hũ-
dreth yeare old: nether yet ẏ Sara was
past chylde berynge. He stakered not at
the promes of God thorowe vnbelefe:
but was made stronge in the fayth,
and gaue honoure to GOD full cer-
tyfyed, that what he had promysed, that
he was able to make good. And ther-
fore was it rekened to hym for ryghte-
wesnes.

It is not wrytten for hym onelye, ẏ
it was rekened to him for righte wesnes
but also for vs, to whom it shalbe coũ-
ted for ryghtewesnes, so we beleue on
hym that raysed vp Jesus oure Lorde
from death: whych was delyuered for
oure synnes, & rose agayne for to iusty-
fye vs.

The Notes.

a* Therfore by fayth. &c. that ẏ promes might be sure. that is therfore are ye pronoũced righteous by fayth (by whiche vnderstande euen the mercye of God, receaued by faith, that the conscience might be surely certified of the wil of God, and of the promises of the gospel that is of remission of sinnes, of reconsiliacion or reputacion of righteousnes, ãd of the gyft of euerlasting life, that these thinges shall surely be performed, which were not possyble yf the promes shulde depende or hange on oure workes. For then shulde the conscience be vnsure doutinge whether we had workes ynowghe, whether God wolde be merciful, whether the law which we knowe we haue transgressed; wolde condemne vs &c.

Now when doutefulnes remayneth in vs there remayneth also fearfulnes, by which cometh desperacion and deeth: for so longe as the lawe sheweth vs ẏ anger of God, feare & deeth cã not be ouercõe. Therfore must we nedes stickefastly to fayth in the merciful promises of God surely certifieth ẏ they shalbe fulfilled al though our workes haue not deserued ẏ fulfillinges of them.

The power of fayth, hope & loue: & how death raigned from Adã vnto Christ, by whome onely we haue forgeuenesse of sinnes.

The .v. Chapter.

A Because therfore that we are iustifyed by faith, a* we are at peace with God thorow our Lord Jesus Christ: by whome we haue a waye in thorowe fayth, vnto thys grace wherin we stand and reioyce in hope of ẏ praise
that shalbe geuen of god. Nether do we
so onely: but also we reioyce in the try-
bulacyon. For we know that trybulacy
on bringeth pacience / pacyẽce bryngeth
experyence, experyence bryngeth hope.
And b* hope maketh not ashamed for ẏ
loue of God is sheed abrode in our her-
tes by the holy goost, whyche is geuen
vnto vs.

For when we were yet weake, accor
dynge to the tyme: Christe dyed for vs
whych were vngodly. Yet scace wil ani
man dye for a ryghtwes man. Peraduẽ
ture for a good manne durste a manne
dye. * But god setteth oute hys B
loue ẏ he hath to vs, seynge ẏ while we
were yet sinners, Christ died for vs.
Muche more then now (seynge we are
iustyfyed in hys bloude) shal we be sa-
ued from wrath thorow hym.
For yf when we were enemies, we were
recõciled to God by ẏ death of his son-
ne: moche more, seynge wee are recõcy-
led, wee shalbe preserued by his life.
Not only so, but wee also ioye in God
by ẏ meanes of our Lorde Jesus Chri-
ste, by whom wee haue receaued recon-
ciliation. Wherfore as by one mã sinne
entred ito the worlde / & deeth by ẏ mea C
nes of sinne. And so deeth went ouer all
men, in so muche ẏ all men sinned. For
euen vnto the tyme of the lawe was sine
in ẏ worlde / but synne was not regar-
ded, as longe as ther was no lawe: ne
uertheless deeth raygned from Adã to
Moyses, euen ouer them also ẏ sined
not, w lyke transgression as did Adam:
which is the similytude of him that is
to come. But the gyfte is not lyke as ẏ
sine. For yf thorow the sine of one, ma
ny bee deed: moche more plenteous vp
on many was ẏ grace of God and gyf-
te by grace whiche grace was geuen by
one man Jesus Christ.
And ẏ gyft is not ouer one sine, as deth
cã thorow one sine of one ẏ sined. For
dãnacion came of one sine vnto cõdẽna
ciõ: but ẏ gift came to iustify frõ many
synnes. For yf by the sinne of one, deeth
raygned by the meanes of one: moche
more shall they which receue aboundã-
ce of grace and of the gifte of ryghtewes
nes / raigne in lyfe by the meanes of one
(ẏ is to saie) Jesus Christ.

Lyke wise then as by the synne of one condemnacion came on all men: euē so by the iustifyinge of one commeth the ryghtewesnes that bryngeth lyfe vpon al mē. For as by one mannes dysobedience many became synners: so by ÿ obediēce of on shal many be made ryghte⁹. But the * lawe, in the meane tyme entred in, that synne shoulde encrease. Neuertheles where aboundance of sinne was, there was more plenteousnesse of grace. That as sin had rayned vnto death, euen so might grace raygne thorow ryghtewesnes, vnto eternall lyfe, by the helpe of Jesu Christ.

The Notes.

a * To be at peace wyth god is non other thing then to haue trāquillite and rest in oure hertes toward god knowing asuredlye that we be accepted of him and do please him, which thing we finde by fayth onely in that it receaueth forgeuenes of synnes, & geuenes of lyfe euerlasting by mercy obtaynede at Christes bloude. Oure awne workes cā bryng no soch trāquilite, because they be vnsure and engender doubt, of which foloweth desperacion and of it dampnacion. * b We are not ashamed of our hope for we are sure by the death of Christ that god loueth vs & wyll bringe oure hope to passe.

Adās disobedience damned vs al, yer we oure selues wrought euel. And Christes obedience saueth vs al yer we our selues, worke any good.

The lawe encreaseth synne and maketh our nature more gredy to do euel because ÿ law ministre the no power nor lust to that she biddeth, or to refraine from that she forbiddeth. Gala. iii. d

¶ For so much as we be deliuered thorow christ frō synne, we must facion our selues to lyue as the seruauntes of god, and not after our owne lustes. The onlyke rewarde of ryghtewesnes & synne.

¶ The. vi. Chapter.

A What shal we say then? Shal
we contynue in sinne, ÿ ther
maye be aboūdaūce of gra
ce? God forbid: How shal
we that are deade as tou-
chyng synne, lyue any lenger therin? *
Remembre ye not that al we which are
baptised in ÿ name of Jesu Christe are
baptised to dye wyth him? We are bury-
ed wyth him by baptime, for to dye ÿ lyke
wise as Christ was raised vp frō deeth
by the glory of the father, euen we so al-
so shulde walke in a newe life. For if
we be graft in death like vnto hym: euē
so must we be in the resurreccion. That
we must remembre that our olde mā is
crucified wyth him also, that the bodye of
synne might vtterly be destroied, ÿ hence
forth we shoulde not be seruauntes of
B synne. For he ÿ is dead, is iustifyed frō
sinne. Wherfore yf we be ded wyth Christ,
we beleue that we shal liue wyth hi: remēbring ÿ Christ once raised frō death dyeth no more, deth hath nomore power ouer hi: for as touchig ÿ he died, he died cōcerning sine, once. And as touchig ÿ he liueth, he liueth vnto god. Lyke wise imagē ye also, that ye are a * dead concernyng sinne, but are aliue vnto god thorow Jesus Christe oure Lorde. b Let not sinne raigne therfore in your mortal bodies, that ye shuld therunto obey in the lustes of it. Nether geue ye youre menbres as instrumentes of vnrightewesnes vnto synne: but geue your selues vnto God as they that are a lyue from deth. And geue your members as instrumentes of ryghtewesnes vnto god, let not sinne haue power ouer you. For ye are not vnder the lawe/ but vnder
grace. What then? Shall we synne, be
cause we are not vnder ÿ lawe: but vn-
der grace? God forbyd. * Remember ye C
not how that to whō soeuer ye commyt
your selues as seruauntes to obei: his
seruantes ye are to whō ye obeye: whether it be of synne vnto death, or of obedience vnto ryghtewesnes? God be thanked, that though ye were once the seruauntes of synne, ye haue yet obeyed wyth herte vnto the forme of doctrine where vnto ye were delyuered. Ye are thē made fre from synne, and are become the seruauntes of ryghtewesnes. k

I will speake grosly because of the infirmitie of youre fleshe. As ye haue geuen youre menbers seruauntes to vnclenes and to iniquitie from iniquitye vnto iniquitye: euen so nowe geue your members seruantes vnto ryghtewesnes, that ye maye be sanctifyed. For
when ye were the seruauntes of synne/
ye wer not vnder ryghtewesnes. What D
frute had ye thē in those thinges, wherof yee are now asshamed. For the ende of those thinges is death. But now are ye deliuered frō synne, & made ÿ seruaūtes of God, & haue youre frute that ye shuld be sanctified, & the ende euerlastinge life. For the rewarde of synne is death: but eternall * life is the gifte of God, thorow Jesus Christ our Lord

The notes.

a * To dye vnto synne is, not to obey the desires and concupiscences of synne.

Eternal lyfe is the deseruynge of Christ.
¶ Christ hath delyuered vs from the lawe and death. Paul sheweth what the fleshe and outwarde man is, and calleth it the lawe of the membres.

The .vii. Chapter.

Remembre ye not brethren (I
A speake to them yt know ye lawe) how yt ye law hath power ouer a mã as long as it endureth: For the woman
which is in subiection to a man, is bounde by ye lawe to the man, as long as he
lyueth. If the man be dead, she is lowsed from the lawe of the man. So then
yf whyle the man lyueth she couple her
selfe wt an other man, she shalbe counted
a wedlocke breaker. But if the man be
deed, she is fre from the lawe: so that, she
is no wedlock breaker, though she couple her selfe with an other man.
B Euen so ye my brethren, a are dead concernyng the lawe by the body of Christ,
that ye shoulde be coupled to an other
(I meane to hym that is rysen agayne
from death) that we should bring forth
frute vnto god. For when we were in ye
fleshe, the lustes of sinne which were stered vp by ye lawe, raigned in our mẽbres,
to bryng forth frute vnto death. But
now are we delyuered from the lawe & dead frõ yt wher vnto we wer i bõdage
yt we should serue in a new conuersacion
of the spyrete, and not in the old conuersacion of the letter.
C What shal we saye then? is the lawe sinne? God forbid: but I knewe not what
sine ment but by ye lawe. For I had not
knowne what lust had meant, excepte ye
lawe had saide, * yu shalt not lust. But
sinne toke an occasiõ by ye meanes of ye
cõmaũdement & wrought in me al maner of concupiscẽce For verely wtout ye
lawe, sinne was dead. I once liued wtout law. But whẽ ye cõmaũdemẽt came
sinne reuiued, & I was deed. And ye very same cõmaũdemẽt which was ordened vnto lyfe, was foũde to be vnto me
an occasion of death. For synne toke
occasyon by the meanes of ye cõmaundemẽt, & so disceaued me, & by ye selfcõmaũdment slewe me. Wherfore ye lawe
is holy, & ye cõmaũdement holy, iust ãd
good. Was yt the which is good, made
death vnto me? God forbid. Naye sinne
was death vnto me, yt it might appere,
how yt sine by ye meanes of yt whych is
good, had wroghte death i me: yt sinne
which is vnder ye cõmaũd mẽt myght
be out of measure sinful. For we know yt
ye lawe is spiritual: but I ã carnal solde
vnder sin, because I wot not what I do.
For what I wolde, that do I not: but
what I hate, that do I. If I do nowe
that which I wold not, I graunte, to
the lawe that it is good. So thẽ now it
is not I that do it, but synne that dwelleth i me. For I know, that in me (that
is to saye in my flesh) dwelleth no good
thing. To wyl is present with me: but
I fynde no meanes to performe that
which is good. For I do not that good
thinge, whych I wolde, but that euill
do I, which I wolde not. Finally yf I
do that I wolde not, then is it not I yt
do it, but sinne that dwelleth in me doth
it. I fynde then by the lawe, that when
I wolde do good / euell is present with
me. I delyte in the lawe of god, concernyng the inner man. But I se an other
lawe in my mẽbres rebelling agaynste
the lawe of my minde, and subduing me
vn to the lawe of Sinne which is in my
membres . O wretched man yt
I am who shal delyuer me from this
body of deathe? I thanke god thorow Jesus Christ oure lord. So then I my self
in my mynde serue the lawe of god, and
in my fleshe the lawe of synne.

The Notes.

a. Are deed concernyng the lawe. To be deed concernynge the lawe is to be made free from the lawe and from the burthen therof, and to receaue the spyryte by which we may do after ye law. And the same is to be delyuered from the lawe of deth.
To be solde vnder synne, is to be made a bondmane to the wyll of Sinne onely.

¶ The lawe of the spirite geueth lyfe. The spirit of God maketh vs good chylderen and heyres wt Christ The aboundant loue of god cannot be separated.

The viii. Chapter. ✠

There is then no dampnacion
A to them which are in Chryste
Jesu, whych walke not after
the flesh: but after the spirite.
For the lawe of the spiryte,
yt bringeth life throw Jesus Christ, hath
delyuered me from the lawe of synne ãd
death. For what the lawe coulde not do
in as much as it was weake because of
the flesh, that performed God and sent
his sonne in the sinnefull fleshe, and by
synne dampned synne in the flesh: that ye
righteousnes requyred of ye lawe, myght

*Synne is taken here for a synne offerynge after the vse of the hebrewe tonge.

a ye are not geuen to the flesshe. To be geuen to the flessh, is to lyue in the workes of the flesshe which are recyted Galat. v. d.

be fulfilled in vs, which walke not after
the flesh, but after the spirite. For they ÿ
are carnall, are carnallye mynded. But
they that are spirituall, are gostly myn-
ded. To be carnally mynded, is death.
but to be spiritualy mi̅ded is life & peace
Because that the fleshly mynde is em-
nyte agaist god: for it is not obedient to
ÿ lawe of God/nether can be. So then
they ÿ are geue̅ to the flesh cannot please
God. But a ye are not geuen to the fle-
she, but to the *spirite: yf so be that the
spirite of God dwel in you. If ther be
eny man that hath not ÿ spirite of Christ
the same is none of hys. If Christ be
in you, the body is dead because of syn-
ne: but the spirite is lyfe for ryghtewes-
nes sake. Wherfore yf ÿ spirite of him ÿ
raysed vp Jesus from death, dwell in
you: euen he ÿ raysed vp Christ from
death, shall quicken your mortal body-
es, because ÿ his spirite dwelleth in you.
C ✠ Therfore brethren we are now
detters, not to the flesshe, to liue after ÿ
flessh. For yf ye lyue after the flesshe, ye
must dye. But yf ye mortifye the dedes
of the body by the helpe of the spirite/ye
shall lyue. For as many as are led by ÿ
spirete of God: they are the sonnes of god
For ye haue not receaued the spirete of
bondage to feare eny moare, but ye ha-
ue receaued the spirete of *adopcion wher
by we cry Abba father. The same spi-
rite certifyeth oure spirete that we are ÿ
sonnes of God. If we be sonnes, we are
also heyres, ÿ heyres I meane of God
and heyres anexed wt Christ, yf so be ÿ
we suffer to gether, ÿ we maye be glo-
rified to gether.
✠ For I suppose ÿ ÿ afflictio̅s of this
lyfe, are not worthy of the glory which
shalbe shewed vpon vs. Also ÿ feruent
desyre of ÿ creatures abydeth lokyn-
ge when ÿ sonnes of God shal appea-
re, because the creatures are subdued
D to vanyte agaynst their wil. but for his
will whych subdueth them in hope. For
ÿ very creatures shalbe delyuered from
ÿ bondage of corrupcion into ÿ glorye-
ous libertie of ÿ sonnes of god. For we
know that euery creature groneth with
vs also, and trauayleth in payne euen
vnto this tyme
Not they only, but euen we also wych
haue the fyrste fruites of the Spyrite
morne in oure selues and wayte for ÿ (
adopcion) and loke for ÿ deliuerance of
oure bodyes. ✠ For we are saued bi
hope. But hope that is sene is no hope
for how can a ma̅ hope for ÿ which he se
eth? But if we hope for that we se not,
the̅ do we with pacience abide for it.
Lyke wyse the spirite also helpeth
oure infirmities. For wee knowe not
what to desyre, as we ought: but the
spirite maketh intercession mightely for E
vs with groninges, which ca̅ not be ex-
pressed with to̅g. And he that searcheth
the hertes, knoweth the meaninge of ÿ
spirite: for he maketh Intercessio̅ for ÿ
sainctes, acordig to ÿ pleasure of god.
✠ For we knowe that all thinges wor-
ke for the best vnto them that loue God
which also are called* of purpose. For
those whych he knew before, he also or-
deyned before, that they shoulde be ly-
ke fashioned vnto the shape of his son-
ne/that he myght be the fyrste begotten
sonne among manye brethren. Moreo-
uer which he appointed before them al-
so he called, and whiche he called, them
also he iustified, which he iustifyed, the̅
he also glorifyed. What shall we then
saye to these thinges? yf God be on our
syde/who can be against vs? which spa
red not hys owne sonne, but gaue hi̅ for
vs all: how shal he not wt hi̅ geue vs al-
thigs also? Who shal lay any thing to ÿ
charg of gods chosen? it is god ÿ iustifieth
who the̅ shal co̅depne? it is Christ which F
is dead/ye rather rise again, which is al
so on the right hand of god & maketh in
tercession for vs. Who shal separa-
te vs from the loue* of god? shal trybu
lacion? or anguish? or persecution? other
hu̅ger? other nakednes? other parel? other
swerd? As it is writen: for thy sake are
we kylled al day longe, and are counted
as shepe apoynted to be slayne. Neuer-
theles in all these thinges we ouercome
strongly thorow hys help ÿ loued vs: ye
& I a̅ sure ÿ nether death, nether lyfe, ne
ther Angels, or rule, nether power/ ne-
ther thinges presente, nether thinges to
come, nether heygh, nether lowth, nether
eny other creature shalbe able to depart
vs from the loue of God, shewedde in
Christ Jesu our Lorde.

The notes.

(Adopcion) that is the inheritaunce promised by grace.
» We must suffre with Christ yf we shal rayne with him in glory.
* First frutes, a tast, and a certayne porsion and not the ful gifte of the spirite » We are saued by hope ÿ is, we hope to be delyuered out of the corruption, of our bodies into the glory that Christ now is in: and therfore faint not in our trybulacions.
¶ Paul cõplaineth vpon the herd hertes of ÿ Jewes that wolde not receaue Christ, and how ÿ heathen are chosen in their steade

The .ix. Chapter.

A I Saye the truth in Christ, &
lye not, in that wherof my con-
scyence beareth me wytnes in
the holy gost, that I haue gret
heuynes and continual soro-
we in my herte. For I haue wysshed mi
selfe to be cursed from Chryste, for my
brethren ad my kynsmen as pertaynin-
ge to the fleshe, which are the Israeli-
tes. To whome pertaineth the Adop-
cion, and the glorie, and the couenaun-
tes and the lawe that was geuen, and ÿ
seruice of God and the promyses: who-
se also are the fathers and they of who-
me (as concernynge the fleshe) Christe
came, which is God ouer al thinges bles-
sed for euer: Amen.
I speake not these thiges as though the
wordes of god had take non effect. For
they are not al Israelites which came of
Israel: nether are they al childre strai-
ghte waye because they are the seede of
B Abraham. But in Isaac shall thy seed
be called: that is to saye, they which are
the children of the fleshe, are not ÿ chil-
dren of God. But the childre of promes
are counted ÿ seede. For this is a wor-
de of promes, aboute this time will I
come, and Sara shall haue a sonne.
Nether was it so wt her onely: but also
when Rebecca was wt childe by one, I
meane by our father Isaac, yer the chil-
dren were borne, when they had nether
done good nether bad: that the purpo-
se of God which is by election, myghte
stande, it was sayde vnto her, not bi ÿ
reason of workes, but by grace of the
caller: the elder shall serue the yonger.
As it is wrytten: Jacob haue I loued, but
Esau haue I hated.

What shall we saye then? is there anye
vnrighteousnes wt God? God forbyd.
For he saith to Moses: I wil shew mer-
cy to whom I shewe mercy: & wil haue
compassion on whõ I haue compassiõ.
So lieth it not then in a mãs wil or rũ-
nyng, but in the mercy of God. For the
scripture sayeth vnto Pharao euen for
this same plesure haue I stered the vp,
to shewe my power on thee, ãd that my
name might be declared thorow out all C
the world. So hath he mercy on whom
he wyll, and whome he wyll, he maketh
herde herted.
Thou wilt saie then vnto me: why
then blameth he vs yet? For who cã re-
sist his wil? But O man, what art thou
which disputest wt * God? Shal ÿ wor-
ke saye to the workeman: why haste ÿ
made me on this fashion? Hath not the
potter power ouer the claye, euen of the
same lompe to make one vessell vnto
honoure, and another to dishonoure?
Euen so, God willig to shew his wrath
and to make his power knowẽ, suffred
with long pacience ÿ vessels of wrath,
ordeined to damnacion, that he mighte
declare ÿ riches of his glori on ÿ vessels
of mercy, whiche he had prepared vnto
glory: that is to saie, vs whiche he cau-
led not of the Jewes only, but also of ÿ
gentiles. As he saieth in Osee: I wyll
call theym my people: and her beloued.
And it shal come to passe in the place
where it was said vnto them, ye are not
mi people: that ther shalbe called ÿ chil-
dren of the lyuing god.
But Esaias crieth concernig Israel,
thoughe the nombre of the chyldren of
Israel be as the sonde of ÿ sea, yet shal
but a remnaunt be saued. He fynyssheth D
the worlde vtterly, and maketh it shorte
in righteusnes. For a short word wyll
God make on erth. And as Esaias said
before: excepte the lorde of Saboth had
lefte vs seede, we had bene made as so-
doma, ãd had bene lykned to Gomor-
ra.
What shal we saye then? We saye ÿ
the gentyles which folowed not righte-
wesnes haue ouertakẽ rightewesnes: I
meane the rightewesnes which cometh
of fayth. But Israel which folowed ÿ
lawe of ryghtewesnes, coulde not at-

tayne vnto the lawe of ryghtwesnes. And wherfore? Because the soughte it not by fayth: but as it were by the workes of the law. For they haue stumbled at the stumbling stone. As it is written: Beholde I put in Sion a stombling stone, and a rocke which shal make me faule. And none that beleue on hi shal be ashamed.

The notes.

a The fleshely and proud mide that wyl be as wise as God must be mortyfyed to learne to feare God & to obeye hym to leaue despisyng of hym.

¶ The vnfaythfulnes of the Jewes. Two maner of ryghtwousnes.

The x. Chapter.

Brethren, my hertes desyre & praier to god for Israel is, that they myght be saued. For I
A beare them recorde y they haue a feruent mid to godwarde but not according to knowledg. For they are ignoraunt of the rightwesnes which is alowed before God, ad go a boute to stablish their owne rightwesnes, and therfore, are not obedyent vnto the righewesnes which is of valewe before god. For a Christe is the ende of the lawe, to iustifie al that beleue.

Moses descrybeth the rightwesnes which cometh of the lawe, how that the man which doth the thynges of y lawe, shal liue there in. But the rightwesnes which cometh of faith, speaketh on this wyse. Saye not in thine hert, who shall ascende into heauen (y is nothynge els then to fetche Chryst downe) other who
B shal ascende into the depe (y is nothig els but to fetch vp Christe from death) But what saith y scripture? The word is nye thee, euen in thy mouthe and in thyne herte?

This word is the worde of faith which we preache. For if thou shalte knowledge with thy mouth y Jesus is y Lorde/and shalte beleue with thine hert that God raysed him vp from death y shalte be safe. For the beleke of y herte iustifieth, and to knowledg with y mouth maketh a man safe. For y scripture sayeth: whosoeuer beleueth on him shalnot be ashamed.

There is no dyfference betwene the Jewes and the Gentiles: For one is Lord ouer all which is ryche vnto all y call on him. For whosoeuer shall call on the name of the Lorde, shal be safe. But how shal they cal on hi who they beleued not? how shal they beleue on him of whom they haue not herde? how shal they heare with out a preacher? And howe shal they preache b except they be sent?
As it is written: how beautyfull are y C
fete of them which bringe glad tydinges of peace, and bringe glade tydynges of good things. But they haue not alobeyed to the Gospel. For Esaias sayth Lorde who shall beleue oure sayinges? So then fayth cometh by the worde of God. But I aske: haue they not herde? No doute, their soude wet out ito all lades, and their wordes i to the endes of the worlde.

But I demaunde whether Israell dyd knowe or not? First Moyses sayth: I will prouoke you to enuy, by them that are no people and by a foolisshe natio I will anger you. Esaias after y, is bolde and sayth: I am foude of the y sought me not: ad haue appered to the y asked not after me And agaynst Israel he sayth: al daye long haue I stretched forth my handes vnto a people y beleueth not, but speaketh agaynst mee.

The Notes

a Christ is the ende of the lawe, that is, Christ is y fulfilling of the lawe: so that who so hathe him & beleueth y he with shedyng of hys bloud hath washed awaye synnes and ther wyth ouer come death and hell, and obtayned the fauour of hys father for al that thus beleue, is counted ryghtewes although he do not in deade satisfye the lawe.

a Though fayth iustifye from synne and though he Christ deserueth the rewarde promysed yet ys that promys made on the condycyo y we embrace Chrystes doctryne and confesse hym wyth wordes & dede So that we are instructed to do good workes, ad in them to walke to the saluacion promysed.

b Except they be sent, y is, except the word be geuen them of god: Except they be sent: ye wil aske of whom? Verely of him which is the owner of y gospell, that is God. Of hym be they sent, which preache Christ truely without the desire of vaine glory or gaynes. Of the same maner doth Christ proue y he is sent of hys father: because he spake to the glory of hys father, not of himselfe. John vii. But soch as vnder the pretence of preaching the Gospel preache mens tradytions wherby they seke the praise of them selues, are false Apostles, and sent of Antychrist not of Christ.

¶ All the Jewes are not caste away, therfore paule warneth the gentyles that be called not to be hygh minded, nor to despise the Jewes. For the iudgementes of god are depe and secrete.

The xi. Chapter.

A I Saye then: hath God caste
away his people? God for-
byd. For euen I verely am
an Israelite, of the seade of
Abraham, and of the trybe
of Beniamin. God hath not cast away
his people whiche he knewe before. Ey-
ther wot ye not what the scripture saith
by the mouth of Helias how he maketh
intercession to God against Israel, say-
ing? * Lorde they haue kylled thy pro-
phetes, and dygged downe thyne aul-
ters: and I am lefte onely and they seke
my lyfe. But what saith the answere of
God to hym agayne? I haue reserued
vnto me vii. thousand men whych haue
not bowed the knee to Baall. Euen so
is there a remnaunt left thorow the elec-
tion of grace. If it be of * grace, then is
it not of workes. For then were grace
no more grace. If it be of workes the
is it no more grace. For then were deser-
uing no lenger deseruing. What then? Is-
rael hath not obtayned, that he soght. No
but yet the electiō hath obteined it. The re-
naunt are blynded, accordinge as it is
written. * God hath geuen them the spi-
rite of vnquietnes: eyes that they shold
not se, and eares that they shoulde not
heare vnto thys daye, * And Dauid
sayeth: Let theyr table be made a snare
to take them wyth all, and an occasion
to faule / and a rewarde vnto them. Let
theyr eyes be blynded that they se not, &
euer * bowe downe their backes.
B I say then: haue they therfor stombled
that they shoulde, but faule onely? God
forbid, but thrō w theyr faule is salua-
cion happened vnto the gentiles, for to
prouoke them w all. Wherfore if the
faull of them be the riches of the world
& the minishinge of them, the ritches of
the gentyles: How much more shoulde
it be so / if they all beleued. I speake to
you gentiles, in as muche as I am the
Apostle of the gentyles, I wyll magni-
fye myne office, that I might prouoke
them whych are my flesh: & might saue
some of them. For if the casting awaye
of thē be the reconcilinge of the worlde:
what shall the receauinge of them bee,
but lyfe again frō death? For yf one pea-
ce be holy the whole hepe is holy. And yf the
rote be holy, the braunches are holy also
Though some of the braunches be
broken of, and thou beynge a wyld oly-
ue tree, art grafte in amonge them, and
made partaker of the rote and fatnes
of the oliue tree, bost not thy selfe agay-
nst the braunches. For yf thou bost thy
selfe, remember that thou bearest not
the rote / but the rote thee. Thou wilte
saye then: the braūches are broken of, that
I myght be grafte in. Thou sayst wel:
because of vnbeleue theye are broken
of, and thou standest stedfast in fayth. C
Be not hye mynded, but feare seynge that
God spared not the naturall braun-
ches, lest haply he also spare not the.
Beholde the kindnes and rigorous-
nes of God: on them whych fell, rigoro-
usnes: but towardes the, kyndnes: yf thou
continu in his kyndnes: Or els thou shalt
be hewen of, and they yf they byde not
styll in vnbeleue shalbe graffed in agay-
ne. For God is of power to graffe them
in agayne. For yf thou wast cut out of
a naturall wilde olyue tree, & wast graf-
fed contrarye to nature in a true olyue
tree: how moche more shall the naturall
braunches be graffed in their awne oly-
ue tree agayne.
I wolde not that this secrete shul-
de be hyd from you my brethren (lest ye
shuld be wyse in youre awne conseytes
) that partli blindnes is happened i Is-
rael, vntyll the fulnes of the gentyles be
come in: and so all Israel shalbe saued.
As it is written: * There shal come out
of Sion he that doth delyuer / and shal
turne awaye the vngodlynes of Iacob.
And this is my couenaūt vnto thē, when
I shall take awaye their synnes. As cō-
cerning the gospell they are enemyes
for youre sakes: but as touchinge the elec-
cion they are loued for the fathers sakes.
For verely the gyftes and callin- D
ge of God are soche, that it cannot re-
pent him of thē: for loke, as ye in tyme pas-
sed haue not beleued god, yet haue now
obtayned mercy thorow their vnbele-
fe: euen so now haue they not beleued the
mercy whych is happened vnto you, that
they also may obtaine mercy. God hath
wrappedde all nacyons in vnbeleue, that
he myght haue mercye on all.
O the depnes of the aboundaunt
wysdome and knowledge of God: how
vnsercheable are his iudgmentes, and
his ways past fīdig out: for who hathe
knowen the

the mynde of the Lorde? Or who was hys counseller? other who hath geuen vnto him fyrst, that he might be recompenced againe? For of him, and thorow him, and for him are al thinges. To him be glorye for euer: Amen.

The notes.

a* To bowe downe their backes, dothe not onlye signifye that they shoulde be brought vnder of the gentiles and oppressed with al kindes of euel: but ÿ they shoulde not onse loke vp to call on the lorde w sure belefe of hert.

The swete conuersation, loue, and workes of such as beleue in Christ.

The xii, Chapter.

A I Beseche you therfore Brethern, by the mercyfulnes of God, that ye make your bodies a quicke Sacrifice, holye and acceptable vnto God: which is youre resonable seruing of God, and fashion not your selues lyke vnto this world: but be ye chaunged in youre shape/by the renuing of youre wittes, that ye maye fele, what thinge ÿ good, that acceptable/ and perfecte wil of god is. For I say (thorow the grace that vnto me geuen is) to euery man amonge you, that no man esteme of hym selfe more then it becommeth him to esteme, but that he discretely iudge of him selfe, accordinge as God hath dealte to euery man the measure of fayth.

As we haue manye membres in one body, and all membres haue not one office: so we beinge manye, are one bodye in Christe, and euerye man among our selues/ one an others membres. ⊢

+ Seinge that we haue diuers giftes accordynge to the Grace that is geuen
B vnto vs: if eny man haue the gyfte of * prophesy, let him haue it, that it be agreinge vnto the fayth. Let him that hathe an office wayte on his office. Let hym that teacheth, take hede to his doctrine Let hym that exhorteth geue attendaunce to hys exhortacion. If eny man geue, let him do it with singlenes. Let hym that ruleth, do it wyth dylygence. If ani man shewe mercye/let hym do it wt cherefulnes. Let loue be without dissimulacion. Hate that which is euell, and cleue vnto that whyche is good. Be kinde one to another wyth brotherly loue. In geuinge honour, go one before another.

Let not that busines which ye haue in hande, be tedious to you. Be feruente in ÿ spirte. Applie youre selues to the time. Reioyce in hope. Be pacient in tribulacion. Continue in prayer. Distribute vnto the necessyte of the saynctes and be readie to harboure. Blesse them which persecute you: blesse but course not. Be mery with them that are mery. Wepe with C
them that weape. Be of lyke affeccion one to wardes another. Be not hie minded: but make your selues equal to them of the lower sorte. ⊢ + Be not wise in youre awne opinions. Recompence to no mane euyl. Prouyde afore hande thinges honest in the sight of al men. If it be possyble, how be it of youre parte/haue peace with al men. Dearly beloued auenge not youre selues, but geue roume vnto the wrath of God. For it is written: vengeaunce is myne, and I will rewarde sayth the Lorde. Therfore yf thyne enemy honger, fede him, yf he thurst, geue him drinke. For in so doing, thou shalt heape * coles of fyre on his heed. Be not ouercome of euyl: but ouercome euil wyth goodnes. ⊢

The notes.

¶ The obedience of men vnto theyr rulers. Loue fulfylleth ÿ lawe. It is now no tyme to folowe ÿ workes of darcknes.

+ Coles that is thou shalt kyndle hym and make him to loue.

* Prophesye is taken here for ÿ expoundynge of scryptures: whych in darke places must be expounded, that it agre to the open places, and general articles of the fayth.

The xiii. Chapter.

LEt euery soule submit him selfe vnto that auctorytie of the hyer powers. For there is no power but of god. A
The powers ÿ be, are ordeined of God. Who soeuer therfore resisteth power/resisteth the ordinaunce of God. And they that resiste, shal receaue to them selfe damnacyon. For rulers are not to be feared for good workes, but for euyll. Wilt thou be without feare of the power? Do wel then: and so shalte thou be praysed of the same. For he is the minister of God, for thy welth. But and yf thou do euyll, then feare: for he beareth not a swearde for nought, but is the minister of God, to take vengeaunce on them, that do euyl. Wherfore ye muste nedes

obey

obeye, not for feare of vengaunce only:
but also because of * conscićce. And euē
for this cause paie ye tribute. For they
are Goddes ministers, seruing for the
same purpose.
Geue to euery man therfore his deu-
tie: tribute to whō tribute belōgeth: cu-
stōe to whō custome is due: feare to whō
feare belōgeth: honoure to whō honour
pertayneth. ✢ Owe nothing to any
mā: but to loue one another. For he ỳ
loueth another, fulfilleth the lawe. For
these cōmaūdementes: Thou shalt not
cōmit aduoutry: ỳ shalt not kill, ỳ shalt
not steale: ỳ shalte not beare false wyt-
nes: ỳ shalt not desire & so forth (if there
be any other cōmaūdemēt) they are all
copryhēded in this saieng: Loue thyne
neyghboure as thy selfe. Loue hurteth
D not hys neighboure. Therfore is loue
the fulfilling of the lawe. ✢
✢ This also we knowe, I meane the
seasō, how ỳ it is tyme ỳ we shuld now
awake out of slepe. For now is our sal-
uaciō nerer then when we beleued. The
night is passed & the daye is come nye.
Let vs therfore caste awaie ỳ dedes of
darckenes, & let vs put on the (armour)
of lighte. Let vs walke honestlye as it
were in ỳ daye lyght: not in eating and
drinkynge: nether in chamburyng and
wantannes, nether in strife ād enuieng:
but put ye on the Lord Jesus Chryst.
✢ And make not prouision for ỳ fleshe,
to fulfil the lustes of it.

* Though thou were of power to resist the power, yet were thou dampned in thy concience if thou dyddest it because it was against godes commaundemente.
Loue is the fulfyllyng of the lawe. Chryste which is our saluacion is now nerer then when we loked for hym in the olde testament. (Armoure) of lyght. Fayth, hope, loue, the feare that God, trueth al that the lyght of godes worde teacheth.

¶ The weake ought not to be despysed. No man shulde offende anothers cōscience. Agayne, for outewarde thynges shulde no man cōdempne another.

¶ The .xiiii. Chapter.

Hym ** that is weake in the
A faith receaue vnto you, not
in disputinge & troublynge
his conscićce. One beleueth
ỳ he maye eate al thinge.
Another which is weake eateth erbes
Let not him that eteth dispise him that
eateth not / and let not him which eateth
not, iudge hym that eateth. For god
hath receaued hym.
What arte thou that iudgest another
mannes seruaunte? Whether he stande
or faule / that pertayneth vnto his ma-
ster: yee, he shal stande. For God is a-
ble to make hem stande.
This man putteth dyfference bitwene
day & daye. An other mā cōunteth alda-
yes alyke. See that no mā wauer ī his
awne meanynge. Hee ỳ obserueth one
daye more thē an other, doeth it for the
Lords pleasure. And he that obserueth
not one daye moare thē an other, doeth
it to please the Lorde also. Hee that
eateth, dothe it to please the Lorde, for
hee geueth God thankes. And hee that
eateth not, eateth not, to please ỳ Lor- B
de wt all, & geueth God thankes. For
none of vs lyueth his awne seruaunt: ne
ther doeth anye of vs die his awne ser-
uaunte. If wee lyue, wee lyue to bee at ỳ
Lordes will. And yf wee dye, wee dye
at the Lordes will. Whether wee lyue
therefore or dye wee are ỳ Lordes. For
Christ therefore dyed, & rose agayne, &
reuiued that hee myght bee Lorde both
of deed and quicke.
But why doest thou thē iudge thy bro-
ther? Other whi doest ỳ despise thy bro
ther? We shalbe al broughte before the
iudgment seat of Christ. For it is writē
as truly as I liue saith ỳ lord, all knees
shal bowe to me, and all tōges shal geue
a knowlede to god. So shal euery one
of vs geue acomptes of hī selfe to god.
Let vs not therfor iudge one āother eny
more. But iudge this rather, ỳ no man C
put a stombling blocke, or an occasiō to
faule in his brothers way. For I know
e am ful certified in the Lorde Jesus ỳ
ther is nothing comen of it self. but vn
to hym that iudgeth it to be comen. If
thy brother be greued wythe thy meate,
now walkest thou not charitablye. Des-
troye not hym with thy meat, for whome
Christ dyed. Cause not youre treasure
to be euel spoken of. For the kingdom of
god, is not meate & drinck, but rightu-
ousnes, peace and ioye in the holy goost
For whosoeuer in these thinges serueth
Christ plesith wel god, & is comēded of
men. Let vs folow those thinges which
make for peace, ād thinges wherwt one
may edifie an other: destroy not ỳ work
of god for a litel meates sake. Al thig-
es are pure: but it is euil for ỳ mā, wich
eateth wt hurt of his conscience. It is

good neyther to eate fleshe, neyther to drynke wyne, nether eny thing, wherby thy brother stombleth, eyther falleth, or is made weake. Hast thou fayth: haue it with thy selfe before God. Happy is he that condempneth not him selfe in ÿ thynge which he aloweth. For he that maketh conscience/ is dāpned if he eate: because he doth it not of faith. For what so euer is not of fayth, ÿ same is sinne.

Titu.1.d

The notes.

a* Him that is weake &c. He is weake that is sone offended he and hathe lyttell profeted in that knowledge and libertye of christ, which he got with hys bloude: And he is stronge that knoweth the libertie of a christen man, that to the cleane all thynges are clean: and which douteth not as. S. Ambrose saith, writing on this chapter that al thinges are to bee eaten, that are ordened for mans vse: which thinge he proueth by this open text of Genes. al thinges ar excedyng good that God made, and thereof argueth that they are not be refused. He addeth moreouer, For nether Enoch sayth he which fyrst pleased god nor Noe which at ÿ floud was only found rightwes nor Abraham ÿ frend of God, or Isaac or Jacob those rightwes & Godes frendes, amongest whō was also Loth, or other rightewes men are reedy to haue abstaied frō these. He meneth meates, whether thei be fishe or flesh. b* Our tresure is our knowleg. To do agaynst conscience is dānable. And all that is not of fayth is synne.

¶ The infyrmyte and frayltnes of the weake ought to be borne with all loue and kyndnesse, after the ensample of Christ.

¶ The .xv. Chapter.

A We which are strong/ ought to beare the frayltnes of thē which are weake and not to stonde in oure awne consaites: Let euery mā please his neighboure vnto his welth, and edifiinge. Christ pleased not him selfe: but as it is writtē * The rebukes of thē which rebuked thee fel on me + What soeuer thinges are wrytten afore tyme / are written for oure learning, that we thorow pacience and comforte of the scripture, myght haue hope.

He is strong that can beare another mans weaknesses.
Psal. lxviii.

The god of pacience and consolacion, geue vnto euery on of you, ÿ ye be
B lyke mynded one towardes another after the ensample of Christ Jesu: that ye all agreynge to gether, maye with one mouth prayse god ÿ father of oure Lorde Jesus. Wherfore receaue ye one an other as Christ receaued vs, to ÿ prayse of God. And I say that Jesus Christe was a minister of ÿ circumcission for the trueth of God, to confirme the promyses made vnto the fathers. And let the gentyles prayse God for his mercy as it is wrytten: For this cause I wil prayse the amōg the gentyles, & syng i thy name. And agayne he sayth: reioyse ye gentyles, with his people. And agayne, prayse the Lorde al ye gentyles, & laude him all nacions. And in an other place Esayas sayth: ther shal be the rote of Jesse, and he that shal rise to rayne ouer the gentyles: in him shall the gentyles trust. The god of hope fil you wyth all ioye and peace in beleuinge: ÿ ye maye be ryche in hope thorowe the power of the holy gooste. +

I my selfe am full certified of you C
my brethren, that ye your selues are ful of goodnes and fylled wyth all knowledge, and are able to exhorte one another. Neuertheles brethren I haue somwhat boldly wrytten vnto you, as one that putteth you in remembraunce, thorow the grace that is geuen me of God, that I shulde bee the mynyster of Jesu Christ among the Gentiles, & shuld minister the glad tydinges of God, that ÿ gentyles myght be an acceptable offering sanctyfyed by the holy gost. I haue therefore where of I maye reioyse in Christ Jesu/ i those thīges which pertaine to god. For I dare not speake of eny of those thynges which Christ hath not
wroght by me, to make the gentyles obe D
diente, with worde and dede, in myghty sygnes and wonders, by the power of ÿ spirite of god: so that from Jerusalem and the coastes round about vnto Illyricum, I haue fylled all countres wyth the glad tydynges of Christ.

So haue I enforsed my selfe to preache the gospell, not where Christe was named, lest I shuld haue bylt on another mannes foundacyon: but as it is wrytten. To whome he was not spoken of, they shall se, and they that heare not, shall vnderstande. For thys cause I haue bene ofte let to come vnto you: but now seyng I haue no more to do in these countreis, and also haue ben desyrous manye yeares to come vnto you, when
I shal take my iourneye into Spayne, E
I wyll come to you. I trust to se you in my iorney, and to be broght on my way thytherwarde by you, after that I haue somwhat enioyed you.

Now go I vnto Ierusalem, ⁊ minister
vnto the sayncres. For it hath pleased
them of Macedonia and Achaia to ma
ke a certayne distribucion vpō ẏ poore
a * sayncres which are at Ierusalem. It
hath pleased them verely/and their det
ters are they. For yf ẏ Gentiles be ma-
de partakers of their spirituall thiges,
their dutye is to mynyster vnto theym
in carnall thinges. When I haue per-
fourmed this, and haue brought them
this frute sealed. I wil come backe
agayne by you into Spayne. And I ā
B sure when I come, that I shal come wt
aboūdaūce of the blessinge of ẏ Gospel
of Christe. I beseche you brethrē for
our Lord Iesus Christes sake, and for
ẏ loue of ẏ sprete, that yee helpe me in
my busynes wt youre prayers to God
for me, that I maye be delyuered from
them which beleue not in Iesus, and ẏ
this my seruice, which I haue to Ieru
salem, maye be accepted of ẏ sayncres,
ẏ I maye come vnto you wt ioye, by ẏ
will of God, and maye wt you be refres
shed. The God of peace be wt you: Amē.

The notes.

a* what sainctes signify in the scriptur loke Ac.ix
C A chapter of salutacions. He warneth them to be
ware of mens doctryne, and commendeth vnto thē
certayne godly men, that were louers and brethren
in the treuth

The .xvi. Chapter

A I Commende vnto you Phe-
be oure syster (whyche is a
minister of the congregaty
on of Cenchrea) that ye re-
ceaue her in the Lord as it
becommeth a* sainctes, ⁊ that ye assiste
her in whatsoeuer busines she needeth
of youre ayde. For she hathe succoured
manye, and mine owne selfe. Grete
Prisca ād Aquila my helpers in Christ
Iesu, which haue for my lyfe layd dou-
ne their owne neckes. Unto whiche not
I onely geue thanckes, but also the cō
gregation of the Gentiles. Like wyse
grete ẏ congregation that is i their hou
se. Salute my welbeloued Epenetus,
which is the first frute amounge them
of Achaia. Grete Mari which bestowed
much labour on vs. Salute Andronic9
and Iunia my cosins, which were pre-
soners with me also, which are well ta-
kē among ẏ apostles, ād were in Christ
before me. Grete Amplias my beloued i
ẏ lord. Salute Urbā our helper i christ,
⁊ Stachis my beloued. Salute Appel-
les approued in Christe. Salute theym
which are of Aristobolus houshoulde.
Salute Herodion my kynsman. Grete
thē of the houshold of Narcyssus whi-
che are in the Lord. Salute Triphena
and Tryphosa, whyche wemen dyd la-
boure in the lorde. Salute the beloued
Persis, which laboured much in ẏ lord.
Salute Rufus chosen in the lord, and
hys mother and myne. Grete Asincry-
tus, Phlegon, Hermā, Patrobas, Her- C
men ⁊ the brethren whiche are wt them.
Salute Philologus and Iulia, Nere-
us ⁊ his sister, ⁊ Olympha, and all the
saincres which are wt thē. Salute one
another wt an holy kisse. The congrega
cyons of Christ salute you.
I besech you brethren, marke thē which
cause diuision and geue occasiō of euel,
contrary to the doctrine whiche ye haue
lerned: ⁊ auoide thē. For they ẏ are such
serue not ẏ lord Iesus Christ: but their
owne belyes, ⁊ wt swete preachynges ⁊
flatteryng wordes deceaue the hertes of
the innocentes. For youre obedyence *
extendeth to al men. I am glad no dout
of you. But yet I wold haue you wise
vnto ẏ which is good, ⁊ to be innocente
as cōcernig euel. The god of peace tre-
de Satā vnder your fete shortly. The
grace of our lord Iesu christ be wt you.
Timotheus my worke felow, ⁊ Lu-
cius, and Iason, ⁊ Sosipater my kismē, D
salute you. I Tertius salut you, which
wrote this Epistle in ẏ Lorde. Gayus
mine host and the host of all the cōgre-
gacyons, saluteth you. Erastus ẏ chā-
berlayne of the cytie saluteth you, And
Quartus a brother saluteth you. The
grace of our Lord Iesu Christ be with
you al: Amen.

To him that is of power to stablish
you accordyng to my gospel and prea-
chyng of Iesus Christ in vttering of ẏ
mistery which was kept secret sence the
world began, but now is opened by the
scriptures of prophecy, at the commaū-
dement of the euerlastinge god, to stere
vp obedience to the fayth, published a
monge al naciōs: To the same God,
whiche alone is wise, be prayse thorow
Iesus Christ for euer: Amen.

¶ To the Romayns.
¶ Sent frō Corinthum by Phebe the
that was the minister unto the congre-
gacion at Cenchrea.

The notes.

a ✝ Saynctes loke Act. ix. c.
✝ Fyrst frute: that is the fyrst that was converted
to God.
✝ Paul wolde have the laye people learned to iud
ge the prophetes and to obeye them accordinge to
knowledge onlye, for all obedience that is not after
true knowledg, is disalowed of God.

The fyrst Epistle

of Saynct Paul the Apostle to Corinthyans.

¶ He commendeth the Corinthians, exhorteth the
to be of one mynde, and rebuketh the devysion that
was amonge them. Worldly wysdome is folyshnes
before God, yet there is no wysdom but in the des-
pysed crosse of God.

¶ The fyrst Chapter.

A Paul by vocacyon an Apost-
le of Jesus Christ thorowe
the wyll of God, a brother
Sosthenes.
Unto the congregacion of
God which is at Corinthum. To them
that are sanctifyed in Christ Jesu, ✝✝ sa-
inctes by callynge, with all that call on
the name of oure Lorde Jesus Christ
in every place, both of theirs and of ou-
res.
Grace be with you and peace from
God oure father, and from the Lorde
Jesus Christ.
✝ I thanke my God al wayes on you-
re be halfe, for the grace of God which
is geven you by Jesus Christ/ that in
all thinges ye are made ryche by him, in
all lernynge and in all knowledge, even
as the testimony of Jesus Christ was
confirmed in you, so that ye are behyn-
de in no gyft, and wayte for the appea-
1. Tessa. v. rynge of oure Lord Jesus Christ which
shall strenght you unto the ende, that ye
maye be blamelesse in the daye of oure
B Lord Jesus Christ. ✝ For God is fayth
full by whome ye are called unto the
felowship of his sonne Jesus Christ ou-
re Lorde. I beseche you brethren in the
name of oure Lord Jesus Christ/ that ye
all speake one thynge and that there be
no dissencion amounge you: but be ye
knyt to gether in one mynde a in one me-
anynge: It is shewed unto me (my brethe-
ren) of you, by them that are of ÿ house
of Cloe, that ther is stryfe amonge you.
And this is it that I meane: how that
comenlye amonge you, one saith: I hol
de of Paule: another I holde of Apol-
lo, the thyrd I holde of Cephas: the fo-
urth I holde of Christ. Is Christ devi-
ded? was Paul crucified for you? ether
were ye baptised in the name of Paul?
I thanke God that I christened none
of you, but Crispus & Gayus, lest eny
shulde saye that I had baptised in my-
ne awne name. I baptised also the hou- C
se of Stephana. Forthermore knowe I
not whether I baptised eny man or no.
For Christ sent me not to baptyse, but
to preache the Gospell, not with wys-
dom of wordes, lest the crosse of Christ
shulde have bene made of none effecte.
For the preaching of the crosse is to the
that perisshe folishnes, but unto us
which are saved it is the power of god.
For it is wrytten: I wyll destroye the
wysdome of the wyse, and wyl cast awaye
the understandynge of the prudente.
Where is the wyse? Where is the scri-
be? Where is the searcher of this worl-
de? Hath not God made the wysdome
of this worlde folishnes?
For when the worlde thorow ÿ wys-
dome knew not God, in the wysdome of
God: it pleased god thorow folishnes
of preachynge to save thē that beleve.
For the Jewes requyre a sygne, and the
Grekes seke after wysdome. But we D
preach Christ crucified, unto the Jew-
es an occasion of falling, and unto the
Grekes folyshnes: but unto them whi-
che are called bothe of the Jewes, and
✝ Grekes, we preach Christ the power
of God and the wisdome of god. For
the folishnes of god is wiser then men:
and the weaknes of God is stronger
then men. Brethren loke on youre cal-
linge how that not many wyse men af-
ter the flesh, not many myghtie, not ma
ny of hye degree are called: But god
hath chosen the folyshe thynges of the
worlde, to confounde the wyse.

And God hath chosen the weake thin-
ges of the worlde, to confound thinges
which are myghtie. And vyle thinges
of the world, and thinges which are de-
spised, hath god chosen, ye and thinges
of no reputacion, for to bring to naught
thinges of Reputacion, that no Fleshe
shoulde reioyce in his presence. And vn
to hym pertayne ye, in Chryste Jesus,
which of god is made vnto vs wisdom,
and also rightuousnes, and sanctifying
and redemption. That accordinge as it
is written: he which b* reioyceth, shuld
reioyce in the Lorde.

The Notes.

a* The Grekes signify some tyme theyr owne nacion onelye, as in the Actes, vi, a. Some tyme all the Gentiles, as here, and Roma. i, b.
b* He reioyseth in the lorde whych knoweth certely that god willeth hym good, and fauoreth hym, so that that thinge whyche he dothe pleaseth god: and that which he doth not as he should do, is forgeuen hym, and not imputed vnto hym. Jeremy. vi, g and Roman. viii, c
¶ It is not eloquence, & glorious paynted wordes of worldly wisdome, that can edyfye & conuert soules vnto Christ, but the playne wordes of the scripture, for they make mencion of hym, and hys crosse.

¶ The .ii. Chapter.

B AND I brethren when I ca-
me to you, came not in glo-
riousnesse of wordes or so
wisdom, shewing vnto you
the testimony of god. Ney-
ther shewed I my selfe that I knewe a-
ny thig among you, saue Jesus Christ,
euen the same that was crucified. And
I was amonge you in wekenes, and in
feare, and in muche tremblinge. And my
wordes and my preachinge was not wt
entisinge wordes of mans wisdom: but
in shewinge of the spirite and of power,
that your faithe shulde not stand in the
wysdomme of men: but in the power of
God.

That we speake of, is wysdom amon-
ge them that are perfect: not the wysdo
of this world, nether of ẏ rulers of thys
world (which go to nought) but we spe-
ke the wysdome of God whiche is in se-
crete and lyeth hyd, whiche God ordey-
ned before the worlde vnto oure glorye:
D which wisdo none of ẏ rulers of ẏ worl-
de knewe. For had they knowen it, they
wold not haue crucified the lord of glory
But as it is written: The eye hath not
sene, and the eare hath not heard, nether
haue entred into the herte of manne, the
things which god hath prepared for the
that loue hym.

But God hath opened them vnto C
vs by his sprete. For the sprete sear-
cheth al thynges, ye the bottome of God-
des secretes. For what man knoweth ẏ
thinges of a man: saue ẏ sprete of a ma
which is wt in him. Euen so the thinges
of God knoweth no ma, but ẏ sprete of
god: & we haue not receued the sprete of
ẏ world: but the sprete which cometh of
God, for to knowe the thynges ẏ are
geuen to vs of god, which thynges al-
so we speake, not in the connynge wor-
des of mannes wysdome, but with the
connynge wordes of the holy gost, ma-
kyng spirituall comparysons of spiritu
all thynges. For the naturall man per-
ceaueth not the thinges of the sprete of
God. For they are but folishnes vnto hi
nether can he perceaue them, because he
is spiritually examined. But he that is Esay. xl, d
spirituall, discusseth all thinges: yet he
him selfe is iudged of no ma. For
who knoweth the mynde of the Lord, o- Roman. xi, d
ther who shal informe hi? But we vn-
derstande the mynde of Christ.

The Notes

Perfect are they that vnderstande the lawe, fayth and workes truly, and professe them.
The spirite vnderstandeth godly thinges. The natural man that is not renued in Christ ca not perceaue the thynges of God.
¶ Paul rebuketh the sectes and authors therof. Christe is the foundacyon of hys church. No man ought to reioyce in men, but in God.

The .iii. Chapter

AND I could not speake vn-
to you brethren as vnto
spyritual: but as vnto car-
nall, euen as it were vnto A
babes i Christ. I gaue you
mylke to drinke and not meate. For ye
then were not strong, no nether yet are.
For ye are yet carnall. As longe verely
as ther is amonge you enuyenge, stryfe
and dissencyon: are ye not carnall, and
walcke after ẏ maner of men? As lõge
as one sayth, I holde of Paull, & ano-
ther I am of Apollo, are ye not carnal?
What is Paul? what thynge is Apol
lo? Only mynisters are they by whome
ye beleued, euen as the Lord gaue eue-
ry ma grace. I haue planted, Apollo wa-
tred: but God gaue the encrece. So the,
nether is he that planteth eny thinge,
nether he that watreth, but god ẏ gaue

the encreace. He that planteth and he ŷ
watereth, are nether better thē ŷ other.
Every man yet shal receaue his reward
C accordyng to his laboures. We are
Goddes labourers, ye are goddes hus-
bandry, ye are goddes building. Accor-
dynge to the grace of god geuen vnto
me, as a wyse buylder haue I laid foū-
dacion. And another buylt theron: But
let euery mā take hede how he buildeth
vpon. For other foundacion can no mā
laye, then that which is layd, whych is
Jesus Christ. If any mā buyld on this
foundacion, golde/siluer, precious sto-
nes: timber, haye or stuble: euery mans
worke shal appeare. a* For the daie
shal declare it, and it shall be shewed in
fyre. And the fyre shal trie euery manes
worke what it is. If any mans worke
that he hath buylt vpon/byde, he shall
receaue a reward. If any manes worke
burne, he shal suffer losse, but he shalbe
safe hi selfe: neuertheles yet as it were
thorow fyre.

÷ Are ye not ware that ye are ŷ tem
D ple of God, and how that the spryte of
God dwelleth in you? If any mā defile
the temple of god him shal god destroy
for ŷ tēple of god is holy, which temple
ye are. Let no man deceaue him selfe.
If any man seme wyse among you, let
him be a fole i this world, that he maie
be wise. For the wisdome of this world
is folishnes with god. For it is written
he compasseth the wise i their craftines.
And agaie/ God knoweth the though-
tes of the wyse that they be vaine.
Therfore let no man reioyce in menne.
For all thynges are youres/ whether it
be Paull/ether Apollo, ether Cephas:
whether it be the world, ether lyfe, ethere
death, whether they be presente thyn-
ges or thinges to come: all are youres:
and ye are Christes, and Christ is god-
des. ⊢

The notes.

a* For the daie shal declare it &c. Daie here signy-
fieth the tyme when God bringeth to lyght ŷ thing
that is hyd. By fire vnderstande exquisite & perfect
true Judgement, the which when it hath opened ŷ
fawte and errour, affliction of forthinking and re-
pentyng doth folow. S. Paule so teacheth here of
preachers that succeaded him when he was depar-
ted from the Corynthians. He had layde a good
foundacion, let other take hede, saithe he, what they
builde theron. If they builde thinges worthy for
Christ their worke wil remayne and abyde als whē
it is sene in the lyght, which thinges he sygnyfyeth
when he sayth, for the daye shall declare it. But yf
they brynge in Jewysshe tracyons, they shal happely
deceaue for a time but at lenght their death shalbe a-
peued as sone as it ys begonne to be examined w
true and syncere Judgement, which is sygnyfyed
by this worde fyer: Thus doth Erasmus expounde
this place in hys annotacyon vpon thys wordes.
Haye and stoble, prouing also by ŷ authoritie of. S.
Ambrose: Jerome, and other olde autthoures/that it
maketh nothing but purgatory, though manye haue
wrongfully laboured to wrest it to that purpose.
The preachers are but ministers, Jugement belon-
geth onely vnto god.

The iiii. Chapter.

Let vs thys wyse esteme vs A
euen as the Ministers of The Apostles are ministres.
Christ/and disposers of the
secretes of God. Further-
more it is required of ŷ dis-
posers, that they be founde faythfull. *
With me is it but a verye small thinge
that I should be iudged of you, eyther
of (mans day) No I iudge not myne ow-
ne selfe. I know nought by my selfe, yet
am I not therby iustified. It is the lord
that iudgeth me. Therfor iudge nothi-
ge before the tiwe vntyll the Lorde co-
me, which wyll lyghten thinges that are
hyd in darknes, and open the conseils of
the hertes. And then shal euery man ha-
ue prayse of God. ⊢

These thinges brethren I haue de-
scribed in myne owne Parson, and Ap- B
pollos, for your sakes, that ye myghte
learne by vs, that no man counte of hi
selfe, beyond that which is aboue write,
that one swel not agaist another for any
mans cause. For who preferreth thee?
what hast thou, that thou hast not re-
ceaued it? If thou haue receued it, why
reioycest thou as though thou haddest
not receaued it? Nowe ye are full, nowe
ye are made rich: ye raygne as Kinges
without vs: and I wolde to God ye did
raygne, that we might raigne with you.
Me thincke that God hath set forthe
vs which are Apostels, for the lowest
of al, as it were men apointed to death.
For we are a gasinge stocke vnto the The fashion of the Apostles.
worlde, and to the Angels, and to men.
We are foles for Christes sake, and yea
are wyse thorow Christe. We are wea-
ke, and ye are strong. Ye are honorable
and we are despysed. Euen vnto thys
daye we honger and thyrst, and are na-
ked and are buffeted wyth fistes, and
haue no certeyn dwellyng place/and la-
boure worckinge withe oure owne han
des, we are reuyled, and yet we blesse.

We are persecuted, & suffer it. We are
euel spoken of, and we praie. We are
made as it were the filthines of ÿ world
the of scowringe of al thinges, euen vn-
to this tyme.
D I write not these thinges to shame
you: but as m beloued sonnes I warne
you. For though ye haue ten thousand
instructours in Christ: yet haue ye not
many fathers In Christ Iesu. I haue
begotten you throw the Gospel. Wher
fore I desire you to folowe me. For
this cause haue I sent vnto you Timo
theus, which is my deare sonne & faith-
full in the Lorde, which shall put you i
reme mbraunce of my wayes whyche I
haue in Christ, euen as I teache euerye
whee in al congregations. Some swel
as though I wold come no more at you.
But I wyl come to you shortely, if god
will: and wyll know, not the wordes of
them which swel/ but the power: for the
kingdome of god is not in wordes, but
in power. What wyl ye? Shal I come
vnto you with a rodde, ar els in loue ãd
in the sprete of mekenes?

The notes
* Faithful is he that preacheth his master, not him
selfe
Mannes daye, is mannes wysdome.
¶ After what maner Paule curseth the man, that
had cõmytted fornycaryon w hys mother in lawe.

The. v. Chapter

A There goeth a comen saying that
there is fornication among you
and suche fornicacion as is not
once named amonge the gentiles: that
one shulde loue his fathers wyfe. And
ye swel and haue not rather sorowed, ÿ
he which hath done this deade, myghte
be put from amonge you. For I verely
as absent in bodye, euen so presente in
sprete haue determined al redy (as thou-
ghe I were presente, of hym that hath
done this deade, in ÿ name of out lord
Iesu Chryste, when ye are gathered to
gether, ãd my spirite, with the power of
the Lorde Iesus Christe, to delyuer
hun vnto* Sathan, for the destruc-
cyon of the flesh/ that the sprete may be
saued in the daie of the Lorde Iesus.
Youre reioysinge is not good: know
B ye not that lytle leuen sowreth ÿ whole
lumpe of dowe.
Pourge therfore the olde leuen/ that
ye maye be new dowe, as ye are swete
breed. For Christ oure ester lambe is offe
red vp for vs. Therfore let vs kepe ho-
ly daye/ not with olde leuen, nether with
the leuen of maliciousnes and wickednes:
but with the swet breed of purenes
and truthe. ⁋
I wrote vnto you in a pistle that ye
shuld not company with fornicatours.
And I meante not at all of the fornica-
tours of this worlde, ether of the coue-
tous, or of extorsioners, ether of the ido C
laters: for then must ye nedes haue gon
out of the world. But now I wryte vn
to you, that ye cõpany not to gether, yf
eny that is called a brother be a fornica
tor, or couetous, or a worshipper of ima
ges, ether a raylar, eyther a dronckard,
or an extorcionar: w hym that is soche
se that ye eate not. For what haue I to
do, to iudge them which are wythout?
Do ye not iudge them that are with in?
Them that are wythout God shall iud
ge. Put awaye from amonge you that
euyll person.

The notes
* Excommunication is to destroye fleshlye wysdo-
me that the sprite maye be founde in ÿ doctrine of
Chryst.
If any that professeth christ be such: no other Chry-
sten man maye beare hym company.

¶ He rebuketh them for going to lawe together be
fore the hethen/ and reproueth vncleanesse.

The. vi. Chapter.

How dare one of you hauyn A
ge busines with another
to go lawe vnder ÿ wycked/
ãd not rather vnder the sa-
yntes? Do ye not know ÿ ÿ
sayntes shall iudge the worlde? If the
worlde shalbe iudged by you: are ye not
good ynough to iudge smal trifles: kno
we ye not howe ÿ wee shall iudge ÿ an-
gels? How moch moare maie we iudge
thynges that pertayn to ÿ lyfe? If ye ha
ue iudgementes of worldely matters, ta
ke them which are despysed in the con-
gregacyon, ãd make thẽ iudges. This
I saye to youre shame. Is ther utterly
no wyse man among you? What not o-
ne at all/ ÿ can iudge betwene brother &
brother, but one brother goeth to lawe
with another: & ÿ vnder ÿ vnbeleuers. B
Nowe therfore there is vtterly a faute
amonge you, because ye go to law one

with another. Why rather suffer ye not
wrong? why rather suffer ye not your sel
ues to be robbed? nay, ye your selues do
wrong, & robbe: & yt ye brethren. Do ye not
remembre how that ye vnrighteous shall
not inherett the kingdome of God? Be
not deceaued. For nether fornicatours,
nether worshippers of ymages, nether
whoremongers / nether weaklynges,
nether abusers of them selues wyth the
mankinde, nether theues / nether coue-
touse, nether dronkerdes, nether cursed
C speakers, nether pillers, shal inherett the
kingdome of god. And suche were ye
verely: but ye are wesshed: ye are sancty-
ed: ye are iustified by the name of ye lord
Jesus, & by the spryte of oure God.

All thinges are lawful vnto me: but
al thinges are not profitable. I maye
do al thinges: but I wil be brought vn-
der no mās power. Meates are ordei-
ned for the bely, & the belly for meates:
but god shal destroie both it and them.
Let not ye body be applied vnto forny-
cacion, but vnto the lorde, and the lorde
vnto the body. God hath raised vp the
Lord, & shal rayse vs vp by his power.
D + Ether remembre ye not / that your bo-
dyes are the * membres of Christ? shall
I nowe take the membres of Chryst, &
make them the membres of an harlote?
God forbid. Do ye not vnderstād that
he which coupleth him self with an har
lot is become one body? For two (saith
he) shalbe one flesh. But he that is ioy-
ned vnto the lorde, is one spryte.

Fle fornycacyon. All sinnes ye a man
doth, are without the bodi. But he that
is a fornicator, sinneth against his awne
body. Ether know ye not how ye your bo
dyes are the temple of the holye goost,
which is in you, whom ye haue of god,
and how that ye are not your owne? for
ye are dearly bought. Therfore glorify
god in your bodies and in youre spry-
tes, for they are Goddes. ⊢

¶ Of mariage, vyrginitie and widdowheade.

The. vii. Chapter.

A Now concernig ye thiges wher
of ye wrote vnto me: yt is
good for a man, not to tou-
che a woman.

Neuerthelesse to auoyde fornycacyon,
let euery mā haue his wife: and let eue-
rye woman haue her husbande. Let the
mā geue vnto the wife due beneuolēce.
Lykewyse also the wyfe vnto the mā.
The wyfe hath not power ouer her aw-
ne body: but the husband. And like wyse
the husbande hath not power ouer his
awne body: but the wyfe. Wythdrawe
not youre selues one frō another, excepe
it be wt consent for a time / for to geue
youre selues to fastynge and prayer.
And afterwarde come agayne to the sa
me thyng, lest Satā tempte you for you-
re incontinencie. ⊢
This I saye of fauoure, & not of com-
maundemet. For I wold that al mē we- B
re as I my selfe am: but euery man ha-
th hys proper gyfte of God / one after
this manner, another after that. I saye
vnto the vnmaried men & wyddowes:
it is good for them yf they abyde euen
as I do. But and yf they cannot abstay-
ne, leet them mary. For it is better to
mary then to * * burne.

Unto the maried commaunde not I,
but the Lord: that the wyfe seperate not
her selfe from the man. If she separate
her selfe, let her remayne vnmaried or be
reconsiled vnto her husbande agayne.
And let not the husbande put a way his
wife from him.

To the remnaunt speake I ād not to
the Lorde. If eny brother haue a wife ye
beleueth not, yf she be content to dwell C
with hym, let him not put her awaye, &
the woman which hath to her husbande
an infidell, yf he consente to dwel wt her
let her not put him awaye. For the vn-
beleuig husbād is sāctified by ye wife, &
ye vnbeleuing wife is sanctified bi ye hus
bād. Or els were your childre vncleane:
but * now are they pure. But & if ye vnbe
leuing departe, let hi departe. A brother
or a sister is not in subieccion to soch.
God hath calleth vs in peace. For how
knowest thou o woman whether thou
shalte saue that man or no? Other how
knowest thou o man whether thou shalt
saue that woman or no? but euen as god
hath destributed to euery man.
As the Lorde hath called euery per
son, so let him walke: ād so ordeine I i
al congregacions. If any man be called
beyng

Theis & such like haue no part in christ

Sanctifieng & iustifieng cometh by Christe and hys spryte.

beinge circumcised, let him adde nothing therto. If any be called vncircumcised: let him not be circumcised. Circumcision is nothing, vncircumcisyon is nothinge, but the keping of the commaundementes of God
D is all together.
Let euerye man abyde in the same state wherin he was called. Arte thou called a seruaunte? care not for it. Neuertheles yf thou mayest be free, vse it rather. For he ŷ is called in the Lorde beinge a seruaunte is the lordes free man, Likewyse he that is called beinge free, is Christes seruaunt. Yee are dearely bought, c* be not mennes seruauntes. Brethren let euery man, where in he is called, there in abyde with God. + As concerninge virgins, I haue no commaundemente of the Lorde: yet geue I counsel as one that hath obtayned mercye of the Lord to be faythfull. I suppose that it is good for the present + necessitye. For it is good for a man so to be. Art thou bounde vnto a wyfe? seke not to be losed. Art thou loused from a wife? seke not a wife. But
E ād if thou take a wyfe thou sinnest not. Lykewyse if a virgin marie she sinneth not. Neuertheles suche shal haue trouble in theyr flesh: but I fauoure you.

Thys saye I bretheren, the tyme is shorte, it remayneth that they which haue wyues, be as though they had none, and they that weepe, bee as though they wepte not, and they that reioyce, be as though they reioyced not: and they that bye, be as thoughe they possessed not: & they that vse thys worlde, be as though they vsed it not. For the fasshyon of thys worlde goeth awaye. I wolde haue you without care. The syngle mā careth for the thinges of the Lord how he maye please the Lorde. But he that hath maryed, careth for the thinges of ŷ worlde, how he maye please hys wyfe. There is
F difference, betwene a virgin ād a wife. The syngle woman careth for the thynges of the Lorde, that she maye be pure both in body, ād also in spirite. But she that is maried, careth for the thinges of the worlde, how she may please her husbande, This speake I for your profyt, not to tangle you in a snare: but for that which is honest & comely vnto you, and that ye may quietly cleaue vnto the lord without separation.

If any man thinke that it is vncomly for his virgin, yf shee passe the tyme of mariage, and if so nede requyre, let hym do what hee lysteth, hee sinneth not, let them be coupled in mariage. Neuertheles he that purposeth surely in hys herte hauinge none neade: But hathe power ouer hys owne wyl: and hath so decreed G
in his herte, ŷ he wyll keape his vyrgin, doeth well. So than he that ioyneth his virgin in mariage, doeth well. But he that ioyneth not his virgin in mariage, doth better. The wyfe is bounde to the lawe as lōg as her husband lyueth.

If her husband slepe, she is at lybertie to mary with whom she wyll, only in the Lorde. But she is happyar yf shee so abyde in my iudgmente. And I thynke verely that I haue the spyrete of god.

The notes.

a * To burne after S. Ambrose, is, when the wil consenteth to the lust of the flesh.
b * Now are they pure, Not that children are cleane ād pure by nature, for that were against the Apostle himselfe, which proueth Rom. v. that al are vnder original sinne, and naturaly the children of Gods wrath, as Ephe ii. But hys meaninge is here, that lyke as al thinges are cleane vnto the cleane Tit. i. Euen so to a Christen mā an vnchristē wyfe is cleane, so that he maye be conuersaunte wyth her, & not offende in so doing, and that the chylderen of them are not to be reputed as vnlawful, and vncleanne.
c * Be not mens seruauntes. To be the seruauntes of men here is, to do anye thynge for the fauoure of men, by which they fal from ŷ fauour of God, while they despisynge Christ do hange on men, and more regarde mennes preceptes and ordinaunces thē the verye institucyons of God, yea, than God hym selfe.
This forbiddeth S. Paule here, and not that wee shoulde deny to be seruauntes to oure masters to whom we be bounde accordinge to the commen order apoynted in commen welthes.
To these we are straytly commanded in sundry places of the scripture to be obedyent wyth loue ād diligēce in al thinges aggreable to Goddes holy worde.
* If a man haue the gyft, chastyte is good, ŷ more quietly to serue god. For the maried haue ofte moch trouble, but yf the mynde of the chaste be combered with other worldly busines, what helpeth it? & yf ŷ maried be the more quiet mynded therby, what hurteth it? Nether of it selfe is better then the other, or pleaseth god more thē ŷ other. Nether is outward circumcisyon or outwarde baptyme worth a pynne of them selues, saue that they put vs in remēbraūce to kepe the couenaunte made betwene vs & God.

He rebuketh them ŷ vse their liberte to ŷ sclaunder of other, and sheweth how we ought to behaue them towarde such as be weake.

The viii. Chapter

TO speake of thiges dedicate vnto idoles, we are sure ŷ we al haue knowledg. Knoweledge maketh a mā swell but loue edifyeth. If any mā A

thinke y^t he knoweth any thinge, he knoweth no thing yet as he ought to know. But yf any Man loue God, the same is knowen of him.

To speake of meate dedicate vnto ydolles, we are sure that there is none ydolle in the worlde, and that ther is none other God but one. And though there be that are called Goddes, whether in heauen either in earth (as ther be goddes many and lordes many) yet vnto vs is there but one God/which is the father, of whom are all thinges, and we in him: and one Lord Jesus Christe, by whome are all thynges and we by him. But euery man hath not knowledge. For some suppose that ther is an Ydoll vnto this houre, and eate as a thinge offered vnto the

C ydole/ and so their consciences beynge yet weake, are defyled. Meate maketh vs not acceptable to God. Neither if we eate are we the better: Neither yf we eate not, are we the worsse.

But take hede that youre libertye cause not the weake to falle. For yf some man se thee which hast knowledge, syt at meate in the ydoles temple, shal not the conscience of him which is weake, be bolde

D
bened to eate those thynges which are offered to the Ydole? And so thorow thy knowledge shall the weake brother perishe for whom Christe dyed. When ye synne so agaist the brethren, and wound their weake Consciences ye Synne agaiste Christ. Wherfor yf meate hurte my brother, I wyl eate no flesh while the worlde standeth, because I wyl not hurte my brother.

In all oure dedes we shulde haue a respecte to our neyboures wealthe.

Charitie what it doth

¶ Loue forbeareth the thinge that she maye do by the law. He exhorteth them to runne on forth in the course that they [illegible] begonne.

The .ix. Chapter.

A
Am I not an Apostle? Am I not fre? haue I not sene Jesus Christ oure Lorde? Are ye not my worke in y^e Lorde? If I be not an Apostle vnto other/ yet am I vnto you. For the seale of myne Apostelshype are ye in y^e Lord. Myne aunswere to them that aske me is this. Haue we not power to eate and to drynke? Either haue we not power to leade about a sister to wife/ as well as other Apostles, and as the brethren of the Lorde and Cephas? Ether only I and Barnabas haue not power thys to do? Who goeth a warfare any tyme at hys owne coste? who planteth a vyneyarde, and eateth not of the frute? Who feadeth a flocke and eateth not of the mylke?

Saye I these thiges after y^e maner of men? Or saith not the lawe the same also? For it is written in the law of Moyses: Thou shalt not mossel y^e mouth of y^e oxe that treadeth out the corne. Doth God take thought for oxen? Ether saith he it not al to gether for our sakes? For our sakes no doute this is written: that he which eateth shulde eate in hope, and that he which throsheth in hope, shuld

B
be partaker of his hope. If we sow vnto you spirytuall thinges: is it a greate thinge: yf we repe youre carnall thinges?

The preacher hath right to [illegible] for his labour.

If other be partakers of this power ouer you, wherfore are not we rather?

Neuertheles we haue not vsed this power: but suffer all thinges lest we shulde hynder the gospell of Christ. Do ye not vnderstande how that they which minister in the temple, haue theyr fyndynge of the temple. And they which wayte at the aulter, are partakers with the aulter. Euen so also dyd the Lorde ordaine, that they which preache y^e Gospel, shulde lyue of the Gospel. But I haue vsed none of these thinges.

Nether wrote I these thinges that it shoulde be so done vnto me. For it were better for me to dye, then that anye man shulde take this reioysing from me In that I preache the gospel. I haue nothinge to reioyce of. For necessite is put vnto me. Woo is it vnto me if I preach not the Gospel. If I do it with a good wil, I haue a rewarde. But if I do it agaist my wil, an office is committed vnto me. What is my reward then? Verely that

C
when I preache the Gospel, I make the Gospel of Christ fre, that I misuse not mine auctorite in the gospel.

For though I be fre from al men, yet haue I made my selfe seruaunt vnto al men, that I might winne the moo. Unto the Jewes, I became as a Jew, to winne the Jewes. To them that were

vnder ÿ lawe, was I made as though
I hadde bene vnder the lawe, to wyn-
ne them that weare vnder the law. To
thē that weare without law, became I
as thoughe I had bene withoute lawe
(when I was not without lawe as per
taynyng to god, but vnder a lawe as cō
cernyng Christ) to winne them that were
with out lawe. To the weake became I
as weake/ to winne the weake. In all
thinges I fasshoned my selfe to al me, to
saue at the lest waye some. And this I
do for the Gospels sake that I myghte
D haue my perte therof.
✢ Perceaue ye not how that they which
runne in a course, runne all/ yet but one
receaueth the rewarde. So runne
that ye maye obtayne.
B Euery man that proueth masteries, ab-
stayneth from all thinges. And they do
yt to obtayne a corruptible crowne: but
we to obtaine an vncorruptible crowne.
I therfore so runne, not as at an vncer
tayne thing. So fyght I not as one ÿ
beateth the ayer. but I tame my body, &
bringe it into subieccion, lest after that
I haue preached to other I my selfe shuld
be e a cast awaye.

Paul prouveth him selfe an Apostle equal to the best in that ÿ spirite beareth recorde to his preachinge & in that as many were by him conuerted as by the other Apostles.
He feareth them with the ensamples of the old testament, and exhorteth them to a Godly conuersacion.

The .x. Chapter.

Bretheren I wolde not that ye shoulde be ignoraunce of this: how that oure fathers
A were all vnder a cloude. And al passed thorowe the sea, and were all baptised vnder Moyses, in the cloude and in the Sea: and did al eate of one spiritual meate, and did ✢ al drincke of one maner of spiritual drincke. And they dranke of that spirituall rocke that folowed them, whiche rocke was Christ. ✢ But in many of thē had god no delyte. For they were ouerthrowen in the wildernes.

These are ensamples to vs ✢ that
B we shulde not lust after euel thinges, as
they lusted. Nether be ye worshippers of
images as were some of thē according
as it is written:
The people sate downe to eate and
drincke, and rose vppe agayne to playe
Nether let vs commit fornicacion ✢ as
some of them committed fornication ād
were destroyed in one daye .xxiii. thou- Num. xxv. a. Psalme. cv.
sād. Nether let vs tempte Christ as som
of them tēpted, ād were destroyed of ser
pentes. Nether murmure ye as some
of them murmured and were destroyed C
of the destroyer.
Al these thinges happened vnto thē for
ensamples, and were wrytten to put vs
in remembraunce, whome the endes of
the worlde are comen vpon. Wherfore
let hym that thincketh he standeth take
hede least he fall. Ther hath none other
temptacion take you, but such as folo-
weth the nature of man. But God is
faythfull, which shall not suffre you to
be tempted aboue youre strengthe: but
shall in the myddest of the temptacion/
make a waye to escape out.
✢ wherfore my deare beloued, flee from D
worshyppinge of idoles.
I speake as vnto them which haue
discretion, iudge ye what I saye. Is not
the cup of blessinge, which we blesse par- Cuppe. Breade
takynge of the bloude of Christe? is not
the breade which we breake, partakyng
of the body of Christe? because that we
(though we be many) yet are one bread
and one body in as moche as we are all
partakers of one bread. Beholde Israel
el which walketh carnally. Are not they
which eate of the sacrifice partakers of
the aulter.
What saye I then? ÿ the image is any E
thinge? or that it which is offered to I-
mages is any thinge? Naye, but I saye,
that these thinges which the gentyles
offer they offre to deuels, & not to god.
✢ And I wolde not that ye should ha-
ue fellowshyp wyth the deuels. Ye can
not drincke of the cuppe of the Lorde, &
of the cup of the Deuels. Ye can not
be the partakers of the Lordes table, &
of the table of Deuelles. Ether shall
we prouoke the Lorde? Or are we stron-
ger then he? All thinges are lawful vn
to me but all thinges are not expediente
All thinges are laufull to mee, but all F
thinges edifie not. Let no man seke his We haue profit one er nother to seke a nothers welth
owne profyte, but let euery man seke an
others welth.
What soeuer is sold in ÿ market, ÿ eat
and aske no questions for cōscience sake

For the earth is the lordes, and all þ ther
in is, if any of the which beleue not, bid
you to a feast, & if ye be disposed to god,
G what soeuer is set befor you, eate askig
no question for conscience sake. But and
if any man say vnto you: this is dedicate
vnto idolles, eate not of it for hys sake
that shewed it, and for hurtinge of con-
science. The earth is the Lordes, and all
that therin is. Conscience I say, not thy-
ne: but the cõscience of that other. * For
why shoulde my lybertie be iudged of ã-
other mannes conscience. For if I take
my parte with thankes, why am I euel
spoken of, for that thing wherfore I ge-
ue thanckes.
Whether therfore yee eate or drincke, or
whatsoeuer yee do, do al to the prayse of
God. + See that ye geue none occasion
of euell, nether to the Iewes/nor yet to
the gentyles, neyther to the congregacy-
on of God: euen as I please all men, in
all thinges, not sekinge myne owne pro-
fit/but the profet of man, þ they mighte
be saued. Folowe me as I do Christ.

The notes.

* We should be so ful of loue and so cyrcumspecte, that we should geue none occasyon vnto the ignoraunte for to speake euel of vs for our lybertie, and for doynge that which we may lawfully do before God.
+ Loue seketh her neyboures profyte.
He rebuketh them for the abuse and misordre that they had about þ sacrament of þ bodye & bloude of Christ, & bringeth thẽ agayne to þ first institucion.

The .xi. Chapter.

I Commende you brethren þ
A ye remember me in all thin-
ges and kepe the ordinaun-
ces euen as I delyuered
them to you. I wold yee
knew that Christ is þ head of euery mã.
And the man is the womans head. And
God is Christes head. Euery man pray-
inge or prophesiynge hauing ani thyng
on his head, shameth hys head. Eue-
ry women that prayeth or prophesieth
bare headed/dishonesteth hyr head. For
it is euen al one, ãd the very same thige
euen as though she were shauen.
If the woman be not couered, let her al
so be shorn. If it be shame for a womã
to be shorne or shauen, let her couer her
head.
B A man ought not to couer his head, for
as moche as he is the Image and glo-
rye of god. The wemã is the glory of þ
mã. For þ mã is not of the womã, but þ
woman of the man. Nether was the mã
created for the womans sake: but the
Woman for the mans sake. For thys
cause ought the womã to haue * power
on her heade, for the Angeles sake.
Neuertheles nether is the mã wyth out
the woman, nether is the woman wyth- C
out the man in the Lord. For as the
woman is of the man, euen so is the mã
by the woman: but all is of god.
Iudge in youre selues whether it be cõ-
lye that a woman praye vnto god bare
headed. Or els doth not nature teache
you, þ yt is a shame for a man, yf he ha-
ue longe heare: and a prayse to a womã
yf she haue longe heare? For her heare
is geuen her to couer her with all. If
there be many men among you that lus-
teth to striue, let hi knowe that we haue
no suche custome, nether the congrega-
cions of god.
This I warne you of, and cõmende
not that ye come to gether: not after a
better maner but after a worsse. + Fyrst D
of al when ye come to gether in the con-
gregacion. I heare that there is dissen-
cyon among you: and I partely beleue
it. For ther must be sectes among you, þ
they which are parfect amõg you might
be knowen. When ye come to gether, a The Lords supper.
man cannot eate the lordes supper. For
euery man begynneth afore to eate hys
owne supper. And one is hongry, and a
nother is dronken. Haue yee not houses
to eate and to drinke in? Or els despyse
yee the congregaciõ of god, and shame
them that haue not? What shall I saye
vnto you? shall I praise you? In thys
praise I you not. E
+ That whiche I delyuered vnto you Mathew xxvi. Marke xiiii. Luke xxii.
I receaued of the Lorde. For the Lorde
Iesus the same nighte in which he was
betraied/toke bread: and thanked and
brake, and sayd. Take yee, and eate yee: The institucion of þ Sacrament.
this is my body which is broke for you.
* This do ye in the remembraunce of
me. After the same maner he toke þ cup
whẽ supper was done, sayig: this cuppe
is the newe testamẽt in my bloud: This
do as oft as ye drinke it, in remẽbraũce
of me. For as often as ye shall eate this
bread/and drinke this cup ye shal shew
the

the Lordes death, tyl he come. Wherfo-
re whosoeuer shall eate of thys bread/or
drincke of this cup vnworthely, shalbe
gyltye of the body and bloud of the Lor
de. Let a man therfore examen him sel-
D fe, and so let hym eate of the bread and
drincke of the cup. For he that eateth or
drynketh vnworthely, eateth and drinc-
keth hys owne damnacyon, because he
maketh no difference of the Lordes bo
dy. For this cause many are weake &
syck amonge you/& many slepe. If we
haue truly iudged our selues, we shuld
not haue bene iudged. But whe we are
iudged of the Lorde, we are chastened,
because we shoulde not bee dampned
wyth the worlde. Wherfore my brethe-
ren when ye coumme to gether to eate,
tary one another. If any man honger,
let him eate at home, that ye come not
together vnto condenacio. Other thin-
ges will I set in order when I come.

The notes

✠ Power is as moche to saye, as a sygne that the
woman is in subieccyon and hath an heed ouer hyr.

¶ The dyuersytye of the gyftes of the holy goost.
geuen to the comfort and edyfiyng of one another,
as the membres of a mans body serue one another.

The. xii, Chapter,

A IN spyritual thynges brethe
ren I wolde not haue you
ignoraunte. ✠ Ye knowe that ye
were gentyles, and wet your
re wayes vnto domme ydo-
les euen as ye were ledde. Wherfore I
declare vnto you that no man speaking
in the sprete of God, defieth Iesus. Al-
so no ma can say that Iesus is the Lor-
de: but the holy goost. There are dyuersi-
tes of gyftes verely, yet but one sprete.
And ther are differences of admynystra
cyons, & yet but one Lorde. And there
are dyuers maners of operacions, and
yet but one God which worketh all thin
ges that are wrought in all creatures.
The gyftes of ✠ the spirite are geuen to
euery manne, to profyte the congrega-
cion. To one is geuen throw the spirite/
the vtterace of wisdo. To an other is ge-
ue the vtteraunce of knoledge by the sa-
me spirite. To an other is geuen fayth,
by the same spirite. To an other the gif-
tes of healynge, by the same spyrite. To
an other power to do miracles. To a o-
ther prophecye. To an other iudgement
of spirites. To another diuers tonges.
To another the interpretacion of ton-
ges. And these all worketh euen the sel-
fe same spirite, diuidyng to euery man
seuerall giftes, euen as he wyll. ✠
For as the bodye is one, and hathe
many membres, and al the membres of B
one body, though they be many, yet are
but one bodye: euen so is Chryste. For
in one spirit, are we al Baptised to ma-
ke one bodye, whether wee be Iewes or
Gentyles, whether we be bound or free,
and haue all drouncken of one spirite.
For the body is not one membre, but ma-
ny. If the fote saye: I am not the hand,
therfor I am not of the body: is he ther
fore not of the bodye? and if the eare say,
I am not the eye: therfore I am not of
the bodye: is it therfore not of the bo-
dye. If all the bodye were an eye,
where were than the eare? If all were C
hearing, where were the smellynge? But
now hathe God dysposed the membres
euerye one of them in the bodye, at hys
owne pleasure. If they were all one me
bre: where were the body? Now are the-
re many membres, yet but one body, & the
eye canot say vnto the had, I haue no ne-
de of the: nor the head also to the fete/I
haue no nede of you. Ye rather a great
deale those membres of the bodi, which
seme to be moost feble, are moost neces
sary
And vpon those membres of the bodye,
whiche we thincke least honeste/ put wee D
most honesty on: & our vngodly partes
haue most beautye. For our honest me
bres neade it not. But God hath so dis-
posed the bodye, and hath geuen moste
honoure to that parte whiche lacketh,
leaste there shoulde be any stryfe in the
bodye, but the members should indif-
ferently care one for another. And yf one
membre suffre: al suffer with him, if one me
bre be had in honoure, al mebres be glad
also.

Ye are the body of Chryst, and mem
bres, one of another. And God hathe
also ordened in the congregacion, first
the Apostles, secondarelye Prophetes,
thyrdly teachers, then them that do mi=
racles: after that the gyftes of healing,
helpers, gouerners, diuersitie of tōges.
Are all Appostels? Are all Prophe=
tes? Are all teachers? Are all doers of
miracles? haue al the giftes of healing?
Do all speake with tonges? Do all in=
terpretee? Couet after the beste gyftes.
And yet shewe I vnto you a moare ex=
cellent waye.

The nature and conditions of loue.

The xvi. Chapter.

A Though I spake wyth the
tonges of men and angels,
and yet had no loue, I were
euen as sounding brasse: or
as a tincklynge cymball.
And though I could prophecy, and vn
derstand all secretes, and al knowledg:
yea, yf I had a* al fayth, so that I coul=
de moue mountaynes out of their pla=
ces, ād yet had no loue, I were nothig.
And though I bestowed all my good=
des to fede the poore, and though I ga
B ue my bodye euen that I burned, and
yet had no loue, it profiteth me nothig.
Loue suffereth longe and is curte=
ous, loue enuieth not. Loue doth not fro
wardly, swelleth not, dealeth not disho
nestly, seketh not her owne, is not pro=
uoked to anger, thinketh not euell, re=
ioyceth not in iniquite: but reioyceth in
the trueth, suffereth al thinges, beleueth
al thinges, hopeth al thinges, endureth
in all thinges. Though that prophecy=
ing fayl, other tonges shal cease, or kno
wledge vanish awaye, yet loue falleth
neuer awaye.
For oure knoweledge is vnperfecte
and our prophesienge is vnperfecte,
C But when that which is perfecte, is co=
me, then that which is vnperfecte, shal
be done awaye. When I was a chylde,
I spake as a child, I vnderstode as a
child, I imagined as a child. But assone
as I was a man I put awaye childish
nes. Now we se in a glasse, euen in a dar
ke speakyng: but then shal we se face to
face. Now I know vnperfectly: but thē
shal I know euen as I ā knowē. Now
abydeth faith, hope, ād loue, euen these
thre, the chefe of these is loue.

The notes.

a* Al fayth is as muche to say as so strong fayth.
b* The chefe of these is loue. Not cōcerning iustifi
cation, but concerning the applienge of al thinges
to the profet of the congregation. Nothing letteth
some one peculyar thing diuerslye referred to be no=
we inferior now superyor to another. Loue concer=
nyng prouydinge for the necessitie of thy neighboure
is, cheafe and aboue fayth. But cōcernig the obtay
nynge of iustifycation and saluacyon dothe faythe
excede loue.

Paul sheweth that the gifte of prophesy, inter
pretynge of preachinge excelleth the gyft of tonges
and how they both ought to be vsed

The xiiii. Chapter.

Laboure for loue and couet
spirituall giftes: and most A
chefely for to prophecy. For
he that speaketh with ton=
ges speakethe not vntoo
men, but vnto god. For no
man heareth him. How be it in the sprite
he speaketh misteries. But he that
a* prophecyeth, speaketh vnto men, to
edifieng, to exhortacyon and to cōfort.
He that speketh with tonges, profiteth
hym selfe: he that prophecyeth, edifieth
the congregacyon. I wolde that ye all
spake wyth tonges, but rather that yee
prophecyed. For greater is he that pro
phesieth, then he that speaketh wt ton=
ges, excepte he expounde it also: that ye
congregacion maye haue edyfienge. B
Now brethren, yf I come vnto you spe=
akynge with tonges: what shall I pro=
fite you, excepte I speake to you, other
by reuelacion or knowledg, or doctrine.
Moreouer when thinges without lyfe
geue sounde: whether it be a pype or an
harpe: except they make a distinccion in
the soundes: how shal it be knowē what
is pyped or harped? And also yf the
trompe geue an vncertayne voyce, who
shall prepare hym selfe to fyghte? Euē
so lyke wyse when ye spake wt tonges,
excepte ye speake wordes that haue
sygnificacion, howe shall it be vnder=
stand what is spoken? For ye shal but
speake in the ayer.
Many kindes of voyces are in the worl C
de, and none of them are withe ut syg=
nification: If I know not what ye voice
meaneth

keaneth. I shalbe vnto him that spea-
keth, an aliaūt, & he that speaketh shal-
be an aliēt vnto me. Euen so ye (for as
moch as ye couet spirituall giftes) se-
ke that ye maye haue plentye vnto the
edifyinge of the congregacion.

Wherfore let him that speaketh
wͭ tonges praye that he maie interpret
also. If I praye wͭ tonges my spyrite
prayeth: but my mynd is without frute
What is it then? I wyll praye with the
b - sprete, and wyll praye with the myn-
de also. I will singe with the sprete/and
wyll singe with the mynde also.
For els when ẏ blessest with the sprete,
how shall he that occupieth the rowme
of the vnlearned, saye Amen at thy ge-
uinge of thanckes, seynge he vnderstan-
deth not what thou sayst. Thou verely
geuest thankes well/but ẏ other is not
D edified. I thank my God, I speake
wͭ tonges moare then ye al. Yet had I
leuer in the congregacion, to speake fy-
ue wordes with my mynde to the infor-
macyon of other rather then ten thou-
sand wordes with the tonges.

Brethren/be not chyldren in wytte.
Howbeit as concernyng maliciousnes
be chyldren but in witte be perfect.
In the lawe it is written with other ton
ges, and with other lippes wyll I spea
ke vnto this people, and yet for all ẏ,
will they not heare me, sayth the Lord.
Wherfore, tonges are for a sygne, not
to them that beleue: but to them that be-
leue not. Contrary wyse, prophesyinge
serueth not for thē that beleue not: but
for them whych beleue.

If therfore when al the congregaci-
on is come to gether, and all speake wͭ
tonges, there come in they that are vn-
lerned or they which beleue not: wil they
not saye that ye are oute of youre wit-
tes? But and ẏ al prophesy, and ther co
me in one that beleueth not, or one vnle
E arned, he is rebuked of all men, and is
iudged of euery man: and so are the se-
cretes of his hert opened, and so falleth
he doune on hys face, and worshippeth
God, and sayth that God is with you
in dede.

How is it then brethren? When ye co
me to gether, euery man hath his songe,
hath his doctrine, hath his tonge, hath
his reuelacion, hath his interpretacion.
Let all thinges be done vnto edifynge
If eny man speake wͭ tonges, let it bee
two attonce or at the most thre attonce
and that by course/ and let another in-
terprete it. But yf there bee no interpre
ter, let him kepe sylence in the congre-
gacion, & let him speake to hi selfe ād
to God.

Let the prophetes speake two at-
tonce, or thre attonce/ and let the other F
iudge: If any reuelation be made to a-
nother ẏ sitteth by, let ẏ first holde hys
peace. For ye maye al prophecy one by
one, ẏ al maye learne, & al maie haue cō
fort. For the spirites of ẏ Prophets are
in ẏ power of the Prophetes. For God
is not causer of stryfe: but of peace, as
he is i al other cōgregatiōs of ẏ saītes
Let youre wyues kepe sylence in the cō
gregacions. For it is not permitted
vnto them to speake: but lette them be
vnder obedience, as sayth the lawe. If 1. Timo. ii. A Genesis iii. c
they will learne eny thing, let them as-
ke their husbandes at home. For it is a
shame for wemen to speake in the con-
gregacion. Spronge the word of God
fro you? Ether came it vnto you only?
If eny man thinke hym self a Prophe-
te, ether spiritiall: let him vnderstande,
what thynges I wryte vnto you. For
they are the commaundementes of the
Lord. But and yf eny man be ignorant
let hym be ignoraunt. Wherfore brethe-
ren couet to prophesye, and forbyd not
to speake with tonges. And let al thin-
ges be done honestly and in order.

a. ✱ Prophesyinge is here taken for expoundynge.
b. ✱ To speake wͭ tonges, or with the spirite, is to speake that other vnderstand not as Priestes saye their seruyce: To speake wͭ the mynde is to speake that other vnderstande, as when the preacher preacheth.

The resurrection of the deade.

The xv Chapter. ✠

B Retherē as pertaynyng to
the Gospell which I prea-
ched vnto you, whych ye ha- A
ue also accepted and in the
whiche ye continue, by the
whiche also ye are saued: I do you to
wete after what maner I preached vn-
to you, yf ye kepe it except ye haue bele-
ued in vayne. For fyrst of all I dely-
uered vnto you that whych I receaued

how

how that Christ dyed for our synnes, a-
greynge to the scriptures: and that he
was buried, ād that he rose againe the
thirde daye accordig to the scriptures,
and that he was sene of Cephas, then
of the twelue. After that he was sene of
moo then fyue hundreth brethrē at ōce
of which many remaine vnto this daie,
and manye are fallen a slepe. After that
appered he to James / then to all the
B Apostles.
And last of all he was sene of me, as
of one that was borne out of due time.
For I am ẏ lest of Al ẏ apostles whiche
am not worthye to be called ā Apostle,
because I persecuted ẏ congregacion of
God. But by the grace of God I am ẏ
I am. And his grace which is in me /
was not i vaine: ⁑ but I labored more
aboundauntly then they all, yet not I /
but the grace of God which is with me.
Whether it were I or they, so we prea-
che, and so haue ye beleued.
✝ If Christ be preached how that he
rose from the dead: how saye some that
are among you / that there is no resur-
reccion of the dead? If there be no ry-
C synge againe of the dead: then is christe
not rysen. If Chryst be not rysen / then
is our preaching in vayne, & your faith
is also in vayne. Ye and we are found
false witnesses of god. For we haue
testifyed of god, how that he raysed vp
Christ whome he raysed not vp, yf it be
so that the dead ryse not againe. For if
the dead ryse not agayne, thē is Christ
not rysen againe. If it be so that Christ
rose not, then is your fayth in vaine, ād
yet are ye in youre synnes. And there to
they which are fallen a slepe in Chryst
are perished. If in thys life only we be-
leue on Christ, then are we of al men the
miserablest.
But now is Christe rysen from the
dead, & is be come the first frutes of thē
that slepe. For by a man came deeth, &
by a man came the resurrectyon of the
deed. For as by Adam al die: euen so by
Christ shal al be made aliue, and euery
man in his owne ordre. ⁑ The fyrste is
Christe, then they that are Chrystes at
his comming. Then commeth the end,
when he hath delivered vp the kingdōe
to god ẏ father, whē he hath put doune
al rule, auctoritie ād power. For he must
reygne tyll he haue put his enemies vn
der his fete. The last enemy that shalbe
destroied, is death. ✝ For he hath put all D
thiges vnder his fete. But whē he saith
al thiges are put vnder hī, it is manifest
ẏ he is excepted, which dyd put al thiges
vnder hī. When al thiges are subdued
vnto hī, then shal ẏ sōne also hī selfe be
subiecte vnto him that put thynges vn
der hym, ẏ God maie be al in all thiges.
Ether els what do they which are bap-
tysed ouer the dead, yf the dead rise not
at al? Why are they thē baptised ouer
the dead? Ye and why stande we i ieo-
pardy euery houre? But our reioysynge
which I haue in Christ Jesu our lord,
I dye dayly. That I haue fought wt
beastes at Ephesus after the maner of
men, what auauntageth it me / if ẏ deed
rise not agayne? Let vs eate ād drinke
to morow we shal die. Be not disceued,
malycyous speakynges, corrupte good E
manners. Awake truly out of slepe /
& synne not. For some haue not ẏ know
ledge of god. I speake thys to your re-
bukes.
But some man wil saye: how aryse
the deed? with what bodies come they in?
Thou foole, that which thou sowest, is
not quickned except it dye. And what
sowest thou? Thou sowest not that bo
dye ẏ shalbe: but bare corne (I meane
ether of whete, or of some other) & God
geueth it a body at his pleasure, to eue
ry seede a seueral body.
✝ All flesh is not one maner of flesh but
there is one maner fleshe of men, ano-
ther manner Fleshe of Beastes, ano-
ther maner flesh of fyshes, and another
of byrdes. There are celestyall bodies, F
and there are bodyes terrestryall. But
the glory of the celestiall is one, and the
glory of the terrestrial is another. The-
re is one maner glorye of the Sunne &
another glory of the Moone / and ano-
ther glory of the starres, For one starre
differeth from another in glory. So is
the resurrection of the dead. It is sowē
in corruption, and ryseth agayne in in-
corrupcion. It is sowen in dishonoure,
and ryseth in honor. It is sowen in we-
kenes and ryseth in power. It is sowen
a natural a body, and ryseth a spirituall
body.

body. There is a natural body ⁊ ther is
a spiritual body: as it is wrytte: the first
man Adam, was made a lyuyng soule,
and the last Adam was made a quicke-
nyng spirite. How be it, that is not firste
which is spyrytuall: but that whyche is
naturall, and then that whyche is spy-
rytuall.

✝ The fyrste man is the erth, erthy:
G And the seconde man is the Lorde fro̅
heauen. As is the erthy, suche are they
that are erthy. And as is the heuenly,
suche are they that are heuenly. And
as we haue borne the image of the er-
thye, so shal we beare the image of the
heuenlye.

This saye I brethren, that [b] ✝ flessh and
bloud ca̅not inheret ẏ kingdom of god.
Nether doth corrupcion inheret incor-
rupcion. Behold I shewe you a mistery.
We shall not all slepe: but we shall all
be chaunged, and that in a momente, and
in the twyncling of an eye, at the soun-
de of ẏ last trompe. For the trompe shall
blowe, and the deed shall ryse incorrup-
tible, and we shalbe chaunged. For this
corruptyble must put on incorruptybili-
te: and this mortal must put on immor-
talite.

When this corruptible hath put
on incorruptibilite, a̅d this mortal hath
put on immortalite: then shal be broght
to passe the sayinge that is wrytte̅.
Death is co̅sumed into victory. Death
where is thy stynge? Hell where is thy
victory? The stynge of death is synne: ⁊
the strength of synne is the lawe. But
thankes be vnto God, which hath geuen
vs victory, thorow oure Lorde Jesus
Christ. Therfore my deare brethren be
ye stedfast and vnmouable, alwayes ry-
che in the workes of ẏ Lord, for as mo-
che as ye knowe how that youre labour
is not in vayne in the Lorde.

The notes

a ✝ Baptised ouer the deathe. Some men say that in token of the generall resurrection certen Chrysten men were baptysed ouer dead mens graues, sygnifyeng, that the same dead men shulde ryse agayn. b ✝ Flesh and bloud can not enheryte the kingdome of God. Oure belefe is that there shalbe a generall resurrection of the flesh, acordyng to the scrypture Esay. xxvi. Dan. xii. Job. xix. Jhon. v. Neuerthelesse it shall be pourged from corrupcyon, and be cha̅ged to immortalyte, for it must be a̅ vncorrupt flesh ẏ shal inheret the kyngdome of god.

❡ He putteth them in remembraunce of the gatherynge for the poore Chrysten at Jerusalem, and concludeth his Epistle with the salutacions of certayn louynge brethren.

❡ The xvi. Chapter.

Of the gatherīg for the saincA
tes, as I haue ordeyned in
the cogregacions of Gala-
cia, euen so do ye. Upon so-
me sondaye let euery one of
you put asyde at home and lay vp what
soeuer he thincketh mete, that there be
no gatherynges when I come. When
I am come, whosoeuer ye shall alowe
by youre letters, them wyll I sende to B
bryng youre liberalite vnto Jerusalem.
And yf it be mete that I go, they shall
go wyth me. I wyll come vnto you af-
ter I haue gone ouer Macedonia. For
I will go thorow out Macedonia.
W̄ you parauenture I wyl abyde a why-
le: or els wynter, that ye may brynge me
on my waye whyther soeuer I go.

I wyl not se you now in my passa-
ge: but I trust to abyde a whyle with
you, yf God shall suffre me. I wyll tary
at Ephesus vntyll whitsontyde. For a
greate dore ⁊ a frutefull is opened vn-
to me: and ther are many aduersaries. C
If Timotheus come, se that he be with
out feare w̄ you. For he worketh ẏ wor-
ke of the Lorde as I do: Let no man
despyse him: but conuaye hym forthe in
peace, that he maye come vnto me. For
I loke for hym w̄ the brethren.

To speake of brother Apollo: I grea-
tly desyred him to come vnto you with
the Brethren, but his mynde was not
al to come at thys time. How be it he wil
come when he shall haue co̅uenient ti-
me. Watche ye, stonde fast in the fayth,
quyte you lyke men, ⁊ be stronge. Let
all youre busynes be done in loue.

Brethren, ye knowe ẏ house of Ste- D
phana, how that they are the fyrst frutes
of Achaia, and that they haue appoyn-
ted theym selues to mynister vnto the
sainctes: I beseche you that ye be obedie̅t
vnto soche and to all that helpe and la-
bour. I am gladde of the commynge of
Stephana, Fortunatus a̅d Achaicus:
for that whych was lackynge on youre
parte, they haue supplied. They haue co̅-
forted my spryte and youres. Loke there-

fore that ye knowe them that are suche.

The congregacions of Asia salute you. Aquila and Priscilla salute you muche in the Lord, and so doth the congregation that is in theyr house. Al the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paul wyth myne owne hande. Yf anye manne loue not the Lorde Jesus Chryste, the same be Anathema maranatha. The Grace of the Lorde Jesus Chryst be with you all.

My loue be wyth
you all in
Chryst
Jesu.
Amen.

The ēd of ÿ fyrst epistle to ÿ Corinthiās. Sent from Philyppos by Stephana, and Fortunatus, and Achaicus, and Tymotheus.

The ii Epistle of Saint Paul the Apostle vnto the Corinthians.

The consolation of God in trouble. The loue of Paul towarde the Corynthyans, and hys excuse ÿ he came not vnto them.

The fyrst Chapter.

A Paule an Apostle of Jesus Chryst, by the wyll of God, and brother Tymotheus.

Unto the congregacion of God, whych is at Corinthum wyth all the sainctes, whych are in all Achaia. Grace be wyth you & peace from God oure father, and from the Lorde Jesus Chryst.

Blessed be God the Father of oure Lorde Jesus Christ, the father of mercy, and the God of al comfort, which cōforteth vs in all oure tribulacion, in so much that we are able to comforte them whiche are trobled, in what soeuer trybulacion it be, with the same comforte, wherwith we our selues are comforted of God. For as the afflictions of christ are plenteous in vs, euen so is our cōsolacion plenteous by Christ.

B Whether we be troubled for your consolacion and saluacion, which saluaciō sheweth her power in that yee offer the same afflictions, which we also suffer; or whether we be cōforted for your consolacyon and saluacyon: yet oure hope is stedfaste for you, in as muche as we knowe how that as ye haue your parte in afflictions, so shal ye be partakers of consolacion.

Brethren I woulde not haue you ignoraunt of our troble/ whych happened vnto vs in Asia. For we were greaued out of measure passing strength/ so greately that we despeyred euen of life. Also we receaued an answere of death i our selues/ & that because we shuld not put our troust in our selues: but in god whiche raiseth the dead to life agayne, & which deliuered vs frō so great a death & doth deliuer. On whom we trust, ÿ yet herafter he wyll delyuer, by ÿ helpe of youre prayer for vs, that by the meanes of many occasions, thankes maye be geue of many on our behalfe, for the grace geuen vnto vs.

Our reioysing is this, the testimony C
of our conscience, that in singlenes and godly purenes and not in fleshly wisdome, but by the grace of god we haue had our conuersacion in the world, and most of al to yowwards. We write non other thinges vnto you, then that yee reade & also knowe. Yea and I trust ye shall finde vs vnto the ende, euen as ye haue founde vs partlye: for we are youre reioysyng, euen as ye are ours in the day of the Lorde Jesus.

And in this confidence was I minded the other tyme to haue come vnto you that ye myght haue had yet one pleasure more, and to haue passed by you in to Macedonya, ād to haue come agayne out of Macedonia vnto you, and to haue bene ledde forth to Jewrye warde of you/ when I thus wyse was minded, D
thus dyd I vse lyghtnes? Or thinke I carnallye those thinges whiche I thincke, that with me shulde be yea yea, and naye naye. God is faythfull: For our preaching to you, was not yea and naye. For Goddis Sonne Jesus Christ which was preched amōg you by vs (that is to saye, by me and Siluanus, and Timotheus) was not yee ād naye: but in him it was yee:

for

For all the promises * of God, i him are
yee and are in him Amen, vnto the lau-
de of god thorowe vs. For it is god
which stablisshed vs and you in Christ,
ād hath annoynted vs, which hath also
sealed vs, and hath geuen the ernest of
the sprete into oure hertes.

a * yee yea, and nave naye is here put for vnstable-
nes inconstantnes, sayyng or speaking of wyth wor-
des.
* Al the promyses of God are geuen vs onlye for
Christes sake.
He sheweth the cause of hys absence & exhorteth them
to forgeue the man that was fallen, & to receaue him
agayne wyth loue.

¶ The .ii. Chapter.

A I Call God for a recorde vn-
to my soule, that for to fa-
uer you wyth al I came not
eny more vnto Corinthum.
Not that we be lordes ouer
youre fayth: but helpers of your ioye.
For by fayth ye stande. But I determi-
ned this in my selfe, y I wold not come
agayne to you in heuynes. For yf I ma
ke you sorye, who is it that shuld make
me glad, but y same which is made so-
ry by me? And I wrote this same epis-
le vnto you, lest yf I came, I shuld ta-
ke heuynes of them, of whom I ought
to reioce. Certaynly this confidence ha
ue I in you all, that my ioye is the ioye
of you all. For in great affliccion and
anguysshe of hert I wrote vnto you w
manye teares: not to make you sorye,
B but that ye might perceaue y loue whi-
che I haue, most specially vnto you.
If eny man hath caused sorow, y same
hath not made me sory, but partely: lest
I shulde greue you all. It is sufficient
vnto the same mā that he was rebuked
of many. So that now contrary wy-
se ye ought to forgeue him and comfor-
te him: lest that same persone shuld be
swalowed vp with ouer moche heuy-
nes. Wherfor I exhorte you y loue ma
ye haue strength ouer him. For this cau
se verily dyd I wryte, that I myghte
knaw the profe of you, whether ye shul
de be obedient in all thynges. To
whom ye forgeue eny thyng, I forgeue
also. And verely yf I forgaue eny thin
ge, to whom I forgaue it, for youre sa
kes forgaue I it, i the roume of Christ,
C lest Satan shuld preuent vs. For his
thoughtes are not vnknowen vnto vs.
When I was come to Troada for
Christes Gospels sake (and a great do-
re was opened vnto me of the Lorde) I
had no rest in my sprete, because I foūd
not Titus my brother: but toke my lea
ue of them and went away into Mace-
donia. Thankes be vnto god which al D
waies geueth vs the victory in Christ,
and openeth the sauer of his knowlege
by vs in euery place. For we are vnto
to God the swete sauour of Christ, both
amonge them y are saued, and also a-
mong them which perish. To the one
parte are we y sauour of deth vnto de-
ath: & vnto y other part are we y sauor
of life vnto life. And who is mete vnto
these thinges? For we are not as many
are which choppe & chaung w the word
of God: but euen out of purenes, ād bi
the power of God, & in the sight of god
so speake we in Christ.

¶ He prayseth the preachyng of the Gospel aboue y
preachyng of the lawe.

¶ The .iii. Chapter.

We begin to praise oure sel-
ues agayne. Nede we as A
some other, of Epistles of
recommendacio͂ vnto you?
or letters of recommenda-
cyo͂ from you? Ye are our Epistle wri-
ten in oure hertes, which is vnderstand
and red of all men, in that ye are knowe
howe that ye are the Epistle of Chryst,
ministred by vs and written, not wyth
incke: but wyth the spirite of the lyuing
God, not in tables of stone, but in flesh
ly tables of the herte.
* Such trust haue we thorow Chryste B
to God ward, not that we are sufficient
of oure selues to thinke any thynge, as
it were of oure selues, but our ablenes
commeth of God, which hath made vs
able to minister the new Testament not
of the letter, but of the spirite. For * * the
* letter killeth: but y * spirit geueth life.
If * the ministracion of death thorow
the letters figured in stones was glory
ous, so that the children of Israell coul-
de not beholde the face of Moses for y
glory of hys countenaunce (which glory
neuertheles is don away) why shal not
the * ministracion of the spirite be much
more glorio*? For if y * ministrig of co͂de C
nacio͂ be glori*: much more doth the mi
nistracion of righteousnes excede in glo

tye. For no doute ÿ which was there glorified, is not once glorified i respecte of this excedyng glory. Then if* that which is destroied was glorious, moche moare shal that which remayneth, be glorious.

Seing then that we haue such trust, we vse great boldnes & do not as Moses, which put a vayle ouer hys face ÿ the chyldren of Israel shulde not se for
D what purpose ÿ serued which is put awaie. But their mides were blided. For vntil this daye remaineth ÿ same couering vntaken awaye in ÿ old testamet whe they read it, which i Christ is put awaie. But euen vnto thys daye when Moyses is redde, the vayle hangeth before their hertes. Neuertheles whe they turne to the Lord, the vayle shalbe taken awaye. The Lord no doute is a spirite. And where the spirite of the Lorde is, there is lybertie. But we all beholde the glori of the Lord with hys face open, and are chaunged vnto the same similitude, frõ glory to glorye, euen of the spirite of ÿ Lorde.

The notes.

** The letter killeth. &c. The letter here and in the ii. of the Romaines. b. and in diuerse other places of the scripture, signifieth the lawe or olde testament. And that the spryte, the Gospell or newe testament: And so doth S. Austyn expounde them in soundrye places of his boke, which he wrote of the letter and the spryte: And Erasmus also doth in his Paraphrasis and Annotacions. Because ÿ lawe fyndeth vs gyltye, and therupon condemneth vs, therfore sayth the Apostle rightfully that it kylleth, and ÿ Gospel because it pronounceth vs rightwesse by Christ & sheweth vs that by him we are iustyfyed from al thinges wherof we coulde not be iustyfyed by the lawe. Act. xiii. f. doth therfore bryng life. As for such as by the letter wil vnderstande the lyteral sence, & by ÿ spryte, ÿ spiritual, [illegible]. For these wordes letter, a ministration of death, a ministrynge of condempnacyon and that which is destroyed sygnyfy all one thyng: And these, spret, ministracio of ÿ spret, ministracio of ryghtwesnes & ÿ which remaineth, be they very contraryes. Now wordes meanyng one thynge, must haue one interpretacyon. And by some of the fyrst cannot the lyteral sence be vnderstande, nor by som of the last the spirituall: ergo nether by these wordes, letter or spryte. [illegible] the letter is all one wyth the spryte, and the spryte wyth the letter.

¶ Yf the preachers in dyly great, he corrupteth not the worde of God, he preacheth not hymselfe, but seketh the honour of Christ yea though it be to ÿ parel of hys lyfe.

The iiii. Chapter.

Therfore seing that we haue such an office, euen as mercy is come on vs, we fayne not: but haue cast from vs the cloakes of vnhonestye, and walke not in craftines, nether corrupte we the worde of God: but walke in open truth, and reporte oure selues to euery mans conscience in the sight of god. If our gospel be yet hid, it is hid amonge them that are loste, in whome ** the god of thys world hath blynded ÿ mindes of them which beleue not, least the lyghte of the glorious gospel of Christ which is the image of God shuld shyne vnto them.

+ For we preache not our selues, but Christ Jesus to be the Lord, and oure selues youre seruauntes, for Jesus sake. For it is God, that commaunded the lyghte to shyne out of darknes, which hath shyned in oure heartes, for to geue the lyghte of the knowledge of the glorye of GOD, b* in the face of Jesus Christ.

But we haue thys treasure in erthe B
vessels ÿ the excellẽt power of it might appeare to be of God, and not of vs. We are troubled on euery syde, yet are we not without shift. We are in pouerty: but not vtterly without somwhat. We are persecuted, but are not forsake. We are cast downe, neuertheles we perishe not. And we alwayes beare in our bodyes the dyenge of the lorde Jesus, that the lyfe of Jesu myght appeare in our bodyes. +

For we which lyue, are allwayes delyuered vnto death for Jesus sake, that the lyfe also of Jesu myghte appeare in oure mortall flesh. So then death worketh in vs, and lyfe in you. + Seynge then that we haue ÿ same spirite of faith, accordinge as it is wrytten: I beleued, and therfore haue I spoken. We also beleue, and therfore speake. For we knowe that he which raysed vp the Lorde Jesus, shall rayse vp vs also, by the meanes of Jesus, and shall set vs wyth you. C
For all thynges do I for youre sakes, that the plenteous grace by thanckes geuen of manye, maye redounde to the prayse of God.

Wherfore we are not weryed, but though

thoug our c* outwarde mã perish, yet ỹ
inward mã is renewed daie by daie. For
our exceding tribulatiõ which is momen-
tary and light, prepareth ã excedinge
an eternall waighte of glory vnto vs/
while we loke not on ỹ thiges which are
sene, but on ỹ thiges which are not sene.
For thiges which are sene are tẽporall:
but thiges wich are not sene, are eternal.

The notes.

a* The god of thys worlde. Sathan is Gods myni-
ster, and can do no more then that he apoynteth hym
to do. Neverthelees Christe calleth him the prince of
this worlde. John.xiiii. And here the Apostle calleth hi
ỹ god of this world because ỹ ỹ world doth comenly
forsake the true god, ꝛ serueth hi. For vnto whome so
euer we obeye, we make him our god: as Paul cal-
leth the bely theyr god, that are earthly mynded, ãd
serue theyr owne bely. Phyl.iii.
b* (In the face of, Jesus Christe) That is to saye,
in the knowledge of Jesus Christ, not in the face of
Moses, which is the knowledge of the lawe. For
by Christ come we to the knowledg of God. Ma.xi
Jhon.i.and.vi.
c* That he calleth the outwarde man, he some tyme
calleth the olde man, some tyme the flesh. What the
flesh signifieth shall ye fynde in the prologe to the
Romaynes.the.iii.leafe.

¶ The rewarde for sufferyng trouble.

¶ The.v.Chapter.

A We know surely yf oure erthy
mácion wherin we now dwel
were destroyed/that we ha-
ue a building ordeyned of
God, an habitacion not ma-
de with handes, but eternall in heauen.
And herefore sygh we, desyring to be clo
thed with oure mancion which is from
heauen: so yet yf that we be founde clo-
thed, ꝛ not naked. For as longe as we
are in this tabernacle, we sigh ãd are gre
ued, for we woulde not bee vncloathed,
but woulde bee cloathed vppon, that
mortalite myght be swalowed vp of ly-
fe. He that hath ordeyned vs for this
thing, is God: which very same hath ge-
uen vnto vs the ernest of the sprete.

B Therfore we are alway of good che-
re, ꝛ knowe well ỹ as longe as wee are
at home in the body, we are absent from
God. For we walke in fayth and se not.
Neuerthelesse we are of good comfort,
and had leuer to be absent from the body
and to be presente with the Lord. Wher
fore, whether we be at home or from ho-
me, we endeuour our selues to please hi.
For we must al appeare before ỹ judge-
ment seate of Christ, that euery mã may
receaue the workes of his body acor-
dynge to that he hath done, whether it
be good or bad.

C Seinge then that we knowe, how the
Lorde is to be feared, a* we fare fayre wt
men. For we are knowen well ynough e
vnto God. I trust also that we are kno-
wen in youre consciences.

We prayse not oure selues agayne C
vnto you, but geue you an occasyon to
reioyce of vs, ỹ ye may haue some what
agaist thẽ which reioyce in ỹ face, ꝛ not
in ỹ hert. For if we be to feruent, to God
are we to feruẽt. If we kepe no measure
for youre cause kepe we measure.
For the loue of Christ constrayneth vs,
because we thus iudge, yf one be deade
for all, that then are all deade, and that
he dyed for all, that they whyche lyue
shoulde not henceforth lyue vnto them
selues, but vnto hym which dyed for thẽ
and rose agayne.

D Wherfore hence forth knowe we no
man after the flesh. In so much though
we haue knowen Christ after the flesh,
nowe hencefor the knowe we hym so no
more. Therfore if any man be in Christ,
he is a newe creature. Olde thynges are
passed away, beholde all thynges are be A new crea-
come new. Neuertheles all thynges are ture.
of God, which hath reconcyled vs vnto
hym self by c* Jesus Christ, and hath ge-
uen vnto vs the office to preach the at-
tonement. For God was in Christe,
and made agrement betwene the worl-
de and hym selfe and imputed not their
synnes vnto them: and hath commited
to vs the preachinge of the attonement.
Now then are we messengers i the rou-
me of Christe, euen as though God di-
besech you thorow vs. So praye we you
in Christes stede, that ye be at one wyth
God: for he hath made hym b* to be sin-
ne for vs whiche knewe no synne, that
we by hys meanes shuld be that righ-
tousnes which before god is alowed.

The notes

a* We fare fayre wyth men. That is, we play not
the tyrauntes wyth cursynges and excommuny: a-
cyons, nether vse we violence malyciouslye amon
ge the people, but feare god and intreate the peo-
ple lowyngly, to drawe them vnto Christ.
Chrystes seruauntes seke Chrystes wyll, and lyue
not at there owne pleasure, but at hys.
* The attonement betwene God and man in Christ/
is the Apostles office to preache.
b* To be synne for vs: that is to saye, to be sacryfy
ce for oure synnes, for synne in the scrypture is som
tyme taken for the sacrifyce of synne. As Osee.iiii.
the prestes eate the synnes of the people. And Rom
viii. By synne he damned synne in the flesh.

¶ An exhortacyon to receaue the worde of God wyth thankefulnes and amendement of lyfe. The dylygence of Paul in the gospel, and how he warneth them to eschue, the company of the heathen.

The . vi. Chapter.

A WE as helpers therfor exhorte you, that ye receaue not the grace of God in * vayne. For he saith: I haue herd thee in a tyme accepted: and in ỹ daye of saluacion, haue I succered thee. Beholde, nowe is that wel accepted time: behold now is that day of saluacion. Let vs geue no man occasion to euel, ỹ in oure offyce be founde no faute: but in al thynges let vs behaue our selues as the mynisters of God.

In moche pacience, in afflictions, in necessytye, in anguysse, in stryppes, in presonment, in stryfe: in laboure, in watch-
B inge, in fastinge in purenes in knowledge, in long suffering, in kyndnes, in the holy goost in loue vnfayned, in the wordes of trueth, in the power of God, by ỹ armoure * of rightewesnes of ỹ ryght hande and on ỹ lyfte, in honoure & dishonour, in euel repoꝛt & good repoꝛt, as deceauers & yet true, as vnknowen, & yet knowen: as dyenge, & beholde we yet lyue: as chastened, & not killed: as sorowyng, & yet alwaye mery: as poore, & yet make many riche: as hauing no thyng/ & yet possessing all thinges. b

O ye Corinthyans, oure mouthe is open vnto you. Oure hert is made large: ye are in no strayte in vs, but are in a strayte in youre awne bowelles: I pro-
C mysse you lyke reward to me, as my children. Set youre selues therfore at large, and * beare not a straungers yoke with the vnbeleuers. For what felloship hath ryghtewesnes with vnryghtewesnes? What company hath light wt darknes? What concorde hath Christ with Belial? Ether what parte hath he that beleueth, with an infidell? howe agreeth the temple of God with ymages? And ye are the temple of ỹ lyuinge God, as sayde God. * I wyll dwell amonge them & walke amonge them: & wylbe their God: & they shalbe my people. Wherfore come out from amonge them, & separate youre selues (sayth the Lorde) and touche none vncleane thinge: so wyll I receaue you, & wilbe a father vnto you/ & ye shalbe my sonnes & daughters, sayeth the Lord almyghty.

¶ He exhorteth them to receiue the promyse of God thankfully. The Corinthyans are commended for their obedience and loue to warde Paul.

¶ The . vii. Chapter

SEynge that we haue suche promyses derelye beloued, let vs clense oure selues frõ all fylthynes of the flesh ãd spirite, & grow vp to full holynes in the feare of God. Vnderstande vs, we haue hurte no man: we haue corrupt no mã: we haue defrauded no mã: A
I speake not this to condẽpne you, for I haue shewed you before, that ye are in our hertes, to dye and lyue wyth you. I am very bolde ouer you, and reioyce greatly in you. I am fylled with cõforte & am exceadinge ioyouse in al our tribulatiõs. For whẽ we were come into Ma- B
cedonia, our flesh had no rest, but we were troubled on euery syde. Outwarde was fightinge, inwarde was feare. Neuertheles God that cõforteth the abiect comforted vs at the cõmyng of Titus.

And not wyth his comminge onely: but also wyth the consolacyon wherwt he was comforted of you. For he tolde vs youre desyre/ your mourninge, your feruent mynde to me warde: so that I now reioyce the more. Wherfore though I made you sory wyth a letter, I repente not: though I did repent. For I perceaue that the same Epistle made you sory though it were but for a ceason. But I nowe reioyce not that ye were sory, but ỹ ye so sorowed that ye repented. For ye sorowed godly: so that in nothynge ye were hurt by vs. For godly sorow cau- C
seth repentaunce vnto saluacion not to be repented of: when worldly sorow causeth death.

Beholde what diligence, this godly sorow that ye toke hath wroughte in you: yea it caused you to cleare your selues, it caused indignacyon, it caused feare, it caused desyre, it caused a feruent mynde, it caused punishement/ for in all thinges ye haue shewed youre selues ỹ ye were cleare in that mater. Wherfore though I wrote vnto you, I dyd it not for his cause that did hurte, neyther for his cause that was hurte: but that oure good mynd which we haue toward you

in the syght of god, might appeare vnto
you.
Therfore we are comforted, because ye
are comforted: yea and excedinglye the
more ioyed we, for ẏ ioy that Titus had
because his sprete was refresshed of you
al. I am therfore, not nowe ashamed
though I bosted my self to hym of you.
For as al thiges which I preached vn-
to you are true, euen so is oure bostyng
that I bosted my selfe to Titus with al
founde true. And nowe is his inwarde
affeccion moare aboundaunte towarde
you, when he remembreth the obedience
of euery one of you: howe wt feare and
tremblynge ye receaued hym. I reioyce
that I maye be boulde ouer you in all
thinges.

¶ He putteth them in remembraunce to helpe the poore saincetes at Jerusalem, acordinge as the Macedonians did.

¶ The. viii. Chapter.

A I Do you to wit brethren, of
ẏ grace of God which is ge-
uen in ẏ congregations of
Macedonia, howe ẏ the a-
bundaūce of their reioysig
is, ẏ they are tryed wt much tribulation.
And therto though they were exceding
poore yet haue they geuen exceadynge
richly, & ẏ i synglenes. For to their pow-
ers (I beare record) yea & beyond their
power, they were willyng of their owne
accord, & praied vs wt great instaūce, ẏ
we wold receue their benefit, & suffer thē
to be pertakers wt other i ministring to
ẏ saincetes. And this they did, not as we
B loked for: but gaue theyr owne selues
first to ẏ lord, & after vnto vs by ẏ will
of god: so ẏ we could not but desyre Ti-
tus to accomplisshe the same beniuolēce
among you also / euē as he had begōne.
Now therfore, as ye are ryche in all
parties, in faith / in worde, i knowledge,
in al feruentnes, and in loue, whiche ye
haue to vs: euen so se ẏ ye be plenteous
in this beniuolence. This saie I not as
commaūding: but because other are so
feruēt, therfor proue I your loue / whe-
ther it be perfect or no. Ye know the ly-
beralitie of our lord Jesus christ, which
though he were riche yet for your sakes
became pore, that ye thorow his pouer-
tie / might be made ryche.
And I geue councell here to. For this
is expedient for you, which beganne, not
to do only: but also to wyl a yeare ago.
Now therefor perfourme the dede: that
as there was in you a redynes to wyll,
euen so ye maye perfourme the dede, of
that which ye haue. For if there be first C
a wyllynge mynde, it is accepted acor-
dinge to that a man hath, and not acor-
dinge to that he hath not.
It is not my mynde, that other be sett
at ease, and ye brought into combraun-
ce, but that ther be egalnes now at this
tyme, that youre aboundaunce maye
succour their lackes. ẏ their abundaūce
maye supplie your lacke: ẏ ther maye be
equalite, agreing to that which is wri-
ten. He that gathered much: had neuer Exo. xvi.
the more aboundaunce, and he that ga-
thered lytle, had neuertheles. Thankes
be vnto god / which put in the herte of
Titus, ẏ same good mind toward you.
For he accepted the request, yea rather
he was so wel wyllyng, that of hys ow-
ne accorde / came vnto you.
We haue sēt wyth hym that brother
whose laude is in the gospell / thorow- D
out all ẏ congregacions: & not so only /
but is also chosen of ẏ congregacions,
to be a felow wt vs in our iourney con-
cerninge thys beneuolence ẏ is mynis-
tred by vs vnto the prayse of ẏ Lorde
and to stirre vp your prompte mynd.
For thys we eschue, that eny man sholde
rebuke vs in thys plenteous distribuci-
tion that is ministred by vs, & therfore
make prouision for honest thynges, not
in the syght of God onely, but also in ẏ
syght of men
We haue sente with them a brother
of oures whome we haue proued dyly-
gent in many thinges, but nowe muche
more dyligente. The greate confydence
which I haue i you hath caused me this
to do: partly for Titus sake, whyche is
mi felow ād helper as concerning you,
partly because of other whych are our
bretheren, and the messengers of the cō-
gregaciōs, ād the glory of Chryst: wher-
fore shew vnto them proffe of your loue
and of the reioycinge ẏ we haue of you /
that the congregacions maye se it.

¶ In thys chapter doth he the same, that he dyd in the Chapter goynge before, that is, moueth them to helpe the poore Bretheren at Jerusalem.

¶ The. ix. Chapter.

* What saintes signifyeth in scripture, loke act. ix.

Of the ministringe to the * saintes is but superfluous for me to write vnto you: for I know youre redines of mide wherof I bost my selfe vnto them of Macedonia, & saye that Achaia was prepared a yeare a goo, and youre feruentnes hath prouoked many. Neuertheles yet haue I sente these brethren, lest oure reioysinge ouer you shuld be in vaine in this behalfe, and that yee (as I haue sayde) prepare youre selues, leste paraduenture if they of Macedonia come with me, and finde you vnprepared, the bost that I made in this matter, shulde be a shame to vs, I saye not vnto you.

B Wherfore I thought it necessary to exhorte the brethrē, to come before hād vnto you, for to prepare your good blessing promised afore, that it might be redy: so that it be a blissing, and not a defrauding. + This ye remembre, howe that he which soweth litle shal reape litle, ād he that soweth plenteouslye shall reape plenteously. And let euery man do acording as he hath purposed i his hert, not groudgingly, or of necessite. For God loueth a chearful geuer.

Eccle. xxxv.

C God is able to make you riche in al grace, that ye in al thynges hauing sufficient vnto the vtmost, maye be riche vnto al good workes / as it is written.* He hath sparsed abroade and hath geuē to the pore, his rightwesnes remayneth for euer. He that fyndeth the sower sede, shal minister bread for fode, & shal multyplie youre sede and increace the frutes of your rightwesnes + that on all parties, ye maye be made riche in all singlenes, which causeth thorow vs, thankes geuinge vnto God.

Psalm. cxi.

D For the office of this ministracyon, not only supplieth the nede of the saintes: but also is abundaunte herein, that for this laudable ministrig, thākes might be geuen to god of many, which prayse god for the obedience of your professig the gospell of Christe, and for your singlenes in destributing to thē ād to al men, and i their praiers to god for you longe after you, for the aboundaūce grace of God geuen vnto you. Thanckes be vnto god for his vnspekeable gifte;

¶ He toucheth the false Apostles, & defendeth his autorite and calling.

¶ The x. Chapter.

I Paul my selfe beseche you by the mekenes of Christe, which when I am present a monge you am of no reputacion, but am boulde toward you being absente. I beseche you that I nede not to be bould when I am present (with that same cōfidēce, where wt I am supposed to be boulde) against some which repute vs as though we walked carnally. Neuertheles though we walke compassed with the fleshe, yet we warre not fleshlye. For the weapens of oure warre are not carnal thinges, but thinges mighty in god / to caste downe strong holdes, wherwith we ouer throw imaginacions, ād euery hie thing, that exalteth it selfe against the knowledge of God, and bringe into captiuite al vnderstanding to the obedience of Christ, and are ready to take vengaunce on all disobedience, when youre obedyence is fulfilled. Loke ye on thiges after the vtter appearaunce.

B

C If any man trust in him self that he is Christes, let the same also considre of him selfe, that as he is Christes, euē so are we christes. And though I shulde bost my selfe some what moare of oure auctorite which the Lorde hath geuen vs to edifie and not to distroye you, it shulde not be to my shame. This say I, lest I shulde seme as though I went a boute to make you afraid with letters. For the Epistles (saith he) are stronge: but his bodely presence is weake, and his speache is rude. Let hī that is suche thīke on this wise, that as we are i wordes by letters when we are absent, such are we in dedes when we are present.

D For we cannot find in our hartes to make oure selues of the numbre of thē, or to compare our selues to them, which laude them selues, neuertheles while they measure them selues with them selues, and compare them selues with thē selues, they vnderstand nought. But we wil not reioyce aboue measure: but according to the quantite of the measure which God hath destributed vnto vs, a measure that reacheth euen to you.

For

For we stretche not out oure selues
beyond measure, as though we had not
reached unto you. For euen to you haue
we come with the gospell of Christ, and
we bost not oure selues out of measure
in other mens labours. Ye and we hope/
when youre fayth is increased amonge
you/ to be magnified accordynge to ou-
re measure/ more largely, and to prea-
che the gospell in those regions which
are beyonde you: and not to reioyce of y
which is by an other mans measure pre
pared al redy. Let him y reioyseth/ reio-
yse in the * Lord. For he y prayseth him
selfe is not alowed: but whom the Lor-
de prayseth.

* Let euery man reioyse in that Christ dyed for him, and not in the holynes of hys awne workes.

¶ Paul (vnder sufferaunce) commendeth him selfe, and defendeth his auctoryte agaynst the false prophetes.

The .xi. Chapter.

Wolde to God, ye could suf-
fre me a lytell in my folish-
nes: ye and I praie you for
beare me. For I am gele-
us ouer you with godli ge-
lousye. For I coupled you to one man,
to make you a chaste virgin to Christ.
But I feare lest as the serpent begyled
Eue thorow his sutteltie, euen so youre
wittes shulde be corrupte from the sin-
glenes that is i Christ. For yf he that co
meth, preache a nother Jesus then him
whome we preached: or yf ye receaue an
other spirite the that which ye haue rece
ued: ether another gospell then that ye
haue receaued, ye myght right well ha-
B ue bene content. I suppose that I was
not behynde the chefe Apostles. Tho-
ugh I be rude in speaking, yet I am not
so in knowledge. How be it amōge you
we are knowen to the vtmost what we
are in all thynges. Dyd I ther i synne/
be cause I submytted my selfe, that ye
myghte be exalted, and because I prea-
ched to you y gospel of God free I rob-
bed other congregacions, and toke wa-
ges of them to do you seruice w al. And
when I was present, with you and had
nede, I was greuous to no man for y
C which was lacking unto me, the brethrē
whiche came from Macedonia, supply-
ed: and in all thynges I kept my selfe y
I shuld not be greuous to you: and so
will I kepe my selfe. If the trueth of
Christ be in me, thys reioysinge shal not
be take frō me in the regions of Achaia.
Wherfore because I loue you not? god
knoweth. Neuertheles what I do/ that
wyll I do to cut awaye occasion from
theym whiche desyre occasyon, that they
myghte be founde lyke unto vs in that
wherin they reioyce. For the false Apos-
tles, are discea[t]ful workers, and fassiō
them selues lyke unto the Apostles of
Christ. And no meruell, for Satan him
selfe is chaunged into the fassion of an
angell of lyght. Therfore it is no great
thynge though hys ministers fassion D
them selues as though they were the mi-
nisters of righteousnes: whose end shal
be accordinge to their deades. I saye a-
gaine, lest anye man thinke that I am
folysh: or els euen nowe take me as a fo
le that I maye boast my selfe a lytle.
That I speake, I speake it not after y
wayes of the Lord, but as it were foly-
shly, whyle we are now come to bostin-
ge. Seinge that manye reioyce after the
fleshe, I wil reioyce also. + For ye suffre
fooles gladly/ because that ye your sel-
ues are wyse. For ye suffre eue if a man
bringe you into + bondage: if a man de-
uoure, if a man take: yf a man exalt him
selfe: if a man smite you on the face. I E
speake as concernig rebuke, as though
we had bene weake.
How be it wherin soeuer eny man dare
be bolde (I speake folishly) I dare be
bolde also. They are Ebrues, so am I:
They are Israelites, eue so am I. They
are the seede of Abraham, euen so am
I. They are y ministers of Christ (I spe
ake as a foole) I am moare: In labou-
res moare aboundant: In strypes abo-
ue measure: In preson moare plentero-
usly: In death ofte. Of the Jewes fyue
tymes receaued I euery tyme, xl strypes,
saue one. Thryse was I beten with rod
des. I was once stoned. I suffered thry-
se shipwracke. Nyght and daye haue
I bene in the depe of the see, In iorney-
inge often: in parels of waters: i parels
of robbers: in ieopardies of myne awne
nacion: in ieopardies amonge the hea- F
then, I haue bene i parels i cities, in pa-
rels in wildernes, in parels in the see, i
parels amōg false brethrē, in labour, &
trauel, i watchig oft, in honger, in thirst,
in

in fastinges often, in colde and in naked-
nes. And besyde the thinges which out
wardly happen vnto me, I am combred
daily, and do care for all congregaci-
ons. Who is sicke, and I am not sicke?
Who is hurte in the fayth and my hert
burneth not? If I must nedes reioyce,
I will reioyce of myne infirmityes.

The Notes.

* To moche mekenes and obedience is not alowed in the kyngedome of God, but al must be according to knowledge.

¶ Paul is taken vp into the thyrde heauen, and hereth wordes not to be spoken of.

The. xii. Chapter.

The God and father of oure
Lorde Jesus Christ, whych
is blessed for euermore, kno
A wethe that I lye not. + In y
citie of Damascon, the go-
uerner of the people vnder king Aretas,
layde watche in the citie of the Damas-
cens, and wolde haue caught me, and at
a wyndowe was I let doune in a bas-
ket thorow y wall, & so scaped hys han
des.

It is not expedient for me (no dout) to re-
ioyce. Neuertheless I will com to visi-
ons & reuelacions of the Lord. I kno-
we a man in Christ aboue .xiiii. yeares
agone (whether he were in y body I can
not tell, or whether hee were oute of y
body I cannot tel God knoweth) why-
ch was taken vp in to the thyrd heauen.
And I knowe the same man (whether i
the body, or out of the body, I cannot
tell God knoweth) how that he was ta-
ken vp into Paradyse, and hearde wor-
des not to be spoken, which no man can
vtter. Of this man will I reioyce, of my
self wil I not reioyce, except it be of mi-
B ne infirmities. And yet though I wolde
reioyce, I shuld not be a fole: for I wol
be saye the trouth. Neuer thelesse I spa-
re, lest eny man shulde thinke of me abo-
ue that he seythe me to be, or heareth of
me.

And lest I shuld be exalted out of
measure thorow the aboundance of reue
lacyons, ther was geuen vnto me * +
vnquietnes of the fleshe, the messengers
of Satan to buffet me: because I shuld
not be exalted out of measure. For this
C thinge besought I the Lord thryse y it
myght departe fro me. And he sayd vnto
me: my grace is sufficiente for y. For my
strength is made perfect thorow weake-
nes. Very gladly therfor wil I reioyce
of my weknes, y the strength of Christ
maye dwel in me. + Therfor haue I de-
lectacio in ifirmites, in rebukes, i nede,
in persecutions, in anguysh, for Chri-
stes sake. For when I am weake, then
am I stronge.

I am made a fole in bosting my selfe:
Ye haue copelled me: I ought to haue
be comended of you. For in nothig was
I inferyoure vnto the chefe Apostles,
though I be nothing, yet the tokes of
an Apostle were wrought amonge you
wt al pacience, with signes, ad wonders D
ad mightie dedes. For what is it where
in ye were inferiors vnto other congre-
gatios except it be therin y I was not
greuous vnto you. Beholde nowe the
third time I am redy to come vnto you:
ad yet wyl I not be greuous vnto you.
For I seke not yours, but you. Also y
children ought not to laie vp for the fa
thers and mothers: but the fathers ad
mothers for the children.

I wyl very gladly bestowe, and wil
be bestowed for your selues: though y
moare I loue you, the lesse I am loued
againe. But be it that I greued you
not: neuertheless I was craftie & toke
you wyth gyle. Dyd I pyll you by any
of them which I sent vnto you? I desi-
red Titus, and with him I sent a bro-
ther. Dyd Titus defraude you of anye
thig? walked we not in our spirite? wal-
ked we not in like steppes? Again thin-
ke ye that we excuse oure selues?
Wee speake in Chryste in the syghte of
God.

But we do all thynges dearly be
loued for youre edifieng. For feare lest
it come to passe, that when I come, I
shal not fynde you suche as I wolde: ad
I shalbe foud vnto you such as I wold
not: I feare lest there be founde amog
you debate, enuieng, wrath, strife, back
bytinges, whisperinges, swellinge and
discorde. I feare lest when I com agayn
ne, god bringe me lowe amounge you,
and I be constrained to bewaile manye
of them which haue sinned al ready, ad
haue not repeted of the vncleness, for-
nication & wantonnes which they haue
committed.

He

The notes.

a ✝ Unquietnes of the fleshe is here the violent withstanding and agaynstayng and euil the persecuting of euill mē which cōtinually troubled him, brabled against his preaching. This was the minister of Satan/that as it had bene wyth buffettes vexed hym. His aduersaries which with their blasphemouse & contrariouse teaching dyd dysquiet and tormente him, destroiyng as fast as he edified, were the verye pricke and vnquietnesse of the fleshe, from which he desireth the Lorde to be delyuered.

¶ He promyseth to come vnto them and exhorteth them so to ordre them selues ÿ he maye fynd thē parfect and of one minde.

The .xiii. Chapter.

A N Ow come I the third time
vnto you ∗ i ÿ mouth of two
or thre witnesses shall euerye
thinge stande. I tolde
you before, and tell you be
fore: and as I saide when I was presēt
wt you the seconde time, so write I now
beinge absente to theym which in tyme
past haue sinned, and to al other: that if
I come againe, I will not spare, seing
that ye seke experience of Christ which
speaketh in me, which amōg you is not
weake, but is mighty in you. And verely
though it came of weakenes that he
was crucified, yet liueth he thorowe the
power of God. And we (no dout) are
weake in him: but we shal lyue wt hym,
by the might of God amonge you.
B Proue your selues whether ye are
in the faith or not. Examen youre owne
selues: knowe ye not your owne selues
how that Jesus Christ is in you/excepte
ye be cast awaies? I trust that ye
shal know that we are not cast awaies.
I desire before god that ye do non euel:
not that we shoulde seme commendable
but ÿ ye shuld do that which is honeste:
and let vs be counted as lewde persōnes.
We can do nothinge against the
trueth, but for the trueth. We are glad
when we are weake, and ye strong.
This also we wishe for, euē ÿ ye were
perfect. Therfore write I these thinges
beinge absent/lest when I am present,
I shulde vse sharpnes according to the
C power which the lorde hath geuen me/
to edifie, and not to destroie. Finallye
brethezen fare ye well, be perfecte, be of
good comforte, be of one mynde, liue in
peace, and the God of loue & peace shal
saynctes Ro. be with you. Grete one another in an ho
be actes, ix. c ly kisse. Al the ∗ sainctes salute you.
The grace of oure Lord Jesus Christ
and the loue of God, and the felowshippe
of the holy goost be wt you all Amen.

¶ The ende of the seconde epistle to ÿ Corinthians.

¶ Sent from Philippos a cytie in Macedonia, by Titus and Lucas.

The Epistle of Sayncte Paul the Apostle vnto the Galathians.

¶ Paull rebuketh them because they were fallen awaye from the Gospel, sheweth hys owne conuersyon, magnyfyeth hys offyce and Apostleshyppe, ād declareth hymselfe to bee equall wyth the hye Apostles.

The fyrst Chapter.

P Aul an apostle not of men, A
nether by man, but by Jesus
Christ, and by God the
father whiche raised hī frō
death: and all the brethren
which are with me.
Unto the cogregations of Galacia.
Grace be with you ād peace from God
the father, and from oure Lorde Jesus
Christe, whiche gaue him selfe for oure
sinnes, to delyuer vs from this presēte
euel worlde, thorow the wyl of god our
father/to whome be praise for euer and
euer Amen.
I maruaile that ye are so soone turned
from hym that called you i ÿ grace
of Christ, vnto another Gospell, which
is nothyng els/ but that there be some
whiche trouble you, and intende to per
uert the Gospel of Christ. Neuertheles
though we our selues, or an angell frō B
heauen, preache any other Gospel vn
to you, then that whiche we haue prea
ched vnto you; holde hym as a cursed:
As I said before, so saie I now againe,
yf any man preache any other thing vn
to you, then that ye haue receaued, hold
him accursed. Preach I mans doctrine
or Godes? Other go I about to please
men? if I studyed to please men, I were
not the seruaunt of Christe.
I certifie you brethren, that the

Gospel

gospel which was preached of me, was not after the maner of men, nether receaued I it of man, nether was I taught it: but receaued it by the reuelacion of Jesus Christ. For ye haue herde of my conuersacyō i tyme paste, in the Jewes wayes, how that beyond measure I persecuted the congregacion of God, and spoiled it: and preuayled in the Jewes lawe aboue many of my companions, which were of mine owne nacion, & was a much more feruent maintayner of the tradicions of the elders.

D But when it pleased god, which seperated me from my mothers wombe, ād called me bi his grace, for to declare his sonne by me, that I shuld preache hym among the heathē: immediatly I cōmuned not of ÿ matter wt * fleshe & bloud, nether returned to Jerusalem to them which were Apostles before me: but went my waye into Arabia, and came againe unto Damasco. Thē after thre yeare I returned to Jerusalē to se Peter, & abode wt hi .xv. daies, no nother of ÿ Apostles sawe I, saue James ÿ Lordes brother. The thiges which I write, beholde god knoweth I lye not.

After that I wente into the costes of Siria & Cilicia & was unknowen as touchige my persō unto ÿ cōgregaciōs of Jewry, which were in Christ. But they hearde only ÿ he whiche persecuted us in tyme past, nowe preacheth the fayth which before he destroyed. And they glorified god one my behalfe.

The notes.

Paule though he came longe after the Apostles, yet had he not his auctorite of Peter, or of any ÿ went before him. Nether brought he with him letters of recommendacion or bulles of confyrmacion. But the confyrmacion of his apostleshyp was the word of god, conscience of men, & the power of the spirite that testyfyed wyth him by miracles and manyfold giftes of grace.

a * Flesh & bloud here signyfie men or mens cōsel.

C He withstādeth Peter in the face & proueth that the lawe & cyrcumcysiō are not necessary to saluaciō.

The .ii. Chapter.

A Then .xiiii. yeares therafter I went up againe to Jerusalem wt Barnabas, & toke with me Tytus also. Yee and I went up by reuelacion & cōmuned wt them, of the gospel, which I preache amonge the Gentiles: but betwene our selues, with them whiche were counted chef, lest it shuld haue bene thought that I should rūne or had runne in vayne. Also Titus which was wyth me, though he were a Greke, yet was not cōpelled to be circumcised, and ÿ because of incommers beyng false brethren whyche came in amonge other to spye out oure libertie which we haue i Christ Jesus, ÿ they myght bring us i to bondage. To whom we gaue no roume, no not for the space of an houre, as concerninge to be brought into subieccyon: ād that because that the trueth of the Gospell myght continue with you.

Of them which semed to be great (what they were in tyme passed it maketh no matter to me: God loketh no mans person) neuerthelesse they which semed great, added nothyng to me. But contrary wyse, when they sawe that the Gospell ouer the uncircūcision was committed unto me, as the Gospel ouer the * circumcisyon was unto Peter: for he that was mighty in Peter in the Apostleshype ouer the circumcisyon, the same was myghty in me amonge the Gentyles: and therfore when they perceaued ÿ grace that was geuen unto me, then James, Cephas, and John, which semed to be pylers, gaue to me and Barnabas ÿ ryght handes, and agreed with us, that we shulde preache amonge the Heathen; and they amounge the Jewes: warninge only that we shulde remember the poore. Which thinge also I was diligent to do. B

And when Peter was come to Antioche, I withstode him in the face, for he was worthy to be blamed. For yer that certayne came from James, he eat wyth the Gentyls. But when they were come, he withdrue and separated him self, fearynge them whych were of the circumcisyon. And the other Jewes dissembled likewise, in so moche that Barnabas was brought in to their simulacion also. But when I sawe, that theye wente not the right way after the trueth of the Gospel, I sayde unto Peter before all men, yf ÿ beynge a Jewe, lyuest after the manner of the gentyles, & not as do ÿ Jewes, C

whi

why causeste thou the Gentiles to lyue
as do the Jewes? We which are Je-
wes by nature, & not sinners of the gen
tiles, knowe that a man is not iustified
by the * deades of the lawe: but by the
faith of Jesus Christ. And therfore we
haue beleued on Jesus Christ, that we
might be iustified bi the faith of Christ,
ād not by the dedes of the lawe: because
that by the dedes of the lawe no fleshe
can be iustified.

Dedes of ŷ lawe iustyfye not but faith onely.

If then whyle we seke to be made
rightwes by Christ, we our selue are foū-
D de sinners, is not then Christe ŷ mini-
ster of sinne? God forbid. For if I build
agayne that which I destroied, the ma-
ke I my selfe a trespasser. a * But I tho-
rowe the lawe / am dead to the lawe: ŷ
I myght liue vnto god. I am crucified
wyth CHRYSTE. I lyue verely: yet
now not I, but Christ lyueth in me.
For the lyfe which I now lyue in ŷ flesh,
I liue by the faith of the sonne of God
which loued me, and gaue him selfe for
me. I despise not the grace of god. For
if rightwesnes com of ŷ law, thē Christ
died in vaine.

The notes.

a * But I thorowe the lawe am deed to the lawe, ŷ is / by the lawe of lyberty & grace graunted i Christ, I am delyuered from the law of bondag, mynistred by Moses, and from the burthen & curse therof.

¶ He rebuketh the vnstedfastnes of ŷ Galathians shewynge the vnperfectenes of ŷ lawe, & declareth neuertheles that it was not geuen for naughte.

¶ The .iii. Chapter.

A O folysh Galathians: who
hathe be wytched you ŷ ye
shuld not beleue ŷ trueth?
To whom Jesus Chryste
was described before ŷ ey-
es, and amonge you crucified. This
onelye wolde I learne of you, receaued
ye the sprete by the dedes of the law, or
els by preaching of the faith? Are ye so
vnwyse / that after ye haue begonne in
the sprete ye wold now end in the fleshe?
So many thinges ye haue suffered i
vaine, yf that be vain. Which ministred
to you the sprite, ād worketh miracles
among you doth he it thorow ŷ dedes
of the lawe, or by preaching of ŷ faith?
* Euen as Abraham beleued God, and
it was ascribed to hi for righ[t]wesnes.
Understande therefore, that they which
are of faith, the same are the chyldren of
Abraham.

Gene.xv.b
Rom.iiii.a
Iacob.ii.d

For the scrypture sawe afore hand, that
God wold iustifye the Heathen thorow
faith, and therfore shewed before hande
glad tydynges vnto Abraham: In thee
shall all nacyons be blessed. So then
they which be of faith, are blessed wyth B
faithfull Abraham. For as mani as
are vnder the deades of the lawe, are
vnder malediccyō. For it is wryten cur-
sed is euerye man that contynueth not
in all thynges which are written in the
boke of the lawe, to fulfyll them. That
no man is iustifyed by the lawe in the
syght of God, is euident. For the iuste
shall lyue by fayth. The lawe is not of
fayth: but the man that fulfilleth the thi
ges contayned yn the lawe (shall lyue
in them). But Christ hath delivered vs
from the curse of the law, and was ma-
de and * a cursed for vs. For it is wryt
ten: cursed is euerye one that hangeth
on tree, that the blessynge of Abraham
myght come on ŷ Gentiles thorow Je-
sus Christ, and that we might receaue
the promes of the sprete thorow fayth.
Brethren, I wyll speake after the ma-
ner of me. Though it be but a mans te- C
stamēte yet no man despyseth it / or ad-
deth eny thing therto, whē it is once a-
lowed. + To Abraham & hys seed were
the promyses made. He sayth not in the
seedes, as many: but in thy sede, as i on
which is Christ. This I saye that ŷ law
whych begonne after warde, beyonde
iiii.C. & xxx. yeares, doth not disanul ŷ
testamēte, that was confirmed afore of
God vnto Christward, to make the pro
mes of none effect. For yf the inherita-
unce come of the lawe, it commeth not
to promes. But god gaue it vnto Abra
ham by promes.
Wherfore then serueth ŷ law? The
law was added because of transgressy-
on (tyll the seed came to whych the pro-
mes was made) and it was ordeyned bi
Angeles in the hande of a mediator. A
mediator is not a mediator of one. But
God is one. Is the lawe then agaynst
ŷ promes of God? God forbyd.
Howbeit yf ther had bene a lawe geuen
which coulde haue geuen lyfe: then no
dout ryghtwesnes shuld haue com by ŷ D
law. But ŷ scrypture concludeth al thi-
ges vnder syn, ŷ ŷ promes by ŷ fayth of
Jesus

Jesus Christ shulde be geuen unto the
y beleue. + before that fayth came, we
were kepte and shut up under the lawe
unto the faith which shuld afterwarde
be declared.

Wherfore the lawe was oure scole-
master unto the tyme of Christ, that we
myght be made righteous by faith. But
after that faith is come, now are we no
longer** under a scole master. For ye
are all the sonnes of God by the fayth
which is in Christ Jesus. For al ye that
are baptised/haue put on Christ. Now
is there no Jewe nether gentile: ther is
nether bonde nor fre: there is nether mā
nor woman: but ye are al one thinge in
Christ Jesu. If ye be Christes, then are
ye Abrahams sede, and heires by pro-
mes.

The notes. * Christ was accursed for oure sakes, that is: he was
punyshed and slayne for oure synnes.
* The lawe geueth no lyfe but threateneth death.
** To be under a scole master & to be under the lawe
are both one, and are expounned in the prologe to y
Romaynes, the leaffe. lxii.

Paul sheweth y thorow Christ we be delyuered frō
y lawe & rebuketh y unthankfulnes of the Gala-
thians.

The. iiii. Chapter.

A ND I saie that the heyre as
longe as he is a childe, dif-
fereth not from a seruaunt/
though he be lord of al, but
is under tuters and gouer-
ners, until the time appointed of the fa-
ther. Euen so we, as longe as we were
children, were in bondage under the or-
dinaunce of the worlde. But when the*
time was ful come, God sent his sonne
borne of a woman and made bond un-
to the lawe, to redeme them which were
under the lawe: y we thorow election
myght receaue the inheritaunce y belon
geth unto y naturall sonnes. Because
ye are sonnes, God hath sent the sprete
of his sonne into our hertes, which cri-
eth Abba father. Wherfore now, y arte
not a seruaunt, but a sonne. If thou be y
sonne, y arte also the heire of God tho-
row Christe. +

B Not withstandinge, when ye knew not
god ye did seruice unto the, which by na
ture were no Goddes. But now seynge
ye know god (yea rather are knowen of
god) how is it y ye tourne againe unto y
weake & beggarly ceremonyes, wher un
to againe ye desire afresh to be i bōdage.

Beggarlye ceremonyes.

Ye obserue dayes/and monethes, and
tymes, and yeares. I am in feare of you
least I haue bestowed on you labour in
vayne.

Brethren I beseche you/be ye as I
am: for I am as ye are. Ye haue not
hurt me at all. Ye knowe/how thorowe
infyrmitie of the fleshe, I preachede the
Gospell unto you at the fyrst. And my
temptacion which I suffered by reason
of my fleshe, ye despised not, neither ab-
horred, but receaued me as an Angel of
God: yea as Christ Jesus. How happy
were ye then? for I beare you recorde y
if it hadde bene possible ye woulde haue C
plucked out youre owne eyes, and haue
geuen them to me. Am I therfore beco-
me youre enemy, because I tell you the
trueth.

crosse.

They are gelous ouer you amysse.
Yea, they intende to exclude you, that
ye shoulde be feruent to them warde. It
is good alwayes to be feruente, so it be
in a good thinge, and not onely when I
am presente wyth you.

My lytle chylderen (of whom I tra-
uayle in byrth agayne/untyl Christ bee
fashioned in you) I wold I were wyth
you nowe, and could chaunge my voy-
ce: for I stande in a doute of you. Tell
me ye that desyre to be under the lawe/
haue ye not hearde of the lawe? For it
is wrytten that Abraham had two son-
nes, the one by a bond mayde/the other D
by a fre woman. Yea and he which was
of the bond woman was borne after the
flesh: but he which was of the fre womā
was borne by promes. Which thynges
betoken mysterye. For these women are
two testamentes, the one from the moūt
Sina, whych gendreth unto bondage
which is Agar. For monte Sina, is cal
led Agar in Arabia/and bordreth upon
the cytye, whych is now Jerusalem, and
is in bondage wyth her chylderen.

But Jerusalem: whych is aboue is
free, which is the mother of us all. For
it is written. Reioyce thou barren, that
bearest no Chylderen, breake forth and
crye, thou that trauelest not. For the de-
solate hath many moo chylderen then she
which hath an husbande. Bretherem we
are after the maner of Isaac, chylderen
of promes. But as then he that was bor-
ne

ne carnalli, persecuted hi that was borne spirituallp. Euen so is it nowe. Neuertheles what saith ẏ scripture: put a way the bonde woman and her sonne. For ẏ sonne of the bonde woman shall not be heyre wt the sonne of ẏ free womã. So then brethren we are not chyldren of the bond woman, but of the fre woman.

The notes

a * The time ful com, was the time of Christes commynge which made an ende of the lawe & delivered vs from the burthen therof.

He laboureth to drawe them awaye from cyrcumcysion, sheweth them the battayl betwyxt ẏ spyrete & the flesh, and the fruites of them both.

The .v. Chapter.

A Stande faste therfore in the lybertye wherwith Christ hath made vs free, & wrap not your selues agayne in the yoke of bondage. Beholde I Paul saye vnto you, that if ye be circumcised, Christ shal proffyt you nothinge at al. I testifie agayne to euerye man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quite from Christ as many as are iustified by the lawe, and are fallen frõ grace. We loke for, and hope in ẏ spyrete to be iustified thorow faith. For in Jesu Christ/nether is circumcisyon, anye thing worth, ether yet vncircũcisiõ, but * fayth which by loue is mighty in operacion: Ye dyd rũne wel: who was a let vnto you, that ye shoulde not obeye the
D truethe? Euen ẏ councel that is not of hi that called you. A lytle leuen doth leuen the whole lompe of dowe.

B I haue truste towarde you in ẏ Lorde, that ye shuld be none other wise minded. He that troubleth you, shal bere his iudgment what soeuer he be. Brethren yf I yet preach circumcision: why do I then yet suffer persecution? For then had the offence which the crosse geueth, ceased. I wolde to God they were seperated from you, which trouble you. Brethren ye were called into lybertye) only let not youre libertie be an occasiõ vnto the fleshe, but in loue serue one an other.

For al the lawe is fulfylled in one worde, which is this: thou shalt loue thyne
C neyghbour as thy selfe. If ye byte and deuour one another: take hede lest ye be consumed one of another.

* I saye walke in the spyrete, and fulfyl not the lustes of the fleshe. For the fleshe lusteth contrarye to the spirite, and the spyrete contrary to the fleshe. These are contrary one to the other, so that ye cannot do that whych ye wolde. But & yf ye be led of ẏ spyrete, then are ye not vnder the lawe. The dedes of the fleshe are manifest, which are these, aduoutrie, fornicacion, vncleannes, wantãnes, D
ydolatrye/witchecraft hatred, variaunce, zele/wrath, stryfe/sedicion, sectes, enuyinge, murther, dronkennes, glottony, and soche like of the which I tell you before as I haue tolde you in time past, that they whych commyt soche thynges, shall not inherite, ẏ kyngdome of God. But * ẏ frute of the spyrete is, loue, ioye, peace, long sufferinge, gentlenes, goodnes, faythfulnes, meakenes, temperancy. Agaynst suche ther is no lawe. They that are Christes/haue crucifyed ẏ fleshe with the appetites and lustes.

* If we liue in the spyrete, let vs walke in the spyrete. Let vs not be vaine glorious, prouokig one another, & enuieng one another.

The notes.

To commyt suche dedes maketh vs vnder dampnation of the lawe

* The frute of the spyrte. These dedes testyfy that we are not vnder the dampnacion of the lawe.

He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcisyon.

The .vi. Chapter.

Brethren, yf eny man be fallen by chaunce into eny faute: ye which are spirituall, A
healpe to amende him in ẏ spyrete of mekenes: considering thy selfe, lest thou also be tempted. Beare ye one anothers burthen/and so fulfyll the law of Christ. If eni man seme to hym self that he is somwhat, whẽ in dede he is nothinge, the same deceaueth him selfe in hys imaginacion. Let euery man proue his awne worke, and then shal he haue reioysynge in hys awne selfe, & not in another. For euery man shall beare his awne burthen.

Let him that is taught i the worde, minister vnto hym that teacheth hym, i al good thinges. Be not * deceaued, God is not mocked.

For what soeuer a mā soweth, that shal he reape. He that soweth in his fleshe shal of ÿ flesh reape corruptiō. But he that soweth in the spirite, shal of ÿ spirite reape lyfe euerlastinge. Let vs not be
C wery of wel doinge. For when the time
ii. Tessalo iii is come, we shal reape wͭ oute werines. While we haue therfore time, let vs do good vnto al men, and specyallye vnto theym whyche are of the housholde of fayth.

Beholde howe large a letter I haue writen vnto you with mine owne hand. As many as desyre with outwarde appearaunce to please carnally / they constraine you to be circumcised, onelye because they wolde not suffer persecutyō with the crosse of Christe. For they thē selues whyche are cyrcumcysed, kepe not the lawe: but desyre to haue you circumcysed, that they might reioye i your flesshe.

God forbyd that I shoulde reioyce, but in ÿ crosse of our Lord Jesu Christ,
D wherby the worlde is crucyfied as touchyng me, and I as touching ÿ world. For in Christ Jesu nether circūcysyon auayleth any thing at al, nor vncyrcumcisyon: but a * new creature. And as many as walke accordig to this rule, peace be on them, and mercy, and vpon Israel that pertayneth to god. From hence forthe, let no man put me to busynes. For I beare in my bodye ÿ markes of the Lorde Jesu.

Brethren the grace of oure Lorde Jesu Christ be with your spirite Amen.

* Nothinge helpeth saue to be a newe creature.

Unto the Galathians written from Rome.

The Epistle of Saint Paul the Apostle vnto the Ephesians.

The euerlasting ordinaunce and election of God in sauing all men thorowe Christ Jesus hys sonne. We are ordened vnto good workes. The dominion of Christ.

The fyrst Chapter.

Paule an Apostle of Jesus Christ, by the wyll of God. A To the sainctes, whych are at Ephesus, and to thē whyche beleaue on Jesus Christ.
ii. Cori. i. Peter
Grace be with you and peace from God oure father, and from the Lorde Jesus Christ. Blessed be God the Father of oure Lorde Jesus Christe, whiche hath blessed vs wͭ all maner of spiritual blessynges in heuenly thynges by Chryste, accordinge as he had chosen vs in hym, before the foundacion of the world was layde, that we shoulde be sainctes, and without blame before hym, thorowe loue. And ordeyned vs before thorow Jesus Chryste to be heyers vnto hym selfe, according / to the pleasure of hys wyl,
B
Predestinacyon
to the prayse of the glorye of hys grace, wherewith he hathe made vs accepted in the beloued.

By whom we haue redemption thorow hys bloude, euen the forgeuenesse of sinnes, according to the riches of his grace, which grace he shed in vs abundauntlye in all wysdom, and prudence. And hath opened vnto vs the * mystery of his wyl, acording to hys pleasure, and purposed the same in hym selfe / to haue it declared when the tyme were ful come, that all thynges, both the thinges which are in heauen, and also the thynges whiche are in earthe shoulde be gathered together, euen in Chryste, that is to saye, in hym in whome we are made heyres, and were therto predestinate accordinge to the purpose of hym whyche worketh al thinges, after the purpose of hys owne wil: ÿ we which before beleued in Chryste, should be vnto the prayse of hys glory.

Redempcyō ÿ forgeuenes of synnes.

Mysterye is secret couned

Predestynacyon
C

In

In whom also ye (after that ye hearde ÿ
worde of trueth, I meane the Gospell
of youre saluacyon, wherin ye beleued)
were sealed wyth the holy sprete of pro
mes, whych is the ernest of oure inherytaunce, to redeme the purchased possession, & ÿ vnto ÿ laude of hys glory.

B Wherfore euen I (after that I hearde of the fayth which ye haue in the Lorde Jesu, and loue vnto al the saynctes) cease not to geue thankes for you, makinge mencion of you in my prayers, that the god of oure lorde Jesus Christ and the father of glory/might geue vnto you the sprete of wysdome, and open to you the knowledge of hym selfe, and lyghten the eyes of youre myndes, that ye myght knowe what that hope is, where vnto he hath called you, and what the ryches of his glorious inheritaunce is vpon ÿ saynctes, ād what is the exceadinge greatnesse of hys power in vs warde, whyche *beleue accordynge to the workynge of ÿ hys myghty power, which he wrought in Chryste, when he raysed hym from ÿ the dead, and set hym on his ryght hand in heuenly thinges, aboue all rule, power, and myght and dominacyon, and aboue al names that are named, not in this worlde only, but also in the worlde to come: and hath put all thynges vnder his fete, and hath made him aboue al thinges, the heed of the congregacyō which is his body and the fulnes of him ÿ fylleth all in all thinges.

The faith in Christ is, and loue are declared in dedes.

* faythe ys the worke of God onelye, euen as was that raysyng vp of Christ.

¶ Paul sheweth them what maner of people they were before their conuersion, and what they are now in Christ.

The .ii. Chapter.

A And you hath he quyckened also that were dead in trespasse and synns, in the which in time passed ye walked, accordynge to the course of this world, and after the gouernour that ruleth in the ayer, the sprete ÿ now worketh in the chyldren of vnbelefe, amōge whych we also had oure conuersacyon in tyme past, in ÿ lustes of oure fleshe/ and fulfylled the wyll of the fleshe and of the mynde: and were *naturally the chyldren of wrath, euē as wel as other.

But God which is rych in mercy thorow his greate loue wherwyth he loued vs/ euen when we were dead by synne/ hath quickened vs to gether in Christ (for by grace are yee saued) and hath raysed vs vp together and made vs sit together in heauenly thinges thorowe B
Christ Jesus, for to shewe in tymes to come the exceadinge riches of his grace, in kindnes to vswarde in Christ Jesu. For by grace are ye made safe, thorowe faith, and that not of youre selfes. For it is the gift of God, and commeth not of workes, least anye man shoulde boaste hym selfe. For we are hys workemanshyppe created in Christ Jesu vnto **good workes, vnto the which God ordeyned vs before that we shoulde walke in them.

Wherfore remembre that ye beinge in tyme passed Gentiles in the fleshe, ād were called vncircumcision to thē which are called circumcision in the flesh, which circumcision is made by handes: Remēbre I saye, that ye were at that tyme without Christ, and were reputed aliantes C
from the comen welth of Israel and were straungers from the b*testamentes of promes, and had no hope, and were without God in thys worlde. But now in Christe Jesu/ye whiche a while ago were farre of, are made nie by the bloud of Christ.

For he is our peace, which hath made of both one, and hath broken downe the c*wall, that was a stoppe betweene vs, ād hath also put away thorow hys flesh d*ÿ cause of hatred, that is to say ÿ lawe of commaundementes, contayned in the law written, for to make of twayne one newe man in him selfe so makig peace: and to reconcile both vnto god in one body, thorow his crosse, and slewe D
hatred there by: and came and preached peace to you which were a far of, to thē that were nye. For thorow him, we both haue an open waye in/in one spirite vnto the father.

*Now therfore are ye no more straungers and forreners: but citesyns with ÿ housholde of God: and are bylte vpon the e*foundacion of the Apostles and Prophetes. Jesus Christ beinge ÿ head corner stone, in whome, euery buildinge coupleth together, groweth vnto an ho-

ly[f] * temple in the Lorde, in whom ye al-
so are built together, and made an habi-
tacyon for God in the sprite.

a * The promises of mercye in Chrystes bloude are made vs on that condition that we kepe the lawe & loue one another as Chryst loued vs.

b * The Gentyles tyll Chryst come, were not vnder the couenaunt of mercy, but the Jewes onely.

c * Moyses law that was the wall and cause of hate betwene the Jewes and gentyles, is taken away: In whose steade is Jesus come to loue one another as Christ loued vs.

d * The cause of hatred betwene the Heathen, and the Jewes. For by the lawe wold the Jewes be better then the heathen But now that they both haue one spirite thorow Christ without the lawe, ẏ hatred hath an end, and the one is euen as the other in Christ.

e * Foundation is the word of God.

f * Temple in the epistles of the apostles signifieth the congregation of faithfull, holye and vertuouse men. Somtyme it signifieth the hert of euery Christian, as in .ii. Cor. vi. d. & i Cor. iii. and. vi. d

¶ He sheweth the cause of his presonment/desyreth them not to faynte because of hys trouble and prayeth god to make them stedfaste in his sprete.

The .iii. Chapter

A For this cause I Paul am i
the bondes of Jesus Christ
for youre sakes which are
heathen: If ye haue hearde
of the mynystracion of the
grace of god, which is geuen me to you
warde. For by reuelaciõ shewed he this
misterye vnto me as I wrote aboue in
fewe wordes, wher by when ye reade ye
may know, myne vnderstanding in the
mistery of Christ, wich mistery in times
passed was opened vnto the sonnes of
men, as it is now declared vnto hys ho
ly apostles and prophetes by the sprite:
that the Gẽtiles shoulde be inheritours
also, and of the same bodye, and parta-
kers of hys promes that is in Chryste,
by the meanes of the gospell, wherof I
am made a minister, by the gyfte of the
B grace of god, geuen vnto me thorow ẏ
workinge of hys power.

Unto me the least of al saínctes, is
thys grace geuen, that I shuld preache
among the Gentiles the vnsercheable ry-
ches of Chryst, and to make all men se
what the fellowshippe of the mistery is,
which from the beginning of the worlde
hath ben hid in God, whych made al thi-
ges thorow Jesus Chryst/to the entent
that now vnto the rulers and powers i
heauen myght be knowen by the congre
gacion, the manyfolde wysdom of god,
accordinge to the eternal purpose which
he purposed in Chryst Jesu our Lorde,
by whome we are bolde to drawe nyghe
in ẏ trust which we haue by fayth on hi-
+ Wherfore I desire that ye fainte not
because of my tribulacions for your sa-
kes: which is your praise.

For this cause I bowe my knees vn- C
to the father of our Lord Jesus Christ,
which is in earth/that he wolde graunt
you acording to the riches of his glory,
that ye maye be strengthed with myght
by his sprete in ẏ inner man that Christ
maye dwell in youre hertes by + faith/ẏ
ye beinge roted and grounded in loue/
might be able to comprehende with all
sainctes, what is ẏ bredeth and length,
depth and heith: and to know what is ẏ
loue of Christ, which loue passeth know
lege: that ye myghte be fulfylled with
all maner of fulnes which commeth of
God.

Unto him that is able to do excea-
ding aboũdatly, aboue al that we aske D
or thincke accordinge to the power that
worketh in vs bee praise in the congre
gacion by Jesus christ, thorow all ge-
nerations from tyme to tyme, Amen.

The notes.

Where true fayth i Chryst is, there is loue to ẏ neyboure. And fayth and loue maketh vs vnderstande al thynges. Faith vnderstãdeth the secretes of god, and the mercy that is geuen her in Christ. And loue knoweth her dutie to her neighboure, and can interprete al lawes and ordinaunces and sheweth how farre forth they are to be kepte, and when to be dispensed with.

¶ He exhorteth them vnto mekenes, lõge suffering vnto loue and peace, euerye one to serue and edify another with the gifte that God hath geuen him, to beware of straunge doctrine, to laye asyde the olde conuersation of gredye lustes, and to walke i a new life.

The .iiii. Chapter.

Therfore which am in bon-
des for the Lordes sake ex-
horte you, ẏ ye walke wor-
thy of the vocation where- A
with ye are called, in al hũ-
blenes of mind, and mekenes, and lõge
sufferinge, forbearing one another tho-
rowe loue, and that ye be diligent to ke-
pe the vnitie of the sprete in the bond of
peace, being one body, ãd one sprete eue
as ye are called in one hope of your cal
lynge. Let there be but one Lorde, one
faith/one baptime: one God and father
of al which is aboue al thorow al, and
in you all.

Unto euery one of vs is geuen grace, accordynge to the measure of the gyfte of Christ. Wherfore he sayeth: he is gone vp an hye and hath ledde captiuitie captiue, & hath geuen gyftes vnto men.
C That he ascended: what meaneth it, but that he also descended fyrst into the lowest partyes of the erth? He that descended, is euen the same also that ascended vp, euen aboue al heauens, to fulfyll all thinges. And the very same, made some Apostles, some Prophetes, som Euangelistes, some Shepherdes, & som Teachers: that the sayntes myght haue all thynges necessary to worcke and minister with all, to the edifying of the body of Christ, tyl we euery one (i the vnitie of faith, and knowledge of y sonne of God) growe vp vnto a parfayte men, after the measure of * age of the fulnes of Christ. That we hensforth be no moare children, wauering and caryed wyth euerye wynde of doctrine, by the wylynes of men and craftynes, wherby they laye awayte for vs to deceaue vs. But
D let vs folowe the trueth in loue, and in all thinges growe in him which is the head, that is to saie Christ, in whome all the body is coupled and knyt to gether, in euery ioynt, wherwith on mynystreth to another (accordinge to the operacyon as euerye parte hath his measure) & increaseth the body, vnto the edyfyinge of it selfe in loue.
This I saye therfore, and testifye in y Lorde, that ye hence forth walke not as other Gentiles walke in vanitye of their mynde, blinded in their vnderstandinge, beynge straungers from the lyfe which is in God thorow the ignoraunce that is in them, because of the blindnes of their hertes, which beynge past repentaunce, haue geuen the selues vnto wantannes, to worcke all maner of vnclennes, euen with gredines. But ye haue not so learned Christ, yf so be ye haue hearde of him & are taught in him, euē as the truth is in Jesu. So then as con-
E cerning the conuersacion in tyme past, laye from you that olde man, which is corrupt thorow the deceauable lustes, and be ye renued in the spirite of your myndes, and put on that newe manne, whych after the ymage of God is shapen in rightewesnes and true holynes.
Wherfore put awaye lienge, and speake euery mā truth vnto his neighboure, for as much as we are membres one of another. ** Be angrye but synne not: let not the sonne go downe vppon your wrath, nether geue place vnto the backbyter. Let him that stole, steale no more, but let hi rather laboure with his handes some good thinge, that he maye haue to geue vnto him that nedeth.
F Let no filthie communication proceade out of youre mouthes: but that which is good to edyfie wal, when nede is: that it may haue fauour with y hearers. And greue not the holye spirite of god, by whom ye are sealed vnto y day of redempciō. Let al bitternes, fearsnes and wrath, roring and cursid speakyng be put awaie from you, with all malyciousnes. Be courteous one to another and mercyfull, forgeuing one another, euen as God for Chrystes sake forgaue you.

The notes.

* Wherfore the true mynysters of the congregaciō serue. Euen to make vs perfect men i the ful knowledge of Christ.
a ** Be angry, Christ was angry at the blyndnes of the Jewes, Mat. xxiii. And so was Moses at the idolatry of the Israelites. Exo. xxxii. and at the sedycyon of Chor, Dathan and Abiron, Nu. xvi. Neuertheles thys anger or wrath was but a very zele vnto the lawe of god, thou mayest se by Phineas, Nume. xxv. and Mathathias, i. Machabeo. ii. In for malice or vnlawful wrath, yt is forbydden, as it followeth here in thys Chapter.
¶ He exhorteth them vnto loue, warneth thē to beware of vnclennes, couetousnes, folysh talkynge & false doctryne: to be cyrcumspecte, to auoyde dronkennesse, to reioyce ād to be thankeful toward god, to submyt thē selues one to another. He teacheth how wemen shuld obey their husbandes, & how louyngly men ought to intreate theyr wyues.

The .v. Chapter.

Be ye folowers of god as deare children, ād walke in loue euē as Christ loued vs,
A and gaue hym selfe for vs, an offeringe and a sacrifice of a swete sauer to God. So that fornicacion and all vnclenes or couetousnes be not once named amonge you as it becommeth sayntes: nether filthynes, nether folyshe talkynge, nether gestyng, which are not cōlye: but rather geuinge of thankes.

For this ye knowe that no whoremonger, ether vncleane person, or couetous person, which is the worshipper of images, hath eny inheritaunce in the kyngdome of Christ and of God. Let no man deceaue you with vayne wordes.

For thorow suche thynges commeth the wrath of God vpon the chyldren of vnbelefe. Be not therfore companyons wyth them. Ye were once derckenes, but are now lyght in the Lorde.

Walke as chyldren of lyght. For the frute of the spirite is in all goodnes, ryghtewesnes
C & trueth. + Accepte that which
is pleasynge to the Lorde: and haue no felloshipe wyth the vnfrutful workes of darcknes: but rather rebuke them.

In manifeste cause of euel lyuynge.

For it is shame euen to name those thinges which are doune of them in secrete: but all thinges, when they are rebuked of the lyght, are manifest. For what soeuer is manifest, that same is light. wherfore he sayeth: awake thou that slepest, & stonde vp from death, and Christ shall geue the lyght.

+ Take hede therfore that ye walke circumspectly, not as fooles: but as wyse redeming the tyme: for the dayes are euil.

Wherfore, be ye not vnwyse, but vn
D derstand what the will of the Lorde is, &
be not dronke with wine wherin is excesse: but be fulfylled wyth the spirite speakinge vnto your selues in psalmes and hymnes, and spiritual songes, singinge and makinge melodie to the Lorde in your hertes, geuyng thankes alwayes for all thynges vnto God the father, in the name of oure Lorde Jesus Christ: submittyng youre selues one to another in the feare of God. +

Wemen submyt your selues vnto youre awne husbandes, as vnto the Lorde. For the husband is the wyues head euen as Christ is the head of the congregacion, and the same is the sauioure of the body. Therfore as the congregacion is in subiection to Christ, likewyse let the wyues be in subiection to their husbandes in all thinges. Husbandes loue youre wiues, euen as CHRYSTE loued the congregacion, and gaue him selfe for it, to sanctify it, and clensed it in the fountain of water thorow the worde to make it vnto him selfe, a glorious congregacion with out spott or wrinckle or any suche thinge: but that it shoulde be holy and without blame.

So ought men to loue their wyues, as their awne bodyes. He that loueth hys wyfe, loueth him selfe. For no man euer yet hated his awne fleshe: but norisheth & cherissheth it, euen as the Lorde doth the congregacion. For we are membres of his body, of hys fleshe, & of his bones. For thys cause shall a man leaue father and mother, and shal continue with his wyfe/ and two shalbe made one flesh. This is a great secrete, but I speake bitwene Christ and the congregacion. Neuerthelesse do ye so that euery one of you loue his wife truely euen as him selfe. And let the wife se that she feare her husbande.

How chyldren shoulde behaue them selues towarde theyr fathers & mothers, lykewise fathers towarde theyr Children, Seruauntes toward theyr masters & agayne masters toward their seruauntes, an exhortacyon to the spirytual batel and what wepons Christen men shoulde fight wythall.

¶ The. vi. Chapter.

Children obey youre fathers and mothers in the Lorde: for so is it ryght. Honoure thy father and mother, that is the fyrst commaundement, that hath eny promes, that thou mayst be in good estate, and lyue longe on the erthe. And ye fathers moue not youre chyldren to wrath/ but brynge them vp with the norter and informacion of the Lorde. Seruaunts be obedient vnto youre carnall masters, with feare & tremblyng in singlenes of youre hertes, as vnto Christ: not with seruice in eye syght, as men pleasers: but as the seruauntes of Christ, doynge the wyll of God from the herte with good wil, seruing the Lorde, and not men. And remember that whatsoeuer good thinge eny man doeth that
B shall he receaue agayne of the Lorde,
whether he be bond or fre. And ye maysters, do euen the same thynges vnto them puttynge awaye threatninges: and remember that euen youre mayster also is in heauen, nether is ther eny respecte of person with hym.

+ Finally my brethren/ be stronge in the Lord & in the power of hys myght. Put on the armoure of God, that ye may stande stedfast agaynst the crafty assautes of

of the deuel.
For we wrestle not againste fleshe ād
bloudde: but against rule, againste pow-
er, and agaynste worldely rulers, of the
derknes of this worlde agaynst spiry-
C tuall wickednes, for heauenly thinges.
For thys cause take vnto you ẏ * ar-
moure of God, that ye maye be able to
resyst in the euyll daye, and stande per-
fecte in al thinges.
Stande therfore, and your loynes
girde aboute with veritie, hauing on ẏ
brest plate of righteousnes/ and shod
wyth showes prepared by the gospel of
peace. Aboue al take to you the shild of
faith, wherwith ye may quenche al ẏ fy-
rye dartes of the wicked. And take the
helmet of saluacyon, and the swerde of
the spirite, which is the worde of god. F
And pray al wayes with al maner prai-
er and supplicacion: and that in ẏ spirit:
and watch ther vnto with all instance &
supplicacion for al sainctes and for me,
that vtteraūce may be geuen vnto me/
that I maye open my mouth boldly, to
vtter the secretes of the gospell, wherof
I am messenger in bondes, that therin
I may speake frely, as it becōmeth me
to speake.
But that ye maye also know what
D condityon I am in and what I do, Ty-
chicus my deare brother & faithfull my-
nister in the Lorde, shall shewe you of
al thinges, whome I sent vnto you for
the same purpose, that ye might knowe
what case I stande in, and ẏ he might
comfort your hertes. Peace be with the
brethren and loue with faith, from
God the father and from the
Lord Jesu Christ. Grace
be with all thē which
loue our Lorde
Jesus Christ
in pureneṡ.
Amen.

C Sent from Rome vnto ẏ Ephe-
sians by Tichicus.

The notes
* The armoure of God foloweth verite, the shoes of a stedfast purpose to folow the gospel, faith, whi- re wyth our consciences are at peace after it hath ones felte Christ, the helmet of saluacyon which is hope, the word of god which is the swerde, &c

C The Epistle of Sainct Paule the Apostle vnto the Philippians.

He exhorteth them to encrease in loue, in knowledg, and experience of godly thinges maketh mention of his prisonment at Rome, is glad to here Christ prea- ched, is content ether to dye or lyue, and prayeth the to leade a godly conuersac yon, to be of one mynde, and to feare no persecution.

The fyrst Chapter.

Paul & Timotheus the ser-
uauntes of Jesu Christ.
To al the sainctes in Christ A
Jesu, which are at Philipp-
pos with the Byshops and
deacons.
a * Grace be with you and peace from
God our father and from the Lord Je-
sus Christ. * Of this ye ha- ue. Rom. i. a.
I thancke my God wyth al remem-
braunce of you alwayes in all my pray-
ers for you, and praye with gladnes, be
cause of the felloshyp whiche ye haue in
the gospel from the fyrst day vnto now:
and am surelye certifyed of this, that hee
whiche beganne a good worcke in you/
shall go forthe with it, vntyl the daye of
Jesus Christ as it becommeth me so to
iudge of you all, because I haue you in
my hert and haue you also euery one cō
panions of grace with me, euē in my bō-
des, as I defend and stablysh the gospel

For God beareth mee recorde how B
greatly I longe after you, all from the
very hert rote in Jesus Christ, and this
I praye that youre loue maye encrease
more and more in knowledge, and in al
fealing, that ye myght accepte thinges
moost excellente, that ye myght be pure/
and suche as should hurte no mans cō-
science, vntyll the day of Christe, fylled
with the frutes of ryghteousnes, which
frutes come by Jesus Christe vnto the
glory and laude of god. F
I wolde ye vnderstode brethren ẏ
my busines is happened vnto the great
furtheringe of the gospell.

So that my bãdes in Christ, are manyfest thorow out al the iudgment hall, ãd in al other places: In so much that many of the brethren in the Lord are boldned thorow my bandes, and dare more largely speake the worde without feare. Some there are which preache Christe of enuye and strife, and some of good wyl. The one parte preacheth Christ of strife ãd not purely, supposig to adde more aduersitie to my bandes. The other parte of loue / because they se ỷ I am set to defende the Gospel.

What then? So that Christ be preached all maner wayes whether it be by occasion/ or of true meaning, I therin

C ioyeye and wil ioye. For I knowe that this shal chaunce to my saluacion, thorow youre prayer and ministring of the sprete of Jesu Christ, as I hartely loke for, and hope that in nothing I shalbe ashamed: but ỷ with al confidence, as all wayes in times past, euen so Christ shal be magnified in my body, whether it bee thorow life, or els death. For Christe is to me life/ ãd death is to me auaũtage.

If it chaunce me to liue in ỷ flesh, that is to me frutefull for to worke, and what to chouse I wot not, * I am constrained of two thinges: I desire to be

iii. Reg. xviii. i. Par. xxi. b. lowsed and to be w Christ, which thinge is best of al. Neuertheles to abide in the flesh is more nedeful for you. And this am I sure of, ỷ I shal abyde/ and with you all contynue, for the furtheraunce and ioye of your fayth, that ye may more aboundantly reioyce i Jesus Christ thorowe me, by my comminge to you agayne.

D Onely let youre conuersacion bee as it becommeth the gospell of Christe, that whether I comme and se you, or els be absẽte, I may yet heare of you, ỷ ye continue in one sprete, & in one soule labouringe as we do, to maynteyne the faith of the gospell, and in nothing fearinge your aduersaries: which is to thẽ a toke of perdicion, and to you of saluacion and that of god. For vnto you it is

Tribulacion is a token of saluacyon to the true beleuers geuen that not only ye should beleue on Christ: but also suffer for his sake, ãd haue euen the same fight, which ye sawe me haue and now heare of me.

He exhorteth them to vnitie and brotherly loue, and to beware of stryfe and vayne glory: And for a sure ensample, he layeth Christ before them.

The .ii. Chapter.

If there be amounge you ani consolation in Christ, if there be anye comfortable

A loue, if there be any felowshyp of the spirite, if ther be any compassion of mercy: fulfyl my ioye, that ye drawe one waye hauing one loue being of one accorde, and of one minde, that nothinge be done thorow strife or vayne glory, but that in mekenes of mynde, euery man esteame other better then hym selfe, * and loke not euery mã on hys owne thinges, but euery man on the thinges of other men. Let the same mynde be in you/ that was in Christ Jesu: which beinge in the shape of God, ãd thought it not roberye/ to be equall w god. Neuertheles he made hym selfe of no reputacion, and toke on hym the shape of a seruaunt/ and became lyke vnto men, and was founde in hys apparel as a man. He humbled hym selfe, and became obedient vnto the death, euen the death of the crosse * wherfore god hath ex-

B alted him/ and geuen hym a name aboue all names: that in the name of Jesu

Hebrews [illegible] Romans [illegible] shoulde euery knee bowe / both of thinges in heauen, and thinges in earth/ ãd thynges vnder the earth/ & that all tonges shoulde confesse that Jesus Christ is the Lord vnto the prayse of God the father.

Wherfore my dearely beloued, as ye haue alwayes obeyed not when I was present onelye, but nowe muche more in myne absence, euen so worke oute youre

C owne * saluacyon with feare and trembl- ynge. For it is god whych worketh in you, both the wyll and also the dede/ euen of good wyll.

Do all thinge without murmuring and disputinge, that ye may be fautles and pure/ ãd the sonnes of god without rebuke in the myddeste of a croked and peruerse nacion: amõg which se that ye shyne as lyghtes in the worlde holding faste the worde of lyfe vnto my reioycig in the daye of Christe, that I haue not run in vayne, neyther haue laboured in vayne.

Yea ād though I be offered vp vppon
the offeryng & sacrifice of your fayth: I
reioyce, & reioyce wͭ you all. For ỳ same
cause also reioyce ye / & reioyce ye wͭ me.
I trust in the Lord Iesus for to sēd
Timotheus shortlye vnto you, that I
also maye be of good comforte, when I
knowe what case ye stande in. For I ha-
ue no man that is so like minded to me,
which with so pure affeccion careth for
youre matters. For all other seke theyr
D owne, ād not that which is Iesus Chri-
stes. Ye knowe the profe of him, howe
that as a sonne with the father, so with
me bestowed he his laboure vppon the
gospell: him I hope to sende assone as
I know how it wil go wͭ me. I trust in
ỳ Lord / ỳ I also my self shal come shor-
tly. I supposed it necessary to send bro-
ther Epaphroditus vnto you, my com-
panion in laboure and felow soudier /
youre Apostle and mynyster at my ne-
des. For he longed after you, and was
ful of heuines, because that ye had herd
saye that he shuld be sicke. And no doute
he was sicke, and that nye vnto death.
But god had mercye on him: not on hi
only, but on me also lest I shulde haue
sorow vpon sorowe. I sēt him therfore
the diligentlyer, that when ye shoulde se
him ye might reioyce againe, & I might
be ỳ lesse sorowful. Receaue him therfor
in the lord wͭ al gladnes, & make moch of
such: because that for ỳ work of christ we
wēt so far, ỳ he was nye vnto death, & re
garded not his life to fulfil ỳ seruice whi-
che was lackig on your part toward me.

a Loke not on your owne gyftes or profyt, but on loue and vnitie.
b As ye be saued from synne thorow fayth so worke according to the couenaunt vntyll ye come to the saluation of glory. For if ye cease workinge the spi-ryte quencheth agayn / & ye cease to be partakers of ỳ promes. c Ye though I be offred, &c. He maketh here ii. offringes or sacrifices theyr faith wh[illegible] he one whome he offered to Christ, the other hym self, whi-le he studieth to offer the offrig to god aryght he be put to death & become in offering / which thynge he refuseth not, so ỳ he bring to passe to make thē wor-thy of god.
¶ He warneth thē to beware of false teachers / who he calleth dogges and enemies of Christ and repro-ueth mans owne righteousnes.

¶ The iii. Chapter.

A Moreouer, my brethren reioyce in
the Lorde. It greueth me not to
write one thing oftē to you. For
to you it is a sure thing. Beware of dog
ges, beware of euyl workes. Beware
of dissencion. For we are circūcision whi-
ch worship God in the spirite, and reio-
yce in Christ Iesu and haue no confidē-
ce in the fleshe: though I haue where-
of I myght reioyce in the fleshe. If eny
other man thinketh that he hath wher of
he might trust i ỳ flesh: moch more I: cir-
cūcised ỳ eight day of ỳ kinred of Israel,
of the tribe of Beniamī, an hebrue bor-
ne of the hebrues: as concerninge ỳ la-
we, a Pharisaye, and as concerning fer-
uentnes, I persecuted the congregaciō,
and as touching the righteousnes whi-
che is in the law, I was vnrebukeable.
But the thinges that were vauntа-
ge vnto me, I counted losse for Christes
sake. Yee I thinke al thiges but losse for
B ỳ excellent knowlegges sake of Christe
Iesu my Lorde. For whom I haue
counted al thinges losse, & do iudge the
but donge, that I might winne Christ, &
might be founde in him, not hauinge mi-
ne awne ryghtewesnes which is of ỳ la-
we: but that which springeth of the fay-
th which is in Christ. I meane the righ-
tewesnes which cōmeth of God thorow
fayth in knowinge him and the vertue
of the resurreccion, and the fellowship of
his passions that I myght be cōforma-
ble vnto his (death) yf by eny meanes I
myght attayne vnto the resurreccion of
ỳ dead. Not as though I had al redy atay
ned to it, ether were all redy parfect: but
I folowe, yf that I maye cōprehende ỳ
wherin I am cōprehended of Christ Ie
su. Brethren I counte not my selfe that
I haue gotten it: but one thinge I saye
I forget that which is behind & stret-
che my selfe vnto that which is before
and preace vnto that marke apoynted /
to obtayne the rewarde of the hye callin-
ge of God in Christ Iesu. Let vs ther- C
fore as many as be perfect, be thus wise
mynded: & yf ye be other wyse mynded,
I praye God open euen this vnto you:
Neuerthelesse in that whe vnto we are
cōe, let vs procede by one rule, ỳ we ma-
ye be of one accord. Brethren be folo-
werS of me, & loke on them which walke
euen so, as ye haue vs for an ensample.
For many walke (of whō I haue tolde
you often and now tell you weping) ỳ
they are ỳ enemies of ỳ crosse of Christ,
whose ende is dampnacion whose god
is their bely, ād whose glory is to their
shame, which are worldy mynded.

But oure conuersacion is in heauē/ frō whence we loke for a sauioure, euen the Lorde Jesus Christ, which shall chaunge oure vyle bodies, that they maye bee fashioned lyke vnto his glorious body, according to the workinge, wherby he is able to subdue all thinges vnto hym selfe. ⊦

If we be lyke Christ in conuersació we shal be lyke him in glorye.

* We worshippe god in spyrite thorowe fayth and loue, we reioyce that Christ hath redemed vs & trust not in our workes. Christ only is our ryghteousnes & for hys sake our synnes are forgeuen: And for hys sake oure good workes are acceptable which els were damnable for ẏ synne that is in them.

¶ He saluteth certayne of them, exhorteth them to be of honest conuersation, & thanketh thē because of ẏ prouision, ẏ they made for hi being in preson.

¶ The.iiii. Chapter.

A Therfore my brethren dearely beloued and longed for, my ioye ād croune, so continue in the Lorde ye beloued. I praye Euodias and beseche Syntiches, that they be of one accorde in the Lorde. Yea and I beseche the faythfull yokefelow, helpe the women which laboured with me in the gospell/ and with Clement also, and with other my labour felowes, whose names are in

B the boke of lyfe. ✝ Reioyce in the Lorde alwaye, and agayne I saye reioyce. Let your softenes be knowen vnto all men. The Lorde is euen at hande. Be not carefull: but in al thiges shewe your peticiō vnto god in prayer and supplication, with geuinge of thanckes. And the peace of God whiche passeth all vnderstandinge, kepe youre hertes and mindes in Christ Jesu. ⊦

Furthermore brethren, what soeuer thynges are true, whatsoeuer thynges are honest, what soeuer thiges are iust, what soeuer thinges are pure, whatsoeuer thinges pertayne to loue, what soeuer thinges are of honest reporte: if there be any vertuous thinge: yf there be any

C laudable thig, these same haue ye in youre mynd, which ye haue both lerned and receaued, herd and also sene in me: those thinges do, and the god of peace shal be with you. I reioyce in the Lord greatly that now at the laste ye are reuiued agayn to care for me, in that wherin ye were also careful, but ye lacked oportunite. I speake not because of necessitye. For I haue lerned in what soeuer estate I am, therwith to be contente. I can both cast doune my selfe, I cā also exceade. Euery where and in al thinges I am instructed, both to be ful and to be hongrye, to haue plentye and to suffer nede. I can do al thiges thorowe the helpe of Christ which strengtheneth me: Not withstandinge ye haue well done, that ye bare parte with me in my tribulacion.

Ye of Philippos knowe that in ẏ beginning of the Gospel, when I departed from Macedonia, no cōgregaciō bare parte wt me as concerning geuing & receauīg/ but ye onely. For when I D
was in Thessalonia ye sent once ād after warde againe vnto my nedes: not ẏ I desire giftes: but I desire abundaūte frute on youre parte. I receaued all, & haue plentie. I was euē filled after ẏ I had receaued of Epaphroditus, that which came frō you, an* odour ẏ smelleth swete, a* sacrifice accepted and pleasaunte to god. My god fulfill al youre nedes thorow his glorious riches i Jesu Christ. Unto god and oure father be prayse for euermore. Amen. Salute all the sainctes in Christe Jesu. The brethren which are with me, grete you. All ẏ saintes salute you: ād most of al they which are of the emperours houshold.

Ezech.xx. Rom.xii.

The grace of our Lord Jesu Christe be with you al. Amen.

❧ Sent from Rome by Epaphroditus.

The Epistle of Saincte Paul the Apostle to the Collossians.

¶ He geueth thankes vnto god for theyr faith, loue & hope, prayeth for their increase, & sheweth how we are ẏ kyngdome of God, optayned by Christ, whiche is the heade of the congregacyon.

The fyrst Chapter.

Paule an Apostle of Jesu Christe by the will of God, and brother Timotheus. A
To ẏ sainctes which are at Colossa, and brethren ẏ beleue in Christ.

Grace be wyth you and peace from God our father, and from the Lord Jesus Christ.

We geue thākes to God ẏ father of our

Lorde

Lorde Jesus Christ, alwaies prayeng
for you sence we hearde of your + faith
which ye haue in Christ Jesu and of ÿ
loue which ye beare to all sayntes for
the hopes sake which is layd vp in sto-
re for you in heuen, of which hope ye ha-
ue herde before by the true worde of the
Gospell, which is come vnto you euen
as it is into all the worlde, and is frute-
ful, as it is amonge you, from the fyrst
B daye in the which ye herd of it, & had ex-
perience in the grace of God i the truth,
as ye learned of Epaphras oure deare fe-
lowe seruaunt, which is for you a faith-
ful minister of christ which also declared
vnto vs youre loue which ye haue i the
spirite.

+ For this cause we also sence the daye
we herde of it, haue not ceased prayinge
for you, & desyringe ÿ ye myght be fulfil
led with the knowledge of his will, i all
wisdome and spretuall vnderstandyng. Ephe.iii. Roma.iii.
that ye might walke worthy of ÿ Lorde
in all thynges that please beynge frute-
ful in all good workes and encreasynge
i the knowledg of God, strengthed wyth
all myghte thorowe hys glorious pow-
er vnto all pacience and longe sufferyng
with ioifulnes + geuinge thankes vn-
to the father which hath made vs mete
to bee partakers of the inherytaunce of
sayntes in light.

Which hath delivered vs from the
power of derknes, & hath trăslated vs i-
to the kyngdomme of hys dere sonne, in
Our redemtion is ÿ forgeuenes of our synnes. whom we haue redemption thorow hys
bloud, ÿ is to say/ the forgeuenes of syn
C nes which is the ymage of the inuisyble
God, first begotten of all creatures. For
by him were all thynges created, thin-
ges that are in heauen, and thinges
that are in erth, thinges visyble and thi-
ges inuisyble, whether they be maiestye
or lordshyp, ether rule or power. All thin
ges are creatdraft by him, and in hym and
he is before all thynges, and in him all
thinges haue their beynge.

And he is the head of the body, that
is to wit of the congregaciō: he is ÿ be-
gynnyng and fyrste begotten of the dea-
de, that in all thinges he myght haue ÿ
preeminence. For it pleased the father ÿ
in him shuld all fulnes dwel, & bi him to
reconcile all thinge vnto hym selfe, and
to set at peace by him thorow the bloud
of his crosse, both thinges in heauen ād
thinges in earth.

And you (which were in times paste
straungers and enemies, because youre
myndes were set in euel workes) hath
he now reconsiled i the body of his flesh
throw death, to make you holy, vnbla-
mable ād without faut in his owne sight,
if ye continue grounded and stablished
in the faith, and be not moued away frō
the hope of the gospel/ wher of ye haue
herd how ÿ it is preached amōg al cre-
atures which are vnder heauen wher of
J Paul am made a minister.

Now ioye J in my + sufferinges whi
che J suffer for you, and fulfill ÿ which D
is behinde of the passions of Christe in
my flesh for his bodies sake which is ÿ
congregacion wher of J am made a mi
nister accordynge to the ordinaunce of
God which ordinaunce was geuen me
vnto you warde, to fulfill the worde of
god that mistery hid sence the world be
ganne, and sence the beginninge of ge-
neraciōs: but now is opened to his sai-
ntes/ to whome God woulde make kno-
wen the glorious riches of this mistery
amonge the Gentiles, which riches is
Christ in you, the hope of glory whome
we preache, warninge al men/ and tea-
chinge all men in all wisdome, to make
all men parfect in Christe Jesu. Wher-
in J also laboure and stryue, euen as
farforth as his workynge worketh in
me mightely.

The Notes.

+ Passions or sufferinges of Christ is the passions which we must suffer for his sake. For we haue professed and are appoynted to suffer with Christe. John.xx. As my father sent me, so sende J you.
A true Apostle wolde haue al men perfecte i ÿ knowledge of Christ and of his doctryne.

¶ What greate care Paul toke for al congregatiōs. He exhorteth thē to be stedfast in Christ, to beware of false teachers & worldly wisdom, & describeth ÿ false Prophetes.

¶ The ii. Chapter.

I Wold ye knew what figh- A
tinge J haue for youre sa-
kes and for them of Laodi
cia, and for as many as ha-
ue not sene my person in ÿ
fleshe, that their hertes myght be com-
forted and knit to gether in loue, and in
al ryches of full vnderstandinge, for to

knowe the mystery of God the father & of Christ, in whom are hyd al the treasures of wysdome & knowledge. This I saye lest eny man shulde begile you with entisinge wordes. For though I be absent in the fleshe, yet am I present wyth
i. Corin. v. b you in the sprete, ioyinge and beholdynge that order that yee keape/and youre stedfast fayth in Christ. As ye haue ther-
B fore receaued Christ Jesu the Lord, euen so walke, rooted and buylt in him & stedfaste in the fayth, as ye haue learned: & therin be plentous in geuynge thankes. Beware lest eny man come and spoyle you thorow philophy & disceatful vanitie, thorow y tradicyons of men, & ordinaunces after the worlde/and not after Christ. For [a] in him dwelleth all y fulnes of that godhed bodily, & ye are complete in him whych is the head of al rule and power, in whō also are circumcised wyth circumcisyon made wyth out handes, by puttynge of the synfull bodye of the fleshe thorow the circumcisyon that is i Christ, i that ye are buryed with him thorow baptime, in whom ye are also rysen agayne thorow fayth, that is wrought by the operacion of God which rays-
C ed him from death.

And ye which were dead in synne thorowe y vncircumcision of youre fleshe, hath he quyckened wyth hym and hath forgeuen vs al our trespaces, and hath putte oute the [b] hand wrytynge y was agaynst vs, contayned in the lawe written: and y hath he take out of the way & hath fastned it to his crosse, & hath spoyled rule & power, and hath made a shewe of them openly/& hath triumphed ouer thē in his awne person.

D Let no man therfore trouble youre consciences aboute meate and drincke, or for a pece of an holy day/as the holy daye of the newe mone, or of the Sabboth dayes, which are nothig but shadowes of thinges to com: but [c] y body is i Christ. Let no man make you shote at a wronge marke which after is awne imaginacion walketh in the humblenes and holynes of angeles, things which he neuer sawe: causelesse puft vp with his fleshly mynde/& holdeth not y heed, wherof al the body by ioyntes ād couples receaueth norishmente and is knyt togeather, and encreaseth wyth the increasyng that commeth of God.

Wherfore yf ye be dead wyth Christ from ordinaunces of the world, why as though ye yet liued in the world, are ye ledde with tradicions of them that saye: Touche not/tast not, handel not, which al perishe wyth the vsynge of them, and are after the commaundmentes and doctrynes of men: which thynges haue the symlytude of wysdom i chosen holynes & humblenes, & in y they spare not y body, and do y fleshe no worshyp vnto hys nede.

The notes.

a In hym dwelleth all the fulnes of the godheade bodely, that is, verely and in deade, not in shadowes: so that when ye haue hym ye ought not to folow the shadowe of Moyses lawe, or the entisementes and iudgeynges of mannes wisdome. The truth is now euidently set before all your sences, ye maye not now beholde fygures and doubtful promyses.

b The lawe is our hand wrytinge in that the conscience setteth to her seale subscribeth ād consenteth that the lawe is euil, and we synners, which law concerning dampnation is taken away thorow faythe in Christ.

c The body is in Christ, that is, the truth and very performaunce is in Christ, whom the shadowes did prefygure.

He putteth them in remembraunce of the spirituall resurrection, to laye asyde all maner of corrupte lyuing, to be frutefull in al godlynesse and vertu, and shewe wyth all degrees there dutye

The .iii. Chapter.

A If ye be then rysen againe wyth christ seke those thiges whiche are aboue, where Christ sytteth on the ryght hande of God. Set youre affeccyon on thinges that are aboue, & not on thiges which are on the earth. For ye are dead, and youre lyfe is hyd wyth Christ in God. When Christ which is oure lyfe, shall shewe him selfe/then shall ye also appere with him in glory.

Mortify therfore your mēbres which are on the earth, fornicacion, vnclennes, vnnaturall Luste, euill Concupiscence, and couetousnes which is worshyppinge of ydoles: for which thinges sakes y wrath of God cometh on the children of vnbeleife. In whych thinges ye walked once, when ye lyued in them. These were [illegible]

But now put ye also awaye frō you al thinges: wrath, fearsnes, maliciousnes, cursed spaking/filthy speaking out of youre mouthes.

with his workes be put of, and the new
put on, which is renued in knowledge,
after the image of hym that made him,
where is nether Gentyle nor Jewe, cir-
cumcysion nor vncircumcysyon, Barba-
rous or Scythian / bounde or free: but
Christe is all in all thinges.
✠ Now therfore as electe of God, holy
C and beloued, put on tender mercy / kid-
nes, humblenes of myndes, mekenes, lō
ge suffringe, forbearinge one another,
and forgeuynge one another, yf any mā
haue a quarel to a nother: euē as Christ
forgaue you / euen so do ye. Aboue
all these thinges put on loue, which is ẏ
bonde of perfectnes. And the peace of
God rule in youre hertes, to the which
peace ye are called in one body. And se
that ye be thankfull. Let the worde of
Christ dwel i you plenteously in al wys-
dome. Teache and exhorte youre awne
selues, in Psalmes, and hymnes, ād spi-
rytuall songes which haue fauour with
theym, synginge in youre hertes to the
lord. And al thinges (what soeuer ye do
in worde or dede) do in the name of the
Lorde Jesu geuing thankes to God ẏ
father by him. ✠
* Wyues submyt youre awne sel-
Ephes.v.d ues vnto your awne husbandes, as it is
D comly in the Lord. Husbādes loue you-
re wyues and be not bytter vnto them.
Chyldren obeye youre fathers and mo-
thers in al thinges, for that is wel plea-
syng vnto the Lorde. Fathers rate not
your chyldren / lest they be of a despera-
te mynde. * Seruauntes be obedyent
vnto youre bodyly masters in all thin-
ges: not wyth eye seruyce as men plea-
sers, but i singlenes of hert, fearing god
And whatsoeuer ye do, do it hertily as
though ye dyd it to ẏ Lord, and not vn
to men: for as moche as ye knowe that
of ẏ Lorde ye shall receaue the rewarde
of inheritaunce, for ye serue the Lorde
Christ. But he that doth wronge shal
receaue for the wrong that he hath do-
ne: for ther is no respect of persons with
God. Ye maysters do vnto your ser-
uauntes that which is iust and equal, se-
inge ye knowe that ye also haue a mais-
ter in heauen.

We exhorteth them to be feruent in prayer, to walke wisely vnto them that are not yet come to the true knowledg of Christ, and saluteth them.

¶ The.iiii. Chapter

Continue i prayer and wat-
che in the same wt thankes- A
geuing praieng also for vs
that GOD open vnto vs
the dore of vtteraūce, that
we maye speake the myste-
rye of Christ (wherfore I ā also in bon-
des) that I maye vtter it / as it be com-
meth me to speake. ✠ Walke wisely to
them that are without, and redeme the
time. Let your speach be always wel fa
uoured and powdred wt salt, ẏ ye may
know how to answere euery man.
The deare brother Tithicos shall B
tel you of al my busines, which is a fai-
thful mynister and felowe seruaunt in ẏ
Lorde, whom I haue sent vnto you for
ẏ same purpose, ẏ he might knowe how
ye do, ād might comfort your hertes, wt
one Onesimus a faythfull and a be lo-
ued brother, which is one of you. They
shal shewe you of al thinges which are
adoinge here.
Aristarchus my preson felowe salu-
teth you, * and Marcus Barnabas si- C
sters sonne: touchig whom, ye receaued
cōmaundementes. If he come vnto you
receaue him: and Jesus which is called
Iustus, which are of the circumcision.
These only are my workefelowes vn-
to the kingdom of god / which were vn
to my consolaciō. Epaphras ẏ seruaūt
of christ, which is one you, saluteth you
and allwayes laboureth feruently for
you in praiers, ẏ ye maye staude perfect
& ful in al ẏ is ẏ will of god. I beare hi
recorde ẏ he hath a feruente minde to-
ward you & toward them of Laodicia, &
them of Hierapolis. Deare Lucas the
Phisiciō greteth you, & Demas. Salute D
ẏ brethren which are of Laodicia, & sa-
lute Nymphas & ẏ cōgregaciō, whiche
is in his house. And when ẏ Epistle is
reed of you make ẏ it be red in the cōgre
gacion of the Laodiciās also: and that
ye like wise read ẏ epistle of Laodicia.
And saye to Archippus: take hede to ẏ
office ẏ thou hast receaued in the lorde
ẏ thou fulfill it. The salutacion by ẏ hand
of me Paul. Remember my bondes: grace
be with you: Amen.

¶ Sent from Rome by Tychicus,
and Onesymus.

¶ The .i. Epistle of Sainte Paul the Apostle to the Thessalonians.

¶ The .i. Chapter.

¶ He thanketh God for them, that they are so stedfaste in fayth & good workes, & receaue the gospell wt such earnestnes.

Paul, Syluanus and Timo-
A theus. Unto the congrega-
cion of the Thessalonians,
in God the father/and in the
Lorde Jesus Christ.
Grace be with you and peace from
God oure father / and from the Lorde
Jesus Christ.
We geue God thankes alway for you
all makyng mēciō of you in our prai-
ers without ceasynge, and call to re-
membraunce youre worke in the fayth, &
labour in loue and perseueraunce in the
B hope of oure Lorde Jesus Christ, in the
sight of god our father: because we kno-
we brethren beloued of God howe that
ye are electe. For oure Gospell came not
unto you in worde only, but also in po-
wer, and also in the holy gost and in mo-
che certayntye, as ye knowe after what
maner we behaued oure selues amōge
you, for youre sakes. And ye became fo-
lowers of us and of the Lorde, & recea-
C ued the word in moch afflicciō, with ioye
of the holy goost: so that ye were an ensā-
ple to all that beleue in Macedonia &
Achaia. For from you sounded out the
worde of the Lorde/not in Macedonia
and in Achaia only: but youre faith also
which ye haue unto God, spred her selfe
abroade in all quarters, so greatly that
it nedeth not us to speake eny thinge at
D all. For they them selues shewe of you
what maner of entrynge in we had unto
you & how ye turned to God frō ima-
ges, for to serue the lyuing & true God/
and for to loke for his sonne from hea-
uen, whom he raised from death: I me-
ane Jesus which delyuereth us from the
wrath to come.

¶ He putteth them in remembraunce of the godlye conuersacion that he led amonge them when he preached the gospel unto them, thanketh god that they receaue his worde so fruitefully & stedfastly his absence.

¶ The .ii. Chapter

For ye youre selues know bre- A
thren of oure entraunce in un
to you, how that it was not
in vayne: but euē after that
we had suffered before and
were shamfully entreated at Philippos
(as ye well knowe) then were we bolde i
oure God to speake unto you the Gos-
pell of God/wt moche striuynge. Our
exhortacyon was not to brynge you to
errour, nor yet to unclennes, nether was
it wyth gyle: but as we were allowed of
God, that the Gospel shuld be cōmytted
unto us: euē so we speake, not as though
we ētended to please mē: but God, which
tryeth our hertes. Nether was our cōuer
saciō at eny tyme wt flaterīg wordes, as
ye wel know nether in cloked couetous B
nes god is record: nether soght we prai-
se of mē, nether of you, nor yet of eny other
when we myghte haue bene chargeable
as the Appostles of Christe, but we we-
re tender amonge you, euen as a norsse
cherissheth her children, so was our af-
feccyon toward you: oure good will was
to haue dealte unto you, not the Gospell
of God only: but also oure awne soules, C
because ye were deare unto us.
+ Ye remember brethren oure laboure,
& trauayle. + For we laboured day & ny- Actes xx. ii. Thes. iii.
ght because we wolde not be greuous
unto eny of you, and preached unto you
the Gospell of God. Ye are witnesses, &
so is God, how holyly and iustlye & un-
blameably we behaued our selues amon
ge you that beleue: as ye knowe howe that
we exhorted and comforted and besought
euery one of you, as a father his chyldre
that ye would walke worthi of God, whych
hath caled you unto hys kīgdō & glory
For this cause thanke we God with
out ceasyng, because that when ye rece-
aued of us the worde wherwyth God
was preached, ye receaued it not as the
worde of man: but euen as it was in de- D
de, the worde of God, which worketh in
you that beleue. + For ye brethren beca-
me folowers of the cōgregacions of God
which in Jewry are in Christ Jesu: for
ye haue suffered lyke thinges of youre
kinsmen, as we oure selues haue suffe-
red of the Jewes, which as they kylled
the Lorde Jesus and their awne Pro-
phetes, euē so haue they persecuted us
and

and are cõtrary to all men and forbyd
vs to preach vnto ÿ Gentyles, ÿ they
might be saued, to fulfill their synnes al
waye. For the wrath of God is come
on them, euen to the vtmost.

For as muche brethren as we are
kepte from you for a season, as concer-
ning the bodely presence, but not in the
herte, we enforsed ÿ more to se you per-
sonally with great desire. And therfore
we wolde haue come vnto you, I Paul
once and againe: but Satan withstode
vs: for what is our hope or ioye, or crou
ne of reioysinge? are not ye it in ÿ pre-
sence of oure Lord Jesus Christ at his
comminge? yes ye are oure glorye and
ioye.

He sheweth how greatly he was reioyced whẽ Ty-
mothe tolde him of their fayth & loue.

The.iii.Chapter.

A Wherfore sence we could no
lenger forbeare / it pleased
vs to remain at Athens a-
lone, & sent Timotheus our
brother ãd minister of god,
and our laboure felow in the gospell of
Christ, to stablishe you and to comforte
you ouer youre faith, that no man shuld
be moued in these afflictyõs. For ye
youre selues know that we are euen a-
B pointed there vnto. For verely when I
was with you, I tolde you before ÿ we
shuld suffer tribulacion, euen as it came
to passe, and as ye know. For this cause
when I could no lenger forbeare, I sent
that I might haue knowledge of your
fayth / lest haply the tempter had tẽpted
you, and that oure laboure had bene be
stowed in vayne.

But nowe lately when Timotheus
came from you vnto vs, and declared to
vs youre faith and your loue and howe
that ye haue good remembraũce of vs
all ways / desiring to se vs as we desire
to se you. Therfore brethren we had cõ
solacion in you, in all oure aduersitie &
necessitie, thorow your faith. For now
C are we aliue, if ye stande stedfast in the
Lorde. For what thankes can we recõ-
pence to god againe for you, ouer all ÿ
ioye that we ioye for your sakes before
oure God: while we, nighe & daye praie
exceadingly that we mighte se you pre-
sently, and myght fulfyl that whiche is
lacking in your fayth.

God hym selfe oure father, and our
Lorde Jesus Christ gyde oure iourneye D
vnto you: and the Lorde encrease you &
make you flow ouer in loue, one toward
an other, and towarde all men, euen as
we do toward you, to make your hertes
stable and vnblameable, in holynes be-
fore God our father, at the comming of
oure Lorde Jesus Chryst wyth all hys
sainctes.

He exhorteth thẽ to stedfastnes, to kepe them selues
frõ sinne & vncleanly cõuersation, to loue one ão ther,
rebuketh ydelnes, & speaketh of the resurrection.

The.iiii. Chapter. ✠

Furthermore we besech you
brethren, and exhorte you
in the Lorde Jesus / that ye A
encreace more and more, e- Roman.xii. Ephesi.v.a
uen as ye haue receaued of
vs, euen as ye ought to walke and to
please god. Ye remembre what commã-
dementes we gaue you in our Lorde Je
su Chryste. For this is the wyll of God,
euen that ye shoulde be holy, and that ye
should absteyne / from fornicacion, that
euerye one of you shoulde knowe howe
to kepe hys vessel in holynes & honour,
and not in the luste of concupiscence, as
do the heathen, whiche knowe not God,
that no man go to farre and defraude B
hys brother in bargayning: because the
Lorde is auenger of all suche thinges,
as we told you before tyme and testifi-
ed. For god hath not called vs vnto vn
clennes: but vnto holynes. He therfore
that despyseth, despiseth not man, but
god which hath sent his holy spirite a-
monge you.

✠ But as touchinge brotherly loue ye C
nede not that I write vnto you. For ye
are taught of god to loue one another.
Yea and that thinge verely ye do vnto
all the bretheren which are thorow out
al Macedonia. We beseche you brethe-
ren that ye encrease more and more, & ÿ
ye studie to be quiet, and to medle with
youre owne busynes, and to worke wt
your owne handes, as we commanded
you: that ye may behaue your selues ho
nestlye toward them that are wythout,
and ÿ nothinge be lackinge vnto you.

I wolde not brethren haue you ig-
noraunt concerning them which are fal-
len a slepe, ÿ ye sorowe not as other do
which haue

haue no hope. For yf we beleue that Je-
sus dyed, and rose agayne: euen so the
also which slepe by Jesus/wil god brin-
ge agayne wyth hym. And thys saye
we vnto you in the worde of the Lorde,
that we which lyue & are remaynynge i
the commynge of the Lorde, shal not co-
me yer they which slepe. For the Lord
him self shal descend from heauen with
a showte and the voyce of the Archaun-
gell and trompe of God. And the dead i
Christ shal aryse fyrst: the shal we which
lyue and remayne, be caughte vp wyth
them also in the cloudes, to mete the
Lorde in the ayer. And so shall we euer
be w the Lorde. Wherfore cōforte you-
re selues one another with these wor-
des.

¶ He enformeth them of the daye of dome and commynge of the Lorde, exhorteth them to watch, & to regarde such as preach Goddes worde amonge them.

The .v. Chapter.

Of the tymes & seasons bre-
thren ye haue no nede that
A I wryte vnto you. For ye
your selues know perfect-
ly, that ŷ daye of ŷ lord shal
come, euen as a thefe in ŷ night. When
they shall saye peace and no daunger/
then commeth on them soden destruccy-
on, as ŷ trauaylynge of a woman wyth
chylde, and they shall not scape. But ye
brethrē are not in darcknes, that ŷ daye
shoulde come on you as it were a thefe.
Ye are all the chyldren of lyghe, and ŷ
chyldren of ŷ daye. We are not of the
nyght nether of darcknes.
Therfore let vs not slepe as do other:
but let vs watche & be sober. For they
that slepe slepe in the nyght: and they ŷ
be dronken, are dronken in the nyght.
But let vs which are of the daye, be
sober, armed with ŷ brest plate of fayth
and loue, and with hope of saluacion
as an helmet. For God hath not appoin
ted vs vnto wrath: but to obtayn salua-
cion by the meanes of oure Lorde Jesu
Christ which dyed for vs: that whether
we wake or slepe, we shuld lyue to ge-
ther with him.
B Wherfore comforte youre selues to
gether, and edifie one another, euen as
ye do. We beseche you brethrē, that ye
knowe them which laboure amonge you
& haue the ouersyght of you i ŷ Lorde,
and geue you exhortacion, that ye haue
them the more in loue, for their workes
sake, and be at peace wyth them.
We desyre you brethren, warne the
that are vnruly, comforte the feble min-
ded, forbeare the weake, haue cōtinual
pacience toward all men, se that non re-
compence euel for euell vnto any man,
but euer folow that wich is good, both C
amonge youre selues and amonge al mē.
Reioyce euer. a Praye continually. In
all thynges geue thanckes, For this is
the wyll of God in Chryst Jesu to war-
de you.
Quenche not that b spirite. Despyse
not prophecieng. Examen all thinges, &
kepe that which is good. Absteyne frō
al suspicious thynges. The very god of
peace sanctifie you thorow out. And I
praye God, youre whole spirite, soule, & D
body/be kepte fautles vnto the com-
minge of oure Lorde Jesus Chryste.
Faythfull is he which called you: which
wyll also do it. Brethren, praye for vs.
Grete all the bretheren, with an holye
kysse. I charge you in the Lorde
that this epistle be red vnto
al the holy Bretheren.

The grace of the
Lorde Jesus
Christ
be
with you.
Amen.

The ende of the first epistle vnto the Thessalonians.

Sent from Athens.

i. Pet. iii. Apo. iii. and .xvi.

The notes.

a Praye continually. Lyke as he that is in preson, desyreth euer to be delyuered, whether he be eatyng, drynckyng or slepynge: and as he that is sicke, desyreth alway to be whole. Euen so doth euery Christen man praye continually ye euen whan hee semeth not to praye. For prayer consisteth not in moche bablyng. Math. vi. but in spyryte and veryte. Iho. iiii And in the vehement desyre of the hert toward god

b The spirite wherby we beleue in Christ and cōsent to the law is quenched agayne wyth euill conuersation, and lewde communycation.

The ii Epistle of Sainct Paul the Apostle to the Thessalonians.

He thanketh god for theyr fayth & loue, and prayeth for the encrease of the same

The fyrst Chapter.

A Paul, Siluanus and Timotheus.
Unto the congregacion of the Thessalonians, whych are in God oure father, and in the Lorde Jesus Christ.
Grace be wyth you and peace from God our father, and from the Lord Jesus Christ.
We are bounde to thancke God alwayes, for you bretheren as it is meate, because that your fayth groweth excedingly, and euery one of you swymmeth in loue towarde another betwene youre selues, so that we oure selues reioyce of you in the congregacions of God, ouer your pacience and fayth in al yor persecucions & tribulacions ẏ ye suffre, which is a token *of the rightuous iudgment of God, that ye are counted worthy of ẏ
B kingdom of God, for which ye also suffre. It is verely a ryghtuos thinge with god, to recompence trybulacion to them that trouble you: and to you whych are troubled, rest with vs whē the Lord Jesus shall shewe hym selfe from heauen, wyth hys mighty Angeles, in flamming fyre, rendringe vengeaunce vnto them that knowe not God/and to them that obey not vnto the gospell of our Lorde Jesus Chryste, which shalbe punished wyth euerlastinge dampnacion, from ẏ presence of the Lorde, and from the glorye of hys power/when he shal come to be glorified in hys saynctes, ād to be made maruelous in all them that beleaue: because oure testimonye that we had to you/was beleued euen the same daye ẏ we preached it. * Wherfore we praye al-
C wayes for you: that our God make you worthy of the callynge, and fulfylle all delectacion of goodnes, and the worcke of faythe wyth power: that the name of our Lorde Jesus Christ maye be glorifyed in you/ād ye in hym, throw the grace of our God and of the Lorde Jesus Christ.

He sheweth them that the daye of the lord shal not come till the departinge from the fayth come first, and therfore he exhorteth thē not to be deceaued but to stand stedfast in ẏ thinges ẏ he hath taught thē.

The.ii. Chapter.

We beseche you brethre by ẏ comming of oure Lorde Jesu Christ, and in that we shall assēble vnto him, that ye be not sodeynlye moued from youre mynde and be not troubled nether by sprete, nether by wordes/nor yet by letter, which shuld seme to cōe frō vs, as though the daye of Christe, were at hand. * Let no man deceaue you by eny meanes, for the Lorde commeth not, excepte ther come a departynge fyrst, ād that ᵃ* that synfull man be opened, the sonne of perdicion which is an aduersarie/ā is exalted aboue al that is called God, or that is worshipped: so ẏ he shall ᵇ* syt as God i the temple of God, and shewe him selfe as God. A
Remember ye not, that when I was yet with you, I tolde you these thinges? B
And now ye know what withholdeth: euē that he might be vttered at his tyme. For the mystery of the iniquite doeth all readye worcke: tyll he which now onlye letteth, be taken out of the waye. And then shall that wicked be vttered, whom the Lord shall consume * with the sprete of his mouth, and shal destroy it with the aperaunce of his commynge: euen him whose comming is by the workinge of Satan, with all ᶜ* lyinge power, sygnes and wonders: and in al deceauablenes of vnryghtewesnes, amonge thē that perish: because thei receaued not the ᵈ* loue of the truth, that they myght haue bene saued. And therfore God shal sende them stronge delusion, that they shulde beleue lyes: that al they myght be damned which beleued not the truth but hadde pleasure in vnryghtewesnes. But we are bounde to geue thankes alwaye to God for you brethren beloued of the Lord, for because that God hath from the begynnynge chosen you to saluacion, thorowe sanctifyinge of the sprete, and thorow beleuing the trueth, whervnto he called you by oure Gospell, to obtayne the glorye ẏ commeth of oure Lorde. Jesus Christe.

b

thou

✝ Therfore brethren stande fast/ ād kepe the ordinaūces which ye haue lerned: whether it were by our preachinge or by epistle. Our Lorde Jesus Christe him selfe, and God oure father whyche hath loued vs, ād hath geuen vs euerlasting consolacyon and good hope thorowe grace, comforte youre hertes and stablyssh you in all doctryne ād good doinge. ✝

Chaunges.

a ✝ That synful man signifyeth Antichrist. Of hym loke in the fyrst of John the iiii. Chapt.
b ✝ To syt in the temple of God, is, to rule in the cōscyences of men, and ther to commaunde, wher god only hath place and ought onely to raygne: whiche is as much as to be exalted aboue god.
c ✝ With the spyrete of his mouth. The spirite of his mouth, is, hys holy worde.
d ✝ Lyeng myracles because they testifye a false faith.
e ✝ Where no loue is to the trueth, on the doth god let slippe false prophetes to deceaue them.
¶ He desireth them to praye for him that the gospel maye prospeare, and geueth them warninge to reproue the ydole: and if they will not laboure with theyr handes, that they shall not eate.

The. iii. Chapter.

A Furthermore brethren praie for vs, that ȳ worde of god maye haue fre passage and be glorified, as it is wͭ you: and that we maye be delyuered from vnresonable and euill men. For al men haue not fayth: but the lord is faythful, whiche shall stablisshe you, and kepe you from euyll. We haue confydence thorow the Lorde to you warde, that ye both do, and wyll do, ȳ which we commaunde you. And the Lorde gyde youre hertes to the loue of God ꝛ pacience of Christ.

B ✝✝ We requyre you brethren in the name of oure Lorde Jesu Chryste, that ye wyth drawe youre selues from euerye brother that walketh inordynatly, and not after the institucion whyche ye ought to folowe vs.

Ye youre selues know how ye ought to folow vs. For we behaued not oure selues inordinatly amonge you.

Neyther toke we breade of anye man for nought: but wrought with labour and trauayle night and daye, be cause we wolde not be greuous to enye of you: ✝ not but that we had auctorityte, but to make our selues ā ensaimple vnto you, to folow vs. For when we were with you, this we warned you of, that if there were anye which woulde not worke, that the same shoulde not eate. C

We haue hearde saye (no doubt) that there are some which walke among you inordinatlye, and worcke not at all, but are busi bodies. Them that are such we commaund and exhorte by our lord Jesu Christe/ that they worcke with quietnes and eate theyr owne bread. ✝ Ye brethren be not werye in well doinge. If anye man obeye not our sayinges, send vs worde of hym by a letter: and haue no company wyth hym, that he maye be ashamed. And count hym not as an enemy: but warne hym as a brother. Galat. vi.

The very Lorde of peace, geue you peace alwayes, by al meanes. The Lord be wyth you all. The salutacion of mee Paull, with myne owne hande. This is the token in all the epistles: So I wrighte. D
The grace of our Lorde Jesus Christe be wyth you all. Amen.

¶ Sent from Athens.

The fyrst Epistle

of Sayncte Paul the Apostle vnto Tymothe.

¶ He exhorteth Tymothy to wayte vpon hys offyce: namely, to se that nothing be taught but goddes word. ꝛc. He sheweth also wherfor the law is good, and telleth thys swete and glad tydynges, ȳ Chryst Jesus, came into the world to saue synners.

The fyrst Chapter.

Paule an Apostle of Jesus A
Chryst by the commaundement of God our sauioure, Actes. ix.
and Lorde Jesus Chryste which is our hope.

Unto Timothe hys naturall sonne in the faith.

Grace/ mercy and peace from God oure father and Lord Jesus Christ our Lorde.

As I besoughte the to abyde styl in Ephesus when I departed into Macedonia

donia, even so do, that thou commaund
some that they teach no nother wise: ne=
ther geue hede to fables & genealogies
which are endles, & brede doutes more
then godly edifienge which is by fayth:
B for the end of ye commaundement is loue yt
commeth of a pure hert and a good con=
science, and of faith unfained: from the
which thinges some haue erred/& haue
turned unto vaine iangelynge because
they wold be doctours i the scripture,
and yet understand not what they spea
ke, nether wherof they affirme.

Loue is the end of the commaundement and must interprete it.

+We knowe that the lawe is good,
yf a man use it lawfully, understandig
this, howe yt the lawe is not geuen unto
a righteous man, but unto ye unrygh=
teous and disobedient to the ungodly
and to sinners, to the unholy & unclene
to murtherers of fathers & murtherers
of mothers to manslears & whore mon=
gers: to them that defile them selues wt
mankynde: to mensteleres: to liers and
to periured, and so forth if there be any
other thinge that is contrary to hollsom
doctrine/accordinge to the Gospel of ye
the glorye of the blessed god, which gos=
pel is committed unto me.

Roma. vii. c, Galat. iii. d, Ebre. xv. a.

C And I thancke Christe Jesus oure
Lorde which hath made me stronge: for
he counted me true, and put me i office
when before I was a blaspemer, and a
persecuter, and a Tyraunt. But I op=
tayned mercy because I did it ignoran
tly thorow unbelefe. Neuerthelater the
grace of oure Lorde was moare aboun=
daunt with faith and loue whiche is in
Christ Jesu. +

+This is the true saiynge and by
all meanes worthy to be receaued, that
Christ Jesu came into the world to saue
sinners/of whome I am chefe. Not wt
standynge for thys cause was mercy ge
uen unto me, that Jesus Chryst shuld
fyrste shewe on me al long pacience, un
to the ensample of them which shall in
D time to come beleue one him unto eter=
nal life. So then unto god kyng euer=
lastinge, immortall, inuisible, and wyse
only, be honoure and prayse for euer and
euer. Amen.

The ground of the fayth.

Paull is an ensample to them that despere that can repente.

This commaundement commit I un=
to ye sonne Timotheus, accordyng to ye
prophesies which in tyme past were pro
phisied of thee, that thou ithem shuldest
fyght a good fyght, hauyng fayth and
good conscience which some haue put
away from them, and as concernyng fa=
yth haue made shypwracke. Of whose
nombre is Himeneus & Alexander why=
ch I haue delyuered unto Satan that
they might be taught not to blaspheme.

The exhorteth to prayer for al men. He wil not haue wemen to be over costly arayed nor to teache i the congregation/ but to be in sylence, and obeye their husbandes.

The. ii Chapter.

I Exhorte therfore, that abo=
ue all thynges, prayers, sup
A plications, intercessions & ge
uyng of thankes be had for
all men: for kinges, and for
all yt are in auctorytie, that we may lyue a
quyet and a peasable lyfe, in al Godlyne=
nes and honestie. For that is good and
accepted in the syght of God oure saui
our, whych* wyll haue all men saued,
and come unto the knowledg of the tru= B
eth: For ther is one God, and one (media
tor) betwene God and man, which is the
man Christ Jesus, which gaue him sel=
fe a raunsome for all men, that it shuld
be testified at his time, where unto I am
ordayned a preacher and an Apostle: I
tell the trueth in Christ and lye not be=
yng the teacher of gentyles i fayth & ve
ritie. +
I wyll therfor that the men pray eue C
rye where, lyftyng up pure handes wyth
oute wrath, or doutyng. Likewyse also
the wemen that they araye them selves i
comlye apparell with shamfastnes and
discrete behauour, not with broyded he=
are other golde, or pearles/or costlye a=
ray: but with such as becommeth wemé
that professe the worshippyng of God
thorow good workes: *Let the woman
lerne i sylence with al subiection. I suf= 1. Cor. xiiii. g
fre not a woman to teache, nether to ha=
ue auctoritie ouer the man: but for to be
in silence For Adá was fyrste fourmed, & D
then Eue. Also Adam was not decea=
ued, but the womá was deceaued, & was
in transgression.

Notwithstandynge thorowe bearynge
of chyldren they shalbe saued/so they cō
tynue in fayth,loue and holynes with di-
screcion.

¶ What maner a man a bisshoppe or pryest ought to
be,& what condition hes wyfe & children shuld haue.
The properties also requyred in a deacon or myni-
ster and in his wyfe.

¶ The.iii.Chapter.

A This is a true saige: If a mā
couet the a* office of a Bis-
shop he desireth a good wor-
ke. Yea & a Byshope muste
be fautlesse,the Husbande
of one wyfe,sober, discrete,honestly appa
relled, harberous,apt to teache,not drō
ken, no fighter,not geuen to fylthy lu-
cre:but gentle, abhorrynge fyghtynges/
abhorrynge couetousnes,and one that
ruleth his awne house honestly,hauinge
chyldren vnder obedience with al hone-
stie. For yf a man cannot rule his awne
house,how shal he care for the congre-
gacion of God. He may not be b* a yon-
B ge scoler,lest he swel and faul into ẏ iud-
gemente of the euyll speaker. He must
also be well reported of among thē whi-
ch are withoutforth,lest he fall into re-
buke & snare of ẏ euyll speaker.

Lykewyse must Deacons be honest,
not double tonged,not geuen vnto mu-
che drinkyng,nether to fylthy lucre:but
hauyng the mistery of the fayth in pure
conscience. And let them first be proued,
and then let them minister,yf they be fon
C de fautlesse.

The wyues of the pryestes & Deacons

Euen so must their wyues be honest,
not euill speakers:but sober and fayth-
full in all thynges. Let the Deacons be
the husbandes of one wife,and suche as
rule their children well,and their awne
housholds: For they that mynister well
get them selues good degree and grea-
te lybertie in the faith,which is in Chri-
ste Jesu.

D These thynges write I vnto thee,tru-
stinge to come shortly vnto thee:but ād
yf I tarie longe,that then thou mayest
yet haue knowledg howe thou ought-
est to behaue thi selfe i ẏ house of god/
which is the congregation of the lyuin-
ge GOD,the pyllar and grounde of tru-
the.
And without naye great is that mistery
of godlynes: God was shewed in the fle
she,was iustifyed in the spirit,was se-
ne of Angels,was preached vnto the
Gentyles,was beleued on in earthe and
receaued vp in glorye.

The notes.

a* Byshoppe is as much to saye as a sear to,a ta-
ker hede to,or an ouerseer,which when he desyreth
to feade Christes flocke with the fode of healthe,ẏ
is wyth hys holy worde,as the byshoppes dyd in
Paules time,desyreth a good worke,and the verye
office of a byshop. But he that desyreth honour
gapeth for lucre,thyrsteth great rentes,seeth pree-
minence,pompe,dominion:coueteth aboundaunce
of al thinges wythout worke,rest and hertes ease,
Chapels,parkes,lordshyppes:persdomes,&c.desy-
reth not to worke,muche les a good worke and is
nothinge lesse then a byshop as saint Paul here vn
derstandeth a Bisshoppe.
b* a younge scoller. So calleth Paulle hym ẏ was
lerely Christened or newly conuerted to the truth.
¶ He prophesyeth of the latter dayes,and exhorteth
Timothy to the diligēt redyng of ẏ holy scripture.

¶ The.iiii.Chapter

A The spirite speaketh euident- ii.Tim.iii. ii.Pet.ii. Jude.i.
lye, that in the latter tymes
some shall departe from the
faythe ,and shall geue hede
vnto spirites of errour , ād
deuelysh doctrine of them which speake
false thorowe Ippocrysye,and c* haue
theyr consciences marked with an hote
iron.forbyddinge to mary,ād commaū
ding to absteyne frō meates which god
hath created to be receaued wyth than-
kes geuinge,of them which beleue and
knowe the trueth. For all the creatures
of god are good,ād nothing to be refu-
sed if it be receaued with thanckesge-
uinge,For it is sanctified by the worde
of God and prayer. If thou shalt put ẏ B
brethreen in remembraunce of these thi
ges,thou shalt be a good ministre of Je
su Christ,which haste bene noursshed vp
in the wordes of the faith ād good doc-
trine which doctrine thou hast contynu
ally followed. But cast away vngostly
and olde wyues fables.

Exercyse thy selfe vnto godlynes,
For bodyly exercise profyteth lytle: but
godlynes is good vnto all thynges,as
a thinge whiche hathe promyses of the
lyfe that is now,and of the lyfe to come. C
This is a sure saiyng,& of all partyes
worthi to be receued. For therfor we la-
bour & suffre rebuke,because we beleue
in the lyuinge God/ whiche is the Sa-
uioure of all men,but specially of those
that beleue.

Suche thinges
comme

commaunde and teach. Let no man de-
spyse thy youth: but be vnto them ẏ be-
leue, an ensample, in worde, in conuer-
sacion, in loue, in spirite, in fayth and in
purenes.

D Tyll I come, geue attendaunce to re-
ding/to exortació and to doctryne. Des-
pise not that gifte that is in thee, whiche
was geuẽ thee throw prophecy and w
the b *laienge on of the handes of an el-
der. These things exercise, ãd geue thy
selfe vnto thẽ, that it maye be sene how
thou profitest in all thinges. Take hede
vnto thy selfe and vnto learnynge, and
continue therin. For if thou shalte so do
thou shalte saue thy selfe and them that
heare the.

The notes.

a *Haue their consciences marked w an hote iron. As theues and euel doers are marked in the handes or other places of the body, with hote irons to the intent that their naughtines may by that marke be openly knowen euer after: euen so are the cõsciẽces of false teachers marked, in ẏ they be wytnesses to thẽselues that for their belyes sakes and desyre of filthye lucre, they hide the trueth & stablishe lyes.
b *Of laienge on of handes loke in the Act. vi. b

Ⅽ He teacheth how he shal behaue hymself in rebukynge al degrees. An order concernynge widdowes.

Ⅽ The. v. Chapter.

A Rebuke not an elder: but ex-
horte him as a father, and ẏ
yonger men as bretheren,
ẏ elder wemẽ as mothers,
the yonger as sisters, with
all purenes. Honoure widdowes, why-
che are true widowes. If any widdow-
es haue children or neuues, let thẽ lerne
first to rule their owne houses godly ãd
to recompence their elders. For that is
good and acceptable before god. She
that is a very widow and frendles, put-
teth her trust in god, and contynueth in
supplication and praier night and day.
But she that liueth in pleasure/ is dead
euen yet aliue. And these thinges com-
maunde, that they may be w out faute.
If ther be eny that prouideth not for his
owne and namely for them of his hou-
sholde, the same denieth the faith, ãd is
worsse then an infidel.

B Let no widdow be chosẽ vnder thre
score yere olde, and such a one as was ẏ
wyfe of one man, and wel reported of in
good workes: if she haue norisshed chil-
dre, if she haue bene liberal to straũgers,
yf she haue wesshed the saynctes fete, yf
she haue ministred vnto them which we-
re in aduersitye, yf she were contynualli
geuẽ vnto all maner good workes/ the
yonger wydowes refuse. For when they
haue begonne to were wantonne to the
dyshonoure of Christ, then wyl they ma-
ry, hauynge * damnacyon, because they
haue broken their first fayth. And also
they learne to goo from house to house
ydle: yet not ydle only, but also tryflyng
& besy bodyes, speakyng thynges which
are not comely.

*What so-
euer be vsed
amongest vs
yf god be the-
re by dishono-
red it ought
to be broken

C I wyll therfore that the yonger wo-
men mary and bere chyldren, and gyde
the house, and geue none occasyon to the
aduersari to speake euyll. For many of
them are all redy turned backe, and are
gone after Satan. And yf eny man or
woman that beleueth haue widdowes,
let them minister vnto them, and let not
the congregacion be charged: ẏ ye maye
haue suffycient for them that are wydo-
wes in deade.

The elders that rule well are worthy
of doble honor, most specialy they which
laboure in the worde and teachyng. For
the scripture sayth: thou shalt not mou-
sel the mouthe of the oxe that treadeth
out the corne. And the labourer is wor-
thy of his reward. * Agaynst an elder
receaue none accusacion: but vnder two
or thre wytnesses. Thẽ ẏ synne/rebuke
openly, ẏ other maye feare.

Deut. xxv. a
i. Cor. ix. a
Mathe. x. b
Luke. x. b

D I testifie before God and the Lorde
Jesus Christ and the electe angels, that
thou obserue these thinges without ha-
sty iudgement, and do nothing parcial-
lye. Laye handes sodenly on no man, ne-
ther be partaker of other mens synnes:
kepe thi selfe pure. Drincke no lenger wa-
ter, but vse a lytell wyne for thy stoma-
kes sake and thyne often dyseases.

Some mennes synnes are open be-
fore hande and goo before vnto iudge-
ment: some mẽs synnes folow after. Ly-
kewyse also good workes are manifest
before hand and they that are other wy-
se, cannot be hyd.

Ⅽ The dutye of seruauntes towarde their masters. Agaynst suche as are not satisfied wt the worde of God. Agaynst couetousnes. A good lesson for riche men.

ge hym selfe frō suche felowes, he shal be a vessell sanctified vnto honoure, mete for the lord, and prepared vnto al good workes.

Lustes of youth I auoyde, and folowe righteousnes, faith, loue, ād peace, with them that cal on the lord with pure herte. Folysh and vnlerned questions put from thee, remembringe that they doo gendre strife. But the seruaunt of ÿ lorde must not stryue: but must be peseable vnto all men, and apt to teache, and one that can suffre the euyll in mekenes ād can informe them that resist, yf that god at any tyme wyll geue them repentaūce for to knowe the trueth: that they maye come to them selues agayne out of the snare of the deuell, which are nowe taken of him at his wyll.

He prophecieth of ÿ parlous times, setteth oute ypocrites in their coloures, telleth vs what they be within, for al their fa.r faces outwardly, Persecution for the gospel.

The.iii.Chapter.

A This vnderstande that in the last dayes shall come perelous tymes. For the mē shal be louers of their awne selues, couetous, bosters, proude, cursed speakers, dysobedient to father ȝ mother, vnthankful, vnholy, vnkind, trucebrekers, stubborne, falseaccusers riatours, fearce, despisers of them which are good, traytours, heady, hye mynded, gredy vpō voluptuousnes more thē ÿ louers of God, hauynge a symilitude of godly lyuynge, but haue denied ÿ power therof: ȝ such abhorre. Of this sorte are they which entre into houses, and bringe into bondage wymmen laden with sinne, which wemen are ledde of diuers lustes, euer lernynge neuer able to come vnto the knowledge of the trueth.

i. Timo. iiii. ii. Pete. iii. Jude. i. c.

As James and Jambres withstode Moses, euen so do these resist the truth, men they are of corrupte myndes, and lewde as concerning the faith, but they shall preuayle no lenger for theyr madnes shalbe vttered vnto al men as theirs was. But thou hast seene the experience of my doctrine, fassion of livinge / purpose, faith, longe sufferyng, loue, pacience, persecutiōs ȝ afflictiōs which happened vnto me at Antioche, at Iconium and at Lystra: which persecuciōs I suffered paciently. And from them all the Lord deliuered me. Yea and al that wil lyue godlie in Christe Jesu, must suffre persecucions. But the euyll men ȝ dysceauers shal wexe worsse ād worsse whyle they deceaue and are deceaued them selues. C

But continue thou in ÿ thynges which thou hast learned / whych also were commited vnto thee, seing thou knowest of whom thou hast learned them: ād for as moche also as thou hast knowē holy scripture of a childe, which is able to make the wyse vnto saluacyon thorow the faith which is in Christ Jesu. For all scripture geuē bi inspiracion of god, is proffytable to teache, to improue, to amende and to instructe in rightwesnes, that the man of God maye be perfecte and prepared vnto all good workes. D

ii. Pete. i. d.

He exhorteth Timothy to be feruent in the worde and to suffer aduersytye, maketh mencyō of his own death ȝ byddeth Timothy come vnto hym.

The.iiii.Chapter.

I Testify therfore before god, and before the Lorde Jesu Christ, which shal iuge quicke and dead at hys apperynge in his kyngdome, preach the worde / be feruent, be it in season or out of season. Improue, rebuke, exhorte with all longe sufferynge and doctrine. For the tyme wyll come, when they wyl not suffer wholsome doctryne: but after their awn lustes shal they (whose eares itche) get them an heape of teachers, and shall turne their eares from the trueth, and shalbe geuen vnto fables. But watch thou in all thinges, and suffre aduersitie and do the worke of an Euangelyst, fulfyl thyne offyce vnto the vttermost. A

For I am now redy to be offered, ād the tyme of my departinge is at hande. B I haue fought a good fyght, and haue fulfylled my course, ȝ haue kept ÿ fayth. From

From hence forth is layde vp for mee a croune of righteousnes, which the lord that is a righteous Judge shall geue me at that daye: not to me only, but vnto al them that loue hys comming, make spede to come vnto me at ones. For Demas hath left me, and loueth the presente worlde, & is departed vnto Thessalonica. Crescens is gone to Galacia, and Titus vnto Dalmacia, onely Lucas is with me. *Take Marke and bringe him with thee, for he is necessary vnto me, for to ministre. And Tichicus haue I sent to Ephesus. The cloacke that I left at Troada wyth Carpus when y commest bringe with thee, and the bookes, but specially the parchemēt. Alexander the coppersmyth dyd me much euyll, the Lorde rewarde him according to hys dedes, of whom be thou ware also, For he wyth stode our preachinge.

C Colos. iiii. c

D

At my first answering no man assisted me, but al forsoke me, I praye god, y it may not be layde to their charges: notwithstanding the Lorde assisted me, and strengthed me, that by me the preachinge shulde be fulfilled to the vtmoost, and that al the Gentiles shulde heare. And I was delyuered out of the mouth of the Lyon. And the lorde shal deliuer me from all euill doinge, and shall kepe me vnto his heuenly kingdome to whō be prayse for euer & euer: Amen. Salute Prisca ād Aquila, ād the housholde of Onesiphorus. Erastus abode at Corinthum. Trophimos I lefte at Miletū sicke. Make spede to come before winter. Eubolus greteth thee, & Pudens, and Linus, and Claudia, ād all y brethren. The Lorde Jesus Christ be wyth thy sprete. Grace be with you. Amen.

The ende of y secōde Epystle vnto Tymothe.

Written frō Rome whē Paul was presented y seconde tyme vp before Emperoure Nero.

The Epistle of Saynct Paul vnto Tytus.

Paul exhorteth Titus to ordeyne prestes or bisshops i euery citie, declareth what maner of mē they oughte to be y are chosen to that office, & chargeth Titus to rebuke such as withstand the gospell.

The first Chapter.

Paul the seruaunt of God & an Apostle of Jesu Christ, to preache the faith of goddes electe, & the knowledg of the truth, which is after godlynes vpon the hope of eternal life, which life God that cānot lye hath promysed be fore the worlde beganne: but hath opened his word at the time apoynted thorow preaching, which preaching is committed vnto me, by the commaundemente of God oure saueoure. To Titus hys natural sonne in the commē fayth.

A

Grace mercy and peace from God y father and from the Lorde Jesu Christ our saueoure.

For this cause lefte I the in Crete, y y shuldest performe y whiche was lackynge, ād shuldest ordeine *elders i euerye citie as I appointed thee. If any be fautelesse, the husband of one wife, hauig faithful children, which are not sclaundered of ryote, neyther are disobediēte. For a *bisshoppe must be fauteles, as it becometh y ministers of god: not stubborne, not angry, no dronkard, no fighter, not geuē to filthy lucre: but harberous, one that loueth goodnes, sobre minded righteous, holy, temperat, and suche as cleueth vnto the true word of doctryne, that he may be able to exhort with wholsome lerninge, and to improue thē that saye against it.

B Elders whiche Timotheus calleth ouersears. i. Timo. iii. a.

For there are many disobediente ād talkers of vanite ād disceauers of myndes, namely they of y circumcisiō, whose mouthes must be stoped, which peruert whole houses, teaching thinges whiche they ought not because of filthy lucre. One beinge of thē selues, which was a poete of their owne, said: The Grecians

C

are all wayes lyars euill beastes, & slowe belyes.

D This witnes is true, wherfore rebuke them sharpely, that they may be sound in the fayth, and not takinge hede to Jewes fables, and commaundementes of men that turne from the treuth. * Unto the pure are all thinges pure, but vnto them that are defyled and vnbeleuing, is nothing pure, but euen the very myndes & consciences of them are defyled. They confesse that they knowe god: but with the dedes they deny him, and are abhominable and disobedient, and vnto all good workes discommendable.

Rom. xiiii. b

* Byshopes and elders is al one and an offycer, chosen to gouerne the congregation in doctrine and lyuynge.

¶ He telleth hym how he shall teache al degrees to behaue them selues

¶ The .ii. Chapter.

A Olde menne. Olde wemen

But speake thou that which becommeth wholsom learninge. That the elder men be sober, honest, discreet, sounde in the fayth, in loue, and in pacience. And the elder wemen lykewise, y^t they be in such rayment as becometh holynes, not false acusers, not geuen to muche drinking, but teachers of honest thinges, to make y^e yonge wemen sobre mynded, to loue their husbandes to loue their children, to be discreate, chaste, huswyfly, good and obedient vnto their owne husbandes that the worde of god be not euill spoken of. Yong men lykewyse exhorte that they be sober minded.

yong wemen. B

yong menne

Aboue all thinges shew thy selfe an ensample of good workes with vncorrupte doctrine with honestie, and wyth the wholsome worde which cannot be rebuked, that hee which withstandeth, may be ashamed, hauing nothing in you that he may dispraise. The seruauntes exhorte to be obedient vnto their owne masters and to please in al thinges not answering agayne, nether to be pikers but that they shew al good faithfulnes that they maye do worshyppe to the doctrine of our sauiour God in al thinges.

C Ephes. vi. a. i. Peter. ii. c. Colos. i. i. d.

† For the grace of God, that bringeth saluacion vnto al men, hath appeared and teacheth vs that we shuld deny vngodlynes, & worldly lustes, & y^t we shuld liue sobre minded, righteously & godly in this present world, loking for y^e blessed hope and glorious aperyng of the mighty God, and of oure sauioure Jesus Christ which gaue him selfe for vs, to redeme vs from al vnryghtewesnes, and to pourge vs a peculyar people vnto him self, feruently geuē vnto good workes. These thynges speake, and exhorte, & and rebuke, with al commandyng. Se that no man despyse thee. D

¶ Of obedyence to such as be in auctoryte: he warneth Tytus to beware of folysshe and vnprofitable questyons.

The .iii. Chapter.

Warne them that they submitte theym selues to rule and power, to obey the officers, that they be readye vnto all good workes, that they speke euyll of no man, that they be no fyghters, but softe, shewyng all mekenes vnto all men. For we oure selues also were in tymes past, vnwyse, dysobedient, deceaued, in daunger to lustes, and to diuers maners of voluptuousnes, lyuynge in maliciousnes and enuye, ful of hate, hatynge one another. A

Officers muste be obeyed

† But after that the kyndnes and loue of oure sauioure God to man warde appered, not of the dedes of ryghtewesnes which we wrought but of hys mercie he saued vs, by the fountayne of the newe byrth, and with the renuyng of the holy gost, which he shed on vs aboundantly, thorowe Jesus Christ our sauioure, that we once iustified by hys grace, shuld be heyres of eternall life, thorowe hope. † This is a true sayinge. B

ii. Cor. iii.

i. Tym. i. ii. Tim. iii.

C Of these thinges I wolde y^u shuldest certify, that they which beleue God, myght be diligēt to go forward in good workes. These thinges are good and profitable vnto men. Foolisshe questions and Genealogies, and brawlynge and stryfe aboute the lawe, auoyde: for they are vnprofitable and superfluous. A man that is geuen to heresye, after y^e fyrst and the second admonicion, auoide, remembringe, that he that is suche, is peruerted and synneth, euen damned by his awne iudgement.

D When I shall sende Artemas vnto thee, or Tichicus, be diligēt to come to me

vnto

vnto Nichopolis. For I haue determi-
ned there to winter. Bring zenas ẏ lawyer and Apollos on ther iourney diligetly, that nothing be lacking vnto them.
And let ouers also learne to excell in all good workes as farforth as nede requireth, that they be not vnfrutefull. All ẏ are with me, salute thee. Grete the that loue vs in the faith. Grace be with you all. Amen.

Written from Nychopolys a cytie of Macedonia.

The Epistle of saynct Paul vnto Philemon.

The reioyseth to heare of the faythe & loue of Philemon. whom he desyreth to forgeue hys seruaunte Onesymus, & louyngly to receaue hym agayne.

B

Paule the presoner of Jesus Christ, and brother Timotheus.
Unto Philemon ẏ beloued and our helper, and to ẏ beloued Appia, and to Archippus, our felowe soudier and to the congregaciō of thy house.
Grace be with you and peace, from God ẏ father and from the Lorde Jesu
B Christ.
I thanke my god, making mencion all wayes of thee in my prayers, when I heare of the loue and fayth / which thou hast towarde the Lorde Jesu, and towarde al saincte: so that the felloshipp ẏ thou hast i the fayth is frutefull thorow knowledg of al good thinges, which are in you by Jesus Christ. And we haue great ioye & consolacion ouer thy loue. For by thee (brother) the saincte hertes are comforted.
Wherfore though I be bolde i Christ to enioye thee, that wich becommeth the: yet for loues sake I rather beseche thee, though I be as I am euen Paul aged, and now in bōdes for Jesu Christes sake. I besech thee for my sōne Onesimus whom I begate in my bondes, whiche in tyme past was to thee vnprofytable: but now profitable both to thee & also to me, whom I haue sente home agayne.
Thou therfore receaue him, that is to saye myne awne bowels, whom I wolde fayne haue retayned with me, that in thy stede he myght haue ministred vnto me in the bondes of the Gospel. Neuerthe-
lesse / without thy mynde wold I do no- C
thing, that the good which springeth of thee, shulde not be as it were of necessite but wyllyngly.
Happly he therfore departed for a season, that thou shuldest receaue him for euer, not nowe as a seruaunt but aboue a seruaunt, I meane a brother beloued, specially to me: but how moch more vnto thee, both in the flesh, and also in the Lorde. If thou count me a felow, receaue him as my selfe. If he haue hurt thee D
or oweth the ought that lay to my charge. I Paul haue wrytten it wyth myne awne hande, I wyll recompence it.
So that I do not say to thee, how that ẏ owest vnto me euen thine owne selfe.
Euen so brother let me enioye thee in ẏ Lord. Comfort my bowels in the Lord.
Trustinge in thyne obedience, I wrote vnto thee, knowing ẏ thou wilt do more then I saye for. Moreouer ye prepare me lodginge: for I trust thorow ẏ hope of your praiers, I shalbe geuen vnto you. There salute thee Epaphras my felow presoner in Christe Jesu / Marcus, Aristarchus Demas, Lucas, my helper. The grace of oure Lord Jesu Christ be with your spirites Amen.

Sent from Rome by Onesimus a seruaunt.

¶ The i. Epistle
of Saincte Peter the Apostle.

He sheweth that thorow the aboundaunte mercy of
God we are begotten agayne to a lyuelye hope, and
how fayth must be tryed: how the saluacion in christ
is no newes, but a thing prophecyed of olde: he ex-
horteth them to a godly conuersacyon, for so much
as they are now borne anew by the worde of God.

¶ The fyrst Chapter.

A Peter an Apostle of Jesus
Christe: to them that dwell
here and there as straun-
gers thorow out Pontus,
Galacia, Capadocia, Asia,
and Bethynia electe by the for knowe-
ledge of God the father thorow the san-
ctifynge of the spirite/ vnto obedience,
and sprinckelynge of the bloude of Je-
sus Christ.
Grace be with you, and peace be mul-
tiplyed.
Blissed be God the Father of oure
Lorde Jesus Christ, which thorow hys
aboundaunt mercy begat vs agayn vn-
to a lyuely hope by the resurreccion of
Jesus Christ from deathe, to enioye an
enheritaunce immortall and vndefyled,
and that perissheth not/ reserued in hea-
uen for you, which are kepte by the po-
wer of GOD thorowe faith, vnto sal-
uacyon, whiche saluation is prepared
alreadye to bee shewed in the last tyme,
B in the whiche Time ye shall reioyce,
though now for a ceason (if nede requi-
re) ye are in heuines thorow mani folde
temptacions that youre fayth ones try-
ed, being much more precious then gol-
de that perissheth (though it be tryed w
fyre) might be founde vnto laude glory
& honour, at ẏ appering of Jesus Christ
whom ye haue not sene ād yet loue him,
in whom eue now, though ye se hym not
yet do you beleue: and reioyce wyth ioy,
vnspeakable and gloryous: receauyn-
ge the ende of youre faythe, the saluaci-
on of youre soules.
Of which saluacion haue the Pro-
phetes enquyred & searched/ which pro-
phesied of ẏ grace that shuld come vn-
to you/ searching when or at what ty-
me of the spyrete of Christ which was in
them, shuld signifie/ which spyrete testifi-
ed before, the passions that shulde come
vnto Christ, and the glory that shulde
folowe after: vnto which Prophetes it C
was declared, that not vnto themselues
but vnto vs, they shuld minister ẏ thin-
ges which are nowe shewed vnto you
of them which by the holi gost sēt dou-
ne from heauē, haue preached vnto you
the thynges which the angels desyre to
beholde.
Wherfore gyrde vp the loynes of
your myndes be sober, ād trust perfec-
tly on the grace that is broughte vnto
you, by the declaryng of Jesus Christ/
as obedient chyldrē, not facionyng you-
re selues vnto your olde lustes of igno-
rancie: but as hee whiche called you is
holy euen so be ye holy in all maner of
conuersacyon, because it is wrytē. Be ye
holy, for I am holy.
And yf so bee that ye call on the fa-
ther whych w out respect of person iud-
geth according to euery mannes ✳ wor- D
kes, se that ye passe the tyme of your pil
greumge in feare. ✚ For as moche as ye
knowe how ẏ ye were not redemed with
corruptible syluer and golde from you-
re vayne conuersacion whiche ye recea-
ued by the tradiciōs of ẏ fathers: but wi-
th the precious bloude of Christe/ as of
a lambe vndefyled, & without spot, whi-
ch was ordeyned before ẏ worlde was
made: but was declared in the last tymes
for youre sakes, whiche by his meanes
haue beleued on God that raysed him
from death, and glorifyed hym, ẏ youre
fayth & hope myght be in God.
And for as muche as ye haue puri-
fyed your soules thorow the spyrte, in o-
beying the trueth for to loue brotherly
without faining se that yee loue one an
other wyth a pure herte feruently.
For yee are borne a newe not of mor-
tall seade but of immortall, by the word
of God whyche lyueth and lasteth for
euer.

For

Esaie.xl. Eccle.xiiii.c Iacob.i.d For al flesh is as grasse, and al the glo-
rye of mā is as the floure of grasse. The
grasse withereth, & ȳ floure falleth away
but the word of the Lord endureth euer.
And this is the word which by ȳ gospel
was preached among you.

The notes.

Here Peter (as other true apostles do) fyrst setteth forth the treasure of mercy whiche God hath bound hymselfe to geue vs for Christes sake and then oure dutye what we be bounde to do againe, if we wil be partakers of the mercy.

a ✱ A liuely hope is that whereby we be certayne of euerlasting lyfe.

✱ By oure workes shal we be iudged: for as the inuysible faith is, suche are the workes by whiche the faith is sene.

¶ He exhorteth men to laye asyde al vice, sheweth ȳ Christ is the foundacyon wher vpō they built, prayseth thē to abstaine frō fleshly lustes, & to obey worldly rulers. How seruaūtes shulde behaue them selues towart their masters, he exhorteth to suffer after ȳ ensample of Christ.

¶ The.iii. Chapter.

A Wherfore laye aside al maly-
cyousnes and all gyle/and
dissimulation, and enuie &
all backebytinges, as newe
borne babes, desyre that re-
sonable mylke, wich is without corrup-
cion, that ye may growe ther in. If so be
that ye haue tasted how plesaunt ȳ lorde
is, to whome ye come as vnto a liuinge
stoone disalowed of men, but chosen of
god and precious: and ye as liuing stoo-
nes/are made a spretuall house, and an
holy presthode for to offer vp spyrytual
sacrifice, acceptable to GOD by Jesus
Christ.
Wherfore it is conteyned in ȳ scrip
B ture: beholde I put in Sion an head cor-
ner stone, electe and precious: and he ȳ
beleueth on him, shal not be ashamed.✱
Esa.xxviii.c Psal.cxvii.d Roma.ix.c Unto you therfore whiche beleue/ he is
precyous but vnto them whiche beleue
not the stone, whiche the buylders refu-
sed, the same is made the head stone in ȳ
corner, and a stoone to stomble at, and a
rocke to offend them which stomble at ȳ
worde, and beleue not that wheron they
were set. But ye are a chosen generaciō,
a royal presthode, an holy nacion, & a pe-
culier people, ȳ ye shulde shewe the ver-
tuos of hi ȳ calleth you out of darkens,
ito his maruelos light which i time past
were not a people, yet are now the peo-
ple of god: which were not vnder mercy
but now haue obtayned mercye.
C ✱✱ Dearlye beloued, I beseche you Galat.v.d
as straungers and pylgrems/abstayne
from fleshly lustes, which fight against
the soule/and se that ye haue honest cō-
uersation among the gentyles, that the
which backbyte you as euill doers, may
see your good workes and prayse God
a✱ in the daye of visitacion.
Submitte your selues vnto all ma-
ner ordinaūce of man for the Lordes sa-
ke, whether it be vnto the king as vnto
the chefe head, other vnto rulers as vn-
to them that are sent of him, for the pu-
nishmente of euildoers, but for the lau-
de of them that do well. For so is the wil
of God, that ye put to silence the igno-
raunce of the folyshe men: as free and
not as hauinge the lyberte for a cloake
of malyciousnes: but euen as the seruan-
tes of God. Honoure all men. Loue
brotherly felloshippe. Feare god/ād ho-
noure the kinge.
D Seruauntes obeye youre masters
with all feare, not onely if they be good
and curteous: but also though they bee
frowarde. For it is thanckworthye yf a
man for conscience towarde god endure
grefe sufferinge wrongfully. For what
praise is in it, if when ye be buffeted for
your fautes, ye take it pacientlye? But &
if whē ye do wel ye suffre wrong, & take
it paciently thē is there thanke wt god.
For therevnto were ye verely called
for ✱ Christ also suffered for vs, leuing
vs an ensample that yee should folowe
his steppes, which dyd no synne, nether
was there gyle founde in hys mouthe,
which whē he was reuiled not reuiled a
gayn, whē he suffered, he thretened not,
but cōmitted the cause to hym that iud-
ged righteouslye, ✱ which hys owne sel-
fe bare oure synnes in his bodye on the
tree, that we shoulde be delyuered from
sinne and shoulde lyue in rightuousnes,
By whose strypes ye were healed. For
ye were as shepe going astraye: but are
nowe returned vnto shepherde and bys-
shop of your soules.

The notes.

✱ We be the church and the obedyence of the hert is the spyrytual sacrifice: Bodely sacryfice must be offred to oure neyghbours for if thou offerest it to god thou makest a bodely idole of hym.

a ✱ In the daye of vysitacyon. So doth Peter cal ȳ tyme in whych god vouchsafeth wyth his inspyraciō to cal a man to bett er lyuynge.

¶ How wyues ought to ordre them selues toward their husbandes, and in their apparel. The dutye of men toward their wyues. He exhorteth all men to unytye and loue and paciently to suffre trouble. Of true baptym.

¶ The .iii. Chapter.

Lyke wyse let the wyues bee
in subieccion to their husbã
des that euen they which be-
leue not in the worde, maye
3 without the worde be wõ-
ne by the conuersacion of ÿ
wiues: while they beholde youre pure
conuersació coupled with feare. Whose
apparell shall not be outwarde wyth
broyded heare, and hanging on of gold,
ether in putting one of glorious appar-
rel: but let the hyd mã of the hert be vn-
corrupte, wyth a meke and quiet spzete,
which spzete is before God a thing mu-
che set by. For after this maner in ÿ olde
time did the holy wemen whiche trusted
in god, tyer them selues, and were obe-
dient to their husbandes, euen as Sa-
B ra obeied Abraham, and called hi Lord:
whose daughters ye are as longe as ye
do wel, not beinge afrayde of euery sha-
dowe.

Likewise ye men a* dwel with them
according to knowledge. b* geuing ho-
noure vnto the wife, as vnto the weker
vessell, and as vnto theim that are hey-
res also of the grace of lyfe, that youre
prayers be not let.
✠ In conclusion, be ye al of one mynde,
C one suffer with another, loue as brethrẽ
be pitifull / be courteous, not rendrynge
euyl for euyl / nether rebuke for rebuke,
but contrary wise blesse, remembring ÿ
ye are ther vnto called, euen ÿ ye shulde
be heyres of blessinge. If any man lõge
after life, and loueth to se good daies,
let hym refraine his tonge from euell, &
his lyppes that they speake not gyle.
Let hime eschue euyll and do good: let
him seke peace, and ensue it. For the
eyes of the Lord are ouer the ryghtwes,
and his eares are open vnto their pray
ers. But the face of the lorde beholdeth
them that do euel.

Moreouer who is it that wil harme
you, if ye folowe ÿ which is good.
Notwithstandinge happye are ye if ye
suffre for righteousnes sake. Yea and
feare not though they seme terrible to
you nether bee troubled: but sanctifye
the Lorde god in your hertes.

Bee readye alwayes to geue answere
to euery man that asketh you reason of
the hope that is in you, and that wyth
mekenes and feare, hauing good con-
science, that when they backbite you as
euil doers, they maye be ashamed, for as
much as they haue falsely accused your
good conuersacion in Christ.

It is better (if the wyl of God be so) D
that ye suffre for wel doinge, then for e-
uell doinge. ✠ For as much as Christe
hath ones suffered for synnes, the iuste
for the vniuste / for to bringe vs to God,
ãd was killed as pertayning to the flesh
but was quickened in the spirite.

In whiche spirite he also wente and
preached vnto the spyrites that were in
pryson, which were in tyme passed diso-
bedient when the longe suffering of god
abode exspectinge paciently in the days
of Noe, whyle the arke was a preparin-
ge wherin fewe (that is to saye .viii. sou-
les) were saued by water which signify-
eth * baptysme that nowe saueth vs, not
the puttinge awaye of ÿ fylth of the flesh /
but in that good conscience consenteth
to GOD, by the resurrection of Jesus
Christe, whiche is on the righte hand
of god: ✠ and is gone into heauen, an-
gels, powers and myghte subdued
vnto him.

The notes.

a* To dwel with them is, wyth faythfulnes, with the helpynge of pleasures and of ambycion, with ÿ kepyng of ÿ inner man, wyth ÿ mekenes and deuoutnes of a quyet spyrite, wyth loue and reuerence, to ordre them: Not accordynge to oure wylful cõmaundement and lust, but accordinge to knowlege: appoyntinge them to do nothyng but ÿ is expedyent, and fauouryng them in nothyng ÿ may hurte or corrupt honest condycions & manners.
b* Geuynge honour vnto the wyfe. Erasmus in hys annotacyons noteth out of S. Hierome, that to geue honour here is not to bowe the knee to them, nor to decke them wyth golde or precious stones but to abstaine from fleshly lustes.
c* By baptime here do dyuers learned interpreters vnderstande the bloud and passion of Christ by a figure takinge the signe for the thinge signified thereby, for this doth Baptysme sygnifye vnto vs, beside other thinges, that as we are there wasshed ĩ water so are oure synnes wasshed awaye with the shedyng of Christes bloude.

¶ He exhorteth men to ceasse from synne, to spende no worse tyme in vice, to be sober and apt to prayer, to loue eche other, to be pacient in trouble, and to beware y no man suffer as an euell doer, but as a Christe man and not to be ashamed.

The. iiii. Chapter.

A For as moche as Christ hath suffred for vs in the flesshe, arme youre selues lyke wise with the same mynde: for he which suffereth in y flesshe / ceasseth from synne, that he hence forwarde shulde liue as moche time as remayneth in the flessh: not after the lustes of men but after the wyll of God. For it is sufficient for vs that we haue spent the time that is past of the lyfe, after the wyll of the gentyles, walkyng in wantannes, lustes, dronckennes, in eatyng, drinkyng and in abhomynable Idolatrie.

And it semeth to the a straunge thinge that ye runne not also with them vnto the same excesse of ryote, and therfore speake they euyll of you, whych shall
B geue a comptes to hym that is redy to iudge quik and deed. ** For vnto this purpose verelye was the Gospell preached vnto the deed that they shulde be iudged lyke other men i the flesshe, but shulde lyue before God i y sprete. The ende of all thinges is at hande.

* Be ye therfore discrete and sober, that ye may be apt to prayers. But aboue al thynges haue feruent loue among you. For loue couereth the multitude of synnes. Be ye herberous one to another, ad that without grudgynge. As euery man hath receaued the gyfte, minister the same one to another, as good ministers of the manyfolde grace of God. If eny man speake let him talke as though he spake the wordes of God. If eny man minister, let him do it as of y abylite which God ministreth vnto him. That god i all thynges maye be glorified thorow Jesus Christ / to whom be prayse a
C dominion for euer and whyle the worlde standeth: Amen.

Dearely beloued be not troubled in this heate, which now is come amonge you to trye you as though some straunge thinge had happened vnto you: but reioyce in as much as ye are partakers of Christes passions, that whe hys glory appeareth, ye may be mery and glad. If ye be rayled vpo for y name of Christ happy are ye. For the sprete of glory and of God resteth vpon you. On theyr parte he is euell spoken of: but on your parte D
he is glorifyed.

Se that none of you suffre as a murtherer / or as a theefe, or an euell doer, or as a busi body in other mens matters. If anye mane suffre as a christen man, let hym not be ashamed: but let him glorify God on this behalfe for the time is come that iudgement must begynne at the house of god *. If it fyrst begynne at vs, what shal the ende be of them which beleue not the gospell of god? ad if the righteous scarcely be saued, where shal the vngodly and the synner apeare. Wherfore let them that suffer accordig to the wyll of God, commytt their soules to him with well doyng, as vnto a faithfull creatoure.

The notes.

** For vnto thys purpose was the gospell preached vnto the deade. &c. As certayne lerned expositours wyll: that he here calleth preachinge of the gospell, vnto the dead, in the chapter goynge next before he calleth the preachinge to the spyrytes that were in prison: which thynge (say they) sygnifyeth as muche as vnto the dead also, or spyrites in prison, came the tydinge or medecyne of the Gospel and of the glad tydinges of Christes passion wherby they were losed the strength therof being so pythy that they were therwyth brought forth of prison to immortalitye. And because it myght haue beene [illegible] how the soules of those blessed came forth of prison whether compassed wyth theyr bodyes or onely in y pure substaunce of the spirite, therfore sayth Peter that they should be iudged lyke other men in y flesshe that is when al other men shalbe iudged in the flesh. But should lyue before God in the spirite which signifyeth y in the meane season tyll y iudgement come shall theyr soules lyue and reioyce before god thorow Christ.

* If the sonnes of god must be all scourged and not ne maye be saued, but thorowe the same, lyke Christ went thorowe. what shal the hampnacyon of the disobedient and vnbeleuers be.

¶ A specyall exhortacyon say al bisshops or prestes to fede the flocke of Christe, and what theyre dutye is & what rewarde they shal haue if they be dylygent. He exhorteth yong persons to submit them selues to the elder, euery one to loue another, to be sober and to watche, that they maye resiste the enemye.

The. v. Chapter.

The

A The elders which are amōge
you, I exhorte, which am al-
so an elder, and a witnes of
the afflictions of Christ ad
also a partaker of the glori
that shalbe opened: se that ye fede Chri-
stes flocke, which is amōge you taking
the ouersight of them, not as though ye
were compelled therto, but wyllyngly:
not for the desyre of fylthy lucre, but of
a good mynde: not as though ye were
B lordes ouer the *parisshes: but that ye
be an ensample to the flocke. And when
the chefe shepherde shal appeare ye shal
receaue ā incorruptible croune of glory.
Lyke wyse ye yonger submytte your sel-
ues vnto the elder. Submitte your sel-
ues euerye man one to an other knytte
youre selues to gether in lowlynes of
mynde. For god resisteth the proud, and
geueth grace to the humble.

* Parysshes ȳ greke hath sortes his to saye, paryssh es or dioce-ses vnto whiche ȳ priestes & bisshoppes are apointed by lot or elec-cyon, to preache the gods word to them.

Submitte your selues therfore vn-
der the myghtie hand of God that hee
maye exalte you, when the tyme is come
Cast all youre care to him: for he careth
for you.
C Be sober and watch, for your aduer-
sary the deuell as a roaring lyon wal-
keth aboute sekyng whome he may de-
uour, whome resist stedfast in the fayth,
remembringe that ye do but fullfyll the
same afflictions, which are * apoynted
to your brethren that are in the world.
The God of all grace/ which caled you
vnto hys eternall glory by Christ Jesu
shall his owne selfe after ye haue suffe-
red a lytle affliction make you perfecte:
shal settle, strengthen and stablysh you.
To hym be glory and dominiō for euer,
and whyle the world endureth. Amen.
D By Syluanus a faythfull brother
vnto you (as I suppose) haue I writtē
brefely, exhorting and testifying how ȳ
this is the true grace of God, wherin ye
stande. The companions of your electiō
that are of Babilon/ salute you, & Mar-
cus my sonne. Grete ye one another, wt
the kysse of loue. Peace be with you all
which are in Christ Jesus.

Amen.

* We be apointed to suffer in thys worlde.

¶ The ii. Epistle of Saincte Peter.

¶ For so much as the power of god hath geuē thē al thinges pertaynyng vnto lyfe, he exhorteth them to flye the corruption of worldly lust, to make their callynge sure with good workes, & frutes of fayth. He maketh mencyon of hys owne death declarynge the Lorde to be the true sonne of God: as hee hym selfe hath sene vpon the mount.

¶ The first Chapter.

Symon Peter a seruaunt & A
ā Apostle of Jesus Christ/
to them which haue optay-
ned lyke precious faith wt
vs in the rightousnes that
commeth of our God and sauioure Je-
sus Christ.
Grace with you/ and peace be multi-
plyed in the knowledge of god, and of
Jesus oure Lorde. Accordinge as hys
godly power hath geuen vnto vs all thi
ges that pertayne vnto life and godly-
nes, thorow the knowledge of hym that
hath called vs by vertue and glorye by
the meanes wherof/ are geuen vnto vs
excellente and moost greate promyses,
that by the helpe of them ye shoulde bee
partakers of the godlye nature in that
ye flie the corruption of worldly lust.
And here vnto geue all dilygence: in
your fayth *ministre vertu, and in ver- B
tu knoweledg, and in knoweledge tem-
peraunce, and in temperance pacience,
in pacience godlynes, in godlynes bro-
therly kindnes, in brotherly kindnes lo-
ue. For if these thinges be amonge you
and are plenteous, they wyll make you
that ye neither shalbe ydle nor vnfrute-
full in the knoweledge of our Lord Je-
sus christ. But he that lacketh these thi-
ges is blinde and gropeth for the waye
with his handes, and hath forgotten ȳ
he was purged from his olde synnes.
Wherfore brethren geue the moare
diligence for to ** make your callinge C
and electiō sure. For if ye do such thin-
ges, ye shall neuer erre. Ye and by this
meanes an entring in shalbe ministred
vnto yow aboundauntly into the euer-
lasting kingdome of our Lorde and sa-
uiour Jesus Christ.

wherfore

B Wherfore I will not be neglygente
to put you alwayes, in remembraunce of
suche thinges though that ye know thē
youre selues and be also stablished in ẏ
preset trueth. Not withstandig I thyn-
ke yt mete (as longe as I am in thys
b*tabernacle) to stere you vp by puttig
you in remembraunce for as much, as I
am sure how that the time is at hande ẏ
I muste put of my tabernacle, euen as
oure Lorde Iesus Christe hath shewed
me. I will enforce therfore, that on eue-
C ry side ye might haue wherwith to stere
vp the remembraunce of these thynges
after my departinge.

+For we folowed not deceuable fa-
bles whē we opened vnto you the pow-
er and comminge of oure Lorde Iesus
Christe, but with oure eyes we sawe hys
maiestye: euen then verely when he recea-
ued of God the father honoure and glo-
rye, and when there came suche a voyce
th.xvii. to him from the excellent glory. *This
ix. is my deare beloued sonne in whome I
ix. haue delite. This voyce we herde when
it came from heauen, beinge with him i
the holy mounte.

We haue also a righte sure worde
D of prophecy where vnto if ye take hede
as vnto lighte that shineth in a darcke
place, ye do well, vntill the daye dawe &
the daye sterre aryse in your hertes. +
So that ye first know this: that no pro-
phecy in the scripture hath any priuate
interpretacion. For the scripture came
neuer by the will of man: but holye men
of God spake as they were moued by ẏ
holy goost.

The notes.

He that lacketh these and such like workes is blynd
and vnderstandeth not what the fayth of Christe
meaneth.
a*Although the callyng of god be stable & sure, ne
uertheles the apostle wyll ẏ our workes shoulde
declare vnto men ẏ we are called.
b*Tabernacle here signyfyeth hys body as it al-
so doth in.ii. Corin. v. a
C He prophecyeth of false teachers, & sheweth ther
punyshment.

The.ii. Chapter.

There were false Prophetes a-
monge the people, euen as there
A shall be fause teachers amonge
you: which priuely shall bringe
in dampnable sectes / euen denyenge
the LORDE that hathe bought
theym, and bringe vppon them selues
swifte dampnacion, and manye shall fo-
lowe their dampnable wayes / by which
the waye of trueth shall be euell spoken
of, and thorow*couetousnes shall they
make marchaūdies of you, whose iudg
ment is not farre of, and their dampna-
cion slepeth not.

For if God spared not the angels ẏ B
sinned / but cast them doune into hell / &
deliuer them into chaynes of dercknes /
to be kept vnto iudgement: nether spa
red the olde worlde, but saued Noe the
eyght preacher of rightewesnes and bro-
ughte in the flud vpon the worlde of the
vngodly, and turned the cities of zodom
and Gomor into asshes: ouerthrew thē,
dampned theim, and made on theim an
ensample vnto al that after shulde lyue
vngodly. And iust Lot vexed with vn-
clenly conuersacion of the wicked, deli-
uered he. For beynge righteous & dwel-
linge among them in seing and hearing
vexed his righteuous soule from daye to
daye with their vnlawful dedes. The
Lord knoweth how to deliuer the godly
oute of temptacion, and how to reserue
the vniuste vnto the daye of iudgment
for to be punished: namely them ẏ walke C
after the fleshe into lust of vnclennes, &
dispise the rulers. Presūtuous are they
& stubburne and feare not to speake euel
of them that are in auctorite. When the
Angels whiche are greater both i pow-
er &d might / receaue not of ẏ Lord ray-
linge iudgment agaist them. But these
as brute beastes, naturally made to be
taken & destroied, perishe through their
owne destruction, & receaue the rewarde
of vnrighteousnes.

They counte it pleasure to lyue de-
liciously for a season. Spottes they
are and filthines, lyuinge at pleasure, &
in disceyuable wayes, feasting with you,
hauinge eyes ful of aduoutry, and that
cannot cease to sinne, begylinge vnsta-
ble soules. Hertes they haue exercysed
wyth couetousnes: These are cursed
chylderen, and haue forsaken the righte
waye / * and are gone astraye folow-
ynge the waye of Balam the sonne of
Bosor

D Forsoke/which loued the rewarde of vn-
righteousnes:but was rebuked of his ini-
quitye.The tame & domme beast, spea-
kynge with mannes voyce,forbade ye fo-
lyshenes of the Prophete.

Jude.i.b. * These are welles without water &
cloudes caried about of a tepest,to who-
me the mist of darckenes is reserued for
euer. For whe they haue spoken ye swel-
ling wordes of vanytie, they begyle wt
wantones thorowe the lustes of the fles-
she/ them ye were clene escaped:but now
are wrapped in errours. They promes
them lybertie,ad are them selues ye bon-
Jhon.viii.e. Roma.vi.c. Hebru.vi.a Math.e.xii. de seruauntes of corrupcion. * For of
whom soeuer a man is ouercome vnto ye
same is he in bondage. For yf they,after
they haue escaped from the fylthines of
the world thorow the knowledge of the
Lorde and of the sauiour Jesus Christ,
are yet tangled agayne therin and ouer-
come:then is the laste ende worse then
the beginning. For yf it had be-
ne better for them,not to haue * knowe-
ne the waye of ryghteousnes then after
they haue knowen it,to turne from the
holy commaundement geuen vnto the.
It is better not to haue knowen the truth the not to lyue there after. Prouer. xxvi. It is happened vnto them accordyng to
the true prouerbe: * The dogge is tur-
ned to his vomet agayn,and the sow ye
was wesshed,to her wallowynge in the
myer.

The notes.

* False prophetes muste nedes be amongeste vs ad also preuaile,and that because we haue no loue to the truethe. ii.Thessa.ii. And couetousnes is the father of them, and their preachyng consysteth in wordes is ye de uyinge of Christ.

He exhorteth men to be ware of such as wold make them beleue,that the daye of the Lorde were slack in commynge:prayeth them to leade a godly lyfe,& to loke verely for the commynge of the Lorde,whose longe taryinge is saluation,and because he wolde haue no man lost,but wolde receaue all men to repentaunce.

The.iii.Chapter

A This is the second epistle that
I now write vnto you belo-
ued/wherwith I stere vp,
and warne youre pure myn-
des,to cal to remembraun-
ce the wordes which were told before of
the holye Prophetes,and also the com-
maundment of vs ye Apostles of ye Lor-
de and sauioure.

This first vnderstand that there shall
i.Timo.iiii. ii.Timo. come in the last daies,mockers,whiche
will walcke after their owne lustes and
B saye: where is the promes of hys com-
minge? For sence the fathers dyed,all
thinges contynu in the same estate wher
in they weere at the begynninge. This
they knowe not (and that wyllinglye)
howe that the heauens a great whyle a
go were,and the earth that was in the
water appeared vp oute of the water,
by the worde of God:by the which thin-
ges the worlde that then was perisshed,
ouerflowinge with the water. But the
heauens verelye and earth whiche are
now,are kept by the same word in sto-
re/and reserued vnto fyre,against the
day of judgment and perdicion of vn-
godly men.

Dearely beloued,be not ignoraunt
of thys one thinge,how that one day is
with the Lorde,as a thousand yeare/
and a thousand yeare as one daie. The
Lorde is not slacke to fulfyll, his pro-
mes/as some men counte slackenes:but
is pacient to vs warde,and wolde haue
no man loste,but wolde receaue all men
to repentaunce. C

i.Thess. Apoca.iii. and.xvi. * Neuertheles the daye of the Lord
wyll come as a thefe in the nyghte,in ye
which daye the heauens shall perish wt
terrible noyse,and the elementes melt wt
heate,and the earth with the workes ye
are therin shall burne.
If all these thinges shall perishe, what
maner persons ought ye to be in holy co-
uersacion and godlynes lokinge for ad
hastinge vnto the comminge of the day
of God,in which the heauens shal peri-
she with fyre,and the elementes shalbe
consumed with heate. * Neuertheles we D
Apoca.xxi. loke for a newe heauen and a newe erth
acordinge to hys promes,wherin dwel-
leth righteousnes.

Wherfore dearelye beloued,seinge
that ye loke for suche thinges, be dily-
gent that ye maye bee founde of hym in
peace without spotte and vndefyled.
And suppose that the longe sufferinge
of the Lorde is saluacion,euen as oure
derely beloued brother Paul,accordig
to the wisdome geuen vnto him, wrote
vnto you,yea,almoost in euerye epistle,
speaking of such thinges among which
are

are many thiges harde to be vnderstāde, whiche they that are vnlearned and vnstable peruert, as they do other scriptures vnto their awne destruccion. Ye therfore beloued, seyng ye know it before hande, be ware lest ye be also plucked awaye with the errour of the wycked, and fall from youre owne stedfastnes:
but growe in grace and in the
knowledge of oure Lorde
and sauioure Jesus
Christ, To whō
be glory bothe
now and for
euer.
Amen.

The i. Epistle of Sayncte John the Appostle.

True witnes of the euerlastyng worde of God. The bloude of Christ is the purgacyon from sinne. No man is wythout synne.

The fyrst Chapter.

A That whiche was from ŷ begynnynge, whych we haue hearde, which we haue sene w oure eyes/ whych we haue looked vpon, & our handes haue handled, of the worde of ŷ life. For ŷ life apered, & we haue sene & bear wytnes, and she we vnto you that eternal lyfe, which was with the father, and
B appered vnto vs. That which we haue sene and herde, declare we vnto you, ŷ ye maye haue fellowshipe wyth vs & that oure fellowshype maye be withe the father and his sonne Jesus Christe. And thys write we vnto you/ that your ioye maye be full.

And this is the tydynges whych we haue hearde of him & declare vnto you/
C that God is lyght, and in him is no derknes at all. If we saye that we haue felloshipe with him and yet walke in derknes, we lye, and do not the truth. But and yf we walke in (light) euen as he is i light, then haue we felloshipe with him, and the bloud of Jesus Christ his sonne clenseth vs from all synne,

(Lyghte) is the doctrine of Christ. Iohn.iii.b Ephe.v.b

If we saye that we haue no synne, we
D deceaue oure selues and truth is not i vs. If we * knowledge oure synnes, he is faithfull and iust, to forgeue vs oure synnes, and to clense vs frō al vnryghtewesnes. If we saye we haue not synned/ we make him a lyar and his worde is not in vs.

The notes.

John here as in hys gospel, and as Paul and Peter in theyr Epystles, teacheth fyrst ŷ iustifieng of fayth & that al mercy commeth by Christ only wythout all other respectes, and then what our dutye is to do agayne for ŷ kidnes sake John, viii.

* If we confes oure synnes god which cannot lye, hath promised to forgeue them,

Christ is our aduocate. Of true loue, and how it is tryed.

The .ii. Chapter.

A My lytell children, these thinges write I vnto you, that ye sinne not: If eny mā synne, yet we haue an aduocate wyth the father, Jesus Christ, whych is ryghteous: and he it is that obteineth grace for oure sinnes: not for our synnes only: but also for the synnes of all the worlde. And herby we are sure that we knowe hym, yf we kepe his * commaundementes. He that sayth I know hym, & kepeth not hys commaundementes is a liar, and the verity is not in hym. Whosoeuer kepeth his worde, in him is the loue of God perfect in dede. And therby knowe we that we are in him. He that sayeth he bydith in him, ought to walcke euen as he walked.

B Brethren I wryte no new commaundemente vnto you: but that olde Commaundement which ye heard from ŷ begynnynge. The olde commaundemente is the worde whych ye hearde from ŷ begynnynge. Agayne a newe commaundemente I wryte vnto you, a thinge ŷ is true in him, and also in you: for the derknes is past/ & ŷ true light now shineth. He that saith how that he is in the lyghte, and yet hateth hys brother, is in derknes euen vntyll this tyme. He that loueth hys brother/ abydeth in the lyght & ther is none occasyon of euyl in hym. He that * hateth his brother, is in derknes, and walketh in derknes: and cannot tell whyther he goeth, because that derknes hath blynded his eyes.

C Babes I wryte vnto you how that ou-
re synnes are forgeuen you for his na-
mes sake. I write vnto you fathers,
how that ye knowe hi that was from the
begynnyng. I write vnto you younge
men, how that ye haue ouercome yͤ wic-
ked. I write vnto you lytell childre, howe
that ye know yͤ father. I write vnto you
fathers, how that ye knowe hym yͭ was
from the begynnynge. I write vnto you
younge men, how that ye are stronge ād
the worde of God abideth in you and ye
haue ouercome that wycked.

Se that ye loue not the world, nether
the thynges that are in the worlde. If
eny man loue the worlde, the loue of the
father is not in hym. For all that is in yͤ
worlde (as the lust of the fleshe, the lust
of the eyes, and the pryde of goodnes)
is not of the father, but of yͤ worlde. And
the worlde vanysheth awaye and yͤ lust
thereof: but he that fulfylleth the will of
God, abydeth euer.

He yͭ loueth yͤ world, loueth not god

Lytell chyldren it is the last tyme/ &
as ye haue herde how that * Antichrist
shal come euen now are there many An-
tichristes come alredye. Wherby we
knowe that it is yͤ last tyme. They went
oute from vs/ but they were not of vs.
For yf they had bene of vs, they wolde
no dout, haue continued with vs. But
that forttuned that it myghte appere, yͭ
they were not of vs.

Of Antichrist loke in yͤ iiii Ca. folowig

And, ye haue an oyntment of the ho-
ly goost and ye knowe all thynges. + I
wrote not vnto you, as though ye know
not the trueth: but as though ye knewe
it, and knowe also that no lye commeth
of trueth. Who is a liar but he that de-
nyeth that Jesus is Christ. the same is
the Antichrist that denyeth the father &
the sonne. Whosoeuer denyeth yͤ sonne,
D the same hath not the father. Let ther-
fore abide i you that same which ye her-
de from the beginninge. If that which
ye hearde from the beginninge, shall re-
mayne in you, ye also shal contynew in
the sonne, and in the father. And this is
the promes yͭ he hath promysed vs eue
eternall lyfe.

This haue I written vnto you, cōcer-
ninge them that disceaue you: And the
anoyntynge whych ye receaue of hym,
dwelleth in you. And ye nede not yͭ anye
mā teache you: but as the anoityng tea-
cheth you al thinges, and is true, and is
no lye/ ād as it hath taught you eue so a-
bide theri. And now babes abide in hi yͭ
whē he here shal appere, we may be bold
and not be made ashamed of him at hys
cōmig: If ye know that he is rightwes,
know also that he which foloweth right
wesnes, is borne of him.

The notes

* He that hateth, is in darkenes and knoweth not
what Christ hath done for him but he that loueth is
in lyghte, and wotteth what Christ hath done.
* Here ye se that Chryst and synne can not dwell to
gether, for Chrystes spyryte fygteth agaynst sine.
¶ The synguler loue of god toward vs: & howe we
agayne loue one another.

The .iii. Chapter.

Behold what loue the father A
hath shewed on vs that we
shulde be called the sonnes
of god. For this cause the
worlde knoweth you not be-
cause it knoweth not him. Dearly belo-
ued/ now are we yͤ sonnes of God, & yet
it doth not appere what we shalbe. But
we know that when it shal appeare, we
shalbe like him. For we shal se hym
as he is. And euery man that hath thys
hope in him, purgeth hym selfe, euen as
he is pure. Whosoeuer committeth sine
cōmitteth vnrighteousnes also/ for sine
is * vnrighteousnes. As many as abide
in hi sinne not: whosoeuer sinneth, hath
not sene him, nether hath knowen him. B
Babes, let no man disceaue you. He
that doeth righteousnes, is righteous/
eue as he is righteous. He that cōmitteth
sinne, is of the deuil: for the deuil sinneth
sence the beginning. For this purpose
appeared yͤ sōne of god, to lowse yͤ wor-
kes of yͤ deuill. Whoso euer is borne of
god sinneth not: for his seed remayneth
in him, and he cannot sinne, because hee
is borne of god. In thys are thē childrē
of God knowen, and the children of the
deuil. Whosoeuer doth not rightwesnes
is not of GOD, nether loueth he not
his brother.

he yͭ worketh rightwesnes is borne of god & taught of his spirit.

For this is the tidinges that ye herde
from yͤ beginning that ye shuld loue one
another

another not as Cayn which was of the
wycked and slewe his brother,
And wherfore slewe he hi? Because hys
owne workes were euel, ād his brothers
good. ✚ Maruaile not my brethren
thou gh the world hate you. We knowe
that we are translated from ✶ death vn-
to life, because we loue the brethren. He
that loueth not his brother, abydeth in
death. Whosoeuer hateth his brother,
is a manslear. And ye knowe that no
mansleare, hath eternal life abiding i hi.
Herby perceaue we loue: that he gaue
his life for vs: and therfore ought we al
so to geue our liues for the brethren.

He that hath no cōpassion loueth not God.

Whosoeuer hath this worldes good ⁊
seith his brother haue neade: and shut-
teth vp his cōpassiō from him: how dwel
leth the loue of God in him? My babes
let vs not loue in word, nether in tonge,
but with the dede and in verytie: ✶ for-
D therby we knowe that we are of the ve-
rite, and can before hi quiet our hertes.
But if oure hertes cōdempned vs, god
is greater then oure hertes, and know-
eth all thinges. Beloued, if oure hertes
condempne vs not, then haue we truste
to godwarde: and what soeuer we aske
we shal receaue of him: because we kepe
his commaundementes, & do those thin-
ges which are pleasyng in his sight.
And thys is his commaundemente
that we beleue ✶ on the name of his sōne
Jesus Christe, and loue one another, as
he gaue commaundemente. And he that
kepeth his commaundementes, dwel-
leth in hym, and he in hym: and therby
wee knowe that there abydeth in vs of
the spirite which he gaue vs.

The notes

✶ He ÿ loueth, is escaped death. He that loueth not, is in death and a murtherer and hath not eternall lyfe.
✶ By loue we know ÿ we are in treuth, & haue quiet consciences to God warde.
✶ Fayth & loue is the fyrst commaundement, and al cōmaūdementes, and he that hath them is i God ād hath his spirite.

¶ Dyfference of spirites, and howe ÿ spirite of God maye be knowne frō the spirite of eroure. Of the loue of God and of our neyghboures.

The. iiii. Chapter.

YE beloued, beleue not euery
spirite but proue the spirites
whether they be of God or
not, for many false Prophe-
tes are gone out into ÿ worl
de. Herby shall ye know ÿ spirite of god:
Euery spirite ÿ cōfesseth ÿ Jesus Christe B
is come in ÿ fleshe, is of God. And euery
spirite which confesseth not that Jesus
Christ is come in ÿ fleshe, is not of god.
And this is the spirite of a ✶ Antichrist
of whom ye haue hearde, howe that he
shulde come: and euen now alredy is he
in the worlde
Lytel chyldren, ye are of God ⁊ ha-
ue ouercome them: for greater is he ÿ
is in you, then he that is in the worlde.
They are of the world, and therfore spe-
ake they of the worlde, and the worlde
heareth them: We are of God. He that
knoweth god, heareth vs: he that is not
of god, heareth vs not. Herby know we
ÿ spirite of veritie ⁊ the spirite of errour.
Beloued let vs loue one another: for
loue commeth of God. And euery one
ÿ loueth is borne of God, and knoweth
God. He that loueth not / knoweth not
God: ✶ for God is loue. In this appe-
red the loue of God to vs ward, because
that God sent his only begotten sonne i
to the worlde, that we might liue thor-
row him. Herin is loue, not that we loued
God but that he loued vs and sent his
sonne to make agrement for our sinnes.
Beloued, if God so loued vs, we ought
also to loue one another. No man hath C
sene God at enye time. If we loue one
another, God dwelleth in vs, ād his lo-
ue is parfect in vs. Herby know we that ÿ
we dwell in him and he in vs: because
he hath geuen vs of his spirite. And we
haue sene and do testifye that the fa-
ther sent the son, which is ÿ sauiour of
the worlde. Whosoeuer confesseth that
Jesus is the sonne of God, in him dwel-
leth God, ⁊ he i God. And we haue kno-
wen and beleued ÿ loue that God hath
to vs. GOD is loue, and he that
dwelleth in loue, dwelleth in God, ⁊ God
in him. Herin is the loue perfect in vs, ÿ D
we shuld haue trust in the daye of iud-
gement: For as he is, euen so are we in
thys world. Ther is no fere in loue but
parfect loue casteth out all feare, for fe-
re hath paynfulnes. He that feareth, is
not parfect in loue.
We loue hym, for he loued vs fyrst. If
a mā say, I loue God, and yet hate his
brother he is a lyar. For how can he
ÿ loueth not his brother whom he hath
sene / loue God whome he hath not se-

He ÿ loueth not his brother loueth not god.

re? And this commaundement haue we
of hym:that he whych loueth God,shul-
de loue his brother also.

¶ To loue God is to kepe his commaundementes. Fayth ouercometh the worlde. Euerlastinge lyfe is in ye sonne of god. Of ye synne vnto death.

¶ The.v.Chapter.

Wosoeuer beleueth that Je-
sus is Chryste, is borne of
A God. And euery one ye loue
th him which begat, loueth
him also whych was begot-
tē of him: In this we knowe yt we loue ye
childre of God, whē we loue god & kepe
his cōmaundementes. This is the loue
of God that wee kepe his commaunde-
mentes, & his cōmaundementes are not
Faith is our victorye. greuous. For all that is borne of God,
ouercōmeth ye world. And this is ye vic
tory yt ouercōmeth the worlde, euen our
faythe. Who is it yt ouercometh ye worl-
de: but he which beleueth that Jesus is
the sonne of God.
B This Jesus Christ is he that came by
water and bloud not by water only:but
by water and bloud. And it was ye spyrete
that beareth wytnes, because the spyrete
is trueth.
(For ther are thre whych beare recorde in heuen, ye father, the word, & the holy gost. And these thre are one)
For ther are thre wich bere recorde (in earth)
the spyrite, and water, & bloud:and these
thre are one. If we receaue the wytnes
of men, the wytnes of God is greater.
For thys is the wytnes of God, whys-
ch he testifyed of his sonne. He that bele-
ueth on the sonne of God, hath the wyt-
nes in him self. He yt beleueth not god,
Synne vnto death. hathe made him a lyar, because he bele-
ued not the recorde that God gaue of his
sonne. And thys is ye recorde how yt god
hath geuen vnto vs eternall life, ād this
lyfe is in his sonne.
C He that hathe the sonne, hathe lyfe:and
he that hath not the sonne of God hath
not lyfe.
These thinges haue I written vnto
In Christ is the lyfe eternall. you that beleue on the name of ye sonne
of God that ye maye knowe how that ye
haue eternall lyfe, and that ye maye be-
leue on the name of the sonne of God.
And this is the truste that we haue i hi
that if we aske any thyng accordyng to
hys wyll, he heareth vs. And if we know
that he heare vs what soeuer wee aske,
we knowe that we shal haue the petici-
ons that we desyre of hym.
If anye man se hys brother synne a
synne that is not vnto death, let hi aske,
and he shal geue him life for theym that
sinne not vnto death. There is a synne
vnto death, for which saye I not that a D
man shulde praye. All vnrighteousnes
is sinne, and ther is sine not vnto death.
We know that whosoeuer is borne
of god, sinneth not:but he that is begot-
ten of GOD kepeth him self, and that
wicked toucheth him not. We knowe
that we are of God, and that the world
is all together set on wickednes: We
knowe that the sonne of god is come, ād
hathe geuen vs a mynde to knowe hym
whiche is true:and wee are in him that
is true/thorow his sonne Jesus Christ.
This same is very god, ād eternal life.
Babes kepe your selues from ymages.
Amen.

¶ The ii Epistle of Sayncte John.

¶ He wryteth vnto a certayne lady, reioyseth yt her children walke in trueth, exhorteth them vnto loue, warneth them to beware of such disceuers as denye that Jesus Chryst came in the fleshe, prayeth the to contynu in the doctrine of Chryst, & to haue nothing to do with them that bringe not thys learnyng.

The elder to the electe
ladye and her chyl-
dren which I loue i A
the trueth: and not
I only, but also al yt
knowe ye trueth, for
ye truthes sake whi-
ch dwelleth in vs, &
shalbe in vs for euer.
With you be grace, mercy, and peace
from God the father and from the lorde
Jesus Christ the sonne of the father, in
truth and loue.
I reioysed greatly, that I found of
thy children walckinge in trueth, as wee
haue receaued a commaundemente of ye
father. And now beseche I thee lady, not
as though I wrote a new commaunde-
ment vnto thee, but that same which we
had from the beginninge, that we shuld
loue one another. And this is the loue
that we shulde walke after hys commaū
demente.
This commaundment is (that as ye
haue

Loue is the fyrst cōmaundement.

haue heard from the begynnyng) ye shul-
de walke in it. For many deceauers are
C entred into y worlde, which confesse not
that Jesus Christ is come in the fleshe.
This is a deceauer and an Antichrist.
Loke on youre selues, that we loose not
that we haue wrought: but that we may
haue a full rewarde. Whosoeuer trans-
gresseth and byderh not in the doctryne
of Christe, hath not God. He that endu-
reth in the doctryne of Christ, hath both
the father and the sonne,
D If ther come eny vnto you and brin-
ge not this learninge, him receaue not
to house: nether byd him God spede. For
he that byddeth him God spede, is parta-
ker of his euyl dedes. I had many thin-
ges to wryte vnto you, neuerthelesse I
wolde not writte with paper and ynke:
but I trust to come vnto you and spea-
ke w you mouth to mouth, that our ioye
maye be full. The sonnes of thy electe
syster grete thee: Amen.

The .iii. Epistle

Of Saincte Johan.

He is glad of Gayus, that he walketh in y truth, exhorteth them to be louing vnto the pore Christen in theyr persecution, sheweth the vnkinde dealyng of Diotrephes, and the good report of Demetrius.

The elder vnto the be-
loued Gayus, whom
A I loue in the trueth.
Beloued, wyshe in al
thynges that thou
prosperedest and fa-
redest wel, euen as y
soule prospeareth. I
reioyced greatlye when the bretheren ca-
me and testifyed of the trueth that is in
thee howe thou walkeste in trouble.
I haue no greater ioye thē to here how
y my sonnes walke in verytie.
B Beloued y doest faithfully what so-
euer y doest to the brethrē, and to straū-
gers, which beare witnes of thy loue be-
fore all y congregacion. Whiche bre-
thren when thou bringest forwardes of
their iorneye (as it besemeth God) thou
shalte do well: because that for my na-
mes sake they wēt forth and toke nothig
of y Gentyles. We therfore oughte to
receaue such, that we also might be hel-
pers to the trueth.

I wrote vnto the congregacion, but C
Diotrephes, whiche loueth to haue the
preeminence among them receaueth vs
not, Wherfore if I come, I wyll decla-
re his dedes which hee doth, iestinge on
vs wyth malycious wordes, neyther is
therewith contente, Not onely hee hym
selfe receaueth not the bretheren: but al
so hee forbiddeth them that would, and
thrusteth them out of the congregaciō.
Beloued, folow not that which is e-
uell, but that whiche is good. Hee that D
doeth well is of god: but he that doethe
euell seyth not God. Demetrius hathe
good reporte of all men and of the truth
yea and we our selues also beare recor-
de, and yee knowe that oure recorde is
true,
I haue many thinges to writte: but
I wyll not with ynke and penne writte
vnto thee. For I trust I shall shortelye
see thee, and we shall speake mouthe to
mouth. Peace be wyth thee. The
louers salute thee. Gre-
te the louers by
name.

The Epistle

of Sainct Paule vnto the Hebrues.

How God dealte louingly with them of the olde tyme, in sendig them his prophetes, but much more mercy hath he shewed vs in that he sent vs his owne sonne. Of the most excelent glory of Jesus Christ whych in all thynges is lyke to hys father.

The fyrst Chapter.

God in time passed dyuerse-
ly and manye wayes, spake A
vnto the fathers by the pro
phetes but in these laste
dayes he hath spoken vnto
vs by his sonne, whome he hath made
heyre of all thinges by whome also hee
made the worlde. Which sonne beinge
the brightnes of his glorye, and very i-
mage of his substaunce, bearinge vp al
thinges withe the worde of his power/ B
hathe in his owne parson, purged oure
synnes, and is sytten on the ryght hand
of the maiestie on hygh, and is more ex-
cellent then the aungeles, in as much as
he hath by enheritaunce obtayned an ex
cellenter name then haue they.
For vnto which of the aungeles, sayde

Christ hath purged oure synne.

he at any tyme: Thou art my sonne, this daye begat I thee? And agayne, I wyl be his father, and he shalbe my sonne.
And agayne, whe he bryngeth in the first begotten sonne into the worlde, he sayth:
C And all the angeles of God shall worshyppe him. And of the angeles he saith, He maketh hys angeles spirites, and his ministers flames of fyre. But vnto ẏ sonne he saith: God, thy seate shal be for euer & euer. The scepter of thy kingdome is a right scepter. Thou haste loued righteousnes, and hated iniquitie. Wherfore God which is thy God, had anoited thee with the oyle of gladnes aboue thy felowes.

Oyle of gladnes is the holy goste.

D And thou Lorde in the beginnynge hast layde the foundacion of the earth. And the heauens are the workes of thy handes. They shal perish but thou shalt endure. They all shall waxe olde as dothe a garment: and as a vesture shalte thou chaunge them, and they shall bee chaunged. But thou arte alwayes: and thy yeres shall not fayle. Vnto whiche of the angeles sayd he at any time: Sitte on my right hãd, tyl I make thyne enemyes thi fote stole: Are they not al mynistrig spirites, set to minister/for theyr sakes which shalbe heyres of saluacion.

The note.
a * Of these later dayes ye haue Esa. i. a. Ezechiel iiii.
¶ He exhorteth vs to be obedient vnto the new law which Chryste hath geuen vs and not to be offended at the infyrmities lowe degree of Chryste: because it was necessary that for our sakes he should take suche an humble state vpon hym, that he myght be lyke vnto his bretheren.

¶ The. ii. Chapter.

A [W]Herfore we oughte to geue the more hede to ẏ thiges whiche we haue herd lest we perish. For if the worde which was spoken by angels was stedfast, so that euery transgression and disobedience, receaued a iust recompence to rewarde, how shall we escape if we despise so great saluacion, which at the first began to be preached of the Lorde hymselfe, and afterward was confirmed vnto vs warde. by them that herde it. God bearing witnes therto, both with signes and wonders also, and with diuers myracles, and giftes of ẏ holy gost acordig to hys owne will. He hath not vnto the angeles put in subiection ẏ world to come, wherof we spake, but one in a certayne place wytnesseth sayenge.

yf the despisers of Moses were so greuously punished what shal become of the ẏ make a mocke of Christ.

What is man, that thou art mindful of him? After thou haddest for a seasõ made him lower then the angeles: thou B crounest him with honoure and glorye, and hast set hi aboue the workes of thy handes. Thou hast put al thinges in subiection vnder his fete. In ẏ he put al thinges vnder him, he left nothinge ẏ is not put vnder him. Neuertheles we yet se not al thinges subdued, but him ẏ was made lesse then the angels we se ẏ it was Jesus/which is crouned wt glorye and honoure for the suffering of death: that he by the grace of God/shulde tast of death for al men.

For it became him, for whom are all thinges and by whom are all thiges, after that hee had brought manye sonnes C vnto glory, ẏ he shulde make the Lorde of their saluacion perfect thorow sufferinge. For he that sanctifieth and they which are sanctified, are al of one. For whyche causes sake he is not a shamed to call them brethren sayenge: I wil declare thy name vnto my brethren, and in ẏ middes of ẏ congregacion wil I prayse thee. And againe: I wil put my truste in hym. And agayne: beholde here am I and the chyldren which God hath geuen me.

For as much then as the children were D partakers of the fleshe and bloud, he also him selfe likewise toke parte with them, for to put downe thorow death, hi ẏ had lordship ouer death, that is to say the deuyl, ãd that he might delyuer thẽ which thorow fere of death wer al their life time in daunger of bondage. For he in no place taketh on him ẏ angels: but the sede of Abraham taketh hee on him. Wherfore in al thinges it became hym to be made like vnto his brethren, ẏ hee might be merciful, & a faithful hie Prest in thinges cõcernynge god, for to purge ẏ peoples sines. For in ẏ he him self suffered & was tempted, he is able to succer them that are tempted.

The notes
* Miracles are called signes, because they be a signe, token ãd an euidẽt prose, that the thing ẏ is preached is gods worde.
¶ He requireth vs to be obedient vnto the worde of Christ. which is more worthy then Moses. The punishment of such as wyl nedes harden theyr hertes.

The.iii.Chapter

Therfore holy brethren, partakers of the celestial callynge; consider the embassadoure and hye prest of oure professyon Chryste Jesus, which was faythfull to him that made hi, eue as was Moyses in al his house.

And yet was this man counted worthy of more glory then Moises: In as moche as he whych hath prepared the house, hath most honoure in the house. Euery house is prepared of some mā. But he that ordeined all thiges, is god.
B And Moyses verely was faythful i all his house/as a minister, to beare witnes of those thiges which shuld be spokē afterwarde. But Christ as a sōne/hath rule ouer the house, whose house are we/so that we hold fast the confydence and the reioysynge of that hope, vnto the ende.

Wherfore as the holy goost sayth: to daye yf ye shall heare his voyce, harden not youre hertes, after the rebellion in the daye of temptacion in ȳ wyldernes, where youre fathers tēpted me, proued me, and sawe my workes .xl. yeare longe.

Wherfore I was greued with the ge-
C neracyon ād sayde. They erre euer in their hertes: they verely haue not knowen my wayes so ȳ I sware in my wrathe, ȳ they shuld not enter into my rest. Take hede brethren, that therbe in none of you an euyll herte in vnbelefe, that he shuld departe from the lyuynge God: but exhorte one another dayly, whyle it is called to daye, leste eny of you were hard herted thorow the deceytfulnes of synne.

We are partakers of Christ yf we keape sure vnto the end the * fyrst substance, so longe as it is sayd: to daye yf ye heare hys voyce, harden not youre hertes, as when ye rebelled. For some, when
D they heard, rebelled: howbe it not al that come out of Egipt vnder Moyses. But wyth whō was he despleased .xl. yeares? Was he not despleased wyth them that synned whose carkases were ouerthorwen in the deserte? To whom sware he ȳ that they shuld not enter ito his rest: but vnto them that beleued not? And we se ȳ they coulde not enter in, because of vnbelefe.

Fyrst substāce is fayth.

The sabboth or rest of the Christen: punishment of vnbeleuers: the nature of the worde of god.

The.iiii.Chapter.

A
Let vs feare therfor least any of vs forsaking the promes of entring into his rest should seme to come behinde, for vnto vs was it declared, as wel as vnto them. But it proffited not them that they hearde the worde because they which hearde it, coupled it not wyth * fayth, but we whych haue beleued, do enter into hys rest, as contrari wyse he sayd, to the other I haue sworne in my wrath/they shall not enter into
B my rest. And that spake he verelye longe after ȳ the workes were made, and the foundacion of the world layde. For hee spake in a certayne place of the seuenthe daye on thys wyse: And god dyd rest the seuenth day from all his workes. And in thys place agayne: They shall not come into my rest.

Seynge therfore it foloweth that some must enter therinto, and they to whom it was fyrst preached, entred not therin for
C vnbelefes sake. Agayne he apoynted in Dauid a certayne present daye after so longe a tyme, sayinge as it is rehearsed: this daye yf ye heare his voyce, be not hard herted. For yf Josue had geue the rest, then wolde he not afterwarde haue spoke of another day. There remayneth therfore yet a rest to the people of god. For he that is entred into his rest/doth * cease from hys awne workes as God dyd from hys.
D Let vs studye therfore to entre into that rest lest any man faul after the same ensample, into vnbelefe. For the worde of god is quicke, and mighty in operacyon and sharper then any two edged swerd: and entereth thorow, euen vnto the dyuydinge asonder of the soule and ȳ spryte, and of the ioyntes and the mary: ⁊ iudgeth the thoughtes ād the intentes of ȳ herte nether is ther any creature inuisible in ȳ syght of him, For al thinges are naked and bare vnto the eyes of him, of hi whom we spake.

* As fayth is the grounde of al goodnes so is vnbeleife the rote of al synne.
* Synne is oure workes, from which al must cease ȳ enter into the rest of a quiet [illegible] in Christ.

Christ is oure hye prest and seate of grace, & more excellent, then the hie prestes of the olde lawe.

The .v. Chapter.

A Seynge then that we haue a
great hye prest which is entred
into heuē (I meane Jesus
ẏ sōne of god) let vs holde
oure profession. For we
haue not an hie prest, whiche can not haue
cōpassion on oure infirmities: but was
in al pointes tēpted, like as wee are but
yet without sinne. Let vs therefore go
boldly vnto the seat of grace, ẏ we may
receaue mercye, and finde grace to helpe
in tyme of nede.

+ For euery hye prest ẏ is takē amōg
men is ordened for men, in thinges pertaynyng
to god: to offer giftes and sacrifices
for sinnes: which can haue compassion
on ẏ ignorauunt, & one thē ẏ are out
of ẏ waye, because ẏ he him selfe is com
B passed wt infirmite, for ẏ which infirmiteis
sake he is bounde to offer for sinnes
as wel for his owne part, as for the peoples.
And ne man taketh honoure vnto
him self, but he that is called of God as
was Aaron.

Euen so lyke wise, Christ glorified not
him selfe, to be made the hye prest: but he
ẏ sayd vnto hī ẏ art my sonne, this daye
begat I thee, glorified hī. As he also in
another place speaketh: ẏ art a prest for
euer after the order of Melchisedech. +
Which in ẏ dayes of his fleshe, did offer
vp prayers & supplycacions, wt strōg
C criyng & teares vnto him ẏ was able to
saue hī frō death & was also herd, because
of his godlines. And though he were
Goddes sonne, yet lerned he obedience,
by those thīges which he suffered, & was
made parfait, & ẏ cause of eternal saluacion
vnto al thē ẏ obey hī & is called of
God an hie preste, after ẏ order of Melchisedech.
Wherof we haue many thinges
to say, which are herd to be vttred: because
ye are dul of hearīg. For when as
cōcernīg ẏ time, ye ought to be teachers,
yet haue ye nede againe ẏ we teache you
D ẏ first princypales of ẏ word of god, ād
are become suche as haue nede of milke,
& not of strōg meate: for euerye mā ẏ
is fed wt milcke, is inexperte in ẏ word of
righteousnes. For he is but a babe. But
strōg meat belōgeth to thē ẏ are parfect
which thorow custōe haue their wittes
exercysed, to iudge both good & euil also

He goeth forth wyth the thinge that he beganne in the later ende of the .v. Chap: and exhorteth them not to faint but to be stedfast and pacient: for so much as god is sure in hys promes.

The .vi. Chapter.

Therfore let vs leue the doctrine A
pertayning to the beginninge of
a Christen man, & let vs go vnto
perfection, and now no more laye
the foundacion of repentaunce from dead
workes, and of fayth towarde God,
of baptyme, of doctrine, and of layenge
on of handes: and of resurrection from
death, and of eternall iudgement. And so
wyll we do if we repente. + For it is not
possible that they which were ones lyghtened,
and haue tasted of the heauēly gifte
and were become partakers of the holye
goost / and haue tasted of the good word
of god / and of the power of the word to
come: yf they faule, shoulde bee renewed
agayne vnto repentaunce: for as muche
as they haue (as cōcernīg them selues)
crucifyed the sonne of god a fresh makī- B
ge a mocke of hym.

For that earth which drincketh in ẏ
rayne that commeth often vppon it, and
bringeth forthe herbes meete for them ẏ
dresse it, receaueth blessinge of God, but
ẏ grounde whyche beareth thornes and
bryres, is reproued, and is nye vnto cursing:
whose ende is to be burned. Neuertheles
deare frēdes, we trust to se better
of you, and thinges whiche accompanye
saluacion / though we thus speake. For
god is not vnrighteous that he should
forget your worke and labour that procedeth
of loue, which loue ye shewed in
his nāe which haue ministred vnto the
sayncres, and yet mynistre. Yea, and we
desire that euery one of you shew the same
dyligence, to the stablyshing of hope
euen vnto the ende: ẏ ye faynte not but C
folow them which thorow fayth and pacience,
inheret the promises.

For when god made promes to Abrahā
because he had no greater thīg to sweare
by he sware by him selfe, saiynge: Surely
I wyll blesse thee, and multiply thee
in dede. And so after that he had taried a
longe time, he enioyed the promes. Mē
verely sweare by him ẏ is greater thē thē
selues, and an oth to confirme the thige
is

is amonge them an ende of al strife. So god willing very aboundantly to shew unto the heires of the promes the stable D nes of his counsail, he added an oth, that by two immutable thinges (in whiche it was unpossible that god shoulde lye) we might have parfect consolatiõ, whiche have fled, for to hold fast the hope ÿ is set before us, which hope we have as an anker of the soule both sure and stedfast. Which hope also entreth in, into those thynges which are withi ÿ vayle, whither the forerunner is for us entred in/ I meane Jesus that is made an hye Preste for ever, after the order of Melchisedech.

The notes.

a ✱ For it is not possible that they whiche were once lyghted &c. This text denyeth no possibilyte of mercy in god, but the impossibilyte of repentance in suche men as malyciously forsake the truth, blaspheme Christ, take parte agaynst the holy goost. For the truth is that with the Lorde there is mercye & plenteous redemption, Psal. cxxix. so that whosoever calleth upon his name shalbe saued Joel ii. Roman. x. Now they that forsake ÿ truth, blasphemyng christ and taking part agaynst the holygost can not repent: for yf synners wolde converte and cal upon god, he shoulde be sure of remyssion.

¶ He compareth the presthode of Christ unto Melchysedech, but to be farre more excellent.

The. vii. Chapter

A THis Melchisedech kynge of Salem (which beynge prest of ÿ most hie god, met Abraham, as he returned agayne from the slaughter of the kynges and blessed hym: to whõ also Abrahã gave tethes of al thinges) first is by interpretacion kinge of rightewesnes: after ÿ he is kyng of Salem, ÿ is to say, kynge of peace without father with out mother, without kinne, & hath nether beginnynge of his tyme, nether yet ende of his life: but is likened unto the sõne of God and contynueth a prest for ever. Consyder what a man this was unto whom ÿ Patriarke Abraham gave tythes of the spoyles. And verely those children of Levy, which receaued the offyce of the prestes, have a commaundemẽt to take accordinge to the lawe, tythes of the people, that is to say, of ther brethrẽ, yet though they sprounge out of ÿ loynes of Abraham. But he, whose kynred is not counted among thẽ receaued tythes of Abra B ham and blessed hym that had the promyses.

And without all naye sayinge, he which is lesse, receaueth blessynge of him whiche is greater. And here men that dye, receave tythes. But there he receaveth tythes of whom it is witnessed, that he liveth. And to say the truth, Levy him selfe also which receaueth tythes, paied tythes to Abraham. For he was yet in the loynes of his father Abrahã whẽ Melchisedech met him.

If now therfore perfection came by ÿ presthod of the Levites (for under that presthod the people receaued the lawe) what neded it further more that another prest shulde ryse, after ÿ order of Melchisedech, and not after the order of Aaron? Now no dout, yf ÿ presthod be trãslated, then of necessytie must ÿ lawe be C translated, also.

For he of whom these thinges are spoken pertayneth unto another trybe, of which never mã served at ÿ aultre. For it is evident that oure Lorde sprounge of the tribe of Juda, of whych trybe spake Moyses nothing concernynge presthod. And it is yet a more evydent thige, yf after ÿ similitude of Melchisedech ther arise another prest, whych is not made after the lawe of the carnall commaundemẽt: but after the power of ÿ endlesse lyfe. For he testifieth: thou arte a prest for ever, after the order of Melchisedech. Then the cõmaundemẽt that went afore, is disanulled/ because of hyr weakenes and unprofytablenes. For the law made nothynge parfecte: but was an introduccyõ of a better hope, by whych hope, we drawe nye unto God.

And for this cause it is a better hope, that it was not promised with out an othe. Those prestes were made without an othe, but this prest wyth an othe, by D hym that sayde unto hym, The Lorde sware, and wyll not repent: Thou arte a prest for ever after ÿ order of Melchisedech. And for that cause was Jesus a stablysher of a better testament.

And amonge them many were made prestes, because they were not suffred to endure by the reason of death. But this mã, because he endureth ever, hath ã everlastynge presthod, Wherfore he is able also ever to save thẽ that cõe unto God by him, seynge he ever lyveth, to make intercessyon for us.

Suche

Suche an hye prest it became vs to
haue which is holye, harmelesse/vndefy-
led, separate from synners, and made hi-
er then heauen, which nedeth not dayly
(as yonder hye Prestes) to offre vp sa-
crifice/fyrste for hys owne synnes, and
the for the peoples synnes. For that did
he at once for all when he offred vp him
Christe ones sacrifised purged al sinnes — selfe. For the lawe maketh men priestes,
which haue infirmitie: but the worde of
the othe that came sence the lawe maketh
the sonne prieste, which is parfecte for e-
uermore.

The office of Chryst is more worthy then the prestes office of the olde lawe, which was vnperfect and therfore abrogate.

The .viii. Chapter

A Of the thinges which we ha-
ue spoken this is the pyth:
that we haue suche an high
pryeste that is sytten on the
ryght hande of the seate of
magestie in heauen, and is a minister
of holy thinges and of the verytaberna-
cle which God pight and not man. For
euerye hye pryeste is ordeyned to offer
giftes and sacrifices, wherfore it is of ne-
cessitie that this man haue some what al-
so to offre. For he were not a prieste yf
he were on the earth, where are pryestes
that accordinge to the lawe offer gif-
B tes/which pryestes serue vnto the ensā-
ple and shadowe of heauenly thinges:
euen as the aunswere of god was geuen
vnto Moises, when he was about to fy-
nishe the tabernacle: Take hede say-
de he, that thou make al thinges accor-
ding to the patrone shewed to thee in the
mount.

Now hath he optayned a more excel-
lente office in as muche as he is the me-
diatour of a better Testamente, whiche
was made for better promyses. For if y
first Testamente had bene fautelesse, then
C shoulde no place haue bene sought for y
second. For in rebukinge them he sayth.
Beholde the dayes wyll come (sayeth y
Lorde) and I will finish vpon the hou-
se of Israell, and vpon y house of Iuda
a new testamente: not lyke y testament y
I made wyth theyr fathers at y tyme, whē
I toke them by the handes to leade them
out of the lande of Egipte/for they con-
tinued not in my testamente/and I regar-
ded them not sayth the Lorde.

For this was the testamente that I wyll
make wyth the house of Israel: After those
dayes saith the Lorde: I wyll I put my
lawes in their myndes, and in their her-
tes I wyll write them, and I wil be their
God, and they shal be my people. And D
they shal not teache, euery man his ney-
boure, and euerye man his brother, say-
enge: know the Lord: for they shal know
me, from the lest to the most of them: for
I wyl be mercyfull ouer their vnrighte-
wesnes, and ouer ther sinnes and on their
iniquites. In that he saith a new testa-
ment, he hath abrogat the olde. Nowe y
whiche is disanulled and wexed olde, is
redy to vannishe awaye.

The profite and worthines of y olde testament and how farre the newe excelleth it.

The .ix. Chapter.

That first tabernacle verelye had A
ordinaunces, and seruynges of
God, and worldly holines. For
ther was a fore tabernacle made
wherin was the candelstike and y table
and the shew bread which is called holy.
But with the seconde vaile was there a
tabernacle, which is called holyest of al,
which had the golden senser and y arke
of the testament ouerlaide round about
with golde, wherin was the golden pot
with Manna, and Aarons rodde that
spronge and the tables of the testament.
Ouer the arke were the Cherubyns of
glory shadowing the seate of grace. Of
which thinges we will not now speake
particularly.

When these thinges were thus or-
deined, the Priestes went al waies into y
first tabernacle and executed the seruice B
of god. But into the seconde wente the
hie prest alone, once euery yeare: and not
without bloude, which he offered for hi
selfe, and for the ignoraunce of the peo-
ple. Wherwith the holy goost this signifi-
ed that the way of holy thinges, was not
yet opened, while as yet y first taberna-
cle was standing. Which was a symily-
tude for the time then present, in which
were offered gyftes & sacrifices y coulde
not make y minister perfecte, as partay-
ning to y conscience wyth only metes & drin-
kes & diuers washinges and iustifienges
of the fleshe, which were ordeined vntyl
y time of reformacion.

but

✠ But Christ beynge an hye prest of good
thinges to comme, came by a greater and
a moare parfecte tabernacle, not made
wt handes: that is to saye, not of thys
maner buyldyng, nether by the bloud of
gotes and calues: but by his awne bloud
he entred in once for al into the holy pla
ce, & founde eternall redempcion. ✠ For
D yf the bloud of oxen and of gotes and ye
asshes of an heyfer, when it was sprin-
kled, purified the vnclene, as touchynge
the purifynge of the flesshe: howe mu-
che moare shal the bloud of Christ (whi-
ch thorow ye eternall sprete, offered him
self without spot to God) pourge youre
consciences from dead workes for to
serue the livinge God?

And for this cause is he the mediatour
of the newe testamente, yt thorow death
which chaunsed for the redempcion of
those transgressyons that were in ye fyrst
testament, they which were called, might
receaue the promes of eternall inheri-
E taunce. ✠ For wheresoeuer is a testamet,
ther must also be the death of hym that
maketh the testament. For the testamet
taketh auctoritie whe men are dead: for
it is of no value as longe as he yt made
it, is a lyue. For whiche cause also, ney-
ther that fyrst testamet was ordened wt
out bloud. For when all the commaun
dementes were redde of Moses to al ye
people, he toke the bloud of calues and
of gotes, with water and purple woolle
and isope, and sprinckled both the boke,
& al the people, saying: this is the blou-
de of the testament which God hath ap-
F poynted vnto you. Moreouer he sprin
ckled the tabernacle with bloud also, and Exody. xii. c and xxiiii. c.
all the ministringe vessels. And also al-
most all thynges, are by the lawe pour-
ged wythout, and with out sheadinge
of bloud is no remission.

It is then nede that the similitudes
of heauenly thynges be purifyed wyth
suche thinges: but the heauenly thinges
the selues are purified wt better sacrify-
ces then are those. For Christ is not en
tred into the holy places that are made
with handes, which are but similitudes
of true thinges: but is entred into very
Roma. v. b. i. Peter. iii. d heauen, for to appere now in the sight of
God for vs: not to offer hym selfe often,
as the hye prest entreth into the holy pla-
ce euery yeare with straunge bloud, for C
then must he haue often suffered sence ye
world began. But now in the ende of ye
world, hath he appered once, to put sin-
ne to flyght, by the offerynge vp of him
selfe: And as it is apoynted vnto men ye
they shall once dye, and then commeth ye
iudgement, eue so Christ was once offe-
red to take awaye the synnes of many,
and vnto them that loke for hym, shall
he appeare agayne without synne vnto
saluacyon.

The olde lawe hath no power to clense away synne but Christ did it with a offering of his body once for all. An exhortacyon to receyue this goodnes of god thankfully with pacience and stedfast faith.

The .x. Chapter.

FOr the lawe which hath but A
ye shadowe of good thinges
to come, and not the thinges
in their awne fassion can ne-
uer with ye sacrifices which
they offre yeare by yeare continually, ma
ke the commers therunto parfayte. For
wold not then those sacrifyces haue cea
sed to haue bene offered, because that ye
offerers once purged shulde haue had no
more conscience of synnes. Neuerthe les
in those sacrifyces is ther mencion made
of synnes euery yeare. ✠ For it is vnpos- Leuit. xvi. g.
sible that the bloud of oxen and of gotes
shuld take awaye synnes.

Wherfore when he cometh into ye worl- B
de, he sayth. ✠ Sacrifyce and offerynge Psal. xxxix. b
thou woldest not haue: but a bodie hast
thou ordeyned me. In sacrifyces & sinne
offerynges yu hast no lust. Then I say-
de: Lo I come, in ye cheifest of ye boke it is
writen of me, that I shulde do thy wyll,
O god. Aboue, when he had said sacry-
fice and offerynge, & burnt sacrifices and
synne offeringes thou woldest not haue
nether hast alowed (which yet are offe-
red by the lawe) and then sayde: Lo I
come to do thy wyll, O god: he taketh a
waye the fyrst to stablyshe the latter. By
ye which will, we are sanctyfied: by ye of-
feringe of ye body of Jesu Christe once
for all. Christes body is but ones offered

And euery prest is redy dayly ministrig
& ofte times offereth one maner of offe-
rig which can neuer take away sines: but
thys man after he had offered one sacry- C
fice for sines, sat him doune for euer on ye
right hand of God, and from hence forth
tarieth

taryeth tyll his foes be made his fote sto-
le. For with one offeringe hath he made
parfect for euer the that are sanctifyed.
And the holy gost also beareth vs recor-
de of thys, euen when he tolde before:
This is the testament that I will make
vnto them: after those dayes sayth the
Lorde, I wil put my lawes in their her-
tes, and in their mynde I wyl wryte thē,
and their synnes and iniquities wyll I
remember no moare. And where re-
missiō of these thinges is / ther is no mo-
are offeringe for synne.

D Seynge brethren that by the meanes
of the bloud of Jesu, we maye be bolde
to enter into that holye place, by ȳ newe
and lyuinge waye which he hath prepa-
red for vs, through the vayle, that is to
saye by hys fleshe. And seyng also that
wee haue an hye preste whiche is ruler
ouer the house of God, let vs drawe nye
wt a true herte in a full faith, sprincke-
led in oure hertes from an euyl consci-
ence, and wesshed in our bodies wyth pu-
re water: and let vs kepe the profession
of oure hope, with out wauerynge (for
he is faithfull that promised) and let vs
E consider one another, to prouoke vnto
loue, and to good workes: and let vs not
forsake the felowship that we haue amō-
ge oure selues, as the maner of some is:
but let vs exhorte one another, and that
so much the moare, because ye se that the
daye draweth nye.

Here foloweth our dutie yf we wyl be partakers of the mercy before rehersed

a* For yf we synne willingly after ȳ we
haue receaued the knowledge of ȳ tru-
eth, ther remayneth no moare sacrifice
for synnes but a fearful lokinge for iud-
gement, and violent fyre, which shall de-
uoure the aduersaries. He that despy-
seth Moses law, dyeth wyth out mercy
vnder two or thre witnesses. Of howe
much sorer punishment suppose ye shal
he be counted worthye, whiche treadeth
vnder fote the sonne of God: and coun-
teth the bloude of the testamēt as an vn
holy thynge wherwyth he was sanctifi-
ed, and doth dishonoure to ȳ sprete of
grace. For we knowe him that hath say-
F de: vengeaunce belongeth vnto me / I
will recompence sayth ȳ Lorde. And a-
gayne: the Lord shal iudge hys people
It is a fearfull thinge to faule into b* ȳ
handes of the lyuinge God.

Call to remembraunce the dayes that
are passed, in the which after ye had re-
ceaued light / ye endured a greate fight
i aduersities / partly while al mē wōdred
a gased at you for the shame & tribula-
cion that was done vnto you / and par-
tly while ye become companiōs of them
which so passed their time. For ye suffe-
red also wt my bondes, ād toke i worthe
the spoilinge of youre goodes, and that
with gladnes: knowenge in your selues
how that ye had in heauen a better and
an enduringe substaūce. Cast not awaye
therfor your confidēce which hath great G
reward to recompence. For ye haue nede
of pacience, that after ye haue done the
will of God, ye myght receaue the pro-
mes. For yet a very lytel while, and he ȳ
shall come wyl come, and wyl not tarye.
But the iust shal liue by faith. And if he
withdrawe him selfe my soule shal haue
no pleasure in him. We are not whiche
withdrawe oure selues vnto dampnaci-
on, but partaine to faith, to the wynnig
of the soule.

The notes.

a* For yf we synne, &c. Thys is the synne wherof is spoken. Math. xii. c. that is ȳ synne of blasphemy agaynst ȳ holy goost: whych. S. Jon calleth ȳ synne vnto death. i. Jho: v. d.

b* The handes of god here sygnyfy ȳ correccyon & chastenynge of God as it is said. Paul, xii. b

¶ What faith is, a commendation of ȳ same. The stedfast beleue of ȳ fathers in olde tyme.

¶ The. xi. Chapter.

Fa* Ayth is a sure confidence A
of thinges which are hoped
for, & a certayntie of thīges
which are not sene. By it ȳ
elders were wel reported of.
Thorow fayth we vnderstand that the
worlde was ordeined by ȳ word of god
ād that thinges which are not sene, wer
made of thinges which are not sene. By
fayth, Abel offered vnto God a moare
plenteous sacrifice thē Cain: by which he
obtained witnes that he was righteous.
God testifienge of his giftes: by whiche
also he beinge dead, yet speaketh.

By faith was Enoch translated that
he shuld not se death: nether was he fo-
unde: for God had taken him awaye.
Before he was taken away, he was re- B
ported of, ȳ had pleased God: but wtout
faith it is vnpossible to please hī. For he
ȳ cōmeth to god most beleue ȳ god is, & ȳ
he is a rewarder of them ȳ seke him.

By fayth Noe honored God after that he was warned of thinges which were not sene, and prepared the arke to ÿ sauing of his houshold, thorow the which arcke, hee condempned the worlde, and became heyre of the righte wesnes which commeth by fayth.

By faith Abraham/ when he was called obeyed/ to go oute into a place, which he shuld afterwarde receaue to inheritaunce: and he went out, not knowinge whether he shuld go.

C

By fayth he remoued into the lande that was promysed him, as into a straunge countre, and dwelt in tabernacles: and so dyd Isaac and Jacob heyres with him of ÿ same promes. For he loked for a citie hauing a foundacion whose buylder and maker is God.

Gen. xxi. A. Thorow fayth Sara also receaued strength to be with chyld and was deliuered of a childe when she was past age, because she iudged him faithful which had promysed.

And therfore sprange therof, one (& of one which was as good as dead) so many in multitude, as ÿ starres of the skye, and as the sond of the see shore which is innumerable.

And they all dyed in fayth, and receaued not the promyses: but saw the a farre of, and beleued them, and saluted the and confessed that they were strangers, and pilgrems on the earthe. They that saye soch thynges declare ÿ they seke a countre. Also yf they had bene myndfull of that countre from whence thei came oute, they had leasure to haue returned agayne: but now they desyre a better, that is to say a heauenly. Wherfore God is not ashamed of them euen to be called their god: for he hath prepared for them a cytie.

D

Gene. xxii. b Gal. iiii. c *By faith Abraham offered vp Isaac, when he was tempted, ad he offered him beinge hys only begotten sonne, which had receaued the promyses of whom it was sayde, in Isaac shall thy seed be called: for he consydered that God was able to rayse it vp agayn fro death. Therfore receaued he him, for an ensample.*

Gen. xxvii. D In fayth Isaac blessed Jacob & Esau, concerninge thinges to come.

Gene. xlix. A By faythe Jacob when he was a dienge blessed bothe the sonnes of Joseph, and boured hymselfe towarde the toppe of his scepter.

Genesi. l. D. By fayth Joseph when he dyed/ remembred the departinge of the chyldere of Israell, and gaue commaundemente of hys bones.

Exody. ii. A. *By faythe Moses when he was borne, was hyd thre moneths of hys father and mother, because they saw he was a proper Chylde: neyther feared they the kynges commaundement.

E

By fayth Moses when he was great, refused to be called the sōne of Pharaos doughter/ and chose rather to suffre aduersitie wyth the people of God, then to enioy the pleasures of synne for a ceason, and estemed the rebuke of Christe greater riches then the treasure of Egipte. For he had respecte vnto the rewarde.

By fayth he forsoke Egipte and feared not the fearcenes of the kynge. For he endured euen as he hadde seane hym which is inuisyble.

Exody. xii. B *Thorowe faythe hee ordeyned the easter lambe, and the effusion of bloud, leaste he that destroyed the fyrste borne, shoulde touche them.

F

Exo. xiiii. c. *By faythe they passed thorowe the reade see, as by drye lande, which when the Egiptians had assayed to doo, they were drouned.

Josue. vi. c *By faythe the walles of Jericho fel downe after they were compassed about seuen dayes.

Josue. vi. c and. ii. A *By fayth the harlot Raab perished not wyth the vnbeleuers, when she had receaued the spyes to lodging peasibly.

And what shall I moare sa, the tyme wold be to short for me to tel of Gedeon, Barach and of Sampson, and of Jephthae: also of Dauid and Samuell, and of the Prophetes: which thorow fayth subdued kingdomes, wroght rightuousnes/ obtayned the promyses, stopped the mouthes of lyons, quenched the violence of fyre, escaped the edge of the swearde/ of weake were made strōg, waxed valiant in fyghe, turned to flighte the armyes of the aliantes, and the wemen receaued theyr deade, raysed to lyfe agayne.

Other

G Other were racked, and wolde not be
delyuered/that they mighte receaue a
better resurrectiō. Other tasted of moc-
kinges, and scourginges, morouer of
bondes and presonnemente: were stoa-
ned, were hewen asunder, were tempted,
were slayne with swerdes, walcked vp &
downe in shepes skinnes, in gote skin-
nes, in nede, tribulacion and vexation,
which ŷ world was not worthy, of: they
wandred in wyldernes, in mountaynes,
in Dennes and caues of the earth.

And these all thorowe fayth obtay-
ned good reporte, * and receaue not the
promes, God prouiding a better thinge
for vs, that they without vs should not
be made perfecte.

The notes.

a* Fayth and truste in Christ onely is the lyfe and quietnes of the conscience and not trust in workes, how holy soeuer they appeare: workes can not set the herte at rest because we euer thincke they bee not ynow nor yet good ynow, but to feawe, and so falle we to mistrusting, after which foloweth disparing and so damnation, yf we leaue not the cōfidence in them, and sticke to fayth, which can receue & beleue without mistrust that Christes workes on ŷ crosse hath fully purged clensed & loused vs frō al our sinnes. c.f. An exhortatiō to be patient & stedfast in trouble & aduersitie: vpon hope of euerlasting reward. A cō mendacyon of the new testament aboue the olde.

The .xii. Chapter.

A Wherfore let vs also (seinge
that wee are compassed w
soo greate a multytude of
witnesses) laye awaye all ŷ
presseth downe, ād the syn-
ne that hangeth on, and let vs runne w
pacyence vnto the batell that is set befo-
re vs, lokinge vnto Jesus the auctour
and finisher of our fayth, whiche for the
ioye that was set before hym, abode the
crosse, & despised ŷ shame, & is set downe
on the right hande of the trone of god.
Consider therfor how that he endureth
suche speaking against hym of sinners,
leste ye shoulde be weeried and fainte in
your myndes. For ye haue not yet resis-
ted vnto bloudshedding, striuing against
B synne/and haue forgoten the consolacy-
on/whiche speaketh vnto you as vnto
Children/my sonne despise not the cha-
stening of the Lorde, neythere fainte
when thou art rebuked of hym, for who-
me the Lorde loueth, him hee * chaste-
neth: ye and he scourgeth euerye sonne
that he receaueth.

If ye endure chastening, God offe-
reth hym selfe vnto you as vnto sonnes:
what sonne is that whō the father chas-
teneth not? If ye be not vnder corr ectiō
(where of all are partakers) then are ye
bastardes and not sonnes. Moreouer
seynge we had fathers of our flesh whi-
che corrected vs, ād we gaue them reue-
rence: shulde we not much rathere bee in
subiection vnto ŷ father of spretual gif- C
tes that we might liue? And they verely
for a fewe dayes, nurtered vs after their
owne pleasure: but he learneth vs vnto
that which is profitable, that we might
receaue of his holines. No maner chas-
tysing for the present tyme semeth to be
ioyous, but greuous: neuertheles after
ward, it bringeth the quiet frute of righ-
tewesnes, vnto them whiche are therin
exercysed.

Stretch forthe therfor againe the han- D
des whych were let doune, and the weake
knees and se that ye haue straight step-
pes vnto your fete, lest eny halting tur-
ne you out of the waye: yet let it rather
be healed. Embrace peace w al men and
holynes: with out the which no man shal
se the Lorde. And loke to, that no man
be destitute of the grace of God, & that
no rote of bitternes springe vp ād trou-
ble, and therby manye bee defyledes that
ther be no fornicator/or vnclene person,
as Esau, which for one brekfast sold his
byrthright. *Ye know how that after
warde when he wolde haue inhereted ŷ E
blessynge, he was put vp, and he founde
no meanes to come therby agayne: no
though hee desyred it with teares.

*For ye are not come vnto ŷ moun-
te that can be touched, and vnto burnin-
ge fyre nor yet to myste and darknes
and tempest of wedder, nether vnto the
sound of a trompe and the voyce of wor-
des, whiche voyce they that hearde it,
wisshed awaye: that the communicacyō
shuld not be spokē to thē. For they were
not able to abyde ŷ whych was spokē. If
a beast had touched ŷ moūtaine, it must
haue bene stoned, or thrust thorowe w a
dart: euen so terryble was the syght wich F
appered. Moyses sayd, I feare & quake.
But ye are come vnto the mount Sion
& to ŷ citie of the liuinge god, the celesti-
all Jerusalē: & to an innumerable sight of
angels & vnto the cōgregaciō of ŷ firste
borne

borne sonnes, which are writtē ī heauē ād to God the iudge of al, and to ẏ spre-
tes of iust and parfecte men, and to Je-
sus the mediator of the new testament,
and to the sprincklyng of bloude ẏ spea
keth better then the bloud of Abel.

Se that ye dyspyse not him that spea
keth. For yf they escaped not which refu-
sed hym that spake on earth: moch more
shall we not escape, yf we turne awaye
frō him that speaketh frō heauen: who-
se voyce then shouke the earth, and now
declareth saynge: yet once more will J
shake, not the earth only/but also heauē.
No dout that saue that he saith, yet on-
ce more, sygnifyeth the remouyng away
of those thinges whiche are shaken, as
of thinges which haue ended their cour-
se: that the thinges whiche are, not sha-
ken, may remayne.

Wherfor if we receaue a kigdome whi-
che is not moued we haue grace, wherbi
we maye serue god and please hym with
reuerence and godly feare. For our god
is consumynge fyre.

The notes.

a ✱ This text maketh not agaynst repentaunce that is done in season. Esau repented to late, and therfore profited not. When sentence of iudgement is geuen then hath repentance no place. The dampned in hell shal wepe and repent, but in vayn: for then is ẏ tyme of repentinge paste. The blessynge whych Jsaac gaue was vndoubted, done by the inspyratiō of the holy gooste, & geuen in steade of a determynat sentence, and therfore must nedes be ratyfyed and might not be called agayne, but and if Esau before the blessing geuen had chaunged hys maners & had hertely & ernestly repēted hym, he had surely not bene reproued of God. This shoulde seame to be ẏ very meaning of thys texte. And verely Erasmus maketh a lyke exposycion hereof in hys Paraphrasis. He exhorteth vs vnto loue, to hospitalite, to thynke vpon such as be in aduersite, to maintayn wedlocke to auoyde couetousnes, to make moch of them ẏ preache gods worde, to beware of straunge learnynge to be contente to suffer rebuke with Christ, to be thākeful vnto god, and obedient vnto our heades.

The. xiii. Chapter. ✚

Let brotherly loue cōtynue.
Be not forgetful to lodge
straungers. For therby ha-
ue diuers receaued angels
into their houses vnwares.

A — Our dutie if we wyl haue our parte wt Christ

Remember them that are in bōdes, euē
as though ye were bounde wt them. Be
mindefull of thē which are in aduersy-
tie, as ye which are yet in your bodyes.
Let wedlock be had in peace in all poin-
tes, and let the chamber be vndefiled, for
whore kepers and aduouterers God wil
iudge. Let youre conuersacyon be wt
out couetousnes and be contente with ẏ
ye haue all readye.

For he verelye sayde: ✱ J wyll not fayle — Josu. i. a
thee, nether forsake thee: that we maye — B
boldely saye, the Lorde is my helper, ād
J wyll not feare what man doeth vnto
me. Remembre them whiche haue the o-
uersight of you, wich haue declared vn
to you the word of God, the end of who-
se conuersacion see that ye loke vppon,
and folowe theyr faith:

Jesus Christe yesterdaye and to day
and the same continueth for euer. ⊢
✚ Be not caryed about with dyuers and
straunge learning. For it is a good thi-
ge that the hert be stablished with grace
and not with meates whiche haue not
profited them that haue had theyr pas-
tyme in them. Wee haue an aulter wher
of they maye not eate which serue in the
tabernacle. ✱ For the bodyes of those — C
beastes whose bloude is broughte into — Num. xix. a.
the holy place by the hye prest, to purge
sinne, are burnt wtout the tētes. Ther-
fore Jesus to sanctifye the people with
his owne bloud, suffered wtout the ga-
te. Let vs go forth therfore out of the tē — Miche. ii. c.
tes, and suffre rebuke with him, for here
haue we no continuinge Citye: but wee
seke one to come.

For by hym offer we the sacrifyce of
laude alwayes to god that is to saye, ẏ
frute of those lippes which confesse his
name. To do good and to distribut for-
get not, for wyth suche sacrifices god is
pleased. ⊢ ✚ Obeye them that haue the
ouersight of you, submytte your selues
to them. for they watch for your soules,
euen as they that muste geue accompts — D
that they maye do it with ioye, and not
with grefe. For that is an vnprofitable
thinge for you, praye for vs. Wee haue
confidēce because we haue a good con-
science in al thinges, and desyre to lyue
honestly, J desyre you therfor somwhat
the moare aboundauntlye, that ye so do
that J may be restored to you quicklye.
The god of peace that brought agayn
from death our lorde Jesus the greate
shepherde of the shepe throw the bloud
of the euerlastinge testament, make you
perfecte in all good workes, to do hys
wyl, workinge in you, that which is ple-
saunt in his syght throw Jesus Christ.

To

To whome be prayse for euer whyle the worlde endureth: Amen.

I beseche you brethren, suffer ÿ wordes of exhortacyon: for we haue written vnto you in fewe wordes: know ÿ brother Timothe, whom we haue sent frõ vs, with whom (if he come shortelye) I wyl se you. Salute them that haue the ouersight of you, & al ÿ sainctes. They of Italy salute you. Grace be with you all: Amen.

Sent from Italy by Timotheus.

The Epistle of Saynct James.

He exhorteth to reioyce in trouble, to be feruente in prayer wyth stedfast beliefe, to loke for al good thinges from aboue, to forsake al vyce, & thankfully to receaue the worde of god, not onely hearynge it & speakynge of it, but to doo therafter in dede. True relygion or deuocyon what it is.

The first Chapter.

A IAmes the seruaunt of God & of the lorde Jesus Christ,
sendeth gretynge to the .xii.
trybes whiche are scattered
here ãd there. My brethrẽ
counte it exceadinge ioye when ye fal into
diuers temptacions for as muche as ye
knowe how that the tryenge of your faith
bringeth pacience: and let pacience haue
her perfecte worke, that ye maye be perfecte & sounde, lacking nothing.

If any of you lacke wisdom, let hym
aske of God which geueth to al men indifferently, and casteth no man in ÿ teth
and it shalbe geuen hym. But let hym
aske in fayth and wauer not. For he that
douteth is lyke the waues of the sea,
tost with the winde and caryed with violence: Nether let that man thinke that he
shal receaue any thing of the lord. A wauerynge mynded man is vnstable in al his
wayes.
B Let the brother of lowe degre reioyce
in that he is exalted, and the rich in that
he is made lowe. For euen as the floure
of the grasse shal he vanish awaye. The
sunne riseth with heate, and the grasse
witherreth, and his flower falleth awaye,
and the bewtie of the fasshon of it perissheth: euen so shall the rich man perissh
with his aboundaunce.

Happye is the man that endureth in
temptacion, for whẽ he is tryed, he shal
receaue the crowne of lyfe, whiche the
Lorde hath promised to them that loue
hym.

Let no man saye when he is temp- C
ted that he is tempted of God. For
God tempteth not vnto euell, neythere
tempteth he any man. But euerye man
is tempted, drawne awaye, and entised
of his owne concupiscence. Then when
lust hath conceaued, she bringeth forth
sinne, and sinne when it is fynished bringeth forth death.

Erre not my deare brethren. Euery good gifte, and euery perfect gift
is from aboue and commeth downe frõ
the father of lyghte with whome is no
variablenes, nether is he chaunged vnto darckenes. Of hys owne wyll begat
hee vs wyth the worde of lyfe, that wee
should be the first frutes of hys creatures.

Wherfore deare brethren, let euery man, be swift to heare, slow to speake
and slowe to wrath. For the wrathe of D
man, worketh not that which is righteous before god.

Wherfore laye apart al filthines, al
superfluite of maliciousnes, ãd receaue
wyth mekenes the worde that is graffed in you, which is able to saue youre
soules.

And se that ye be doers of the worde
and not hearers onely, deceauing youre
owne selues with sophistrye. For, if any
heare the worde, and doo it not, hee is
lyke vnto a man that beholdeth his bodylye face in a glasse. For as sone as he
hath looked on him selfe he goeth his
waye and forgetteth immediatlye what
his fasshion was. But who so loketh in
the perfecte lawe of lybertie, and contynueth therin (if he be not a forgetful hearer

hearer, but a doar of the worcke ye same
shalbe happy in his dede.

If any man amonge you seme de-
uout, and refrayne not his tonge: but
deceaue hys owne hert, thys mannes de-
uocion is in vaine. Pure deuocion and unde-
filed before god the father, is this: to visit
the fatherles and widdowes in their ad-
uersite, and to kepe hym self unspotted
of the world.

The notes

a * Wound after the hebrues signifyeth hym, which in leauyng the wysdome of the chyldren of this worlde, and the procuring for his owne profet, lyueth a simple lyfe, and without blame. Suche a one was Jacob of whome Genes. xxv. b.

b * In Christ were all lyke good and euen seruauntes eche to other for Christes sake, euery man in his office. And he that taketh more on hym then that of whatsoeuer degre he be of, is a false Christen and an apostata from Christ.

c * God tempteth not unto euell. Almighty god hath euer tempted, and proued hys electe, by trouble and persecution, and by nurtering them wyth outward plages: neuer the les he doth it not unto euel, but for good namely, because he loueth them, and will haue their faith exercised. Thus tempted he Abraham Genes. xxii. And the Israelytes. Deu. viii. As for the temptacion that we praye in the Pater noster to be delyuerd from it is the lust and concupiscense of our flesh wherby we are entised unto euell.

C He forbyddeth to haue any respecte of persons, but to regarde the pore, as well as the ryche, to be louing and mercyful, and not to boaste of fayth where no dedes are: for it is but a dead fayth, where good workes folow not.

The. ii. Chapter.

a Brethren haue not the faith of
oure Lorde Jesus Christ the
Lorde of glory in respecte of
persones. If ther come into
youre company a man with a
golden rynge and in goodly aparell, and
ther come in also a pore man in vyle ray-
mente, and ye haue a respecte to hym that
weareth the gaye clothing, and saie un-
to him, Syt thou here in a good place:
and saye unto the poore, stande thou there
or sit here under mi fote stoll: are ye not
parciall in youre selues, and haue iud-
ged after euyll thoughtes?

Harken my deare beloued brethren.
Hath not God chosen the poore of this
worlde, which are ryche in fayth, and hey-
res of the kingdome whych he promy-
sed to them that loue hym? But ye haue
despysed the poore. Are not the ryche the
which oppresse you, and they which dra-
B we you before iudges? Do not they spe-
ake euil of that good name after which
ye be named.

If ye fulfyll the royall lawe accordynge
to the scripture which saith. Thou shalt
loue thi neyghboure as thy selfe, ye do
well. But yf ye regarde one person mo-
re then another, ye commyt synne, and are
rebuked of the lawe, as transgressours.
Whosoeuer shal kepe the whole lawe, and
yet fayle in one poynt, he is giltie in all.
For he that sayd. Thou shalte not com-
mytt adulterye, sayd also: thou shalt not
kyll.

Though thou do none adulterye, yet
yf thou kyll, thou arte a transgressor of C
the lawe. So speake ye, and so do, as they
that shalbe iudged by the lawe of liber-
tye. For ther shalbe iudgement merciles
to him that sheweth no mercy, and mercy
reioyseth agaynst iudgement.

What auayleth it my brethren, though
a man saye he hath fayth, when he hath
no dedes? * Can fayth saue him? If
a brother or a sister be naked or destitu-
te of dayly foode, and one of you saye un-
to them: departe in peace, god send you
warmnes and foode: not wyth standinge
ye geue them not those thinges which are
nedful to the body: what helpeth it? E-
uen so fayth, yf it haue no dedes, is dead
in it selfe.

Ye and a man might saie: thou hast
fayth, and I haue dedes: shew me thi faith,
by thy dedes: and I wil shewe the my faith
by my dedes: Beleuest thou that ther D
is one God? Thou doest wyll. The de-
uils also beleue and tremble.

Wilt thou understande O thou vayne
man that fayth without dedes is dead?
b * Was not Abraham oure father iusti-
fied thorow workes when he offered I-
saac his sonne upon the aulter? Thou
seyste that fayth wroughte wyth hys
dedes, and through the dedes was the
fayth made parfect: and the scripture was
fulfylled whych sayeth: Abraham beleued
God, and it was reputed unto hym for
righteousnes, and he was called the frein-
de of God. * c * Ye se then how that of
dedes a man is iustified and not of fayth
only. Like wise also was not Raab the har-
lot iustified thorow workes, when she rece-
aued the messingers, and sent them out ano-
ther way? For as the body, without the
spyrete is dead, euen so fayth without dea-
des is dead.

The notes

a ❧ Can fayth saue hym? S. James speaketh not here of true fayth, which by loue is myghtye in operacyon, but of the vayne ymaginacion and opynyon ẏ vnthankful people haue of fayth, and therfore doth he call it dead faith, because theare folowe no good workes after, as there do of the faith that iustifieth in the syght of god.

b ❧ To be iustified here, and all thys Chapter ouer is, to be declared iust, and that before the world, as in Luke the. x. c. And the chyld, not to be made iuste in the syght of god. So that when he sayth, was not Abraham our father iustifyed thorow workes, &c. signifyeth thus much: he was not oure Father Abraham by his workes declared iust, that is, did not his workes declare and shew that he was iust, and were sure tokens of hys ryghtuousnes. It sygnifyeth not that Abraham, was by hys workes made iust before god, reputed rightuous, obtayned remission of synnes, for by fayth he came therby, not by workes, as wytnesseth saynt Paul. Rom. iiii. a.

c ❧ Ye se then that of dedes a man is iustifyed, &c. ẏ is, declared iust, is openlye knowen to be rightuous, euen as by the frutes, the good tre is knowen for good. Otherwyse maye not thys sentence bee interpreted. For there could be nothing be more folysh the this sayinge of saincte James, if a man would be thus interprete it that no man obtayneth remyssyon of synnes: but because hys workes are worthye of so great a benefyte. Thys interpretacion who so speketh forwardly by, vnderstandeth not what remyssion of synnes is, or how the conscience ought to be comforted when it feyth that it bryngeth no workes to god, which are suffycient to please hym. And this interpretacion is cleane contrary to other open sayinges of the scrypture, which teache that remyssyon of synnes commeth frely, as the Psalmyst sayeth. I sayde, I wyll knowledg myne offence and accuse my selfe vnto the Lord. And thou forgauest me the wickednes of my synne. And Rom. iiii. a. To hym that worketh not but beleueth on hym that iustifyeth ẏ vngodly &c. what can be more playnely spoken, than that synnes are forgeuen to a wicked and vngodlye manne that worketh not, that is, not for any of his workes but frely. To conclude, if the gospell forgeue not synnes but for our good workes sakes, for our worthines it differeth nothing from the lawe, it sayeth no more then the lawe. This I truste wyll suffice the good and wyse. For as touchinge them ẏ bring nothing vnto this cause, but a wyll to brawle and chyde, wyll neuer suffer them selues to be satisfied. And yet yf we wold contende by the number of auctorities, this one place of saint James is ouerthrowen with many wytnesses of Paul, if men wil vnderstande by iustificacion alone, ryghte in them both. Therfore when Paule saith, fayth iustifieth vnderstande therby, faith causeth ẏ we be couted iust, reputed rightwes, and ẏ our synnes are not imputed vnto vs, but forgeuen vs for Chrysts sake. When James sayth, ẏ workes iustyfye, he meaneth thus, workes declare vs iuste and shew euidently ẏ we are rightwes. Thus shalt thou make them acorde. Place forbiddeth me here (O reader) rather then true or wyl, els yet would I haue spoken more of thys thing.

❧ What good and euel cometh therow ẏ tonge. The dutie of such as be lerned. The difference betwene ẏ wisdome of ẏ Gospell and ẏ wysdome of the worlde.

❧ The .iii. Chapter

My brethren, be not euery man A
a * master remembringe how
that we shall receaue the more
dampnacion: for in many thinges
we synne al. If a man synne not in
worde, the same is a parfecte man, and
able to tame al the body. Beholde we
put bittes into the horses mouthes that
they shoulde obeye vs, and we turne aboute
al the body. Beholde also the shyppes,
which though they be so great, ad
are driuen of fearce wides, yet are they
turned aboute with a very smal helme,
whither soeuer the violence of the gouernet
wil. Euen so the tonge is a litel mēber,
and bosteth great thinges. B
Beholde how great a thinge a litle
fyre kindleth, and the tonge is fire, and
a world of wickednes. So is ẏ tonge set
amonge oure membres, that it defyleth
the whole bodye, and setteth a fyre all ẏ
we haue of nature ⁊ is it selfe set a fyre
euen of hell.
Al the natures of beastes, ād of birdes,
and of serpentes, and thinges of the
sea are meked and tamed of the nature
of man. But the tonge can no mā tame.
It is an vnruely euil, ful of dedly poysō. C
Therwith blesse we god ẏ father, ⁊ therwith
curse we mē which are made after
the similitude of god. Out of one mouthe
procedeth blessinge and cursinge.
My brethren these thynges ought not
so to be. Doth a fountaine send forth at
one place swete water and bitter alsoe?
Can ẏ figge tre, my brethren, beare olive
beries: other a vine beare figges? So cā
no fountaine geue both salte water and
freshe also. If any man be wise ⁊ endued
wt learning amōge you let him shew
ẏ workes of his good cōuersaciō, in mekenes
that is coupled with * wisdome.
But iff ye haue bitter enuiing ⁊ strife in
your hertes, reioyce not: nether be liers agaist
ẏ trueth: this wisdō descendeth not
from aboue: but is earthy, ⁊ * naturall, ⁊
deuelish. For where enuieng ⁊ strife is,
there is vnstablenes ⁊ al maner of euell
workes. But ẏ wysdō ẏ is frō aboue, is
first pure, the peasable, gentle, ⁊ easy to
be entreated, ful of mercy ⁊ good frutes
wtout iudging, ⁊ wtout simulacion: yea, ⁊
ẏ frute of rightwesnes is sowen in peace,
of them that meyntaine peace.

Naturall, ẏ is all that a man doth wtout the spirit of God.

* He that taketh auethoritie to rebuke other of y wherin he sinneth hymselfe, y same shall haue the greater damnacyon. he must be withoute synne y wyll caste the fyrst stone.
* wisdom. As mekenes & obedyence must be acordynge to the wysdome and worde of god.

Warre and fightyng commeth of voluptuousnes. The frendship of the worlde is enmyte before God. An exhortacyon to fle sclaunder and the vanyte of this lyfe.

The iiii. Chapter.

FRom whence commeth warre
A and fighting amog you: come
they not here hence? euen of
your voluptuousnes, y raig-
gne in youre membres. Ye
lust, and haue not. Ye enuy and haue in
dignacion, and cannot obtayne . Ye
fighte and warre and haue not, because
ye aske not. Ye aske and receaue not, be
cause ye aske a mysse: euen to consume
it vpo your voluptuousnes. Ye aduou-
trers, and wemen that breake matrymo-
nye: knowe ye not howe that the frend-
ship of the world is enmyte to godwarde.
Whosoeuer will be a freende of y worlde,
is made the enemy of god. Ether do ye
thinke that the scripture sayth i vayne,
The * spyrite that dwelleth in you, lus-
B teth euen contrary to enuye: but geueth
more grace.
Submyt your selues to god, and re-
sist the deuil, and he wil flye from you.
Drawe nie to God and he wil drawe nie
to you. Clense your handes ye sinners, &
pourge youre hertes ye wauering myn-
ded. Suffer afflicciōs, sorow ye & wepe.
Let your laughter be turned to mornig,
and your ioye to heuines. Cast doune
your selues before the Lord, and he shal
lifte you vp. Backbite not one another,
brethren. He y * backbiteth his brother, &
he that iudgeth his brother backbiteth y
lawe. But and if thou iudge the lawe,
thou arte not an obseruar of the lawe:
but a iudge. There is one lawe ge-
uer, which is able to saue & to destroye.
What arte thou that iudgest a nother
C man.
Go to nowe ye that saye: to daie and
to morow let vs go in to suche a citie ād
continue there a yeare and bie and sel, &
winne: ād yet can not tel what shal hap-
pen to morowe.
For what thinge is youre lyfe? It is e-
uen a vapoure that apereth for a lytell
tyme, and then vanissheth awaye: For y
ye oughte to saye: yf the Lorde will and
yf we lyue, let vs do this or y. But now
ye reioyce in your boastynges. All suche
reioysynge is euyll. * Therfore to him y
knoweth how to do good, & doth it not,
to hym it is synne.

The notes.

Chrystes spirite (which is in all that be his. Roma. viii.) resisteth hate, enuye and all synne, whose mocion if we folowe, grace encreaseth in vs, and sinnes minishe, and therfore he sayth submit your selues to god.
* He that backbiteth or iudgeth hys brother doth iudge the law to be euell for the law forbiddeth to do so
* He that knoweth and yet doth not is without excuse. For god hath promised no mercye, but to hym that wyll do h.s godly wyll.

He threateneth the wicked riche men, exhorteth vnto pacience, to beware of swearinge, one to knowledge his fautes to another, one to pray for an other, & one to laboure to bringe another to y trueth.

The v. Chapter

GO to now ye ryche mē. Wee-
pe, and howle on your wret- A
chednes that shal come vp-
on you. Youre ryches is cor
rupte, youre garmentes are
moth eaten. Youre golde and youre syl-
uer are cākred, & the ruste of them shal
be a wytnes vnto you, & shall eate you
re fleshe as it were fyre. Ye haue hea-
ped treasure to gether in your last day-
es. Behold y hyre of the labourers whi-
che haue reped doune your feldes (whi-
ch hyre is of you kept backe by fraude)
cryeth: and the cryes of them which ha-
ue reped, are entred vnto the eares of y
Lord Sabbaoth. Ye haue lyued in ple-
asure on the earth & in wantannes. Ye
haue noryshed youre hertes, as in a da-
ye of * slaughter. Ye haue condempned
and haue killed the iust and he hath not
resysted you.
Be pacient therfore brethren, vnto the
commynge of the Lord. Beholde y hus- B
band man wayteth for the precious fru-
te of the earth, & hath long pacience ther
vppon, vntyll he receue * the early and
the latter rayne. Be ye also pacient ther-
fore and settle your hertes, for the com-
minge of the Lorde draweth nye. Grud-
ge not one against another brethren, lest
ye be dampned. Beholde the iudge stan-
deth before y dore. Take (my brethren)
y Prophetes for an ensample of suffe-
ring aduersitie, & of long pacience, whi-
ch spake in the name of the Lorde.

Beholde we counte them happy which endure. Ye haue hearde of the pacience of Job, and haue knowen what ende ÿ Lorde made. For the Lord is very pitifull and mercyfull.

D But aboue al thinges my brethrē, sweare not, nether by heauen, nether by earth, nether by eny other othe. Let youre *yee be yee, & your naye, nay: lest ye faule into ypocrysy. If any of you be euell vexed, let hym praye. If any of you be mery, let him synge Psalmes. If any be diseased amonge you, let hym cal for the congregaciō, & let thē pray ouer hī, & anoynte hī wyth oyle in the name of the Lorde: and ** the prayer of fayth shal saue the sycke, and the Lorde shal rayse him vp: and yf he haue cōmytted synnes, they shalbe forgeuen hym.

† Knowledge youre fautes one to another: ād praye one for another, that ye may be healed. The prayer of a ryghtwis man auaileth much if it be feruent. Helias was a man mortal euen as we are, & he prayed in his prayer that it might not rayne: and it rained not on ÿ earthe by the space of thre yeares and sixe monethes. And he praied againe, and ÿ heauen gaue raine, and the earth broughte forth her frutes.

Brethren if any of you erre from the trueth and another conuert him, let the same knowe that he which conuerted ÿ synner from goynge astraye out of hys waye, shal saue a soule from death, and shal hyde the multitude of synnes.

¶ The ende of the epistle of Saincte James.

The notes.

* Slaughter as when men kyll beastes to make chere wyth all, and as the Jewes did in theyr thanke offeringes &c.

* Two speciall raynes haue they, the one at sowinge tyme, & the other at blowinge tyme, of which if they lacke eyther, all is frutelesse.

* Whether ye saye ye or naye, let it be so. For yf ye haue one thinge in the herte, and another in the mouth or dede, in defaute of gastlyness is ypocrisye or dissimulacyon.

** And the prayer of faith &c. Note the prayer of fayth ascrybeth he the obtaynynge and saluacion, not vnto the anoynting nor to the oyle. Among the Jewes vnto which S. James wrote thys epistle, it was the maner to anoynte the body with oyle, which thing Christ cōmaundeth his apostles to do: & oyle, vnto many diseases, is a wholsome medecine. We, when such annoynting is not in vse, may vnder ÿ name of oyle, vnderstand the office & dutie of charitie in ministryng vnto ÿ sicke, such thinges as he nedeth.

The Epistle of Saincte Judas.

¶ He rebuketh such as being blynded wt their owne lustes, resyst the truth &, ÿ we maye know them the better, he saith they be such as synne bestlye againste nature, & despise rulers &c. He exhorteth vs to edifye one an other to pray in the holy goste to continu in loue to loke for the commynge of the Lorde, & one to helpe and other out of the fyre.

Iudas the seruaūt of Jesus A
Christ, ÿ brother of James.
To them which are called &
sanctified in god the father,
ād preserued in Jesu Christ.
Mercy vnto you and peace and loue bee
multiplyed.

Beloued, when I gaue al dilygence to write vnto you of the common saluacyon: it was nedefull for me to write vnto you, to exhorte you, that ye shuld continually labour in the fayth whiche was ones geuen vnto the saintes. For there are certayne craftely crepte in, of whiche it was written afore tyme vnto such iudgement. They are vngodly and turne ÿ grace of our Lorde god vnto wantonnes, and denye god the onely Lord, and our Lorde Jesus Christ.

My minde is therfor to put you in remembraunce, for as muche as yee ones
knowe this howe that the Lorde (after Num. xiii. B
that he had delyuered the people oute of
Egipt) * destroyed thē which afterward
beleued not. The angels also, which
kepte not their first estate: but lefte their
owne habitacion, he hath reserued i euerlastinge chaines vnder darckenes vnto
the iudgement of the great daye: * euen Gene. xix.
as Sodome and Gomor, and the cytyes about them (which in lyke maner defyled them selues with fornicacyon, and folowed * straunge fleshe) are set forth for an ensample, and suffre the vengeaunce of eternal fyre. Lykewise these dreamers defyle the flesh, despise rulers and speake euell of them that are in auctorytye. C

Yet Michael the Archangel when he stroue agaynste the deuill, and disputed about the bodye of Moyses, durste not geue raylinge sentence: but sayd: the lorde rebuke thee. But these speake euell of those thinges which they knowe not: & what

what thinges they knowe naturally, as beastes which are without reason, in those thiges they corrupt thē selues. Wo be
Nume. xvi. c vnto thē, for they haue folowed ÿ waye of Balaam for lukers sake, * and peryshd in the treason of Core.
These are spottes which of youre kyndnes feast to gether, wyth out feare, fedynge thē selues. Cloudes they are wout water, caryed about of wynde, and trees wout frute at gadrige time, twyse dead ād plucked vp by the rotes. They are the ragynge waues of the sea, fomynge out their awne shame. They are wauoringe starres to whom is reserued the myst of darcknes for euer.
Apoca. i. a
Esaie. iii. a Enoch ÿ seuenth from Adam prophecied before of suche, sayinge. * Beholde, the Lorde shall come wyth thousandes of sayncts, to geue iudgement agaynst all men, and to rebuke all that are vngodly among them of al their vngodly dedes, which they haue vngodly cōmitted, and of all their cruell speakynges, which vngodly synners haue spoke agaynst hym.
C These are murmurers, complayners, walkynge after their awne lustes, whose mouths speake proude thynges. They haue men i greate reuerence because of a vauntage. But ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Jesus Christ, how ÿ they tolde you * that there shuld
1. Tim. iiii. a be begilers in ÿ last time which shulde walke after their awne vngodly lustes. These are makers of sectes fleshlie, hauynge no sprete.
But ye derlye beloued, edifye youre selues in youre moste holy fayth, prayF ing in the holy gost, and kepe your selues in loue of God lokyng for the mercy of oure Lord Jesus Christ, vnto eternall life. And haue compassion of some separatynge them: and other saue with feare, pullynge them out of the fyre and hate the fylthy vesture of the fleshe.
Vnto him that is able to kepe you ÿ ye faule not, an to present you fautlesse before the presence of his glory w ioye, that is to saye, to God oure sauioure, which only is wyse, be glorye, maiestye, dominion, and power, now and for euer. Amen.

The Reuelacion
of sainct John the deuine.

¶ Happie are they ÿ heare the worde of God and kepe it. He wryteth to ÿ seuen congregacions i Asia, seith seuen cādelstickes, a in ÿ middest of them one like vnto ÿ sonne of man.

¶ The fyrst Chapter.

The reuelacion of Jesus Christe, whiche God gaue vnto hi, for to shew vnto his seruauntes thinges which must shortlye come to passe. A
+ And he sent & shewed hi his āgel vnto his seruaūt John, which bare recorde of the worde of God, and of the testamony of Jesus Christ, & of al thinges that he sawe. Happy is he & B that readith, ād they that heare the wordes of the prophesy, and kepe those thinges which are writen therin. For ÿ time is at hand.
John to the. vii. congregacyons in Asia. Grace be wyth you and peace, frō him which is and which was, and which is to come, and frō the. vii. spretes which are present before his trone, and frō Jesus Christ which is a faithful witnes, & fyrst begotten of the dead: and Lorde ouer the kinges of the earth. Vnto hym that * loued vs ād washed vs from synnes in his owne bloude, + and made vs kinges and Prestes vnto god his father be glory and dominion for euermore. Amen. * Beholde he cōmeth w cloudes, and al eyes see him: and they also which persed him. And al kynredes of ÿ earth shal wayle. Euen so: Amen. I am * Al- C pha ād Omega, the beginning and ÿ endinge sayth the Lorde almighty, which is and which was ād which is to come.
I John youre brother and companion in tribulacion, ād in the kingdome and pacience whiche is in Jesu Christe, was in ÿ yle of Pathmos for ÿ worde of God, & for the witnessig of Jesu Christ. I was in the sprete on a sonday, & herd behind me a greate voice, as it had bene of a trompet saieng: I am Alpha and Omega, the fyrst and the laste. That &

selfe wryte in a boke, & sende it vnto ÿ vii congregacions which are in Asya vnto Ephesus, and vnto Smyrna, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake vnto mee. And when I was turned, I sawe seuen golden can-
D delstikes, and in the myddest of the candelstikes one lyke vnto the sonne of mā, clothed with a lynen garment, downe to the grounde, and gird about the pappes with a golden girdle. His head and hys heares were whyte, as whyte wolle, and as snowe: and hys eyes were as a flamme of fyre, and his feete like vnto brasse, as though they brente in a fornace: and hys voyce as the sounde of manye waters. And he had in hys righte hand, vii starres. And out of hys mouthe wente a sharpe two edged sweard. And hys face shone euen as the sunne in hys strength.

E And when I sawe hym, I fell at hys feete, eue as dead. And he layd his right hande vpon me, sayinge vnto me feare not, I am the fyrst and the laste, and am
Cap. ii. b alyue, and was dead. And behold I ā a lyue for euermore, and haue the keys of hel and of death. Wryte therfore the thinges which thou hast seene, ād ÿ thinges whiche are, and the thinges whiche shalbe fulfyled herafter: and the mystery of the. vii. starres which thou sawest in my right hande, And the seauen golden candelstickes. The. vii. starres are the messengers of the: vii. congregacions/and the vii. candelstickes whiche thou sawest are the seuen congregaciōs.

a * Alpha and Omega are letters of the greke tonge. Alpha is the fyrst letter and Omega ÿ laste.
¶ He exhorteth foure congregations to amend, and sheweth the rewardes of hym that ouercommeth.

¶ The. ii. Chapter

B Unto the messenger of the cōgregacion of Ephesus, wryte these thinges, sayth he ÿ holdeth the seuen starres in hys righte hande and walketh in the myddes of the seuen golden candelstickes: I know thy workes and thy laboure, and thy pacience & how thou canst not forbeare them whyche are euil, ād examinedste them which say they are Apostles, and are not: and hast found them lyers and diddest suffre thy selfe. And hast pacience: and for my names sake hast laboured ād hast not fain-
B ted. Neuertheles I haue sūwhat agaist thee, for thou hast left the first loue. Remember therfore from whence thou art fallen, and repent/and do the first workes. Or els I wil com vnto thee shortly, and wil remoue thy cādelstike out of his place, except thou repent. But this ÿ hast because thou hatest the dedes of ÿ * Nicolaytans, which dedes I also hate. Let him that hath eares heare what the spyrete sayth vnto the congregacions. † To him that ouercommeth wyl I geue to eate of the tree of lyfe, which is in the myddes of the Paradise of God.

And vnto the Angel of the congregacyon of Smyrna wryte: These thinges saith he that is first, & the last which was dead and is aliue. I know thy workes, &
C tribulacion and pouerte but thou art ryche: And I know the blasphemy of them which cal them selues Iewes & are not, but are the congregacion of Sathan. Feare none of those thinges which thou shalt suffer. Beholde, the deuil shal caste of you into prison, to tempt you, ād ye shal haue tribulacion, x. daies. Be faithfull vnto the death, and I wil geue thee a crowne of life. Let him that hath eares heare what ÿ spyrite saith to ÿ cōgregacions: He ÿ ouercōeth, shal not be hurte of the seconde death.

And to the messanger of the congregacion in Pergamos wryte: This saith he which hath the sharpe sweard wt two edges. I knowe thy workes and where thou dwellest eue wher Sathās seat is, & thou kepest my name and hast not denied my faith. And i my daies, Antipas was a faithful witnes of mine, which was
D slayn amonge you, where Sathā dwelleth. But I haue a fewe thinges against thee that thou hast there, the that maintaine ÿ doctrine of Balā, which taught
Num. xxiiii in Balake, to putte occasion before the Chyldren of Israell, that they shoulde eate of meate dedicate vnto Idoles, and commit fornycacyon. Euen so haste thou theym that mayntayne the doctrine of the Nycolaytans/whyche thynge I hate.

Nut be converted, or elles I wyll come
unto thee shortly, and wyl fight against
them with the sweard of my mouth. Let
E him that hath eares, here what ỹ sprete
saith unto the congregacions. To him
that overcommeth wyll I geue to eate
Manna that is hid, and will geue him a
white stone, and in the stone a new name
written, which no man knoweth sauing
he ỹ receaueth it.

And unto the messenger of ỹ cōgre-
gacion of Thiatira write. This saith ỹ
sonne of god, which hathe his eyes lyke
unto a flāme of fire, whose feete are lyke
brasse: I knowe thy workes & thy loue,
seruice, & faith, & thy pacience, & thy de-
des, which are mo at ỹ last thē at ỹ first.
F Notwithstanding I haue a few thīges
against thee, * ỹ ỹ sufferest ỹ woman Je-
sabel, which called her self a Prophetisse
iii.Re.xvi.g iiii.Reg.x.b to teache & to deceaue my seruauntes, to
make them commit fornicaciō, & to eate
meates offered up unto idoles. And I
gaue her space to repent of her fornica-
cion, & she repented not. Beholde, I will
cast her into a bedd, & thē ỹ commit fornica-
cion with her, into great aduersite, except
they turne frō their dedes. And I wyll
kil her children wt death. And al ỹ cōgre-
gacions shal know ỹ I am he which se-
Jere.xxvii.b cheth ỹ raines & hertes. And I will geue
unto euery one of you accordynge unto
your workes. Unto you I saye, ād un-
to other of thē of Thiatira as many as
G haue not this lerning & which haue not
knowen the depenes of Sathā (as they
saye) I wil put uppon you none other
burthen, but ỹ which ye haue alredy.
Holde fast til I come, & whosoeuer over
commeth ād kepeth my workes unto ỹ
ende, to hī will I geue power ouer na-
cyons, ād he shal rule thē wt a rodde of
yron, and as the vessels of a potter shall
he breake them to sheuers. Euen as I
receaued of my father, so wyll I geue
him the mornynge starre. Let him that
hath eares, heare what the sprete sayth
to the congregacions.

He instructeth and enfourmeth the Angels of the congregacions, declaringe also the rewarde of them that ouercommeth.

The .iii. Chapter

A AND wryte unto the messenger of
the congregacyon of Sardis:
this saith he that hath the sprete
of God and ỹ .vii. starres. I knowe
thy workes, thou hast a name that ỹ ly-
uest, and thou arte dead. Be awake and
strength the thynges which remayne, ỹ
are redy to dye.

For if I haue not founde thy worcke
perfayte before God. Remember ther-
fore how thou hast receaued and heard,
i.Thessa.v.a ii.Pet.iii.c and holde faste, and repent. * If thou
shalte not watche, I wyll come on thee
as a thefe, and thou shalte not knowe
what houre I wyll come upō the. Thou
haste a feawe names in Sardis, whych
haue not defyled their garmentes, and
they shall walke wt me in white, for they
are worthy. He that overcommeth shal
be clothed in white araye, ād I wyll not
put out his name oute of ỹ boke of lyfe,
and I wyll confesse hys name before my
father, and before his Angels. Let him
that hath eares, heare, what ỹ sprete sai-
eth unto the congregacions.

And wryte unto the tydinges bringer
of the congregacyon of Philadelphia: B
Esay.xxii.h Job.xii.c. this sayth he ỹ is holy ād true, * which
hath the keye of Dauid: which openeth
and no man shutteth, and shutteth and
no mā openeth. I knowe workes. Be-
hold I haue set before thee and opē dore
and no man can shut it, for thou haste
a lytell strength and haste kept my say-
inges: & haste not denyed my name. Be-
holde I make them of the congregacion
of Sathā, whych cal them selues Iewes
& are not, but do lye: Beholde, I will
make them that they shall come & wor-
shippe before thy feete; and shall knowe
that I loue thee.

Because thou hast kept ỹ wordes of my
pacience therfore I will kepe the from ỹ
houre of temptacion, wich wyl come up
on all the worlde, to tempte them ỹ dwel C
upon the earth. Behold I come shortly.
Holde that which thou haste, that no mā
take away thy croune. Him that overcō-
meth, wyll I make a pyllar in thē tem-
ple of my God, & he shal go no more out.

And I will write upon him, the name
of my God, and the name of the cytie of
my God, newe Jerusalem: which com-
meth doune out of heauen from my God
and I wyl wryte upon hī my newe name.
Let him that hath eares, heare, what the
sprete sayth unto the congregacions.

The congregacio of Laodicia. And vnto the messenger of the congre-
gacion which is in Laodicia, write: thys
sayth Amen, the faithfull and true wit-
nes, the begynning of the creatures of
god. I know thy workes that ÿ art ne-
ther colde nor hotte: I wold thou were
colde or hotte. So then because thou art
betwene both/and nether colde nor hot,
I wyl spewe thee out of my mouthe: be-
cause ÿ art ryche and increased wt good-
D nes/and hast nede of nothing and kno-
west not howe ÿ art wretched and myse-
rable, poore, blynde and naked. I coun-
sel thee to bye me golde tryed in the fyre
ÿ ÿ mayest be ryche: and white rayment ÿ
ÿ maiest be clothed. ÿ thy filthye nake-
nes do not appeare: ād anoynt thine eyes
with eye salue, ÿ ÿ mayest see.

* As many as I loue/I rebuke and
chasten. Be feruent therfore and repente.
Beholde I stand at ÿ doore and knocke.
If any mā heare my voice ꝛ opē ÿ dore,
I will come in vnto him and wyl suppe
with him, and he with me. To him that
ouercommeth, will I graunte to syt wt
me in my seate, euen as I ouercame ād
haue sitten with my father, in his seate.
Let hī ÿ hath eares, heare what ÿ spirite
saieth vnto the congregacions.

¶ He seeth the heauē open, and the seat and one sit-
ting vpon it, and xxiiii. seates about it with xxiiii.
elders sittinge vpon them, ꝛ foure beastes praysing
god daye and nyght.

¶ The .iiii. Chapter.

A After this I loked, ꝛ beholde
a doore was open in heauē,
and the first voyce which I
herde, was as it were a trō-
pet talkinge with me which
sayde: come vp hidder, and I will shew
thee thīges which must be fulfilled here
after. And immediatly I was in ÿ spirite,
and beholde a seate was put in heauen,
and one sate on the seate. And hee
that sate, was to loke vpon, like vnto a
iasper stone: And ther was a raynebow
Raynbowe aboute the seat, in sight like to an eme-
ralde. And aboute the seate were .xxiiii.
B seates. And vpō the seates .xxiiii. elders
sittinge, clothed in white rayment, and
had on their heades crounes of golde.
And out of the seate proceded lyghte-
Seuen lāpes nynges, and thunderinges, and voices ꝛ
there were .vii. lampes of fyre, burning
before ÿ seate, which are ÿ .vii. spirites of
God. And before the seate there was a
see of glasse lyke vnto a Christall, and in
the myddest of the seate, and rounde a- C
boute the seate were foure beastes ful of
eyes before and behinde, and the fyrste
beaste was lyke a lyon, the second beaste
lyke vnto a calfe, and the thirde beaste
had a face of a man, and the fourth beast
was lyke vnto a flyinge egle. And the
iiii. beastes had eche one of them .vi. win-
ges aboute hym, and they were ful of ey- Esay. vi.
es within, and they had no rest daye ne-
ther night: saying. Holy/holy, holy, Lord
god almighty, which was and is, and
is to come.

And when those beastes gaue glorye
and honour and thankes to him that sa- D
te on the seate/which lyueth for euer/ād
euer, the .xxiiii. elders fell downe before
him that sate on the trone and worship-
ped him that lyueth for euer, ꝛ cast their
crownes before the trone sayinge, thou
art worthy Lord to receaue glorye, and
honour ād power, for thou hast created
all thinges, and for thy willes sake they
are, and were created.

¶ He seeth the lambe opening ÿ boke, and therfore
the foure beastes, ÿ .xxiiii. elders, ꝛ the angels prayse
the lambe, and do him worship.

The .v. Chapter.

And I sawe in the right hande of
him that sate in the trone, a boke A
writen within, ꝛ on the backsyde The boke
sealed with seauen seales. And I sawe a sealed wt .vii
stronge angell which cried with a lowde seales.
voice: Who is worthy to open the boke,
and to lose ÿ seales therof. And no man
i heauē ner i earth nether vnder ÿ earth,
was able to open the boke, nether to loke
theron. And I wepte muche, because no
man was founde worthy to open and to
rede the boke/nether to loke theron.
And one of the elders sayde vnto me: B
wepe not: Beholde a lyon beinge of the A lyon obteined to open
tribe of Iuda, the roote of Dauid, hath the boke.
obteined to open ÿ boke, ꝛ to lose ÿ .vii.
seales therof, And I beheld, ꝛ lo/in the
myddest of ÿ seat ꝛ ÿ .iiii. beastes ꝛ in the
middest of the elders stode a lambe as
though he had ben killed, which had se-
uen hornes and seuen eyes which are the
spirites of God sent into al the worlde.
And he came and toke the boke oute of ÿ
ryght hande of him that sate vpon the
seate

C seate.
And when he had taken the boke, ÿ.iiii.
beastes and.xxiiii.elders fel doune befo-
re the lambe, hauyng harpes and golde
vialles ful of odoures, which are ÿ pray-
ers of saynctes and they sõge a newe sõ-
ge sayinge: thou art worthy to take the
boke/ and to open the seales therof: for
thou waste kylled, and haste redemed vs
by thy bloud out of al kynredes, and tõ-
ges, and people, and nacions, and haste
made vs vnto oure God, kynges and
prestes, and we shal raigne on the earth.
* And I behelde, and I hearde ÿ voyce
D of many angels about ÿ trone, & about
Apoc.i.a. i.Pet.ii.b. Dani.vii.c the bestes and the elders, and I hearde
thousande thousandes, sayinge with a
lowde voyce: Worthy is the lambe that
was kylled to receaue power, and ry-
ches, and wysdome, ãd strength, and ho-
nour/ & glory, & blessing. And al the crea-
tures which are in heauen, & on the earth
& vnder the earth & in the sea, & al that are
in them, heard I sayinge: blessinge, ho-
nour glory, and power be vnto him that
sitteth vpon the seate, and vnto ÿ lambe
for euermore, & ÿ.iiii. beastes sayd: Amé,
And the.xxiiii. elders fell vpon their fa-
ces, and worshipped him that liueth for
euermore.

¶ The lambe openeth the.vi. seales and many thin-
ges folowe the openinge therof.

The.vi. Chapter.

A
One opened the seale AND I sawe when the lambe ope-
ned one of the seales/ ãd I hear-
de one of the.iiii. bestes saye, as
it were the noyse of thunder, cõ-
me & se: & I sawe. And behold ther was
a whyte horsse, & he that sat on him, had
White horse a bowe, and a Croune was geuen vn-
to him, and he went forth conqueryng &
for to ouercome. And when he opened ÿ
seconde seale, I herde the seconde beast
saye: come and se. And ther went out ã-
other horsse that was red, & power was
Reed horse. geuen to him ÿ satte theron, to take pea-
ce frõ the earth, and that they shuld kyll
one another.* And ther was geuẽ vn-
to him a great swearde,
And when he had opened the thirde sea-
le, I herde the thirde beast saye come &
Blackhorse se. And I beheld and lo a blacke horsse
and he that sate on hym had a payre of
balances in hys hande, And I hearde a
voyce in the myddest of the.iiii. beastes B
saye: a measure of wheat for a peny, and
iii. measures of barley for a peny: & oyle
& wine se ÿ hurt not. And when he ope-
ned the fourth seale, I hearde the voyce
of the fourth beast saye, come and se, &
I loked, and beholde a grene horsse, ãd Grene horse
his name that sate on him, was deathe
and hell folowed after him, and power
was geuen vnto them ouer the fourthe
parte of the earth to kyll with swearde,
and with honger and with deth that cõ-
meth of vermen of the earthe.
And when he opened the fift seale, I C
sawe vnder ÿ aulter the soules that we- Soules vnder ÿ alter.
re kylled for the worde of god, and for ÿ
testimony which they had, and they cry-
ed with a loud voyce sayeng: how longe
tariest thou Lorde holy and true to iud-
ge and to auenge our bloude on them
that dwel on the earth? And longe white
garmentes were geuen vnto euery one
of them. And it was sayde vnto them ÿ Esay.li.b
they shoulde reste for a lytle season vn-
tyl the numbre of theyr felows and bre-
thern, and of thẽ ÿ shoulde be kylled as D
they were, were fulfylled.
And I behelde when he opened the.vi.
seale, and lo ther was a great earthqua-
ke, ãd the sunne was as blacke as sacke
cloth made of heare, ãd the moone wax-
ed euen as bloud, and the starres of he-
auen fel vnto the earth euen as a figge
tre casteth from her her figges, when
she is shaken of a myghtye wynde. And
heauen vanished awaye, as a scrol, whẽ
it is rolled together. And al mountaines
and Iles were moued out of theyr pla-
ces, and the kinges of the earth, and the
great men and the rich men, and the che-
fe captaynes and the myghtye men, and
euery bondman and euery free man, hyd
them selues in dennes and in rockes of ÿ
Osee.x.b Luc.xxiii.d hylles, * and sayde to the hylles and roc-
kes fall on vs. and hide vs from the pre-
sence of hym that sitteth on the seate/ ãd
from the wrath of the lambe, for the gre-
at daye of his wrathe is come, and who
can endure it.

¶ He sheweth the seruauntes of god sealed in theyre
foreheades out of all nacions, and people, which
though they suffre trouble/ yet the lambe fedeth thẽ,
leadeth them to the fountaynes of lyuing waters, &
god shall wype away all teares from theyr eyes.

The.vii. Chapter.

A AND after that, I sawe .iiii.
angels stand on the .iiii. cor-
ners of the earth, holding the
.iiii. wyndes of the earth, that
the wyndes shoulde not blo-
we on the earthe, neyther on the sea, nei-
ther on any tree. ✝ And I sawe another
angel ascende from the risinge of the sō-
ne: which had the seale of the lyuig god,
and he cried with a loude voyce to the .iiii.
angeles: to whome power was geuen to
hurte the earth and the sea, sayinge: hurt
not ẏ earth, nether the sea, nether trees,
tyl we haue sealed the seruantes of oure
god in theyr forheades.
B And I hearde the numbre of theym
which were sealed an. C and .xliiii. M.
of all the trybes of the Chyldern of Is-
raell. Of the tribe of Juda were sealed.
.xii. M. Of the tribe of Ruben were sea-
led .xii. M. Of the tribe of Gad were sea-
led .xii. M. Of the tribe of Aser were sea-
led .xii. M. Of ẏ tribe of Neptalim were
sealed .xii. M. Of the tribe of Manasses
were sealed .xii. M. Of the tribe of Sy-
meon were sealed .xii. M. Of the tribe of
Leuy were sealed .xii. M. Of the trybe
of Isacar were sealed .xii. M. Of the tri-
be of zabulon were sealed .xii. M. Of the
tribe of Joseph were sealed .xii. M. Of
the tribe of BenJamin were sealed .xii.
thousand.
C After thys I behelde, and lo a great
multitude (whiche no man coulde num-
bre of all nations and people, and ton-
ges) stode before the seate and befor ẏ
lambe, clothed with long whyte garmē-
tes, ād palmes in theyr handes, and cri-
ed with a loude voyce, sayinge: saluaciō
be ascribed to him that sitteth vpon the
seate of oure God, and vnto the lambe/
And al the angels stode in the compas
of the seate and of the elders, and of the
.iiii. beastes, and fell before the seate one
their faces, and worshipped god/ saying
Amen: Blessinge, and glory, wisdome, &
thanckes, and honoure, and power, and
myght, be vnto oure God for euermore.
Amen.
D And one of the elders answered say-
inge vnto me: what are these which are
arayed in longe white garmentes, and
whence came they? and I sayde vnto hī:
Lorde thou wottest. And he sayde to me:
these are they which came oute of greate
tribulacion, and made theyr garmentes
large, ād made them whit/ in the bloud
of the Lambe: therfore are they in the
presence of the seate of God/ and serue hī
daye and night in his temple, and hee ẏ
sitteth in the seate wyll dwell amounge
them. They shall honger nomore, nether
thurst, nether shal the sunne lyght on thē
nether any heate. for the lambe which is
in the myddest of the seat, shal feede thē
and shall leade them vnto fountaynes/
of lyuing water, and shall wype away al
teares from theyr eyes.

The notes.

✝ Angel is a greke word and signifieth a messenger.
And al ẏ Angels are called messengers, because they
are sent from God to man on message: euē so prophe-
tes, preachers and the prelates of ẏ churche, are cal
led Angelles: that is to say messengers, because theyr
office is to bringe the message of God vnto ẏ people.
The good angelles here in this boke are the true bis-
shoppes and preachers, and the euel angels are the
heretykes and false prophetes which euer falsifye
gods worde, wyth which the churche of Christ shal-
be thus myserably plaged vnto the ende of ẏ world,
as is paynted in these fygures.

¶ The seuenth seale is opened, ther is silēnce, i heu-
en, ẏ foure Angels blowe their trompettes, & great
plages folow vpon the earth

¶ The .viii. Chapter.

AND when he had opened the
seuenth seale, ther was sylē- A
ce in heauen about the space
of half an hour. And I saw
angels standing befor god/
and to them were geuen seuen trompet-
tes. And another angell came, and stode
before ẏ aulter hauing a golden sencer, &
much of odoures was geuen vnto him/
that he should offre of the prayers of all
saincts, vpon the golden aulter, whiche
was before the seate. And the smoke of
the odoures whiche came of the prayers B
of al Sainctes ascended vp before God,
out of the angels hand. And the Angell
toke the censer and fylled it wyth fyre of
the aulter, and cast it into the earthe, and
voyces were made, and thundringes, ād
lightenynges, and earthquake.
And the seuen angels whiche had the
.vii. trompettes prepared them selues to
blowe. The fyrst angell blewe, and there
was much hayle and fyre, which were mī-
gled with bloud and they were cast into
the earth: and the thyrde parte of trees
was brente, and all greane grasse was
brent. And the second Angell blewe: and
as it were a great mountayne burninge
wyth

with fyre was caste into the sea, and the thirde parte of þ sea tourned to bloude, and the thyrd parte of þ creatures whiche had lyfe/dyed, and the thirde part of shippes were destroyed.

D And the thirde Angel blewe, and ther fel a greet starre from heauen burning as it were a lampe/and it fell into the thirde parte of the ryuers, and into fountaines of waters, and the name of the starre is called wormwod: & þ third part was turned to wormwod. And many men died of the waters because they were made bytter. And the fourth Angel blew, & þ thirde parte of þ sunne was smitten, ād þ thirde parte of the moone, and the third parte of starres: so that the third parte of thē was darkened. And þ daye was smytten þ the thyrde part of it shulde not shyne, & lyke wise the nyght. And J behelde & herde an Angell flying thorow the myddes of heauen, sayinge with a lowde voice: Woo, woo, woo to þ inhabiters of þ erth, because of the voyces to come of the trompe of the .iii. Angels which were yet to blowe.

The fifth & syxte Angel blewe their trompettes, þ starre falleth from heauen: the locustes come out of þ smoke. The fyrst woo is paste: þ foure Angels that were bounde are lowsed, & the third part of mē is kylled.

The .ix. Chapter.

A And the fyft Angell blewe, & sawe a starre fall from heauē vnto þ erth. And to him was geuen the kaye of the bottōlesse pyt. And he opened the bottomlesse pyt/and ther arose þ smoke of a great fornace. And the sun and the ayer were darckned by the reason of the smoke of þ pyt. And there cāe out of the smoke locustes vpō the earth, and vnto them was geuen power as the scorpiōs of the earth haue power. And it was commaunded thē, that they shulde not hurt the grasse of the erth: nether any grene thynge: nether any tree: but only those men which haue not the seale in their forheades. And to thē was commaunded that they shuld not kil thē, but that they shulde be vexed .v. monethes, and their payne was as the payne that cometh of a scorpion, when he hath stonge a man. And in those dayes shall mē seake death, and shall not finde it, & shal desyre to dye, and deathe shall flye frō them.

B And the symilitude of þ locustes was like vnto horsses prepared vnto battail, and on theyre heades were as it were crounes, lyke vnto golde: and their faces were as it had bene the faces of mē. And they had hearre as þ hearre of wemen. And their teeth were as the teeth of lyons. And they had habbergions as it were habbergions of yron, and the sounde of charettes when many horsses runne to gether to battayle. And they had tayles lyke vnto scorpyons, and there were stynges i their tailes. And their power was to hurt mē .v. monethes. And they had a kyng ouer them, which is þ angell of the bottomles pyt, whose name in the Hebrew tong is Abadon: but i the Greke tong, Apollion. One woo is past, and behold two woos come after this.

Abadon/Apollion, that is to saye a destroier

And the syxte Angel blewe, and J herde a voyce from the .iiii. corners of þ golden aulter, which is before God, saying to the syxte Angel, which had þ trōpe: Loose the .iiii. Angelles which are bounde in the greate ryuer Euphrates. C
And the .iiii. Angelles were losed which were prepared for an houre, for a daye/for a moneth, and for a yeare, for to slea the .iii. part of men. And the numbre of horsmē of warre were .xx. tymes .x. M. & J herde the numbre of them: and thus J sawe the horses in a vision, and them þ satt on thē, hauyng fyry habbergions of a Jacincte coloure/ and brimstonne, and the heades of the horses were as þ heades of lions.

And out of their mouthes went forth fyre and smoke and brimston: and of these thre was the .iii. Parte of men kylled/that is to say of fyre ād smoke and brimstone, which procedid out of þ mouthes, and theyr tayles were lyke vnto Serpentes, and had heedes, and with them they did hurte: And the remnaunte of þ men which were not kylled by these plages repented not of the dedes of theyre handes, that they should not worshippe Deuelles an Jmages of goulde, and syluer, and brasse, and stone, and of D

Esay.11.b

wood which nether can se, nether heare,
nether go. Also they repented not of ther
murther, and of theyr sorcery, nether of
their fornicacion nether of theyr thefte.

The angel hath the boke open: he sweareth þ there
shalbe no more tyme, he geueth þ boke vnto John
which eateth it vp.

The .x. Chapter.

A AND I sawe another mighty
angell come down from he-
auen clothed with a cloude,
and the raynebowe vppon
hys heade. And his face as
it were the sunne/ ād hys fete as it were
pyllers of fire, and he had in his hande
a lytle boke open: & he put his right fo-
te vpon the sea, and his lyft foote on the
earth. And cried with a loude voyce, as
when a lyon roareth. And when hee had
cryed/seuen thunders spake theyr voy-
ces. And when the seauen thunders had
B spoken theyr voyces, I was aboute to
wryte. And I herde a voyce from heauē
sayinge vnto me, seale vp those thinges
which the vii. thunders spake, and wryte
them not.
And the aungell which I saw stand vp
on the sea, and vppon the earth, lyfte vp
his hande to heauen, and sware by him
that lyueth for euermore, whiche created
heauen, and the thinges that therin are,
and the sea, and the thinges which ther-
C in are, that there should be no lenger ty-
me: but in the dayes of the voyce of the
seuenth angel, when he shall beginne to
blowe: euen the mistery of god shalbe fy-
nished as he preached by hys seruaun-
tes the Prophetes.
And the voyce which I herde from hea-
uen spake vnto me agayne and sayde: *
go, and take the lytle boke which is opē
in the hande of the angel which standeth
vpon the sea, and vpon the earthe. And
I wente vnto the aungell, and sayde to
hym: geue me the lytle boke, and he say
D de vnto mee: take it, and eate it vp, and
it shal make thy belly bytter, but it shall
bee in thy mouth as swete as hony. And
I toke the lytle boke out of his hande, &
eate it vp, & it was in my mouth as swete
as hony, & as sone I had eaten it my be-
ly was bitter, and hee sayde vnto me: þ
must prophecy againe among the peo-
ple: and nacions, and tonges and to ma-
ny kinges.

The temple is measured. The ii woo is past.

The .xi. Chapter.

AND then was geuen me a re- A
de, like vnto a rod, & it was
sayde vnto me: Ryse & mea-
te the temple of God, and þ
aulter, and them þ worship
therin, and the quere which is wt in the
tēple, cast out and meate it not: for it is
geuen vnto the Gentyles, & þ holy cytie
shall they treade vnder foote. xlii. mone-
thes: ād I wyl geue power vnto my two
wytnesses, & they shall prophesy a thou-
sand/two hundred and lx. daies, clothed
in sack cloth. These are two olyue trees,
and two candelstyckes, standinge before
the God of the earth.
And yf any mā wyl hurt thē, fire shal pro-
cead out of their mouthes, and consume
their enemies. And yf any man will hurt
thē thys wyse muste he be kylled. These
haue power to shut heauen, that it rayne B
not in the daies of their prophesieng:
And haue power ouer waters to turne
them to bloud, and to smyte the earth wt
all manner plages, as oftē as they wyl.
And when thy haue fynyshed their testi-
mony, the beast that came oute of þ bot-
tomlesse pyt, shall make warre agaynst
them and shal ouercome them, and kyl-
le them. And their bodyes shall lye i the
stretes of the great cytie, wich spiritual-
ly is called Zodom & Egypte, where our
Lorde was crucifyed.
And they of the people, and kinreds, ād
tonges, and they of the nacions shal see
theyr bodyes .iii. dayes and an halfe, and
shall not suffre their bodyes to be put in
graues: and they that dwel vpō þ earth
shall reioyce ouer theym/and be gladde,
and shal sende giftes one to another for
these to Prophetes, vexed thē that dwele
on earth.
And after iii. dayes and an half, the C
sprete of lyfe from God, entred into thē.
And they stode vp vpon their fete: and
great feare came vpon them which saw
them. And they herde a great voice frō
heauen, sayinge vnto them, Come vp
hydder. And they ascended vp into hea-
uen in a cloude, and their enemyes sawe
them. And the same houre was ther a
great earthquake, & þ tenth parte of the
cytie

cytie fel, & in the earthquake were slaine
names of men seuen. M. and the remnaunt
were feared, and gaue glory to god of he=
D auen. The second woo is past, & beholde
the thirde woo wil come anone. And the
seuenth angel blewe/ & there were made
great voyces in heauen, sayeng: the kyngdo=
mes of this world are oure lordes & hys
Christes, & he shal raigne for euer more.
And ye .xxiiii. elders, which sit befor god
on their seates, fel vpon there faces: and
worshipped god saiyng: we geue ye than=
kes Lorde god almightye: which arte and
wast, and arte to come/ for thou hast re=
ceaued thy great might and hast rayg=
ned. And the nacions were angry, & thy
wrath is come, and the time of ye deade yt
they shulde be iudged, and that thou shul=
dest geue rewarde vnto thy seruauntes
the Prophetes and Saintes, & to them yt
feare thy name smal and great and shul=
dest destroy them, which destroy ye earth.
And the temple of God was opened in
heauen, and ther was seene in his temple
the arcke of his testament: and there fo=
lowed lyghtenynges, and voyces/ and
thondrynges and earthquake, and much
hayle.

The seuenth angel, bloweth his trompet. There appeared in heauen a woman clothed with ye sunne: Michael fyghteth wyth the dragon, which persecuteth the woman.

The .xii. Chapter.

A And there appeared a great
wonder in heauen: A woman
clothed with the sunne, and
the moone vnder her fete, &
vpon her head a crowne of
.xii. starres. And she was with childe, and
cryed trauelyng in byrth, and payned re=
dy to be delyuered. And ther appeared a=
nother wonder in heauen, for beholde a
great red dragon hauynge seuen hea=
des, and ten hornes and crounes vpon
his heades: and hys tayle drue ye thyrde
parte of the starres, and cast them to ye
earth.
B And the dragon stode before the wo=
man, which was ready to be delyuered:
for to deuoure her childe as sone as it
were borne. And she brought forth a man
childe, which shulde rule all nacyons wt
a rode of yron.
And her sonne was taken vp vnto God
and to his seate. And the woman fled in
to wyldernes, wher she had a place pre=
pared of God that thei shuld feade her
there a .M. ii. hundred and .lx. dayes.
And ther was a great battayl in he=
auen, Michaell and his Angels fought G
with the dragon, and the dragon fought
and his angles, and preuayled not: ne=
ther was their place founde any more in
heauē. And the great dragon, that olde
serpente called the deuyll and Satha=
nas was cast out. Which deceaueth al ye
worlde. And he was cast into ye earth and
hys angelles were cast out also.
And I hearde a lowde voyce sayin=
ge: in heauen is now made saluacyon &
strengthe & ye kyngdome of oure God/
and the power of his Christ. For he is
cast doune which accused them before
God daye and nyght. And they ouerca=
me him by the bloud of the lambe, and by
the worde of their testimony, & they lo=
ued not their lyues vnto ye death. Ther= D
fore reioyce heauens/ and ye that dwelle
in them. Wo to the inhabiters of the
earth, and of the sea: for the deuyl is cō=
doun vnto you which hath great wrath
because hee knoweth that he hathe but
short tyme.
And when the dragon sawe, that he
was cast vnto the earth, he persecuted ye
woman, which brought forth ye man chyl=
de. And to ye womā were geuē two wyn=
ges of a great egle, that she myght flye
into the wildernes, into her place, where
she is nourished for a time, tymes, & hal=
fe a time, from the presēce of the serpēt.
And the dragon cast out of hys mouthe
water after the woman as it had be=
ne a ryuer, because she shuld haue bene
caught of ye flood. And ye earth holped ye
woman, & the earth opened her mouth &
swalowed vp ye ryuer, which ye dragon
cast out of his mouth. And the dragon
was wroth with the woman: and went
and made warre with ye remnaunt of hyr
sede, which kepe the commaundemen=
tes of god/ and haue the testimony of Je=
sus Christ. And I stode on ye sea sande.

A beast ryseth out of ye sea wyth seuen heades and ten hornes. Another beast commeth out of the earth with two hornes.

The .xiii. Chapter

AND I sawe a beast ryse out
of the sea, hauing seuē hea-
des, and ten hornes, and vp
3 on hys hornes. x. crownes, &
vpon his heade the name of
blasphemy. And the beaste which I sawe
was lyke a catte of the mountayne, and
hys feete were as the fete of a beare, &
his mouth as the mouth of a lyon: and ẏ
dragon gaue him his power and hys se-
ate, and great auctoritie, and I sawe o-
ne of his heades as it were wounded to
death, and hys deadly wound was hea-
led. And al the worlde wondred at the
beaste, and they worshipped the dragon
whych gaue power vnto the beaste, and
they worshypped the beast sayeng: who
is like vnto ẏ beast? who is able to war-
B re with hym?
And ther was geuen vnto him a mouth
that spake greate thinges and blasphe-
myes, and power was geuen vnto hym/
to do. xlii. monethes. And he opened his
mouth vnto blasphemye agaynste god
to blaspheme hys name and hys taber-
nacle/ and them that dwell in heauen.
And it was geuē vnto hi to make war-
re wyth the Saynctes, ād to ouercome
them. And power was geuen hym ouer
all kinred, tonge, and nacion. and all ẏ
C dwell vppon the earthe worshipped him:
whose names are not written in the boke
of lyfe of the lambe, which was killed frō
the beginninge of the world. If any mā
haue an eare let him heare: * he that le-
deth into captiuitie, shall go into capti-
uitie: * he that kylleth wt a swearde must
be kylled with a swearde. Here is the pa
cience/ and the fayth of ẏ saynctes
And I behelde another beaste com-
ming vp out of the earth, and he had two
hornes lyke a lambe, and he spake as did
the dragon. And he did all that the first
beaste coulde do, in his presence, and he
caused the earth and them which dwell
therin, to worship the fyrste beaste, who-
se deadly wounde was healed, ād he did
greate wonders, so that he made fyre co-
me downe from heauen in the sighte of
men, And deceaued them that dwelte in
D the earth by the meanes of those sygnes
whych he had power to do i the syght of
the beast, sayinge to them ẏ dwell on ẏ
earth: that they should make an ymage,
vnto the beast, which had the wound of
a swerde, and did lyue.
And he had power to geue a spirete to ẏ
beast/ and ẏ the image of the beast shuld
speake, and shuld cause that as many as
wolde not worship the image of the beast
shulde be killed. And he made al both
smal and great, riche and pore, fre and
bonde, to receaue a marke in their right
handes or in their forheades. And that
no man myght bie or sel, saue he ẏ had ẏ
marke or ẏ nāe of the beast, other ẏ nom
ber of his name. Here is wisdome. Let
him that hath wyt counte the nombre of
the beast: For it is the nomber of a man,
and his nomber is sixe hundreth three
score and syxe.

By this tyme are figured false prophetes, as to saye, Esay. ii. c

Apo. xiii. Math. xxvi. Gene. ix. a. Mat. xxvi

¶ The lambe standeth vpon the mount Sion and ẏ vndefyled congregacion wyth hi: The angel exhorteth to the feare of God and telleth of the fall of Babylon:

The. xiiii. Chapter. +

AND I loked, and lo a lambe
stode on the mount Sion, &
A with him an. C. ād xliiii. M
hauynge his fathers name,
written in their forheades.
And I herde a voice from heauē, and ẏ
sounde of many waters, and as ẏ voice
of a great thunder, And I hearde the
voice of herpers herpinge wt their har-
pes.
And they songe as it were a newe songe,
before the seate, and before the foure bea
stes, and the elders/ and no man coulde
B learne that songe, but the hundred and
xliiii. M. which were redemed from the
earth. These are they/ wich were not de-
fyled wt wemen/ for they are virgyns.
These folowe the lambe whither soeuer
he goeth. These were redemed frō men
beynge the fyrste frutes vnto God and
to the lambe, and in their mouthes was
found no gyle. For they are wt out spot
before the trone of God. +
C And I sawe an angell flie in the
middest of heauen hauinge an euer-
lasting gospell, to preache vnto them ẏ
sit and dwel on the earth, and to al naci-
ons, kinreds, and tonges and people, sa
ying with a lowde voyce: * Feare God,
and geue honour to hym, for the houre
of his iudgement is come: and worship
hym that made heauen and earth, and
the sea, ād fountaines of water. And the
re folowed an nother angell, sayinge: *

esaye. xxi. c / Ieremi. li

Ioell. ii

Esaye.xxi.c. Jere.li.a. Babilon is fallen, is fallen, that great cy
te, * for she made all nacyons drynck
of the wyne of her fornycacion.
And the thyrd angell folowed them
C sayinge with a lowde voice: If any mā
worshyppe the beast and hys ymage, and
receaue his marke in his forhed, or i hys
hande, the same shall drinke the wine of
the wrath of God, which is powred in yͤ
cuppe of his wrath. And he shallbe pu-
nysshed in fyre ād brymston, before yͤ ho-
ly angels, and before the lambe.
And the smoke of their tormente as-
cendeth vp euermore. And they haue no
rest daye nor night, which worshyppe yͤ
beast and his ymage, and whosoeuer re-
ceaueth the prynt of hys name. Here is yͤ
pacience of saynctes. Heare are they that
kepe the commaundmentes and yͤ fayth
of Jesu.
And I heard a voyce frō heauen sayin-
ge vnto me: wryte. Blessed are the dead
whych here after dye in the Lorde, euē
so sayth the sprete: that they maye rest
from their laboures, but their workes
shall folowe them.
And I loked and beholde a whyte clow
de / ād vpon the clowde one syttynge ly-
ke vnto the sonne of mā, hauinge on his
head a golden crowne, and in his hande
a sharpe sikle. And another Angell came
out of the temple, cryinge wyth a low-
de voyce to him that sate on the clowde.
Joell.iii.c. * Thrust in thy sikle and repe for yͤ ty-
D me is come to reape, for the corne of the
earth is ripe. And he that sate on yͤ clow-
de, thrust in hys sykle on the earth, and yͤ
earth was reaped.
And another Angell came out of yͤ tem-
ple, whiche is in heauen / hauinge also a
sharpe sykle. And another Angel came
out from the the aultre, which had pow-
er ouer fyre, & cryed wyth a lowde crye
to hym that had the sharpe sykle, and
sayde: thrust in thy sharpe sykle, & gad-
der yͤ clusters of the earth, for her gra-
pes are rype. And the Angel thrust i hys
sykle on the earth, ād cut downe the gra-
pes of the earth, ād cast them into yͤ gre-
ate wynefat of the wrath of God, and yͤ
wynefat was troden wyth out the citie &
bloud cāe out of yͤ fat, euen vnto yͤ hors
brydles by yͤ space of a thowsande and
vi. C. furlonges.

C Ye seuen Angels hauinge seuen viales full of wrath.

The.xv. Chapter.

AND I sawe another sygne i
heuen great & merueilous:
vii. Angels hauynge the se-
uen laste plages, for in the A
is fulfilled yͤ wrath of God.
And I saw as it were a glassye sea, min-
gled with fyre: and them that had gottē
victory of the beast / and of his ymage /
& of his marke, ād of the nombre of his
name stand on the glassye sea hauynge
the harpes of God, and they sounge the
songe of Moyses the seruaunt of God, &
the songe of the lambe, saying. Great &
marueilous are thy workes: * Lord god
almyghty, iuste and true are thy wayes B
kynge of saynctes. Who shal not fea- Jeremy.x.b.
re o Lorde, and glorify thy name: For yͤ
only art holy, ād all gentyles shall come
and worshyp before thee, for thy iudge-
mentes are made manifeste.
And after that, I loked / and beholde
the temple of the tabernacle of testimoni
was open in heauen, and the seuen an-
gels cāe out of yͤ tēple, wich had yͤ seuen
plages, clothed in pure & bryght lynnen
and hauynge their brestes gyrded with
golden girdels. And one of the fowre be-
astes gaue vnto yͤ seuen Angels. vii gol-
den vialles ful of yͤ wrath of god, which
liueth for euer more, and the temple was
full of the smoke of the glory of God &
of his power. and no man was able to en-
tre into the temple, tyll the seuen plages
of the seuen Angels were fulfylled.

C The Angels poure out their vialles ful of wrath

The.xvi. Chapter

AND I herde a greate voice
out of the temple sayenge to
the.vii. Angels: go youre
wayes, powre out your vy-
alles of wrath vpō yͤ earth.
And the first went, and powred out his
vial vpon the earth / and there fel anoy-
some and sore botche vpon the manne,
which had the marke of the beast, ād vp-
on them which worshipped the image.
And the seconde angel shed out his vi-
all vpon the sea, ād it turned as it were
into the bloude of a dead man: and eue-
ry liuyng thinge died in the sea.

And the thirde angell shed oute his vy-
all/ vpon the ryuers and fountaynes of
waters, and they turned to bloude. And
B I herde an angel saye: Lorde which art
and wast, thou art righteous and holy,
because thou haste geuen such iudgemē-
tes, for they shed oute the bloude of saic-
tes and prophetes, and therfor hast thou
geuen them bloude to drinke: for they a-
re worthy: and I hearde another oute
of the aulter saye: euen so Lord God al-
migtie true and righteous are thy iud-
gementes.

And the fourth angel poured out hys
vyal on the sonne/ and power was geuē
vnto hym to vexe menne with heate of
fyre. And the men raged in greate heate
and spake euell of the name of god, whi-
ch hathe power ouer those plages, and
they repented not to geue hym glorye,
And the. v. angell poureth out hys vy-
al vppon the seate of the beaste. and hys
kingdome, wared darcke, and they gne-
we their tonges for sorow, & blasphemed
the god of heauen, for sorow and payne
of theyr sores/ and repented not of their
dedes.

C And the sixte angel poured out hys
vial, vpon the great ryuer Euphrates &
the water dryed vp that the wayes of the
kinges of the easte shoulde be prepared.
And I sawe thre vncleane spretes lyke
frogges, come oute of the mouthe of the
Dragon, and oute of the mouthe of the
beast, and out of the mouthe of the false
prophet. For they are the spretes of De-
uels, working myracles, to go out vnto
the kinges of the earth, and of the whole
worlde, to gather them to the battell of
that great god almightye. Beholde I
Math. xxiiii. ii. Pete. iii. i. Thes. v. a. — come as a thefe. Happye is he that wat-
cheth and kepeth hys garmentes, lest he
be founde naked and men se hys fylthy-
nes. And he gathereth them together in
into a place called in the Hebrue tounge
Armagedon.

And the seuenth Angell poured oute
D his vyall into the ayre. And there came
a voyce out of heauen from the seat, say-
inge: it is done, and ther folowed voyces,
thondringes, ād lyghtenynges/ and ther
was a great earthquake, suche as was
not sene sence men were vpō ÿ earth, so migh-
ty an earthquake & so great: & the great
cytie was deuided into thre partes, and
the cities of al nacions fel. And great Ba-
bilon came in remembraunce before god,
to geue vnto her the cuppe of the wyne
of the fearsenes of his wrath. Euery yle
fled awaye, and the mountaynes were not
founde. And there fell a greate hayle, as
it had bene talentes, out of heauen vpō
men, and the men blasphemed God: be-
cause of the plage of the haile/ for it was
great and the plage of it sore.

A. He describeth ÿ woman syttinge vpon ÿ beaste with ten hornes.

¶ The. xvii. Chapter.

And ther came one of the se-
uen Angels, which had ÿ se-
uen vialles: and talked with A
me, sayeng vnto me: come I
wyl shewe thee the iudgemēt
of the great whore that sitteth vpō ma-
ny waters, wt whome haue cōmitted for-
nicacion the kinges of the earth, so that
the inhabiters of the earth, are dronken
with the wyne of her fornicacion. And he
caried me away into the wildernes in ÿ
sprete. And I sawe a woman sit vpon a
rose colored beast full of names of blas-
phemy, which had ten hornes. And ÿ wo-
man was arayed in purple and rose co-
lour and decte with golde, precious stone,
and pearles, and had a cuppe of golde
in her hande, full of abhominacions ād
filthines of her fornicacion. And in her B
forhed was a name wrytten, a mystery,
great Babilon the mother of whordom,
and abhominacion of ÿ earthe. And I
sawe the wife dronken with the bloud of saic-
tes, ād wt the bloud of the wytnesses of
Jesu. And when I sawe her: I wondred
with great merueyle.

And the Angel sayde vnto me: wher-
fore maruaylest thou? I wyll shew thee
the mistery of the woman, and of ÿ beast
that beareth her, which hath seuē heades
and ten hornes. The beast that ÿ sawest,
was, and is not, and shall ascende out of
the bottomles pyt, and shal go into per-
dicion, ād they that dwel on ÿ earth shal
wonder (whose names are not wrytten in
the boke of lyfe from ÿ begynnyng of ÿ
worlde) when they behold the beast that
was, and is not. And here is a mynd that C
hath wisdome.

The seuen heades are seuen moun-
taynes

taines on which the woman sitteth: they
are also seuen kinges. Fyue are fallen, &
one is, and another is not come. Whē
he cōmeth, he must cōtinew a space. And
the beast that was, & is not, is euen the
eyght, and is one of the seue, and shal go
into destructiō. And ẏ ten hornes which
thou seest, are the kinges, which haue re-
ceyued no kyngedome, but shall receyue
power as kynges at one houre wyth the
beaste. These haue one mynde, and shal
geue their pow er and strength vnto the
beast. These shall fight with the lambe,
1.Timo.vi.c & the lambe shall ouercome them.* For
he is Lorde of Lordes, and kinge of kin
ges: and they that are on his side, are cal-
D led, and chosen and faythfull.
And he sayde vnto me: the waters
which thou sawest, where the whore sit-
teth, are people, & folke and naciōs, and
tonges. And the ten hornes, which thou
sawest vpon the beast, are they that shal
hate ẏ whore, & shall make her desolate
and naked, and shal eate her fleshe and
burne her wyth fyre. For God hath put
in theyr hertes to fulfyl hys wyl, and to
do with one consent, for to geue her kin-
gdome vnto the beaste, vntill the wor-
des of God be fulfylled. And the womā
which thou sawest, is that greate citye,
which rayngneth ouer the kynges of the
earthe.

¶ The louers of the worlde are sory for the fall of Babylon, but they that be of God, haue cause to reioyse for her destruccyon.

The .xviii. Chapter.

And after ẏ, I sawe another
aungel come frō heauen, ha-
uing great power, & ẏ earth
A was lightened wt his bright-
nes. And he cryed mightelye
wyth a strong voyce sayinge: * Greate
Babylon is fallen, is fallen: & is become
Esai.xxi.c. Jeremy.l.a. the habytacyon of deuyls, & ẏ hold of al
fowle spirites, & a cage of all vncleane
and hateful byrdes for al nacions haue
dronken of the wine of the wrath of her
fornicaciō. And the kinges of the earthe
haue cōmitted fornicacion with her, and
her merchauntes are wexed ryche of the
aboundaūce of her pleasure.
And I heard another voyce frō hea-
uen, saye: come awaye from her my peo-
ple, that ye be not partakers in her sin-
nes, that ye receyue not of her plages.
For her sinnes are gone vp to heauen, &
God hath remebred her wickednes. Re-
warde her euen as she rewarded you, and
geue her double accordinge to her wor-
kes. And poure double to her in ẏ same
cupp, which she filleth vnto you. And as
muche as she glorified her selfe, and ly-
ued wantanly, so much poure ye i for her
of punishment ād sorow, for she sayd in
her selfe: I syt beynge a quene, & am no
wyddow, and shall se no sorowe. Ther- B
fore shal her plages come at one daye, Esai.xlvii.b
death, and sorowe, and honger, and she
shalbe brent with fyre: for strong is the
Lorde God whiche iudgeth her.
And the kinges of the earth shalbe
wepe her & waile ouer her, which haue cō
mytted fornicacion with her, and haue ly
ued wantanly with her, when they shall
se the smoke of her burninge and shall
stande a farre of, for feare of her punys-
shement, sayinge * Alas, Alas ẏ greate Jeremy li.a
citye: Babelon, that myghty cytie: for at D
one houre is her iudgement come. And
the marchauntes of the earth shal wepe
and wayle in them selues / for no mā wil
bye there ware any more, ẏ ware of gold
& syluer, and precious stones nether of
pearle, and raynes, and purple, ād skar-
let, ād al thine wodde ād al maner ves-
sels of yuery, and all manner vessels of
most precious wodde, and of brasse, ād
yrone, and synamō, & odours, and oynt-
mentes and franckynsence, and wyne &
oyle and fine floure ād wheate, beastes,
and shepe, and horsses, and charettes, &
bodyes and soules of men.
And the apples that thy soule lusted
after are departed from thee. And al thin
ges which were deyntie, and had in pri-
ce are departed from the, and thou shalt
finde the nomore. The marchauntes of
these thinges which wer wexed ryche, shal
stande a farre of from her, for feare of
the punisshemente of her, weppyng and Jeremy.li.b
wayling, & saying: * Alas, alas, ẏ great E
citie, that was clothed in raynes ād pur-
ple, and scarlet, and decked wyth golde,
& precious stones, & pearles: for at one
hour, so great riches is come to nought.
And euery shippe gouerner / & al they
ẏ occupied shippes & shipmē which wor-
ke in the sea, stode a farre of, and cried, whē
they sawe the smoke of her burning, say

yng: what citye is lyke vnto this greate
citie. And they cast dust on their heads, &
cryed wepyng, and waylyng, and sayde:*
F Alas alas, that great citye wherin weare
made riche al that had shippes in the sea,
by the reason of her costlynes, for at one
houre is she made desolate.

Ieremy. li. b.

Reioyce ouer her thou heauen, and ye
holy Apostles and prophetes: for God
hath geue your iudgemet one her. And
a myghtie angell toke vp a stone lyke a
great milstone, and cast it into ÿ sea, say-
inge: with suche violence shal that great
citie Babilon be cast and shal be founde
G no more. And the voyce of harpers, and
musycyons, and of pypers, and trumpet-
ters shal be harde no more in the, ād no
craftes man of whatsoeuer crafte he be,
shalbe founde any more in thee. And the
sounde of a myll shalbe harde no more
in thee, and the light of ÿ candel shal no
more shine in thee/and the voyce of the
bridegrom and of the bride, shalbe hard
nomore in thee, for thy marchauntes were
the great men of ÿ earth, And wyth thyne in-
chauntmente were deceaued al nacions:
and in hir was founde the bloude of the
Prophetes and of the sayntes, ād of al
ÿ were slayne vpon the earth.

Prayse and thankes are geuen vnto God for iudg-
ing the whore for auenging ÿ bloud of his serua-
ntes. The Angel wyll not be worshipped. The fou-
les and birdes are called to the slaughter.

¶ The xix. Chapter.

A Nd after ÿ, I hearde the
voice of much people in hea
uen saying: Alleluya. Sal-
uacion ād glory ād honour
and power be ascrybed to
the Lorde oure God, for true and righ-
teous are his iudgementes, for he hath
iudged the great whore whiche did cor-
rupt the earth with her fornicacion and
hath auenged ÿ bloud of his seruauntes
of hir hande, And agayne they sayde: Al
leluia. And smoke rose vp for euermore
And the xxiiii. elders and the iiii. beastes
fell doune, and worshipped God ÿ sate
on the seate, saying: Amen Alleluya. ād
a voyce came out of the seate, sayinge:
prayse youre Lorde God al ye that are
his seruauntes, and ye ÿ feare him both
small and greate.
And I hearde the voyce of muche peo-
ple euen as the voyce of many waters, & ÿ
as ÿ voice of strong thondringes, saying
Alleluya, for God omnipotent raygneth
Let vs be glad and reioyce and geue ho
nouer to hym: for ÿ mariage of ÿ lambe B
is come, ād his wyfe made her selfe redy.
And to her was graunted, ÿ she shulde
be arayed wyth pure ād goodly raynes.
For the raynes is the righteousnes
of sayntes. And he sayd vnto me,* hap-
py are they which are called vnto the lā
bes supper. And he sayed vnto me: these
are the true sayinges of God. And I
fel at hys feete, to worshyppe hym And
he sayde vnto me, se thou do it not For
I am thy felowe seruaunt, ād one of thy
brethren, & of the ÿ haue the testimonye of
Iesus. Worshippe God. For ÿ testimo
ny of Iesus is the spirite of prophesy.
And I sawe heauen open, and beholde a C
whyte horse: and he that sat vpon him
was faythful & true, and in ryghtewesnes
did iudge and mak battayle. Hys eyes
were as a flamme of fyre: and on his
head were many crownes: and he had a
name written, that no man knewe but he
him selfe.* And he was clothed wyth a
vesture dipt in bloud, & his name is cal
led the word of God. And the warriers
which were i heauen/folowed hym vp
on whyte horses, clothed with whyte ād
pure raynes: and out of his mouth wēt D
out a sharppe a* swearde, ÿ with it he
shulde smyte the heathē. And he shall ru
le them with a rodde of yron, & he trode
ÿ wynefat of fearsnes & wrath of almigh
ty God. And hath on his vesture & on
his thygh a name writtē: kynge of kyng
ges, and Lorde of Lordes.
And I sawe an Angell stande i ÿ sune,
& he cryed wyth a lowde voyce sayinge to
all ÿ fowles ÿ flye by ÿ middes of heauē
come & gather youre selues to gether vn
to ÿ supper of ÿ great God, ÿ ye maye ea
te ÿ fleshe of kynges, & of hys captaynes
& ÿ fleshe of myghty mē, ād ÿ fleshe of
horses, & of the that sit on the, & the flesh
of all fre men and bond men & of small
& greate. & I saw the beast & the kinges
of ÿ erth & their warriers gathered toge
ther to make battayl agaynst him ÿ sat
on the horse, and agaynst hys souldiers.
And ÿ beast was taken with him that
false prophet that wroughte myracles
before him, with which he deceaued the
that

Matt. xxii. Luke. xiiii.

Esaye. lxiii.

a. By the sworde is signified the worde of God as it is Esaye. xi. c Hebr. iiii. Apo. i. &c. ii. a.

ÿ receyued the beastes marke, and thē that worshipped his image. These both were cast into a ponde of fyre burninge with brimstone: and the remnaunt were slayne with the swearde of hym that sat vpō ÿ horsse, which swearde proceaded out of his mouth, & all ÿ foules were fulfilled with their fleshe.

¶ The dragon is bounde for a thousande yeares. The deade aryse, and receyue iudgemente.

¶ The .xx. Chapter.

A And I sawe an Angell come doune from heauen, hauinge the kay of ÿ bottomlesse pyt, & a great chayne in his hād. And he toke ÿ dragon ÿ olde serpent, which is ÿ deuyll & Sathanas, & he bounde him a thousād yeares: & cast him into the bottomlesse pit, and he bounde him, and set a seale on him, ÿ he shulde deceaue the people no moare, till ÿ thousād years were fulfylled. And after that he must be losed for a litell season.

B And I sawe seates, & they sat vpon them and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the wytnes of Iesu, & for the worde of God: which had not worshipped ÿ beast, nether his ymage, nether had taken hys marke vpon their forheades, or on their handes: and they lyued, and rayned with Christ a .M. yere: but the other of the dead men liued not agayne, vntill the thousande yere were finisshed. This is ÿ fyrst resurreccyon. Blessed and holy is he that hath parte in ÿ fyrst resurreccion, for on such shall the secōd death haue no power, for they shalbe the Prestes of God and of Christ, & shall raygne with him a .M. yeare.

C And whē ÿ .M. yeres are expired, Sathā shalbe lowsed out of his preson, & shall go out to deceaue ÿ people which are in the four quarters of the earth Gog and Magog, to gather thē to gether to battayle, whose nombre is as the sand of ÿ sea: and they went vp in the playne of ÿ earth: & cōpassed the tentes of the saynctes about, and the beloued citie. And fyre came doune from God out of heauen, and deuoured them: and the deuil that deceaued them, was cast into a lake of fyre & brimstone, where ÿ beaste and the false prophetes were, and shalbe tormented daye and nyght for euermore.

Eze. xxxviii. and xxxix.

And I sawe a greate whyte seate & him that sate on it, from whose face fled awaye bothe the earth and heauen, and their place was no more founde. And I sawe the dead, bothe great and small stande before God: And the bokes were opened, and another boke was opened, which is the boke of lyfe, & the dead were iudged of those thynges which were written in the bokes accordinge to their dedes: & ÿ sea gaue vp her dead, which were in her, and death & hel deliuered vp the dead, which were in them: & they were iudged euery man accordynge to his dedes. And death and hell were cast into the lake of fyre. This is the second death. And whosoeuer was not founde wrytten in the boke of lyfe, was cast into the lake of fyre. D

¶ In thys chapter is descrybed the new and spirituall Ierusalem.

The .xxi. Chapter.

A And I sawe a new heauen and a new earth. For the fyrst heauē, & the first earth were vanisshed away, and ther was no more sea. And I Iohn sawe that holy cytie newe Ierusalem come doune from God out of heauē prepared as a bryde garnisshed for her husband. For I heard a great voice out of heauen saying: beholde the tabernacle of god is with men, and he will dwel with them. And they shalbe hys people & god him self shalbe with thē ād their God. B And God shal wype awaye all teares frō their eyes. And there shalbe nomore deth, nether sorow nether criing nether shal ther be any more paine: for the olde thynges are gōe. And he ÿ sate vpō ÿ seate, sayde: Beholde I make all thinges newe. And he said vnto me: write, for these wordes are faythfull and true.

And he said vnto me: it is done, I am Alpha and Omega, the begynnyng ād the ende. I will geue to him, ÿ is a thirst of the well of the water of life, fre. He ÿ ouercommeth, shal inherit al thinges, & I wilbe his God, & he shalbe my sonne. C But the fearful and vnbeleuinge, & the abhominable, and murtherers, & whores

Esay. lxv. c. and lxvi. ii. Peter .iii.

Esaie .xxv. c.

ii. Cor. v. d. Esay. xliii. d

a. Alpha & omega iohn in ÿ .i. cha. b

mongers, and sorcerers, and ydolaters, and al liars shal haue their parte in the lake, which burnyth with fyre, and brimstone, which is the seconde death.

And there came vnto me one of the .vii. angels, which had the seuen vyals, ful of the .vii. laste plages: and talked w me sayinge: come hyther, I wil shewe thee y bride, the lambes wyfe. And he caried me awaye in the spirite to a greate and an hye mountayne, and he shewed me the greate citie, holy Ierusalem descendinge out of heauen from God, hauing
D the brightnes of God. And her shyninge was lyke vnto a stone moste precious, euē a Iasper cleare as cristall: and had walles greate ād hye and had .xii. gates and at the gates .xii. Angels: and names written, which are y .xii. tribes of Israel: on the East parte .iii. gates, and on the Northsyde .iii. gates and towardes the South .iii. gates, and frō the west .iii. gates: & the wall of y citye had .xii. foūdaciōs, and in them the names of the lambes .xii. Apostles.

And he that talked with me, had a golde rede to measure y citye w al, y ga-
E tes therof, & y wal therof. And y city was bylte .iiii. square & y lenght was as large as y bredth of it & he measured y citie w the rede .xii. M. furlonges: and the lenght and the bredth, & the heyth of it, were equal. And he measured the wall therof an .C.xliiii. cubites: the measure that the angel had was after the measure that mā vseth. And y bildige of the wal of it was of Iaspar. And y citie was pure golde lyke vnto cleare glasse, and the foundaci-
F ōs of y wal of y citie were garnished w al manner of precious stones. The first foundacion was Iasper, the second Saphyre, the thirde a Calcedony, the fourth an Emeralde: the fift Sardonix: the syxt Sardeos: the .vii. Crysolite: the eyght Berall: the .ix. a Topas: the tenth a Crysoprasos: the eleuenth a Iacyncte: y twelueth an Amatist. The .xii. gates were .xii. pearles/euery gate was of on pear-
G le, & y strete of the citie was pure golde as thorowe shyninge glasse. And ther was no temple therein, for y Lord God almighty and the lambe are the temple of it and y citie hath no nede of y sunne nether of the mone to lighten it. For the brightnes of god did light it: & y lābe was the lyght of it. And the people whych are saued shal walke i the light of it and the kinges of the earth shal bringe their glory vnto it. * And the gates of it are not shut by daye. For ther shalbe no nyght there. And ther shal entre i to it none vncleane thynge: nether what soeuer worketh abhominaciōs or maketh lyes: but they only which are written in y lambes boke of lyfe.

Esay.lx.d.

Esay.lx.d.

¶ The ryuer of the water of life, the frutefulnes and lyght of the citye of God. The Lorde geueth euer hys seruauntes warninge of thinges for to come, the angell wyll not be worshypped. To the worde of God maye nothinge be added nor mynisshed there from.

The .xxii. Chapter

A And he shewed me a pure ryuer of water of life clere as Cristall: procedig oute of y seate of god & of y lambe. In the middes of y strete of it, ād of euery syde of y ryuer was ther wode of life: which bare .xii. māner of frutes: & gaue frute euery mōeth: and y leues of y wode serued to heale y people w all. And ther shalbe no more curse/but y seate of God & the lambe shalbe in it: & his seruauntes shal serue B
hym. And they shall se his face, and his nāe shalbe in their forhedes. * And there shalbe no Nighte there/and they nede no candle, nether lighte, of y sunne for y Lord Geueth the light & they shal raigne for euermore. Esaie.lx.d.

And he sayde vnto me: these sayiges are faythfull and true, And the Lorde God of Saynctes & Prophetes sent hys angel to shewe vnto hys seruaūtes, y thinges which must shortly be fulfylled. Beholde I come shortly. * Happy is he that kepeth the saying of y prophesy of this boke. I am Iohn which sawe these thinges and herde them. And when I had C
hearde ād sene, * I fell doūe, to worshippe before the feete of y Angel which shewed me these thynges. And he sayd vnto me: se y do it not/for I am thy felowe seruaunte, and the felowe seruaunte of thy brethren the Prophetes and of them which kepe y sayinges of this boke. But worshyppe God.

Apoc.i.a. Apo.xix.b.

And he sayde vnto me: seale not the sayiges of the prophesy of this boke. For y tyme is at hande. He that doeth euyll, let him do euill styll: and he which is filthy, let him be fylthy styll: and he that is righteous,

be more righteous: and he that is holy let him be more holy. And beholde I come shortly, and my rewarde with me to geue every man according as his dedes shalbe. I am alpha and Omega the beginning and the ende: the first and the last. Blessed are they that do his commaundementes, that their power maye be in the tre of life, and may entre in thorow the gates into the citie. For without shalbe dogges, and inchaunters and whoremongers, and mortherers, and ydolaters, and whosoeuer loueth or maketh leasinges.

Esai. xxiiii. b Apo. i. b.

I Jesus sent myne angel to testifie unto you these thinges in the congregacyons. I am the rote and the generacyon of Dauid, and the bright morning star. And the sprete and the bryde saye come And let hi that heareth, saye also, come. And let hi that is a thirst, come. And let whosoeuer wil, take of the water of life, fre.

D

Esaye. lv. a Jhon. vii. f.

I testify unto euery man that heareth the wordes of the prophesy of this boke. yf eny man shal adde unto these thiges God shal adde unto him the plages that are written in this boke. And if any man shal mynishe of the wordes of the boke of this prophesy, God shal take away hys parte out of the boke of lyfe and out of the holy citie, and from those thinges which are written in this boke. He which testifieth these thynges saith: be it I come quickly. Amen. Euen so come lord Jesu. The grace of our Lord Jesu Christ be with you al Amen

Deute. iiii. a and xii. d Pro. xxx. a.

The ende of the newe Testament.

This is the table

where in ye shal finde the Epistles and the Gospels, after the use of Salysbury.

For to fynde them the sooner so shal ye seke after these Capytal letters by name: A. B. C. D. which stand by the syde of this boke alwayes On or under the letter there shall ye finde a crosse where the epistle or the gospel begynneth, and where the ende is, ther shal ye finde an halfe crosse.

And the first lyne in this table al way is the epistle and the second line is alway the Gospel.

On the first Sondaye in the Aduent.		
This also we knowe,	Roma. xiii	D
When they drewe nye unto	Mat xxi	A
On the wenesdaye.		
Be pacient therfore brethen	Jacob v	B
The begynning of the gospel	Mar i,	A
On the friday		
Esaie the li Chapter		A
In those dayes John	Mat iii,	A
On the ii Sonday in the Aduent		
What soeuer thiges are writte	Ro xv	A
And there shalbe synges	Luc xxi.	C
On the wenesdaye		
Zacharie the viii, Chaptere,		A
Verely I saye unto you	Mat xi,	B
On the frydaye		
Esaie the lxii, Chapter,		C
John bare witnes of him	John i	B
On the iii Sondaye in the Aduent		
Let men this wise esteme us	i Cor iiii,	A
When John beinge in prison	Mat xi	A
On the wenesdaye		A
Esaie ii Chapter		
And in the vi moneth	Lu i	C
On the frydaye		
Esaye the xi chapter		A
Mary arose in those dayes	Lu i	D
On the iiii Sondaye in the aduent		
Reioyce in the lorde	Phil. iiii	A
And this is the recorde of John	Jo i	C
On the wensdaye		
Johel the ii, and iii. chapter		D
And this rumor of him went	Lu vii,	C

A. iii. On

On the frydaye
Zacharie the ii. chapter D
Take hede, beware of ÿ leuē Mat viii B
On the Christmas eue
Paul the seruaunt of Jesus Rom i A
When his mother mary was Mat i C
On the Christmas nyght at the masse
For the grace of God Tit ii C
It folowed in those dayes Lu ii A
At the ii Masse
But after that the kynges Tit iii. B
The shepherdes sayde one to Lu ii. C
At the iii. masse
God in tyme past diuersly Hebre i. A
In the begynnynge was that Joh i. A
On saynct Steuens daye
Steuē full of faith & power Actu vi. C
Wherfore beholde I sede Mat xxiii. D
On saynct John Euangeliste
Ecclesiast the xv. chapter A
Folowe me. Peter turned Joh xxi. F
On the chyldermasse daye
And I loked, & lo a lambe Reuela xiiii A
Lo the angel of ÿ Lorde ape Mat ii. C
On the Sondaye after christmasse
And I saye that ÿ heyre as Gala iiii. D
And his father and mother met Lu ii C
On the Newe yeres daye
For the grace of God ÿ bring Tit ii C
And when the eyght daye was Lu ii C
On the twelue euen
For ÿ grace of God that bring Tit ii C
When Herode was dead Mat ii. D
On the twelfe daye
Esaie the lx. Chapter A
When Jesus was borne Mat ii. A
On the first sondaye after ÿ twelfe daye
Esaie the lx. chapter A
The nexte daye, John sawe Joh i. D
On the ii. sondaye after twelfe daye
I beseche you therfore brethrē Rō xii A
And when he was xii. yere olde Jo ii. F
On the wensdaye
Brethren my hertes desyre Rom x. A
When Jesus had herde ÿ Mat iiii. B
On the frydaye
Let euery soule submyt him Rō xiii. A
And Jesus retourned by the Jo iiii. C
On the iii. Sondaye after
twelfe daye.
Seynge that we haue diuers Rō xii. B
And the thyrde daye was the Joh ii. A
On the wensdaye
This is a true sayinge. i Tim. i. C
And he departed from thence Mat. xi A
On the frydaye
For I knowe, and surely Rom, xiiii C
And he came into Capernaū Lu. iii. C
On the iiii sondaye after
twelfe daye
Be not wyse in your owne Rom. xii D
When Jesus was come Mat. viii A
On the wensdaye.
I beseche you brethren for Rom. xv G
And he entred agayne into Mat. iii A
On the frydaye
Are ye not ware that ye are i. Cor. iii C
And Jesus wēte about all Mat. iiii D
On the v. sondaye after
the twelfe daye
Owe nothing to any man Ro. xiii. C
And he entred into a shyppe Mat viii C
On the wensdaye
As concernyng the thynges i Jo. vii. A
It chaunced as they went on Lu. ix G
On the frydaye
Let euery man abyde in the i. Cor. vii D
And they brought chyldren Mat x B
On the vi Sondaye after
twelfe daye.
Now therfore as elect of Coloss iii B — Septuagesima.
The kyngdome of heauen Mat xiii D
On the wensdaye
I exhorte therfore that a i. Timo ii A
A certayne man had two Mat xxi D
When the weddinge goeth out
Perceaue ye not how that i Cor ix D
For the kyngdome of heauen Mat xx A
On the wensdaye
Y foure Gospell be yet hyd ii Cor iiii A
And they departed thence Mat ii C
On the frydaye
Seynge then that we haue ii Cor iiii C
He that is not with me, is Mat xii C
On the Sondaye, ix — Sexagesima.
For ye suffer foles gladly ii. Corin. xi C
When muche people were Lu. viii. A
On the wensdaye
I cal God for a recorde vnto ii. Cor. ii A
And he began agayne to Mat. iiii A
On the frydaye
Seynge that we knowe ii. Cor. v B
When he was demaunded Lu. xvii C
On the sondaye l. — Quinquagesima.
Though I speake with the i. Cor. xiii A
He toke vnto him the twelue Lu. xviii F
On the wensdaye
Johel the ii chapter C

mor

Morouer when ye faste be. Mat vi. B
On the friday
Esaye the lviii chapter A
Ye haue hearde how ye is say Mat v G
On the i Mondaye
in lent
We as helpers therfore ii Corin vi A
Then was Jesus led awaye Mat iiii. A
On the wenesdaye in the iiii tymes
Exody the xxiiii chapter iiii Reg xx C
Then answered certayne. Mat xii C
On the frydaye
Ezechiel the xviii chapter.
After that there was a feast. i John v. A
On the ii sondaye in lent
Furthermore we beseche i Thessa. iiii A
And Jesus went thence Mat xv C
On the wenesdaye
Hester the xiii. Chapter, C
And Jesus ascended to Jeri. Mat xx C
On the frydaye
Genesis the xxxvii chapter B
Herken another symplitude, Mat. xxi D
On the iii Mondaye in lent
Be ye folowers of God Ep v A
And he was a castinge out Luc xi B
On the wenesdaye
Exody the xx chapter C
Then came to Jesus Math. xv A
On the frydaye
Numery the xx chapter A
Then came he to a citye of Sa Joh iiii A
On the iiii sondaye half lent.
For it is written that Abrah. Gala iiii. C
After that went Jesus John vi. A
On the wenesdaye
Ezechiel the xxxvi chapter ad Esaie i E
And as Jesus passid by he. John ix A
On the fridaye
iii Regum the. vii chapter C
A certayne man was sycke Jo xi A
On the v Mondaye in lent
But Christ beyng the hye. Hebr ix C
Which of you can rebuke me. Jo viii F
On the wenesdaye
Leuitice the xix chapter C
It was at Jerusalem ye feast. Jo x D
On the the frydaye
Hieremy the xvi chapter B
Then gathered the hie preistes. Jo xi F
On the Palme Sondaye
Let the same mynde be in. Phil ii. A
Ye knowe that after ii day. Mat xxvi A
On the wenesdaye.
Esaie the liii chapter D
The feaste of swete breade Lu. xxii A
On the good Frydaye
Exodi the xii chapter A
When Jesus had spoken Joh. xviii A
On Ester euen
If ye be then rysen agayne Collos. iii A
The saboth daye at euen Mat. xxviii A
On Ester daye
Purge therfore the olde i. Cor. v C
Mary magdalen, a Mary Mat. xxvi A
On the Mondaye
Whych preachyng was Actu. x F
And beholde two of them Lu. xxiiii. B
On the Teusdaye
Ye men and brethre Chyldre Act. xiii D
Jesus hymselfe stode in the. Lu. xxiii F
On the wensdaye
Ye men of Israel why maruel. Actu. iii D
After that Jesus shewed John. xxi A
On the Thursday
The aungel of the Lorde i. Pet. iii C
Mary stode wythout at John. xx B
On the Frydaye
For as muche as Christ hath i. Pe. iii. C
Then the xi. Dysciples Mat. xxviii D
On the Saterdaye
Wherfore laye a syde all i. Pet. ii. A
The morowe after the John xx A
On the i. sondaye after Ester daye
For all that is borne of God i. John. v A
The same daye at nyght John. xx C
On the wensdaye
Yf Christ be preached how i. Cor. xv. B
When Jesus was rysen Mar. xvi B
On the frydaye
Obeye them that haue the Heb. xiii C
And they departed quickly Mat. xxviii B
On the. ii. sondaye after Ester daye
Christ also suffered for our i. Pet. ii. D
I am a good sheperd, John x C
On the frydaye
For as muche as ye knowe i. Pet. i A
On the morowe after the Lu. xxii A
On the wenesdaye
Lykewyse then as by ye synne. Rō v. D
Thē cāe ye disciples of John Mat ix. B
On the iii. Sonday after Esterdaye,
Derely beloued I besehe you i. Pet ii. C
After a whyle ye shall not se Joh xvi D
On the wenesdaye
My lytell chyldren these i Joh ii. A
There arose a questiō bitwene Joh iii. B
On the frydaye.

Ye are all the chyldren i,Thessa,v.A
I am come a lyght into the Joh,xii.A
¶ On yͤ xiiii. Sondaye after ester daye
Euery good gyfte, and euery. Jaco.i.C
But now go I my waye to. Joh.xvi.B
On the wensdaye.
Brethren haue not the fayth, Jaco.ii.A
Holy father kepe in thyne Joh.xvii.B
On the frydaye,
Ye se then how that of dedes. Jaco.ii.D
Deare chyldren yet a lytell Joh,xiii.D
¶ On the,vi,sondaye in the crosdayes
And se that ye be doars of Jaco i,D
Verely verely I saye vnto Joh xvi,C
On the Mondaye.
Knowledge youre faultes Jaco v,D
If any of you shulde haue a Luc xi.A
On the Tewsdaye
Esaie the,xix chapter D
And Jesus sat ouer agaist Mat,xii,D
On the wensdaye,
The multitude of them that Actu iiii.G
These wordes spake Je. &c Jo xvii,A
On the assensyon day,
In the former treatyse Deare Actu i.A
After that he appered Mar xvi,C
On the sondaye after ascensiō daye
Be ye therfore discrete & so i,Pet iiii.B
But when the conforter is Joh xv,D
On the whitson eue,
It fortuned, whyle Apollos Actu xix,A
If ye loue me kepe mi cōma. Joh xiiii B
On the whitsondaye
When yͤ fyftye daye was cōe Actu ii,A
If a mā loue me & will kepe Joh xiiii.C
On the monday,
And he cōmaunded vs to preach Act x G
God so loued yͤ worlde, that Joh iii.B
On the teusday
When yͤ Apostles which we Act viii A
Verely verely I saye vnto you Joh x A
On the wensdaye
Peter stepped forth with the Actu ii,C
No man can come to me John vi,E
On the thursdaye,
Then cā Philip into a citie of Act viii, B
Then called he the xii to gether Lu ix,A
On the frydaye
Ye men of Israel heare the Act ii,D
And it happened on a certayne Lu v,D
On the saterday
And the next Saboth daye Act xiii F
And he arose vp & cam out Lu iiii F
On the Trinitie sondaye.
After this I loked, & beholde. Reue, v.A
There was a man of the Pha. John iii A
Corpus Christe daye,
That which I gaue vnto i. Cori xi G
For my fleshe is meate inde, John vi F
On the first sonday after trinite sonday
For God is loue, in this ap. i John iiii B
There was a certayne riche, Luke xvi E
On the wensdaye,
Whē we opened vnto you yͤ ii Pet i D
Thynck not that I am, Mat, v,B
On the,ii sonday after trinite sonday,
Maruayle not my brethren. i Joh,iii C
A certain mā ordeined a Lu xiiii,D
On the wensdaye,
This I say therfore & testifie Eph iiii D
And when he was com into Mat xxi,B
On the iii, Mondaye after trinite sondaye
Submit youre selues therfore i Pet v B
Then resorted vnto him al the Lu xv A
On the wensdaye
Not withstanding yͤ lord, ii Thim iiii D
Agre with thyne aduersary Mat v D
On the iiii Sonday after triyte sonday
For I suppose that yͤ afflic. Ro viii, C
Be ye therfore mercyful as you Luk vi F
On the wensdaye
And herby we know that we i John ii A
And hys disciples asked of Mat, xvii A
On the v Sonday after trinite sonday
In conclusyon be ye al i Pet iii B
It cam to passe as the people, Lu v C
On the wensdaye
I exhorte therfore that aboue i Ti ii A
It chaunsed on a certayne Lu viii C
On the, vi sondaye after Trinite son.
Remember ye not that al Ro vi,A
For I saye vnto you except Mat v. C
On the wensdaye,
I wrote not vnto you as i, John ii, C
And when he was come Mat x. A
On yͤ vii, Sonday after trinite sonday
I wil speak grossly because of Ro vi,D
In those dayes when there Mar viii,A
On the wensdaye
There is then no dampnacion Rō viii,A
In that tyme went Jesus Mat xii,A
On the viii, Mōdaye after trinite sōday
Therfore brethren we are R viii,C
Beware of false Prophetes Mat vii C
On the wensday
But God setteth out his loue Ro v,B
Maister we sawe one, Mar ix F
On

On the .ix. sondaye after trinite sondaye
That we shulde not lust i.Cor.x.B
There was a certayne rych Lu.xvi.A
On the wenesdaye
Remember ye not how that Ro.vi.C
He that is faythful in Lu.xvi.C
On the .x. sonday after trinite sonday
Ye knowe that ye were i.Cor.xii A
And when he was come Lu.xix.F
On the wenesday
All fleshe is not one maner i.Co.xv.C
Take hede to youre selues Luk.xxi.G
On the .xi. sonday after trinite sonday
Brethren as pertaynyng i.Cor.xv.A
And he put forth thys Luke.xviii.A
On the wenesdaye
Other remember ye not i.Cor.xv.C
He put forth a similitude Luk.xviii.A
On the .xii. sondaye after trinite sondaye.
Suche trust haue we ii.Cor.iii.A
And he departed agayne Mat.viii.D
On the wenesdaye
For we preache not oure ii.Cor.iiii.B
Then began he to vpbrayd Mat.xi.C
On the .xiii. sondaye after trinite sondaye
To Abraham and hys seede Gal.iii.C
Happy are the eyes Luk.x.D
On the wenesdaye
Ye remembre brethren i.Tess.ii.B
Then the Pharises went Mat.xii.B
On the .xiiii. sondaye after trinite sondaye
I saye walke in the spirite Gal.v.C
And it chaunced as he Lu.xvii.C
On the wenesdaye
Beare not a straunge yoke ii.Cor.vi.C
One of the company sayd Lu.xii.B
On the .xv. sonday after trinite sonday
Yf we lyue in the spyrite, let Gal.v.D
No man can serue two Mat.vi.C
On the wenesdaye
We knowe that the lawe i.Timo.i.B
And it fortuned in one Lu.xx.A
On the .xvi. sonday after trinite sonday
Wherfore I desyre that ye Ephe.iii.B
And it fortuned after that Lu.vii.B
On the wenesdaye
Beware lest any man come Coloss.ii B
And he came to Bethsai. Mat viii C
On the xvii sonday after Trinite sondaye
I therfore which am in Ephe iiii A
And it chaunced that he Lu.xiiii.A
On the wenesdaye.
For yf by the synne of one Ephe.iiii.A
When they were come to Mat.xvii.D
On ye xviii sonday after trinite sonday
I thanke my God alwayes i.Co.i.A
When the Pharises had Mat.xxii.D
On the frydaye.
I beseche you brethren for Rom.xv.D
Another parable he put Mat.xiii.C
On the xix sonday after trinite sonday
And be ye renewed in the Ephe.iiii.C
And he entred into a shyppe Mat.ix.A
On the wenesdaye
Therfore brethren stande ii.Tes.ii.D
Then sent Jesus the peo. Mat.xiii.D
On the xx sonday after trinite sonday
Take hede therfore that ye Ephe.v.C
The kingdom of heauē is Mat.xxii.A
On the wenesdaye
Thou therfore my sonne ii.Tim.ii.A
When thou makest a dyner Lu.xiiii.C
On the xxi sondaye after trinite sonday
Finally my brethren be Ephe.vi.B
And there was a certayne Jhon.iiii.G
On the wenesdaye
Because we knowe brethrē i.Tess.i.B
And it fortuned in another Luk.vi.B
On the xxii sondaye after trinite sondaye
And I am surely certified Philip.i.A
Therfore is the kingdō Mat.xviii.C
On the wenesdaye
Ye and we know that what Rom iii.C
Surely I saye vnto you that Mat xi C
On the xxiii sondaye after trinite sondaye.
Brethren folowe me, and Philip.iii.D
Then went the Pharises Mat.xxii.B
On the wenesdaye.
For yf by the synne of one Rom.v.C
When they were come to Mat.xvii D
On the xxiiii. sondaye after trinite sondaye
For this cause we also Coloss i B
Whyle he this spake vnto Mat ix C
On the wenesdaye
And I woulde not that ye i.Cor x C
A certayne man had two Mat xxi C
On the last sondaye after trinite sondaye
Hieremy the xxiii chapter. B
Then Jesus lyfte vp hys Jhon vi A

On the wednesdaye in ÿ embringe weke
Amos the ix. Chapter.
And one of the company ans. Mar. ix C
On the frydaye.
Ozee the xiiii. Chapter A
And one of ÿ Phariseis desired Lu. vii C
On the Saterday
For that first tabernacle was Heb ix. A
He put forth this similitude Lu. xiii. B
In the dedicacion of the churche.
And I John sawe ÿ holy Reue xxi. A
And he entred in, and went Lu. xix. A

Here endeth the Table of the Epistles and Gospelles of the Sondayes.
Here after folowe the Epistles and Gospelles of the Seyntes.
On sainte Andrewes daye.
For the beliefe of the harte. Rom. x. C.
As Jesus walked by ÿ sea of. Mathe. iiii. C
On sainte Nicolas daie.
Ecclesiastici xxxiiii. Chapter. A
For like wise a certeyne man Mat xxv. A
On the conception of oure lady
Eccle. xxiiii. Chapter
This is the boke of ÿ genera. Mat i. A
On S. Thomas the Apostels day.
Now therfore ye are no more. Ephe ii. D
Thomas one of the twelue Joh xx. F
In the conuercion of S. Paule.
Saul yet breathing out threat Act ix. A
Thē answered Peter & sayd Mat. xix D
On candelmas daye.
Malachie ÿ iii Chapter A
And when the tyme of their. Lu ii. D
On S. Mathias ÿ Apostle daye.
And in those dayes Peter. Act i. C
Thē Jesus answered & sayde Mat xi D
The gretinge of oure ladye.
Esai vii. chapter B
And in ÿ vi. moneth ÿ angell Lu. i. C
On seint Georges daye
My brethē, count it excedig. James i. A
I am ÿ true vine, & my father. Jo xv. A
On S. Marke ÿ Euangelist
Unto euery one of you is ge. Ep. iiii. B
I am the true vine, & my fa. Jo xv. A
On saynt Philip & James daye
Sapientie the v. chapter A
And he sayd unto his discip. Jo xiiii A
The findinge of the crosse
I haue trust towarde you in Gala v. B
There was a man of the P. John iii. A

On the natiuitie of S. Jhon Baptiste.
Esaie the xl. chapter. A
Elizabeths tyme was come. Luke i. F
On S. Peter & Pauls day
In ÿ tyme Herode ÿ kinge Act. xii A
When Jesus came into Mat. xvi C
In the commemoracion of S. Paul
I certifye you brethren ÿ Gala. i. B
Then answered Peter Mat. xix. D
On the visitacion of oure Lady
Canticorum the ii. chapter B
Mary arose in those dayes Lu. i. D
On saynt Mary Magdalene daye
Prouerb. xxxi. chapter B
And one of ÿ phariseis desired Lu. vii. E
On S. James the Apostle
Now therfor ye are no more Eph. ii. D
Thē came to him the mother Mat. xx. C
Lammesse daye
And as he considred the thig. Act. xii. C
When Jesus came into ÿ Mat. xvi. C
On ÿ transfiguracion of oure Lorde
For we folowed not decea. ii. Pe i. D
And after. vi. dayes Jesus Mat. xvii. A
On the name of Jesu
Then Peter full of the Act. iiii. B
While he thus thought. Mat. i. C
On saynt Laurens daye
This yet remember how ii. Cor. ix. B
Uerely verely I saye John. xii. D
On the assumpcion of oure lady.
Eccle the xxiiii. Chapter B
It fortuned as he went Lu. x. G
On saynt Bartholomewes daye
Now therfore ye are no more Eph. ii. D
And ther was a strife Lu. xxii. C
On ÿ natiuite of oure lady
Ecclesiasti the xxiiii Chapter C
This is the boke of Mat. i. A
On the exaltacion of the crosse
I haue trust towarde you Gal. v. B
Now is the iudgement of. Joh xii. E
On S. Mathew the Apostle
Ezechiel the i. Chapter A
And as Jesus passeth forth Mat. ix. B
On S. Michaels daye
And he sent and shewed. Reue i. A
The same time ÿ disciples Mat. xviii A
On saynt Luke ÿ Euangelistes daye
Ezechiel the i. Chapter. C
After that ÿ Lorde apointed Luke x. A
On saynt Symon and Judas daye
For we knowe wel that al. Rom. viii. G
This comaunde I you ÿ ye Jo xv C

On

On the all hallowes daye
And I saw another angell. Reue. vii. A
When he saw the people, he Mat. v. C
On the all soules daye
I would not brethren i. Tess. iiii. C
Then sayde Martha vnto Jo. xi. C
On saynt Katheryns daye
Ecclesiast the. li. Chapter B
Agayne the kyngdom of Mat. xiii. F

¶ The ende of this Table.

The ende of the new testament and the whole Byble

¶ TO THE honoure and prayse of GOD was this BYBLE prynted and fynisshed, in the yeare OF OURE LORDE GOD A. MDXXXVII

And nowe agayne accordyngly imprented, and fynished the (?) daye of Octobre. In the yeare of oure Lord God M. D. XLIX. At London. By Wylliam Hyll, and Thomas Reynaldes Typographers.

God saue the kynge.

Cum priuilegio